

DOWNLOAD PDF PRINCIPAL POSITIONS FOR GROUNDES OF THE HOLY BIBLE

Chapter 1 : Position Papers | Gateway Church

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Cultists in particular consistently read their deviant theologies into the biblical text instead of allowing the text to speak for itself. In view of this growing problem, it would be productive to consider some of the primary principles of hermeneutics. In simple terms, this means that we are to interpret the Word of God just as we interpret other forms of communication – in its most obvious and literal sense. And where the biblical writers express their ideas in literal statements, the interpreter must take those statements in a literal sense. In this way, the interpreter will grasp the intended meaning of the writer. Of course, this is not to deny that Scripture employs figures of speech. Indeed, the biblical writers often used figurative language to communicate truth in a graphic way. And, in most cases, the meaning of such language is clear from the context. And, indeed, the Spirit of truth not only provides insights that permeate the mind, but also provides illumination that can penetrate the heart. For this reason, it is important for the student of Scripture to have a basic understanding of grammatical principles. It is also helpful to have a basic grasp of the Greek and Hebrew languages. Today there are a host of eminently usable tools to aid you in gaining insights from the original languages of Scripture. Tools such as these make it easy for the layperson to obtain insights on the original Hebrew or Greek of the Bible without being fluent in these languages. The biblical text is best understood when one is familiar with the customs, culture, and historical context of biblical times. Thankfully, there are a host of excellent Bible handbooks and commentaries to aid us in the process of understanding the people and places of the Bible. Of course, following the example of the Bereans Acts Individual passages of Scripture must always be in harmony with Scripture as a whole. The biblical interpreter must keep in mind that all of Scripture – though communicated through various human instruments – has a single Author God. And, of course, God does not contradict Himself. Studying the Bible is the noblest of all pursuits, and rightly understanding it, the highest of all goals. The six principles listed above can help you attain this goal. Christian Research Institute Our Mission: To provide Christians worldwide with carefully researched information and well-reasoned answers that encourage them in their faith and equip them to intelligently represent it to people influenced by ideas and teachings that assault or undermine orthodox, biblical Christianity. Do you like what you are seeing? Your partnership is essential.

Principal positions for groundes of the Holy Bible: a short oration of the Bibles translation: positions historique and of the Apocrypha: Tobit particularly handled: Iudith severally handled / by Hugh Broughton Broughton, Hugh,

We all crave harmonious relationships, but they seem to be a rare commodity. We enter marriage with high hopes for harmony: We want harmonious relationships with our children, and yet the alienation between parents and their teenagers is proverbial. We want harmony in our church, but those people at church are so unloving! See if I ever do anything for her again! If its first three converts were any gauge, it was a motley crew that gathered for worship in Philippi: It was a built-in formula for conflict, and some tensions were surfacing among the members 4: So Paul gently urges them to work through their differences and he gives some principles for harmonious relationships that apply both to the church and to the home. Like chemotherapy, you may wonder at times if the cure is worth it. Briefly stated, the principle is: The cause of divorce, according to Jesus, is hardness of heart Matt. If we want harmonious relationships, each of us must confront self, put self to death, and live to build up others. In any conflict, I need to examine self from four directions: In any conflict, I need to look to my own relationship with Christ: Am I motivated by His great love 2: The only force powerful enough to motivate us to crucify self and it is a lifelong process is the great love of God in Christ. So Paul begins his plea for unity with an appeal to think about their experience of the love of Christ. Sometimes it has the meaning of exhortation, at other times encouragement. I think the context favors encouragement. Relational conflicts can be a source of great discouragement. At such times, our union with Jesus Christ, His all-sufficiency, and His promise never to leave us or forsake us, are a source of tremendous hope. Even if the other person is not responsive to my attempts at reconciliation, I can rely on Christ for the strength I need to live in a Christ-like way in the situation. The encouragement Christ gives motivates me to live to please Him. When a relationship is strained, you often feel grief, a sense of loss. When you lean upon Jesus, He gives you comfort through His love. Instead, He ups the intensity of His love by going after that person, as the good shepherd went after the one lost sheep. I need to allow His love to flow through me to the one who has offended me. This fellowship of the Spirit is always two-way: We should view every relational conflict or problem as an opportunity to learn more of Christ. Did someone treat me in an offensive manner? Jesus was treated offensively, but He still loved. Did they run roughshod over my feelings? Jesus knew that kind of treatment. Did my friends desert me at my time of need? The disciples deserted Jesus at His trial and crucifixion. Did a close associate betray me? Jesus was betrayed by Judas. Maybe you feel mistreated, unloved, or betrayed by a family member or fellow Christian. Draw near to Jesus and enter into His heart of love for you, even though you put Him on the cross. In any conflict, I must look to my attitude: Am I seeking unity or am I seeking my own way 2: There is a direct correlation between attitude and joy the other dominant theme of this letter! There is also a correlation between attitude and harmonious relationships. We sometimes err by thinking that good relationships happen by accident. They are built on a mind-set that works at seeking unity. There are four facets of this attitude: As we saw in 1: Rather, he means that we must have our minds geared toward Christian love so that we seek the highest good of one another; and, that we must be growing to experience what we possess--the mind of Christ, revealed to us in His Word 1 Cor. As believers grow in their understanding of Scripture, they share a common way of approaching problems. If two people have this same mind, there is a basis for working through conflicts. It is a love that yields its rights for the sake of others. Christians must have that love in mind in every relationship. This is not automatic or a matter of luck. The corporate witness of the body of Christ rides on our outwardly visible love. If I am minded toward the gospel, I will also be minded toward getting along with fellow Christians, and especially with those in my own family. Thus, in any conflict, I must first look to my relationship with Christ: Am I motivated by His love? Then, I look to my attitude: Am I oriented toward love or toward my own way? In any conflict, I must look to my view of myself: Am I being selfish and conceited or humble 2: Christian psychologists have

imported this stuff wholesale into the church. Several studies done over the past few years show that the American public consistently defines their ultimate goals in terms of self-fulfillment. They view marriage, work, and even the church, as ways toward personal fulfillment. Selfishness means to have a party spirit, or to campaign for office. A politician tries to build a following for himself by building himself up and, if need be, by putting his opponents down. Some husbands misuse their authority in marriage in the same way. But, Christians are not to do anything from this self-seeking motive. Bruce, in his classic *The Training of the Twelve* Kregel, p. All this self-esteem teaching that has flooded the church is not from Scripture, but from Satan. It does not help you to have harmonious relationships; it is directly opposed to harmonious relationships because it feeds pride. Thus, we are not to act from selfishness or empty conceit. Instead, with humility of mind, we are to regard others as more important than ourselves. Our problem is not that we think too lowly of ourselves, but that we regard ourselves too highly. Even the person who goes around dumping on himself is too self-focused. He needs to get his thoughts off himself and onto the needs of others. How can I honestly regard him as better than myself? Am I supposed to see myself as a doormat? I deserved hell; He has shown me mercy. If I am intelligent, it is a gift from God to be used for His glory, not mine. I must use my gifts to help others, not to boast. Rather than condemn another person for his sin, I need to deal with the log in my eye; then I can come alongside and help the other person with his sin Matt. Thus, in any conflict, I must lower my view of myself and esteem others. In any conflict, I must look to my view of others: Am I putting their interests above my own 2: I read of a new husband who went up to a ticket counter and only bought one ticket. Paul does not mean that we are never to say no to the demands others place on us. Jesus sometimes said no to the needs of the crowds so that He could spend time alone with the Father Mark 1: At times, He drew away with the twelve so that He could train them Matt. We all have responsibilities that demand our time Gal. So Paul does not mean that we let others walk all over us. But he does mean that we need to think about the other person and his needs and interests rather than just think about things from our own perspective. How would I want to be treated? Consider others, not just yourself. Conclusion A secular psychologist did a study in which he asked his subjects to list ten people he knew best and to label them as happy or not happy. Then they were to go through the list again and label each one as selfish or not selfish, using the following definition of selfishness: The key to harmonious relationships is not to esteem self, assert self, or stand up for self. If we would apply this to our homes and church, we would experience much more harmony and much less conflict. How do I apply verse 2 with someone who is doctrinally wrong or who is not seeking to live by Scripture?

Chapter 3 : The Average Salary of Catholic Principals | Bizfluent

Buy Principall Positions for Groundes of the holy Bible. A short oration of the Bibles translation. Positions historique: and of the Apocrypha. Tobit particularly handled.

Having previously considered the work of the Holy Spirit in salvation, we treat here the important work of the Holy Spirit in the life of the Christian as evidenced in spiritual gifts, experience, and service for God. Few subjects are of more immediate moment in the experience of the believer in Christ than the doctrine of the Holy Spirit in His relation to the spiritual life. A proper understanding of the doctrine of the work of the Holy Spirit in the believer will do much to unlock the possibilities for spiritual blessing and usefulness, and it is, accordingly, the duty of those who teach and preach to give careful attention to its study and proclamation. The work of the Holy Spirit in the believer falls into two well-defined categories. The important subject of spiritual gifts as bestowed by the Holy Spirit must be considered first, as the preliminary to all the operations of the Spirit. Second, the work of the Holy Spirit in filling the believer, with consideration of its Biblical conditions and results, must be presented. The two aspects together determine the place and fruitfulness of every believer. The Work of the Holy Spirit in Bestowing Spiritual Gifts The church from the beginning has been plagued by two opposing extremes in its doctrine of spiritual gifts. From the first, as the Corinthian epistles bear witness, there was abuse of spiritual gifts. In the course of the history of the church, excesses of the wildest kind are found in relation to this doctrine. On the other hand, there has been an appalling failure to appreciate the importance of spiritual gifts as determining the ministry of the church and as being essential to all its fruitfulness. The proper balance of doctrine is found in the Scriptures, and excesses have been noteworthy in their neglect of what the Scriptures actually teach. In the Scriptural revelation, certain facts are of great importance. First, the nature of the gifts of the Holy Spirit must be determined from the Scriptures. This at once distinguishes the true from the false. Second, spiritual gifts which clearly abide throughout the Christian dispensation must be examined and analyzed. Herein is provided the gifts without which even saved men would find it impossible to minister for God. Third, spiritual gifts as found in the apostolic age must be studied to determine whether, indeed, they are included in the program of God after the apostolic age. In other words, were certain spiritual gifts temporarily given the apostles for specific purposes which ceased to exist after their passing? The Nature of Spiritual Gifts. Something of the nature of spiritual gifts is revealed in the various words used in the New Testament to express the idea. The chief passage in the New Testament on the subject of gifts is found in 1 Corinthians The word directs attention to the source, the Holy Spirit, and the realm of these gifts. They are bestowed in grace, are entirely undeserved, and their power and operation is due to God alone. It is clear from these several factors that the whole idea of spiritual gifts necessitates a supernatural work of God quite distinct from any natural powers of man, or even from any spiritual qualities which are universal among the saved. Spiritual gifts by their nature are individual and come from God. A distinction may be observed in the New Testament between spiritual gifts and gifted men. While the two ideas are inseparable, spiritual gifts has reference to the supernatural powers possessed by individuals, while gifted men has reference to the sovereign placing of gifted men in the Church for the purpose of ministering to the body. While the principal thought of 1 Corinthians is that of spiritual gifts, we find reference to the bestowal of gifted men on the Church in Ephesians 4: The two ideas are not strictly separated as indicated by the references in the Corinthian passage to both spiritual gifts and to gifted men. It may be noted, however, that gifted men are normally a gift of Christ or of God, while spiritual gifts are a work of the Third Person. The sphere of spiritual gifts is peculiarly a doctrine of the Holy Spirit, and therefore is the primary concern of the present study. Most of these instances add little to the central passage of 1 Corinthians All except the one passage in Peter are found in the Pauline epistles. A number of these instances do not have reference to extraordinary powers evidenced in spiritual gifts proper. The sovereign plan of God for each life, some to marry, some not to marry, is referred to as a gift in 1 Corinthians 7: The apostle may have had extraordinary

authority in this regard as indicated in the impartation of a spiritual gift to Timothy 1 Tim 4: In any case, there is no warrant to believe that anyone has power to impart spiritual gifts except God in post-apostolic times. The other references to spiritual gifts Rom Before turning to the discussion of the gifts themselves, certain general factors relating to gifts may be mentioned. Because their bestowal is sovereign, it follows that it is not a question of spirituality. A Christian unyielded to the Lord may possess great spiritual gifts, while one yielded may have relatively minor spiritual abilities. It remains true, of course, that proper adjustment in the spiritual life of the believer is essential to proper exercise of his gifts, but spirituality in itself does not bring spiritual gifts. The question has been raised whether spiritual gifts are a part of the original bestowal of grace accompanying salvation, or whether they are a subsequent work. The Scriptures give no clear answer, but from the nature of the baptism of the Holy Spirit, which occurs at the moment of new birth, and the resultant placing into the body of Christ, it would be reasonable to infer that spiritual gifts are bestowed at that time in keeping with the place of the believer in the body of Christ, even if these gifts are not immediately observed or exercised. Accordingly, spiritual gifts probably attend the baptism of the Holy Spirit, even though their bestowal is not included in the act of baptism. In the analogy of natural gifts as seen in the natural man, it is clear that all the factors of ability and natural gift are latent in the new-born babe. So, also, it may be true for spiritual gifts in the one born again. In both the natural and spiritual spheres, it is a matter of proper use and development of gifts rather than any additional gifts being bestowed. Second, it may be observed that every Christian has some spiritual gifts. However small the gift, or insignificant the place, every Christian is essential to the body of Christ. There is divine purpose in the life of every Christian, and spiritual gifts are in keeping with that purpose. It is the challenge of the Scriptures on this subject cf. Third, it is clear that gifts differ in value. While there is equality of privilege in Christian faith, there is not equality of gift. According to 1 Corinthians Fourth, as 1 Corinthians 13 bears witness, spiritual gifts to be profitable must be used in love. Spiritual gifts in themselves do not make great Christians. Their use in the proper way motivated by divine love, which is the fruit of the Spirit, is effective and bears fruit to the glory of God. A fifth general feature of spiritual gifts is that certain gifts were temporary in their bestowal and use. It is clear that the great body of Bible-loving Christians does not have all the spiritual gifts manifested in its midst as did the early apostolic church. On the other hand, certain gifts clearly characterize the entire present dispensation. The considerations leading to the classification of each gift will be noted in its individual treatment. A sixth and concluding feature of spiritual gifts which is of great importance is the evident contrast between spiritual gifts and natural gifts. While God may choose men of natural ability, it is clear that spiritual gifts pertain to the spiritual birth of Christians rather than their natural birth. The qualities of the spiritual gifts are not evident in the individual before his salvation. The spiritual gifts pertain to his new nature rather than his old. Spiritual gift must not be regarded, then, as an enlargement of natural powers, but a supernatural gift bestowed in keeping with the purpose of God in placing that individual in the body of Christ. It may be frequently observed that individuals with little natural talent are often used mightily of God when those with great natural talent, though saved, are never similarly used. The spiritual gift is not, then, a demonstration of what man can do even under favorable circumstances, but rather it reveals what God can bestow in grace. An examination of the fifteen spiritual gifts revealed in the New Testament will disclose considerable differences in the character of the gifts. Certain gifts are clearly the possession of the Church today as exhibited in their exercise in gifted men throughout the present dispensation. There is little doubt that some men today have 1 the gift of teaching, 2 the gift of helping or ministering, 3 the gift of administration or ruling, 4 the gift of evangelism, 5 the gift of being a pastor, 6 the gift of exhortation, 7 the gift of giving, and 8 the gift of showing mercy. In contrast to these, as their individual exposition will demonstrate, stand other spiritual gifts known by the early Christians, which seem to have passed from the scene with the apostolic period. Some of these are claimed for today by certain sects, whose neglect of the Scriptural instructions for use of these gifts is in itself a testimony to the spurious quality of their affected gifts. Among these temporary gifts the following can be named: The purpose of the present discussion is to examine, first, the spiritual gifts admitted by all as the possession of various gifted men throughout the

present dispensation, leaving the treatment of the controversial aspects of the doctrine for the discussion to follow. The Gift of Teaching. The gift of teaching is mentioned specifically a number of times in the New Testament Rom The foundational character of a teaching ministry is demonstrated in the activities of the apostles. Their principal work was teaching the new-born Christians who had been saved from their heathen estate. The teaching gift consisted in a supernatural ability to explain and apply the truths which had been already received by the Church. As such it is related to, but not identical with, illumination, which is a divinely-wrought understanding of the truth. Obviously, many Christians are taught of the Spirit, but they do not possess the ability to teach what they know to others as effectively as those who possess the gift of teaching. The teaching gift does not claim any superior knowledge of the truth necessarily, and is distinct from the prophetic gift, in which the prophet speaks as the mouthpiece of God. The teacher must understand the truth and be taught by the Spirit, but the gift of teaching concerns the explanation and application of the truth rather than the method by which the truth was originally received. In the present day, the gift of teaching is exclusively that of teaching the Word of God by means of divinely-wrought ability. The Gift of Ministering. A gift possessed universally among Christians, though varying in its qualities, is the gift of ministering or helping Rom It is difficult to imagine any Christian who does not possess some ability to minister or help in spiritual things. While to other few is committed the gifts of teaching and leadership, all Christians are able to minister and help. The distinctions within the gift are many, different individuals being able to minister in different ways, thereby retaining a peculiar quality to the gift according to the purpose of God in its bestowal. The task of the Church would be impossible apart from the gift and its exercise, however greatly endowed might be its leaders. The Gift of Administration. Necessary to the work of the Church is the leadership given to it by God. In keeping with this need, the gift of administration and ruling is sovereignly bestowed upon a few Rom It is clear that all Christians are on the same level of privilege in spiritual things, but in the providence of God some are given places of greater authority. To those possessing the gifts of administration and ruling all Christians should give proper heed, being exhorted to observe such gifts and honor them by obedience Heb The Gift of Evangelism.

Chapter 4 : Occupations And Professions in the Bible - Holman Bible Dictionary - Bible Dictionary

One of the principal duties around the home centered on food preparation. 1. Baker (Genesis) is mentioned early in Scripture as a member of the Egyptian pharaoh's court.

Occupations And Professions in the Bible Resource Toolbox Print Article The occupations and professions of ancient civilizations were, as in modern times, related to the natural resources, commerce, and institutions of the nations. Israel was no exception. Although readers of the Bible may be tempted to think of the Hebrews in general, and the Bible personalities in particular, as living lives totally absorbed by their religion, the ancients did have to make a living. In fact, few Hebrews followed a profession linked to the unique structure of their religion. In the course of time, occupations developed from the simple task to the more complex and from unskilled to skilled labor. The development of secular occupations paralleled the settlement of the people into towns and villages, and the evolution of their government from a loose-knit tribal group to a nation involved in international politics. In earliest biblical times, the Hebrews followed their herds from pasture land to pasture land and water hole to water hole, though at times they lived for long periods near major cities Genesis Their occupations were centered in the family enterprise. When Israel entered into Canaan, the Hebrews moved toward a settled existence. As a settled people, agricultural pursuits became extremely important for survival. As the monarchy developed, many new occupations appear within the biblical text, mostly to maintain the royal house. Finally, as villages grew larger, and commerce between cities and nations expanded, various trades and crafts expanded with them. A sampling of the most common occupations and professions of the Bible are briefly described and grouped around the places where they were usually practiced: Occupations Around the Home The earliest occupations and professions mentioned in the Bible, as might be expected, are tasks and chores done at home. One of the principal duties around the home centered on food preparation. Baking bread was a frequent task performed in the Hebrew home long before it evolved into a specialized trade. He, presumably, tasted each cup of wine before it was presented to Pharaoh as a precaution against poisoning. Within the home, female family members did the cooking. As cooking became an occupation outside of the home, men entered the trade. A related, and daily, chore of grinding grain fell to the grinder Matthew The majority of persons in biblical times were involved in some form of food gathering or production. The fisherman, and fishing, is mentioned often in Scripture, most notably as a metaphor, as in Mark 1: They were to care for and feed the people for whom they were responsible. Given the rugged terrain of Palestine, the constant threat from wild animals, and the ceaseless search for water and pasture land, the responsibilities and dangers of the shepherd were great. Closely akin to the shepherd was the herdsman Genesis 4: He is closely associated with God in Scripture, since it is God who instructs and works closely with him in producing the crops. The harvestman and reaper are, apparently, two names for the same task. It is likely, also, that the farmer served as his own harvester. The gleaner is different. By gleaning what farmers left in the field, the poor and landless obtained food. Nomadic existence does not require any complicated structure of government. Rule was in the hands of the leader of each tribe. Some form of government became necessary, however, when towns and villages began to form. Before the coming of the monarchy, with its more centralized system of government: Since the crises were generally wars, the judges were primarily military leaders, who rescued the Israelite tribes from destruction by their warring neighbors. These and later judges also settled disputes. Occupations Around the Palace People who worked around the home could be found doing multiple tasks on any given day. Outside the home, skills became more specialized. In Israel, with the development of the monarchy, some of the Hebrews found employment within the palace. The king 1 Samuel 8: The Israelite king was the political ruler and spiritual example and leader to his people. Note, however, the poetic designation in Psalm Joseph was a governor Genesis His position was second only to Pharaoh. He was, in fact, ruler Genesis Daniel was another Hebrew who enjoyed rule in a foreign nation. He was one of three presidents Daniel 6: No information is given regarding his duties. In New Testament times,

the Roman government used a deputy Acts Deputies were used where the Roman army was unnecessary. Where a military presence was necessary, a governor Matthew The New Testament names only three men employed as governors in Palestine, although there were more: Pontius Pilate, Felix, and Festus. Beyond the task of governing, the palace provided ample opportunity for military occupations to develop. The armorbearer Judges 9: The army was made up of men of various ranks and responsibilities. Many of the terms designating those in places of leadership are ambiguous and may refer to one and the same rank. The commander Isaiah Soldiers 1 Chronicles 7: The geographical location of Israel put it in constant danger of invading armies. Every adult male over the age of twenty within the tribes of Israel, was expected to serve in the military. The Mosaic law, especially in the Book of Numbers, set forth the regulations for establishing an army. The government included a corps of service and judicial personnel, as well. The jailer Acts He had charge of all prisonersâ€”political or religious. Under Roman rule, the jailer was strictly responsible for the safekeeping of the inmates. If one were to escape, or otherwise be unable to complete his sentence, the jailer was liable to fulfill the sentence of the prisoner. In addition to providing government and a military presence, nations found it necessary to collect taxes from their citizens. The despised publican Matthew 9: The principal duty was extorting as much taxes as possible. It is believed, by some, that the publican was able to keep for himself any amount of monies collected beyond that levied by the government. The scribe Matthew 5: Each king organized his government with advisors and people responsible for different areas. The Bible lists the organization of David 2 Samuel 8: The exact responsibility of each official is difficult to determine as a look at different translations will show. Work Around the Marketplace The marketplace offered numerous opportunities for employment outside the home. These opportunities may be grouped around the sale of goods, many of which could be classified as arts and crafts, and dispensing of services. Among early craftsmen, the carpenter 2 Samuel 5: Most of the biblical references to carpenters, however, are to foreign workers. Associated with these craftsmen of wood are the feller Isaiah In metalwork, the Bible identifies the coppersmith 2 Timothy 4: In more general terms, metal workers are identified as founders Judges Oddly enough, miners are not directly mentioned in the biblical text, although craftsmen in various metals were numerous. The metals used by the craftsmen were often imported, though Israel may have controlled some mines near the Red Sea when they controlled those regions. See Mines and Mining. In the sphere of salesmanship, the merchant Genesis Their trade developed into one of international proportions. The potter Jeremiah The demands for his product would be great. Pottery was less expensive and more durable than other containers available to the Israelites, which accounts for its common use. The mason sold his talent of cutting stone for building purposes 2 Kings This trade carried over into the New Testament period. Paul, Aquila, and Priscilla are said to have made their living by making tents Acts Many services were offered in biblical times. The apothecary Nehemiah 3: His main task involved the compounding of drugs and ointments for medical purposes. The banker , called a lender Proverbs Their religious law forbade the lending of money for interest. The fuller Malachi 3:

Chapter 5 : The Bible in Christian Ethics

The Bible and Holy Scriptures Conteyned in the Olde and Newe Testament. Geneva, Print.

After the word is thus given, the High Priest inquires if the word is right. Each squad replies that it is right. The officers and companions resume their seats. High Priest to Captain of the Host. The Captain proceeds on this duty, while the Secretary reads the minutes of the last meeting. Should there be any candidates to be balloted for, this is the first business in order. If one or more candidates are waiting without, the Principal Sojourner goes to the preparation-room to get them ready. If there are not three of them, a companion or companions volunteer to make the trio, as not less than three can perform the ceremonies. The three take off their coats, when the Principal Sojourner ties bandages over their eyes, and, taking a long rope, coils it seven times round the body of each, leaving about three feet slack between. High Priest--Attend to the cause of it, and see who comes there. The Captain of the Host goes to the door and raps on it nine times. The Principal Sojourner, outside, answers this by three times three, and then gives one rap, which the Captain answers by one, and then partly opens the door. Principal Sojourner--Three worthy brothers, who have been initiated, passed, and raised to the sublime Degree of Master Masons, advanced to the honorary Degree of Mark Master, presided as Master in the chair, and, at the completion and dedication of the Temple, were received and acknowledged Most Excellent Masters; and now wish for further light in Masonry, by being exalted to the august sublime Degree of the Holy Royal Arch. Captain to Principal Sojourner. Captain--Have they made suitable proficiency in the preceding Degrees? Captain--By what further right or benefit do they expect to gain admission to this Chapter of Royal Arch Masons? Principal Sojourner--By the benefit of a pass. Captain--Have they that pass? Principal Sojourner--They have it not; but I have it for them. Captain--Advance and give it. Captain--The word is right; you will wait a time, until the Most Excellent High Priest be informed of their request, and his answer returned. The Captain of the Host closes the door, and returns to his Place in the Chapter, gives the alarm, which is answered by the High Priest, who asks the same questions, and receives the same answers from the Captain of the Host, as were asked and given at the door. Principal Sojourner leading the candidates by the rope. I will bring the blind by a way they know not: I will lead them in paths they have not known; I will make darkness light before them, and crooked things straight. Meantime the brethren, or companions of the Chapter, form two lines facing each other, from the door to the centre of the room, and each one takes hold and locks his fingers with those of his opposite companion. As the candidates pass under this Living Arch, each couple place their knuckles upon the necks and backs of the candidates, kneading them pretty hard sometimes, and prostrating them on the floor. Thus they have a good deal of difficulty in forcing their way through. When they do get through, they are first conducted round the Chapter, and then to the altar, where they must kneel to receive the obligation. Principal Sojourner to the candidates. You are now kneeling at the altar for the seventh time; and about to take a solemn oath, or obligation, which, like your former obligations, is not to interfere with the duty you owe to your country, or Maker. If you are willing to proceed, you will repeat your Christian and surname, and say after me: I, Peter Gabe, of my own free-will and accord, in presence of Almighty God, and this Chapter of Royal Arch Masons, erected to God, and dedicated to Zerubbabel, do hereby and hereon most solemnly and sincerely promise and swear, in addition to my former obligations, that I will not reveal the secrets of this Degree to any of an inferior Degree, nor to any being in the known world, except it be to a true and lawful Companion Royal Arch Mason, or within the body of a just and legally constituted Chapter of such and never unto him, or them, whom I shall hear so to be, but to him and them only whom I shall find so to be, after strict trial and due examination, or lawful information given. I furthermore promise and swear, that I will not wrong this Chapter of Royal Arch Masons, or a companion of this Degree, out of the value of any thing, myself, nor suffer it to be done by others, if in my power to prevent it. I furthermore promise and swear, that I will not speak the Grand Omnific Royal Arch Word, which I shall hereafter receive, in any manner, except in that in which I shall receive it,

which will be in the presence of three Companions Royal Arch Masons, myself making one of the number; and then by three times three, under a Living Arch, and at low breath. I furthermore promise and swear, that I will not be at the exaltation of candidates in a clandestine Chapter, nor converse upon the secrets of this Degree with a clandestine-made Mason, or with one who has been expelled or suspended, while under that sentence. I furthermore promise and swear, that I will not be at the exaltation of more nor less than three candidates at one and the same time. I furthermore promise and swear, that I will not be at the forming or opening of a Chapter of Royal Arch Masons unless there be present nine Royal Arch Masons, myself making one of that number. I furthermore promise and swear, that I will not speak evil of a Companion Royal Arch Mason, behind his back nor before his face, but will apprise him of all approaching danger, if in my power. I furthermore promise and swear, that I will support the Constitution of the General Grand Royal Arch Chapter of the United States of America; together with that of the Grand Chapter of this State, under which this Chapter is holden; that I will stand to and abide by all the by-laws, rules, and regulations of this Chapter, or of any other Chapter of which I may hereafter become a member. I furthermore promise and swear, that I will answer and obey all due signs and summonses handed, sent, or thrown to me from a Chapter of Royal Arch Masons, or from a Companion royal Arch Mason, if within the length of my cable-tow. I furthermore promise and swear, that I will not strike a Companion Royal Arch Mason, so as to draw his blood, in anger. I furthermore promise and swear, that I will keep all the secrets of a Companion Royal Arch Mason when communicated so me as such, or I knowing them to be such, without exceptions. I furthermore promise and swear, that I will be aiding and assisting all poor and indigent Companions Royal Arch Masons, their widows and orphans, wheresoever dispersed around the globe; they making application to me as such, and I finding them worthy, and can do it without any material injury to myself or family. To all which I do most solemnly and sincerely promise and swear, with a firm and steadfast resolution to keep and perform the same, without any equivocation, mental reservation, or self-evasion of mind in me whatever; binding myself under no less penalty, than to have my skull smote off, and my brains exposed to the scorching rays of the meridian sun, should I knowingly or wilfully violate or transgress any part of this my solemn oath or obligation of a Royal Arch Mason. So help me God, and keep me steadfast in the due performance of the same. Principal Sojourner--Kiss the book seven times. The candidate kisses the book as directed. Principal Sojourner--Companions, you will arise and follow me. The candidates are conducted once around the Chapter, and then again directed to kneel, while the Principal Sojourner reads the following prayer: Supreme and inscrutable Architect of universal Nature, who, by thine Almighty word didst speak into being the stupendous arch of heaven, and, for the instruction and pleasure of thy rational creatures, didst adorn us with greater and lesser lights, thereby magnifying thy power, and endearing thy goodness unto the sons of men, we humbly adore and worship thine unspeakable perfection. We bless thee, that, when man had fallen from his p. We thank thee, that, amid the pains and calamities of our present state, so many means of refreshment and satisfaction are reserved to us, while travelling the rugged path of life; especially would we, at this time, render thee our thanksgiving and praise for the institution, as members of which we are at this time assembled, and for all the pleasures we have derived from it. We thank thee, that the few here assembled before thee have been favored with new inducements, and been laid under new and stronger obligations of virtue and holiness. May these obligations, O blessed Father! Teach us, we pray thee, the true reverence of thy great, mighty, and terrible Name. Inspire us with a firm and unshaken resolution in our virtuous pursuits. Give us grace diligently to search thy word in the book of nature, wherein the duties of our high vocation are inculcated with Divine authority. May the solemnity of the ceremonies of our institution be duly impressed on our minds, and have a happy and lasting effect on our lives! O Thou, who didst aforesaid appear unto thy servant Moses in a flame of fire out of the midst of a bush, enkindle, we beseech thee, in each of our hearts, a flame of devotion to thee, of love to each other, and of charity to all mankind! May all thy miracles and mighty works fill us with thy dread, and thy goodness impress us with a love of thy holy name! May holiness to the Lord be engraven upon all our thoughts, words, and actions! May the incense of piety ascend continually unto thee from the altar of

our hearts, and burn day and night, as a sacrifice of a sweet-smelling savor, well-pleasing unto thee! And since sin has destroyed within us the first temple of purity and innocence, may thy heavenly grace guide and assist us in rebuilding a second temple of reformation, and may the glory of this latter house be greater than the glory of the former! Amen, so mote it be. Principal Sojourner--Companions, arise and follow me. He now conducts them once around the Chapter, during which time he reads from the text-book the first six verses of the third chapter of Exodus: And the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush; and he looked, and behold, the bush burned with fire, and the bush was not consumed. The reading of these verses is so timed, that just when they are finished the candidates have arrived in front of a representation of the burning bush, placed in a corner of the Chapter; when the Principal Sojourner directs them to halt, and slips up the bandages from their eyes. One of the members now personates the Deity, behind the bush, and calls out, Moses! Principal Sojourner answering for candidates. Companion behind the bush--Draw not nigh hither: Principal Sojourner directs the candidates to kneel, and he covers their faces again, and then says--And Moses hid his face, for he was afraid to look upon God. Principal Sojourner to candidates. He then leads them three times around the Chapter, during which time he reads from the text-book 2 Chronicles, ch. And he did that which was evil in the sight of the Lord his God, and humbled not himself before Jeremiah the prophet, speaking from the mouth of the Lord. And he also rebelled against King Nebuchadnezzar, and stiffened his neck, and hardened his heart from turning unto the Lord God of Israel. Moreover, all the chief of the priests and the people transgressed very much, after all the abominations of the heathen, and polluted the house of the Lord, which he had hallowed in Jerusalem. And the Lord God of their fathers sent to them by his messengers, because he had compassion on his people, and on his dwelling-place. But they mocked the messengers of God, and despised his Word, and misused his prophets, until the wrath of the Lord arose against his people, till there was no remedy. Therefore he brought upon them the King of the Chaldees, who slew their young men with the sword, in the house of their sanctuary, and had no compassion upon young men or maidens, old men, or him that stooped for age; he gave them all into his hand. And all the vessels of the house of God, great and small, and the treasures of the house of the Lord, and the treasures of the king, and his princes; all these he brought to Babylon. And they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof. And them that had escaped from the sword carried he away to Babylon; where they were servants to him and his sons, until the reign of the kingdom of Persia. This noise continues during the remainder of the reading, the object being to represent the siege and destruction of Jerusalem. During this confusion the three candidates are seized, thrown upon the floor, bound hand and foot, and carried bodily into the preparation-room, when the door is closed. In a few minutes the companions begin to shout: Captain of the Host goes and opens the door, and says--Come forth! Principal Sojourner who is with the candidates. Captain of the Host reads the first three verses of the first chapter of Ezra, as follows: Who is there among you of all his people? His God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel, which is in Jerusalem. Are you willing to go up to Jerusalem? Principal Sojourner consulting candidates. What shall we say to them? Captain of the Host reads verses 13 and 14 of the third chapter of Exodus: What shall I say to them? Principal Sojourner--We will go up. As they enter the Chapter, they again pass under the Living Arch.

Chapter 6 : Lesson Harmonious Relationships (Philippians) | calendrierdelascience.com

Holding the position of Assistant Principal at a Catholic school demonstrates the ability to oversee an institution in a support capacity and is an advantage to applicants. Salary Expectations. According to the Simply Hired website, as of , the average annual salary of a Catholic school principal on job listings is \$51,

About Praising God By Betty Miller One of the most important keys that will make it possible for us to walk in kingdom living is our expression of praise. Praise is the will of God, and heaven overflows with it. And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: Let us be glad and rejoice, and give honor to him: In 1 Thessalonians 5: In every thing give thanks: This verse does not mean that we are to thank God for bad things and tragedies that come our way. It means that we are to remain joyful no matter what is happening in our lives because we have the Lord, and in Him we shall overcome no matter what the devil is trying to do to us. The Lord does not want us to thank Him for the bad things that happen to us because He did not send them. He is not the author of evil. It is the will of God for us to rejoice no matter what comes. It is not the will of God to receive evil things as from Him. It is an insult to God to thank Him for accidents, sickness, tragedy, etc. He does not send those things to us, the devil does. We are told to resist the devil, and submit to God James 4: Resist the devil, and he will flee from you. If he can get people to believe it is from the Lord, he has an easier time convincing them of his next lie, that God has failed them and deserted them. He just attacks different areas to get at different people. Our prayers should be in an attitude of praise even in the midst of our trials. Show me what I need to do, Lord. Show me the door that I have opened to the enemy. I resist him in the name of Jesus, and I command him to leave with all of his oppression and attacks. Jesus, You are the Lord of my life, and I submit to You and will never deny You no matter what happens. They begin to question God and even become mad at Him. We can even open the door for the enemy to come against us by not having a cheerful and rejoicing heart. We may complain and gripe to God about our plight in life instead of using the weapons He has given us to overcome the devil. One of the greatest weapons is our weapon of praise. Sacrifice of Praise David in writing the Psalms expresses many praises to the Lord. Psalm 34 is a typical psalm of praise: I will bless the Lord at all times: My soul shall make her boast in the Lord: O magnify the Lord with me, and let us exalt his name together. I sought the Lord, and he heard me, and delivered me from all my fears. We are to bless Him when things go wrong, too. We are to boast in the Lord even when all looks bleak. I trust You, Lord, no matter what I see with my natural eyes. I am looking through the eyes of faith, and I believe You are sending my answer. I love You, Lord, no matter what happens. If we wait until we feel like praising God, we may never do it. Our spirits desire to praise God because of His nature in us. However, the soulish part of us resists that desire, until our carnal minds have been completely renewed in this area. That is why it is important to go ahead and praise God to a point beyond our soulish feelings until we press on into the spirit. We will then sense a real joy, and praise will come forth. Psalm is a wonderful praise psalm: Bless the Lord, O my soul: Bless the Lord, O my soul, and forget not all his benefits: The Lord executeth righteousness and judgment for all that are oppressed. What kind of benefits do we receive from the Lord? He forgives our sins, heals all our diseases, shows us His love and kindness, is merciful toward us, gives us good things to eat, restores our youth and strength, delivers us from oppression and judges us righteously. We have so much to praise God about because He is a wonderful and loving Father! Healing and Deliverance Through Praise Praise is a wonderful method we can use to bring healing and deliverance to our souls and bodies! Many people are depressed today; one of the quickest ways to receive deliverance from depression is to praise God. We must make our souls bless the Lord when we are not feeling well. It will bring liberation and healing. I will extol thee, O Lord; for thou hast lifted me up, and hast not made my foes to rejoice over me. O Lord my God, I cried unto thee, and thou hast healed me. O Lord, thou hast brought up my soul from the grave: Sing unto the Lord, O ye

saints of his, and give thanks at the remembrance of his holiness. Singing praises can bring us up out of that pit. Music plays an important part in a worship service and we have all experienced how our hearts have been lifted by singing and worshipping in church. We do not have to wait until we go to a service to receive this same benefit. We can worship out of our hearts wherever we are. They sang and praised God, and the Lord did their battling for them. They won the battle without a sword even being drawn. And when he had consulted with the people, he appointed singers unto the Lord, and that should praise the beauty of holiness, as they went out before the army, and to say, Praise the Lord; for his mercy endureth forever. And when they began to sing and to praise, the Lord set ambushments against the children of Ammon, Moab, and mount Seir, which were come against Judah; and they were smitten. It can also be helpful to listen to gospel music when we are fighting a spiritual battle. It will liberate our spirits, too. When we praise and bless God, we find that other people around us respond to that spirit of praise also. Conversely, when we complain and grumble, we exude that kind of spirit and drive people away from us because no one wants to be around a pessimist. Lonely people filled with self-pity have not found the key of praise in their lives. They lack the joy of the Lord and do not make good companions. As we rejoice in God, we spread a spirit of joy to others. If we complain about things, it works against us. No one wants to be around someone who causes them also to get into a bad mood. Let us all bless and praise God and conquer the enemy in this important area. The overcomers in the book of Revelation are praisers, and they sing a new song before the throne. The hundred forty-four thousand seen here are representatives of the tribes of Israel. One of these tribes is the tribe of Judah. Praise is a heavenly characteristic, and if we are to be overcomers, we too will strive to possess this quality. Copyright c © Christ Unlimited Ministries © http: Donate Betty Miller has written several books on other topics as well. To view titles or purchase those books visit our bookstore.

Chapter 7 : Early Modern Whale: March

Principal positions for groundes of the holy Bible. A short oration of the Bibles translation. Positions historique: and of the Apocrypha. Tobit particularly handled.

What about the authority of the Pope, church councils, tradition, and church law? Do the Scriptures authorize the teachings of Catholicism about the Mass Eucharist , transubstantiation, purgatory, indulgences, abstinence, celibacy, Lent, confession to priests, communion, immaculate conception, the perpetual virginity of Mary, and prayer to saints and Mary? Is the Catholic church really the one true church according to the Bible? The Roman Catholic church teaches that it is the original church built by Jesus and that non-Catholic churches are departures from Catholicism. The New Testament often warns us of the danger of false teaching and apostasy Acts The question to be considered by all honest people, then, is whether the Catholic church is the original true church and others are apostate, or whether the Catholic church is itself an apostasy. The way to answer this question is to compare the teachings of the Catholic church to the teachings of Jesus as revealed in the New Testament. The claim of the Catholic church to be the true and original church is a valid claim if and only if the teaching and practice of the Catholic church agrees with the New Testament 2 Tim. Let us consider the teaching of the Catholic church regarding several subjects of major interest such as the Pope, church councils, tradition, church law, the Mass or eucharist, transubstantiation, purgatory, indulgences, abstinence, celibacy, Lent, confession to priests, communion, immaculate conception, the perpetual virginity of Mary, and prayer to saints and Mary. On each point we will simply let the Catholic church speak for itself by quoting from its authorized books. Then we will compare that to what is taught in the Catholic Bible itself. Please see the bibliography for specific information regarding the sources cited. No, because certain things in the Bible can be misunderstood, and because the Bible does not have everything God taught" - Catechism, p. No, there is also Sacred Tradition What is tradition? The Word of God handed on to us by the Apostles in their preaching and by their successors in the church to the present day Do you have to believe in tradition? Yes we are obliged to accept all the truths contained in the Bible and Tradition " - Catechism, pp. Not when he is speaking solemnly ex cathedra as head of the church. Then he has that special protection from error which God gives as a spiritual safeguard for all the members of the church" - Catechism, p. But the Bible teaches: The original apostles received all the truth we need to guide us to eternal life, and they wrote this down in the Scriptures John The teachings of these inspired writers can be understood by the common people. We do not need official interpreters to understand the word, but we should use the word to check out the teachers! We displeas God when we follow tradition or church laws or any human standard as the source of authority for the church Matt. No, it was handed down to a man named Linus, and after he died, it was handed down to another, and so on, during the past years" - Catechism, pp. Below the Pope in the church hierarchy are various levels of cardinals, bishops, priests, etc. Jesus is the Head, foundation, and chief shepherd of the church Eph. For the church to have two heads Jesus and the Pope would be spiritual adultery, like a woman having two husbands cf. In this context, Jesus is not confessing and exalting Peter; rather, Peter is confessing and exalting Jesus! This agrees with I Cor. Peter had no greater authority than the other apostles 2 Cor. All had power to bind and loose by preaching the gospel guided by the Holy Spirit cf. Peter had the "keys" to be the first one to preach this gospel and open the door to both Jews and Gentiles to enter the church Acts 2 and Acts 10 , but others preached as much and as effectively as he did I Cor. Peter did not fit the pattern of modern Popes. He was married Matt. He refused to allow men to bow to honor him religiously Acts He wore no exalted title such as "Father" Matt. No one today can be a successor to Peter or to any other apostle. Apostles had to be eyewitnesses of the resurrected Christ Acts 1: Apostles confirmed their apostleship by doing miracles 2 Cor. Those who received this miraculous power from the apostles, could not in turn pass it on to others Acts 8: Marriage is honorable for all, including apostles and bishops Heb. It is a clear sign of apostacy to forbid people to marry I Tim. The substance of the bread and wine are changed into the substance of the body and

blood of Jesus. This change is called transubstantiation. This is My Blood. The sacrifice of the Cross, the sacrifice of the Body and Blood of Jesus Christ, offered in an unbloody manner under the appearances of bread and wine Who offered the first Mass? Jesus offered the first Mass at the Last Supper when He changed the bread and wine into His Body and Blood Is the sacrifice of the Mass the same as the sacrifice of the cross? Yes, they are the same " - Catechism, pp. Even after Jesus said "This is my body This is my blood," the elements were still described as "fruit of the vine," "bread," and "cup. Jesus could not have offered a sacrifice the "first mass" before He died because the Old Testament was still in effect then, and He could not serve as a priest under that testament Heb. Changing bread and wine to flesh and blood would require a miracle. True miracles could always be verified by the physical evidence that the change had occurred cf. Furthermore, miracles have ceased and cannot occur since the "perfect" written word was completed I Cor. Jude 3; James 1: Drinking blood is forbidden Acts Other similar statements of Jesus are: In a memorial, one thing is used to remind us of another thing. The memorial is never physically and literally the thing it reminds us of cf. If I show you a picture and say, "This is my wife," you do not conclude that my wife is a piece of photographic paper. The picture is a memorial which reminds me of my wife. No one is saved but through thee Whoever asks and expects to obtain graces without the intercession of Mary, endeavors to fly without wings [A]ll graces are dispensed by Mary, and all who are saved are saved only by the means of this Divine Mother " - Glories, pp. Catholic prayer books contain examples of prayers that members should pray to Mary or to other saints see "The Confiteor" in Catechism, p. Pius X Daily Missal, p. Jesus was born from Mary by the power of the Holy Spirit Luke 1: He possessed His divine characteristics in common with God and His human characteristics in common with Mary. Hence, He possesses omnipotence because of His Deity John 1: To say she is omnipotent would exalt her to the position of Deity. Deity is sinless Deut. Though Jesus has always been God, He came to earth as a man and lived sinlessly 2 Cor. All other humans sin Rom. Virginity before marriage is a virtue, but after marriage it is not a virtue Heb. Jesus had "brothers and sisters" in the very same sense that Mary was His "mother" Matt. Note that "sister" never refers in the gospel to a cousin or more distant relative. There was a different Greek word for a female cousin or kinswoman - Luke 1: Jesus is our only mediator and advocate with God in prayer and in salvation I Tim. Only God can dispense forgiveness Mk. Salvation is only through Jesus Acts 4: We worship only Deity, not created beings Matt. We must not bow or kneel to any created being or statue in religious honor Acts To honor Mary as Catholics do is idolatry I John 5: Ash Wednesday and all the Fridays of Lent" - Catechism, p. Binding that people must not eat meats at certain times is a clear evidence of apostasy I Tim. A place and state of temporary punishment after death Who goes to purgatory? Those 1 who die while guilty of unrepented venial sins 2 who die without having done sufficient penance to pay the debt of the temporal punishment still due their past sins Where do you go when you leave purgatory? To heaven to be with God Can you help the souls in purgatory? You can shorten their stay by having Masses said for them, praying for them and doing good works for them" - Catechism, pp. Regarding indulgences, we are told: In other words, people in the past did more good works than they themselves needed to get out of purgatory. By meeting the conditions set down by the priest, you can claim the benefit of these good works, so you or a loved one get out of purgatory sooner. That is an indulgence. After death, there will be no crossing over from the place of punishment to the place of reward Luke Hence, our eternal destinies are fixed at the time of death and cannot be changed by anything we or anyone else does. Each person will be rewarded according to what he personally did in the body Ezek. No human has any excess good deeds beyond what he himself needs Rom. God is no respecter of persons. Wealthy people have no advantage over poor people regarding their destiny after death Acts But since the priest gets paid to say masses for the dead, the doctrine of purgatory lets people who are rich or who have rich relatives escape punishment sooner than poor people. All bishops and priests of the Catholic Church can forgive sin What do you have to do to have your sins forgiven? You have to be truly sorry for them and confess them to a Catholic priest Does the priest merely pray that your sins will be forgiven?

Chapter 8 : Apostles of Christ Spread the Church - Amazing Bible Timeline with World History

From Vicars, I went to Hugh Broughton's Principal positions for groundes of the Holy Bible a short oration of the Bibles translation: positions historique and of the Apocrypha: Tobit particularly handled: Iudith severally handled (), which offers more of the same, from a fiercely learned source.

What methods should be used to test the validity of a message that claims to be from God? How can we determine whether the Bible is really the inspired revelation of the will of God? Do people sometimes use invalid proofs or tests? What about majority opinion, family beliefs, or personal experiences, satisfaction or feelings? What about fulfilled prophecy, miracles, and testimony of witnesses? This material is also available as a free MP3 recording here: [How to Test Bible Claims Introduction: What is the proper method to determine the validity of the Bible?](#) Over the years I have observed various ways people have tried to use to prove that the Bible - or some other religious standard - is or is not true. Some of these methods are valid and can lead to a proper conviction of truth; others are invalid and lead people to improper conclusions. The purpose of this study is to compare methods sometimes used to determine whether or not a revelation is from God, and then determine what is the proper approach. Consider a comparison to determining the validity of a will. Suppose a relative of yours dies your rich uncle Joe. Questions are raised perhaps even in court whether or not Uncle Joe really intended to authorize this as his last will and testament. What tests or methods should be used to determine the validity of will? This in effect is the question we are asking about the Bible. What tests or methods should be used to determine whether or not God really intended to authorize this as the official expression of His will? Could it be that people have used improper methods of answering such questions? Comparing to the validity of the will can help us understand proper vs. This is an issue of objective reality. There are only two alternatives. This is not a matter of opinion, personal desire, feeling, or subjective relativity. Either Uncle Joe really intended to authorize the document as his last will and testament, or else he did not. There really are no other choices. If he did not intend for it to express his will, then it is not his will. On the other hand, if he did intend for it to express his will, then it is his will. No amount of wishful thinking or personal opinion on the part of other people can change that fact. But if I think it is not his will, then to me it is not his will. There is no middle ground. Likewise, either God really intended the Bible to be the official statement of His will for man, or else He did not. If He did not intend for it to express His will, then it is not His will. On the other hand, if He did intend for it to express His will, then it is His will. But if I think it is not His will, then to me it is not His will. So, consider some methods for determining the validity of such a document. Some may be completely misleading and invalid. Others may be of some help, but are not the best way and are not convincing of themselves. Does a feeling change the reality of whether or not it is his will? Have your feelings ever been wrong? Whether or not I have a "burning in the bosom" or other feeling, changes nothing and proves nothing. The Bible agrees with this concept. Who can know it? How could something so unreliable and changeable as feelings be the basis of faith? Because the urgings of the heart are unreliable and often lead to error! Emotions are neither good nor bad of themselves. But they were not given to guide us or to indicate what is good or bad, true or false. To believe that we can know right from wrong by feelings is to pervert the purpose of feelings. If the Bible is generally rejected, especially among their friends, they tend to reject it; or if it is accepted, they accept it. Or if they think it is his will, does that make it his will? Does the opinion of people determine reality? Has the majority ever been wrong? What other people believe, changes nothing and proves nothing. The standards you and I should follow are not determined by people around us. We need evidence and facts. Does family belief determine reality? Has the family ever been wrong? What the family believes, changes nothing and proves nothing. Why should our family be the standard? If people disagree, someone must be wrong. How do we know our family is right? So Jesus agrees that the views of family members do not prove teachings to be true. I never personally saw Bible miracles or heard Jesus Himself teaching. Why should I follow a book that was written hundreds of years ago? If we did

not see it, does that make it not his will? All of us know that lots of things are true even though we never saw them happen. Other religious groups say to try their teachings in your life and see if you find them to be "satisfying and meaningful. If we do not find it satisfying, does that mean it is not his will? Lots of things are true that we do not find personally satisfying. Jesus allowed him to do so, but then pronounced a blessing on those who believe without seeing. This does not mean there is no evidence for our faith. It means there is a different kind of evidence. One does not need to personally see events to know they are true. Faith is not based on personal experience. It is based on evidence regarding things we have not personally witnessed. Our courts determine the guilt and punishment of criminals on the testimony of witnesses. Yet none of the people who reach the verdict ever saw the crime. Everyone believes thousands of things that we never personally saw. Are you convinced who your parents and grandparents are? Do you remember seeing them when you were born? Do you believe the Constitution was written by the founding fathers and George Washington was the first president? Does your personal experience or satisfaction change the reality of these things? Is a thing true only if we understand and agree with it? Has anything ever been true that we did not understand how it works or that we did not agree that is the way we thought it should be? Is Uncle Joe required to do what I want him to do with his possessions? If it is his will, he has the right to say what he wants to do. Whether or not we like or understand why he said the things he said, changes nothing and proves nothing. The fact that we approve a thing or understand why God said it proves nothing at all in determining whether or not a message is really from Him. People like to think we are smart, but we are often mistaken. But that is to be expected if He is God and we are His creatures. Our wisdom is infinitely inferior to His. God never did explain to Job why He allowed him to suffer, but He did confront Job for setting himself up to criticize God. When a person sets out to decide whether or not he believes in the Bible by analyzing its teachings and deciding whether or not he understands everything and thinks everything in it makes sense according to his human wisdom, he has set himself up as the judge of God. In effect, we view ourselves as greater than God. If God exists, then He is a whole lot smarter than every one of us. And we may as well accept the fact that there will be lots of things He says that we are not smart enough to understand why He said it. And if He is God, there is no reason why He has to please us, so why should we expect to agree with everything He does? Reality has nothing whatever to do with what I like or understand. This approach starts on entirely the wrong end of the matter. First, I must consider the objective evidence whether or not the will is really authorized by Uncle Joe. If so, I must accept it, whether or not I like or understand it.

This free online study Bible is an accurate, easy-to-read study edition of the Holy Bible. It includes pictures, footnotes, cross-references, and additional study tools.

The Ethical Issues Home Page is readily accessible by clicking on Contents, to be found at the top and bottom of each page. How could one do Christian ethics without the Ten Commandments, the eighth century B. Unanswered Questions Yet it has never been easy to apply biblical teaching to the circumstances in which believers find themselves. Consider the problem faced by Clement of Alexandria in the third century: Was this pacifist teaching well founded? Does it make a claim on our consciences today? There are no simple answers. Even if the Bible, tradition, reason, and the guidance of the Holy Spirit are acknowledged as working cooperatively in helping us form our moral judgments, we do not overlook the extent to which these judgments are formed—whether we recognize it or not—by the norms of society—for better or for worse, and more often for worse. We in the United States with ease carry into our moral consciousness prevailing views on race or capital punishment or gun control or the baptism of greed. It will become evident in the following discussion why biblical ethics cannot pull the load by itself, but needs to be harnessed with tradition, reason, and the guidance of the Holy Spirit. What then do we actually find in the Bible? We begin with the well-known Ten Commandments Exodus These commandments prohibit the worship of other gods than Yahweh, the God of Israel; prohibit the making and worship of images; prohibit the unworthy use of the divine name, Yahweh; specify the Sabbath the seventh day of the week, not to be confused with the Christian Sunday, the first day of the week as a day of rest; require respect of parents; prohibit killing usually understood as murder ; prohibit adultery; prohibit stealing; prohibit perjured testimony; and prohibit covetous attitudes which might prompt theft or adultery. We note also the commandment to love your neighbor as yourself Leviticus In addition to these general or apodictic commandments we also find case law, statutes which deal with specific situations, as shown in this sampling of topics: Not cursing the deaf or putting stumbling block for blind Not hating brother in your heart Case of intercourse with slave who is betrothed Not eating flesh with blood in it Levirate marriage Deuteronomy 25 For a more complete sampling of case law in the Pentateuch, click on Case Law. The prophets of the eighth and seventh centuries B. These books are pervaded by a simple, and somewhat simplistic, view of virtue and rewards, especially in Proverbs as in 2: The virtues of truthfulness, hard work, thrift, and domestic fidelity are held up for emulation. Job and Ecclesiastes are in some respects refutations of this view that the righteous prosper, and the wicked suffer. In the references to the massacre of the Galileans and the collapse of the Siloam tower Luke The wisdom tradition seems to be alive and well in James, which may be regarded as a New Testament wisdom book. Also, a scribal argument is brought in James 2: James goes beyond wisdom teaching with the enunciation of the parousia or coming of the Lord, who is also judge; thus there is an end-of-time type of reward-punishment scheme, with a crown of life for the virtuous, and, presumably, judgment for the sinner. Virtues and vices are spelled out with some specificity [click on themes for a more complete listing]: The Letters of Paul. Paul lays down a central, comprehensive, unifying principle. By the time he writes Romans, he is able to formulate the love commandment as the summation and fulfillment of the law But we also note that this is not the only principle to which he appeals. If certain Corinthians had felt themselves free from constraints, and thus believed that they were permitted to join themselves to prostitutes, Paul does not deny the principle of freedom, but instead reminds them of the absurdity of their actions: Should I therefore take the members of Christ and make them members of a prostitute? Beyond these general principles, Paul offers lists of virtues Galatians 5: The prime candidate for a teaching that is of perennial value is surely the commandment to love your neighbor as yourself. On the issue of homosexuality currently the subject of considerable discussion , his position seems clear, especially if one accepts the usual understanding of the texts for an alternative rendering, click on presentations by Gray Temple in texts ; and reference a more extended hermeneutics [pp. Do you not

know that wrongdoers will not inherit the kingdom of God? Do not be deceived! It is uncertain whether his opinion would have been different if he had known, as is now reliably claimed, that same-sex orientation, whatever its cause, is not a matter of choice but is something ineradicable. These are examples of contingent cases: He had a return ticket for Onesimus, as Philemon makes clear. His view of marriage is at best a concessive one, based on various considerations: We can leave open the possibility that on other issues also he had no word of the Lord. Especially illuminating are the six contrasts in Matthew 5: Jesus seems to say: Figure out for yourself what belongs to Caesar and what belongs to God Mark The Bible is for Christians an invaluable source for moral guidance, as we have earlier affirmed. Nevertheless, our sampling of biblical ethics brings to light the limitations of relying only upon the scriptures as our authority sola scriptura: A number of teachings in the Bible are obsolete most of us do not need guidance on liability exposure in a case where a person is gored by an ox , or morally repulsive genocide, slavery, sexism , or unresponsive to the requirements of modern economic life the prohibition of usury. See also comments on the status of the Bible for Jesus and for Paul. But development continues after the close of the biblical period. Similarly, we now know that unqualified obedience to the state Romans We need look no further than John Down through the centuries, but especially today, Christians have encountered problems to which the Bible provides no ready answers. The Bible itself does not provide such guidance. Our problem is over-population, not the problem of under-population which was sometimes the case in areas decimated by war, disease and famine in ancient and medieval times. Some remarks on The Authority of Scripture are relevant to the present discussion. Such choices are in danger of being subjective and arbitrary. One might, for example: We have not far to look for a guide a through the profusion of biblical teaching, and b through the daunting landscape of contemporary moral perplexities. Click for further discussion of his ethical perspective. Rules which are informed by these considerations are useful, up to a point; nevertheless, the best of rules have their limitations, as may be seen a in the fact of ethical dilemmas which people encounter in real life situations, and b in the need to leave room for the Holy Spirit to update our moral consciousness. The centrality of the love commandment for both Jesus and Paulâ€”even James pays tribute to itâ€”should be evidence of its necessity as the guiding principle for which we are searching. This quest for justice will include not only retributive justice, guaranteeing, for example, due process rights, but also distributive justice, which would seek to provide access to good nutrition, housing, environment, education, and medical care, to name a few basic examples. Social structures which deny either retributive or distributive justice constitute human sinfulness as much as violations of the Ten Commandments, and are equally in need of redemption. This concern for justice is not without biblical precedent, as shown already in the work of the great eighth century B. On Leaving the Door Open We earlier urged as many others have done that we would be prudent to team a biblical ethics with b the moral wisdom embedded in church tradition, with c consecrated reason, and with d the guidance of the Holy Spirit. Christian ethics, as a systematic reflection upon moral choices which are Christian, makes use of important insights in the Bible; but Christian ethics is not biblical ethics. To equate the two is to fail to acknowledge the limitations of biblical ethics, and to restrict the work of the Holy Spirit, who, in tandem with biblical teaching, consecrated reason and the best experience of the Christian community, is able to assist us in realizing our true humanity in Christ: