

**Chapter 1 : 20 Uplifting Bible Verses About Women**

*The Bible: An Independent View [Gail Levin-Denur] on calendrierdelascience.com \*FREE\* shipping on qualifying offers. This work is a translation of a series of letters in Hebrew written by the author from a hospital bed in Switzerland during and that together form an introduction to the five books of Moses--the Pentateuch--and.*

Historicity of Jesus The historicity of some New Testament teachings of Jesus is also debated by biblical scholars. The " quest for the historical Jesus " began as early as the 18th century, and has continued to this day. The most notable recent scholarship came in the s and s with the work of J. Crossan , [55] James D. Dunn , [56] John P. Meier , [57] E. Sanders [58] and N. Wright [59] being the most widely read and discussed. For example, the expectation of the coming messiah , the beatitudes of the Sermon on the Mount and much else of the early Christian movement are found to have existed within apocalyptic Judaism of the period. It is now recognised that Rabbinical Judaism and Early Christianity are only two of the many strands which survived until the Jewish revolt of 66 to 70 CE, [62] [63] see also Split of early Christianity and Judaism. Almost all historical critics agree that a historical figure named Jesus taught throughout the Galilean countryside c. Historical reliability of the Gospels Most modern scholars hold that the canonical Gospel accounts were written between 70 and or CE, [65] four to eight decades after the crucifixion, although based on earlier traditions and texts, such as " Q ", Logia or sayings gospels, the passion account or other earlier literature See List of Gospels. Some scholars argue that these accounts were compiled by witnesses [66] [67] although this view is disputed by other scholars. The Gospels as Eyewitness Testimony states "The common wisdom in the academy is that stories and sayings of Jesus circulated for decades, undergoing countless retellings and embellishments before being finally set down in writing. Many scholars have pointed out that the Gospel of Mark shows signs of a lack of knowledge of geographical, political and religious matters in Judea in the time of Jesus. Thus, today the most common opinion is that the author is unknown and both geographically and historically at a distance to the narrated events [70] [71] [72] [73] although opinion varies and scholars such as Craig Blomberg accept the more traditional view. Historical reliability of the Acts of the Apostles The historical reliability of the Acts of the Apostles , the primary source for the Apostolic Age , has been debated by biblical scholars and historians of Early Christianity. A key contested issue however is the historicity of the depiction of Paul in Acts. For example, many academics would agree that the Pentateuch was in existence some time shortly after the 6th century BCE , but they disagree about when it was written. One popular hypothesis points to the reign of Josiah 7th century BCE. In this hypothesis, the events of, for example, Exodus would have happened centuries before they were finally edited. This topic is expanded upon in dating the Bible. An important point to keep in mind is the documentary hypothesis , which, using the biblical evidence itself, claims to demonstrate that our current version is based on older written sources that are lost. Although it has been modified heavily over the years, most scholars accept some form of this hypothesis. There have also been and are a number of scholars who reject it, for example Egyptologist Kenneth Kitchen [81] [82] and Old Testament scholar Walter Kaiser, Jr. Whybray , Umberto Cassuto , O. There is split between scholars who reject the Biblical account of Ancient Israel as fundamentally ahistorical, and those who accept it as a largely reliable source of history-termed biblical minimalists and biblical maximalists respectively. The major split of biblical scholarship into two opposing schools is strongly disapproved by non-fundamentalist biblical scholars, as being an attempt by conservative Christians to portray the field as a bipolar argument, of which only one side is correct. Archaeology offers both confirmation of parts of the biblical record and also poses challenges to the interpretations made by some. The careful examination of the evidence demonstrates that the historical accuracy of the first part of the Old Testament is greatest during the reign of Josiah. Some feel that the accuracy diminishes the further backwards one proceeds from this date. This, they claim, would confirm that a major redaction of the texts seems to have occurred at about that date. Biblical minimalism The viewpoint sometimes called Biblical minimalism generally holds that the Bible is principally a theological and apologetic work, and all stories within it are of an aetiological character. In this view, all of the stories about the biblical patriarchs are fictional, and the patriarchs mere legendary eponyms to describe later historical

realities. Further, biblical minimalists hold that the twelve tribes of Israel were a later construction, the stories of King David and King Saul were modeled upon later Irano-Hellenistic examples, and that there is no archaeological evidence that the united Kingdom of Israel, which the Bible says that David and Solomon ruled over an empire from the Euphrates to Eilat, ever existed. Archaeological evidence suggesting otherwise, such as the Mesha Stele, is often rejected as allegorical. During this year, two prize winning essays were written in Copenhagen; one by Niels Peter Lemche, the other by Heike Friis, which advocated a complete rethinking of the way we approach the Bible and attempt to draw historical conclusions from it. Thompson with his lengthy *Early History of the Israelite People: Thompson and Davies* see the entire Hebrew Bible Old Testament as the imaginative creation of a small community of Jews at Jerusalem during the period which the Bible assigns to after the return from the Babylonian exile, from BCE onward. The presence of both Thompson and Lemche at the same institution has led to the use of the term "Copenhagen school". The effect of biblical minimalism from onward was debate with more than two points of view. Regarding the debate over the historicity of ancient Israel, the maximalist position holds that the accounts of the United Monarchy and the early kings of Israel, David and Saul, are to be taken as largely historical. These days it is quite difficult to find anyone who takes this view. If so, very few are willing to operate like this, not even John Bright whose history is not a maximalist one according to the definition just given. Kitchen advocated the reliability of many although not all parts of the Torah and in no uncertain terms criticizes the work of Finkelstein and Silberman, to which Finkelstein has since responded. He Israel Finkelstein cites the fact "now accepted by most archaeologists" that many of the cities Joshua is supposed to have sacked in the late 13th century B. Hazor was destroyed in the middle of that century, Ai was abandoned before B. Even Jericho, where Joshua is said to have brought the walls tumbling down by circling the city seven times with blaring trumpets, was destroyed in B. Now controlled by the Palestinian Authority, the Jericho site consists of crumbling pits and trenches that testify to a century of fruitless digging. The destruction of Hazor in the mid-century is seen as corroboration of the biblical account of the later destruction carried out by Deborah and Barak as recorded in the Book of Judges. The location that Finkelstein refers to as "Ai" is generally dismissed as the location of the biblical Ai, since it was destroyed and buried in the 3rd millennium. The prominent site has been known by that name since at least Hellenistic times, if not before. Minimalists all hold that dating these events as contemporary are etiological explanations written centuries after the events they claim to report. Both Finkelstein and Silberman do accept that David and Solomon were really existing persons not kings but bandit leaders or hill country chieftains from Judah about the 10th century BCE, but they do not assume that there was such a thing as United Monarchy with a capital in Jerusalem. He strengthened his relationship with the northern kingdom by arranging a diplomatic marriage: The house of David in Jerusalem was now directly linked to and apparently dominated by the Israelite royalty of Samaria. Thus in the ninth century BCE "nearly a century after the presumed time of David" we can finally point to the historical existence of a great united monarchy of Israel, stretching from Dan in the north to Beer-sheba in the south, with significant conquered territories in Syria and Transjordan. But this united monarchy "a real united monarchy" was ruled by the Omrides, not the Davidides, and its capital was Samaria, not Jerusalem. From Abraham to the Roman Destruction of the Temple that the principal points of the biblical tradition with Solomon as generally trustworthy, as does Kenneth Kitchen, who argue that Solomon ruled over a comparatively wealthy "mini-empire", rather than a small city-state. Recently, Finkelstein has joined with the more conservative Amihai Mazar to explore the areas of agreement and disagreement and there are signs the intensity of the debate between the so-called minimalist and maximalist scholars is diminishing. Hess, which shows there is in fact a plurality of views between maximalists and minimalists. Jack Cargill has shown that popular textbooks not only fail to give readers up to date archaeological evidence, but that they also fail to correctly represent the diversity of views present on the subject.

**Chapter 2 : KJV Churches - Find Independent Baptist Churches Near You!**

*We wish to view the Bible in a manner which is often overlooked. We examine individual verses or passages of scripture. We examine topics from a collection of scriptures. We examine entire books of the Bible and all of these are needed for studies of God's word, but we wish to back off and get a.*

In the 2nd century Irenaeus addressed the issue and expounded on some attributes, e. Scripture, prevailing mysticism and popular piety. Immanence means that God is involved in the world, and Christian teachings have long acknowledged his attention to human affairs. They are essential qualities which exist permanently in his very Being and are co-existent with it. Any alteration in them would imply an alteration in the essential being of God. Hick goes on to consider the following additional attributes: Creator being the source of all that composes his creation "creatio ex nihilo" and the sustainer of what he has brought into being; Personal; Loving, Good; and Holy. He then analyses a series of intellectual attributes: It was common in Late Antique art in both East and West, and remained the main way of symbolizing the actions or approval of God the Father in the West until about the end of the Romanesque period. It also represents the bath Kol literally "daughter of a voice" or voice of God, just like in Jewish Art. This motif now, since the discovery of the 3rd century Dura Europos synagogue, seems to have been borrowed from Jewish art, and is found in Christian art almost from its beginnings. The use of religious images in general continued to increase up to the end of the 7th century, to the point that in, upon assuming the throne, Byzantine emperor Justinian II put an image of Christ on the obverse side of his gold coins, resulting in a rift which ended the use of Byzantine coin types in the Islamic world. For instance, while the eighty second canon of the Council of Trullo in did not specifically condemn images of The Father, it suggested that icons of Christ were preferred over Old Testament shadows and figures. Emperor Leo III "the Isaurian", suppressed the use of icons by imperial edict of the Byzantine Empire, presumably due to a military loss which he attributed to the undue veneration of icons. In this atmosphere, no public depictions of God the Father were even attempted and such depictions only began to appear two centuries later. The Second Council of Nicaea in effectively ended the first period of Byzantine iconoclasm and restored the honouring of icons and holy images in general. Even supporters of the use of icons in the 8th century, such as Saint John of Damascus, drew a distinction between images of God the Father and those of Christ. But now when God is seen in the flesh conversing with men, I make an image of the God whom I see". So what was true for the whole Trinity before Christ remains true for the Father and the Spirit but not for the Word. John of Damascus wrote: It is impossible to portray one who is without body: Although not well known during the Middle Ages, these books describe the key elements of the Catholic theological position on sacred images. To the Western Church, images were just objects made by craftsmen, to be utilized for stimulating the senses of the faithful, and to be respected for the sake of the subject represented, not in themselves. The Council of Constantinople considered ecumenical by the Western Church, but not the Eastern Church reaffirmed the decisions of the Second Council of Nicaea and helped stamp out any remaining coals of iconoclasm. Specifically, its third canon required the image of Christ to have veneration equal with that of a Gospel book: For as through the language of the words contained in this book all can reach salvation, so, due to the action which these images exercise by their colors, all wise and simple alike, can derive profit from them. But images of God the Father were not directly addressed in Constantinople in A list of permitted icons was enumerated at this Council, but symbols of God the Father were not among them. Prior to the 10th century no attempt was made to use a human to symbolize God the Father in Western art. A rationale for the use of a human is the belief that God created the soul of Man in the image of His own thus allowing Human to transcend the other animals. It appears that when early artists designed to represent God the Father, fear and awe restrained them from a usage of the whole human figure. Typically only a small part would be used as the image, usually the hand, or sometimes the face, but rarely a whole human. In many images, the figure of the Son supplants the Father, so a smaller portion of the person of the Father is depicted. The "Gates of Paradise" of the Florence Baptistry by Lorenzo Ghiberti, begun in use a similar tall full-length symbol for the Father. The Rohan Book of Hours of about also included depictions of God the Father in half-length human form,

which were now becoming standard, and the Hand of God becoming rarer. At the same period other works, like the large Genesis altarpiece by the Hamburg painter Meister Bertram, continued to use the old depiction of Christ as Logos in Genesis scenes. In the 15th century there was a brief fashion for depicting all three persons of the Trinity as similar or identical figures with the usual appearance of Christ. However, even in the later part of the 15th century, the symbolic representation of the Father and the Holy Spirit as "hands and dove" continued, e. The most usual depiction of the Trinity in Renaissance art depicts God the Father using an old man, usually with a long beard and patriarchal in appearance, sometimes with a triangular halo as a reference to the Trinity, or with a papal crown, specially in Northern Renaissance painting. He is behind and above Christ on the Cross in the Throne of Mercy iconography. A dove, the symbol of the Holy Spirit may hover above. Various people from different classes of society, e. They are depicted as floating in heaven with angels who carry the instruments of the Passion. As with other attacks on Catholic imagery, this had the effect both of reducing Church support for the less central depictions, and strengthening it for the core ones. In the Western Church, the pressure to restrain religious imagery resulted in the highly influential decrees of the final session of the Council of Trent in 1563. The Council of Trent decrees confirmed the traditional Catholic doctrine that images only represented the person depicted, and that veneration to them was paid to the person, not the image. In 1584 Pope Benedict XIV explicitly supported the Throne of Mercy depiction, referring to the "Ancient of Days", but in 1764 it was still necessary for Pope Pius VI to issue a papal bull condemning the decision of an Italian church council to remove all images of the Trinity from churches. In some of these paintings the Trinity is still alluded to in terms of three angels, but Giovanni Battista Tiepolo also depicted God the Father as a man riding on a cloud, above the scenes. In most members of the Star Chamber court in England except the Archbishop of York condemned the use of the images of the Trinity in church windows, and some considered them illegal. However some icons continued to be produced in Russia, as well as Greece, Romania, and other Orthodox countries. Kingdom of God and eschatology[ edit ] Kingship and Kingdom[ edit ] Main article: Kingdom of God Christianity God the Father on a throne, Westphalia, Germany, late 15th century The Christian characterization of the relationship between God and humanity involves the notion of the "Kingship of God", whose origins go back to the Old Testament, and may be seen as a consequence of the creation of the world by God. France points out that while the concept of "Kingdom of God" has an intuitive meaning to lay Christians, there is hardly any agreement among scholars about its meaning in the New Testament. Christian eschatology and End times Interpretations of the term Kingdom of God have given rise to wide-ranging eschatological debates among scholars with diverging views, yet no consensus has emerged among scholars.

### Chapter 3 : What Does the Bible Say About Women's Rights

*Your Church's Own Bulletin Insert: The Bible View THE BIBLE VIEW is a FREE paper that any ministry can use. Inside this publication one will find Bible lessons and articles on many subjects, quotes, and puzzles reinforcing Bible knowledge and principles.*

What does the Bible Teach? The word itself often invokes spiritually immature people to anger and rage. William Crews of Spartanburg SC noted in his manuscript of this topic: I have seen people become violent under the preaching of the doctrine of election. He made his way to the front of the church expressing before the congregation his disagreement and detestation of what had been preached. His appearance indicated that in his fit of rage he might become sufficiently violent to physically attack me. It was obvious that he was so mad that he was beyond the point of self-control. The man was not an infidel, agnostic, or atheist. He was not an irreligious person. I hope to discuss and present this subject in a manner that does not provoke or entice someone to such an episode of anger. I realize that many Christians have grown up in churches whereby the subject has often been neglected. Many people today sit in churches whereby the pastor s pick and choose which subjects to teach from in the Bible. In these places many believers suffer from spiritual malnutrition because the leaders fail to teach the fullness of the Bible. Hopefully, I can introduce this subject to you in such a way that you can make logical step-by-step advances in understanding the truth of this biblical doctrine. Sometimes, but not in all of the cases, believers dislike this doctrine by the way the subject is introduced. Sure, there are unbelievers who will oppose the doctrine because it cuts to the heart of their self sufficient, prideful, and haughty spirit that leads to self exaltation. A sinner that has never been converted will naturally by their own sin nature oppose anything that removes them from their life of selfism. But, nonetheless, saints still sometimes struggle with the idea for other reasons, which sometimes include issues of self reliance as well as issues of balancing this doctrine with other legitimate teachings of Scripture. We are not talking about definition of these words just yet. The first step is to simply admit that the Bible does indeed use such terminology. Here are some verses that simply use the terminology of elect, election, chosen, and predestination. But for the sake of the elect those days will be cut short" Matt. I know the ones I have chosen" John These few verses reveal at the very least that the Bible contains the subject of election and predestination. No Christian can honestly avoid the subject. I like what the Southern Baptist Dr. He noted in a chapel address that, "Any approach to soteriology [the doctrine of salvation] which omits the Bible doctrine of election is incomplete, inadequate, and misleading. What it exactly means is another issue. But first all Christians must agree it is a doctrine of the Bible. For instance, Romans 8: Justification is another term used to mean making a person rightly related to God. From these verses alone we can see that the doctrine relates to the salvation of individuals. Now again, note that I have not said how this predestination takes place. For now we are simply looking at the basic facts that this doctrine does indeed relate to the concepts concerning salvation. Election and predestination have a direct application to the issue of ones destiny and how that destiny is ultimately determined. Of course, this is the very reason why the subject creates so much heat and tension. It is a serious subject. The eternal destiny of a person is a highly emotional and sensitive subject. Most all of the denominations that formed from the s until today formulate some type of doctrinal guideline. A peripheral reading of all of the mainline denominational confessions reveal that the broad, evangelical, multi-denominational persuasions of Christianity teach on the doctrine of predestination. Here are just a few examples of some of the creeds and confessions that mention the idea and concept of predestination: The Articles of Religion in This is the confession of faith used by the Episcopal and Anglican church. Article 17 specifically teaches on election and predestination. The Formula of Concord in This is the confession of faith that governed the Evangelical Lutheran Church. This confession of faith in Article II teaches on the subject of Predestination. The Westminster Confession of Faith of This is the main classic confession for the Presbyterian denomination. The Baptist Confession of Faith of The earliest Baptist Confession of Faith in America discusses the subject of predestination and election in several places in the confession. All throughout these chapters references are made to election, foreknowledge, predestination, calling, and other related

concepts dealing with salvation. Other Baptist Confessions follow suit with this as well. The New Hampshire Baptist Confession of Faith in and the Baptist Faith and Message of the Southern Baptist Convention all editions from to the current version have sections that discuss the election and predestination subjects. The doctrine of election and predestination must be dealt with as the subject comes directly from the pages of Scripture. If multiple denominations from various persuasions with historical and theological differences all speak to the subject it must be because the subject is clearly taught within the Bible. One cannot come to the Bible and ignore the subject. Though it may be controversial, a person must admit and interact with what the Bible says on this subject if he or she is faithful to the biblical text. What determines if a person is elect and one of the predestined people? This is the most serious question of this study. This is where the subject begins to breed deep controversy. All Christians who believe the Bible recognize that God is omniscient. This means that God knows everything. The Bible is very clear about this. God simply does not know the future; he makes educated guesses. This view teaches that God simply does not have omniscience. God has to grow and develop. God, according to this view, is limited and he has to make educated guesses based upon probability. In this view the elect are those whom choose God. God discovers this only when the person actually believes. God knows because he has to learn who chooses him. God in this version has a unique ability to see into the future from the vantage point of eternity. Those whom God foresees accepting Jesus Christ are then elected. In this model God has knowledge of who will choose but not from all eternity. God knows because he has eternally determined his own knowledge of history. This view says that God does not have to look or learn the future events of history from eternity. Those whom God foreknows are those whom he has eternally thought up in his mind as his eternal children. These are the elect ones. People elect to love God because God elected to first love them in his own mind in eternity. Only one of the three options presents the real God of the Bible. If God is truly eternal and all knowing, and if he is all knowing without having to learn anything, then only option number three represents the true God of the Bible. In other words, if we believe that God is fully omniscient, meaning that he does not have to look or learn anything whatsoever, then the only option left is number three. God knows his children because he has eternally thought of them in this light. In other words, God thought up a certain portion of humanity as his own from eternity, not because he had to learn who would or would not choose him, but because he decided to think determinately foreknow his own. Maybe this explanation will help. God eternally thought of them as his elect, his children, his predestined people. In some cases this is argued because the person is lost and unrenewed. The natural mind does not accept the things of the Spirit 1 Cor. Grace, a work of the Spirit, cannot be earned. The argument goes like this: But this reasoning still does not remove the problem. Free will does not change the final outcome. God has chosen to create some knowing that in the end their destiny is going to be hell. Let us look at some logic for moment. Do you believe God knows the future of every person before he creates that person? If God knew that the rich man in Luke But did God still create the rich man found in Luke 16 knowing that in the end he would never believe? If God knows someone will never believe before he creates that person then what God knows must actually happen. History cannot happen in any other way than by what God already knows.

Chapter 4 : God in Christianity - Wikipedia

*The Independent {{message}} A View from the Top: Cleo Rocos, the TV star turned tequila maker Ex-actor and producer tells Andy Martin how she turned her vision into a success, in spite of.*

We believe the King James Bible, AV , to be the inerrant Word of God, providentially preserved and transmitted to the people of our time. We believe it is unique in its unerring portrayal of the exact rendering of the original Text, and that it reigns Supreme, having no rival among all English Translations of the world. We do not believe there is any need to revise, update, correct, better explain, or change in any way, the present King James Bible, AV We believe in one God, omnipotent, omniscient, and omnipresent, manifesting himself in three persons: Father, Son, and Holy Spirit; one in nature, attributes, power, and glory. We believe that man was created in the image and likeness of God, that he sinned, and thereby incurred not only physical death, but also spiritual death, which is separation from God; that all human beings are born with a sinful nature and are sinners in thought, word, and deed. We believe that the Lord Jesus Christ died for our sins according to the Scriptures as a substitutionary sacrifice, and that all who believe-on Him are justified on the ground of His shed blood on the cross, and are saved by grace through faith, wholly apart from human-merit and works. We believe that all who receive the Lord Jesus Christ by faith are born again by the Holy Spirit through the Word of God, and thereby become children of God. We believe that the Holy Spirit is a divine person, and the administrator of the things of God: We believe in the reality and personality of Satan: We believe in the resurrection of the crucified body of our Lord, His ascension into Heaven, His present life there for us as our High Priest and Advocate, and His personal, bodily, visible, premillennial return to establish His kingdom on earth, to reign as the only potentate: We believe that at any moment the rapture of the saved may occur, when the Lord Himself shall descend from heaven. We believe in the bodily resurrection of all the dead: We believe that it is the privilege and responsibility of every believer to be a personal soul winner and to do his utmost to give the Gospel of Christ to the whole world. We believe that we are called to be a separated people to abide in Christ, to walk in the Spirit and to enjoy victory over the world, the flesh and the devil. Whereas the practice of inclusivism is infiltrating fundamentalism, and whereas fundamentalism is a movement of separation, be it therefore resolved that we re-affirm our historic separatist position by observing Scripture. Jude , "And of some have compassion, making a difference: And others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh. We believe that there are two ordinances of the Church: We believe that all who have truly been born again by the Spirit of God through faith in Christ are eternally secure. We believe it is the privilege of all such to be assured of their present salvation and eternal security.

## Chapter 5 : Doctrinal Beliefs - Independent Baptist Ministries

*What Does the Bible Say? is a ministry of Faith Independent Baptist Church, located in Niceville, Florida. We are an old fashioned Bible believing church. Here, you will find a collection of articles written by Bro. Lev Humphries, pastor of Faith, for the local newspaper.*

What does the Bible say about codependency? Codependency is a mental health designation for relationships in which people use one another to get their own emotional needs met, but in a selfish and destructive manner. Codependency is not a mental health diagnosis, but a symptom associated with many psychological disorders. Originally, codependent was a term used to describe partners in chemical dependency or in a relationship with an abusive person. Today, however, the term has been broadened to describe several types of destructive relationship patterns. Codependency comes in many forms, but they are all similar in nature. They all revolve around what a person can get from someone else by giving him or her something in return. Another common scenario is when a friend will not confront another friend about his drug use for fear of losing a relationship with him. At the core the relationship is a focus on using one another rather than giving unconditional love and honest acceptance. This stems from our selfish human nature. Codependent people are like a parasite and a host: Such relationships are not helpful, because neither party is willing to be truthful, and both parties are selfishly clinging to whatever it is they are getting money, sex, friendship, admiration, power. One result of a codependent relationship pattern is that God takes second place to people. Codependents rely on each other for emotional needs and even some physical needs rather than take care of themselves. They also lack faith and trust in God to care for their needs and, as a result, manipulate others to get what they want. Codependent people typically are attracted to one another and will keep each other stuck in a dysfunctional blind spot by telling each other what they want to hear. This way, they both can feel okay, despite the chaos their choices are creating. Obviously, people who avoid telling the truth in love have trouble recognizing their own sinful habits or need for repentance. Related to codependency are other issues such as pride, fear of man Proverbs Pride blinds us from seeing our true self the way God sees us. While God loves us regardless of our sin, He has declared that we are percent wicked and in need of a savior Mark That message offends our pride, which tells us we are basically good. Codependent people are loyalâ€”in a destructive wayâ€”to their friends, so that they support sinful or even illegal behavior. Through denial or idealization, codependents keep each other feeling that they are not the ones with the problem. Codependency is a way to keep the blinders on and so ignore our sin. The same is true with the fear of man. We want people to think highly of us. Finally, everyone needs healthy boundaries to maintain convictions and avoid being manipulated. This results in an inability to make their own choices, because they want to preserve their dependent relationships. The Bible addresses these issues by telling us how we ought to relate to one another. One concept found in Scripture is interdependency, which is the state of being mutually responsible to others while sharing a common set of principles. In the case of husband and wife, the Bible indicates that both spouses are dependent on each other for completion. Other passages also show this interdependence of husband and wife: As each spouse fulfills his or her role, the other benefits. This is biblical interdependency, and it should be embraced, not avoided. We also find the concept of interdependence in regard to spiritual gifts: Both Romans 12 and 1 Corinthians 12 expand this teaching in the explanation of spiritual gifts. In so doing, "the whole body, joined and held together by every supporting ligament, grows and builds itself up in love, as each part does its work. Let us encourage one anotherâ€”and all the more as you see the Day approaching. We are to love one another, eschew selfish ambition, and exercise the gifts of God for the benefit of others John This is diametrically opposed to the selfishness, dishonesty, and destructiveness of codependency.

**Chapter 6 : Sunday school lessons & Sermons | The Bible View Bulletin Insert| Daily Devotions**

*The Bible is filled with wisdom and encouragement for women of all ages. Let's take a look at bible verses about women so we can understand the special role that God has for all women. You will be inspired and challenged when you realize all that the Lord has in store for you as a woman of God.*

Is it a sin for a woman to speak in church? Does the Bible say women have lower standing than men? Does the Bible authorize discrimination against women? Should women be submissive? God created the woman as a "helper" for the man: I will make a helper suitable for him. In fact, God created both men and women in His own image and made them equal custodians of all His creation: So God created man in his own image, in the image of God he created him; male and female he created them. God blessed them and said to them, "Be fruitful and increase in number; fill the earth and subdue it. Rule over the fish of the sea and the birds of the air and over every living creature that moves on the ground. He created them male and female and blessed them. And when they were created, he called them "man. God gave each of them punishments before evicting them from the Garden: To the woman he said, "I will greatly increase your pains in childbearing; with pain you will give birth to children. Your desire will be for your husband, and he will rule over you. It will produce thorns and thistles for you, and you will eat the plants of the field. By the sweat of your brow you will eat your food until you return to the ground, since from it you were taken; for dust you are and to dust you will return. The punishments on both Adam and Eve were clearly imposed by God Himself; God did not reduce women to inferior status, nor did He command men to rule harshly over their wives. Old Testament Era Compared to other cultures of the time, Jewish women enjoyed great liberty and esteem, and many women distinguished themselves as prophetesses and leaders in Jewish society. As evidence of the equality of men and women, the Ten Commandments require children to honor both their father and mother: Jewish society had become very much male-dominated. Women were considered to be inferior beings and were assigned almost the same status as slaves. They were not educated, not allowed to take any leadership roles, and confined to mostly domestic duties. Mary and Elizabeth But two women of this time became models of faithfulness and virtue. Mary, the mother of Jesus, put aside her fears, doubts and shame to take on the role of mother of the Messiah. She simply placed her whole trust in God Luke 1: Elizabeth, mother of John the Baptist, also put her faith in God Luke 1: Women normally stayed home and attended to domestic duties. But Jesus allowed women to travel with Him and His twelve disciples Luke 8: Jewish women were generally not educated or allowed any active role in the affairs of religion. Jesus suggested that Martha do the same Luke Some remained with Jesus to comfort Him at His crucifixion when all His apostles had fled in terror Matthew Mary Magdalene and other women were privileged to be the first to discover that Jesus had risen from the dead Matthew But Jesus sent His apostles out to spread the gospel to the world, seeking food and shelter where they could find it, facing great danger and ultimately martyrdom. That would not have been considered an appropriate role for a woman in Biblical times just as it would not be considered appropriate today. Women were treated as at least near-equals and allowed to hold positions of responsibility. The Apostle Paul Paul affirmed the equality of all Christians. There was no difference based on birth, status or gender. All had the same privileges and blessings as children of God. You are all sons of God through faith in Christ Jesus, for all of you who were baptized into Christ have clothed yourselves with Christ. There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus. He also said women should continue to observe the custom of wearing a veil in public: But I want you to understand that Christ is the head of every man, and the husband is the head of his wife, and God is the head of Christ. Any man who prays or prophesies with something on his head disgraces his head, but any woman who prays or prophesies with her head unveiled disgraces her head--it is one and the same thing as having her head shaved. For if a woman will not veil herself, then she should cut off her hair; but if it is disgraceful for a woman to have her hair cut off or to be shaved, she should wear a veil. For a man ought not to have his head veiled, since he is the image and reflection of God; but woman is the reflection of man. Indeed, man was not made from woman, but woman from man. Neither was man created for the sake of woman, but woman for the sake of man. For this reason a woman ought to have a symbol of

authority on her head, because of the angels. As in all the churches of the saints, women should be silent in the churches. For they are not permitted to speak, but should be subordinate, as the law also says. If there is anything they desire to know, let them ask their husbands at home. For it is shameful for a woman to speak in church. We also know that many women were prominent in the churches and that Paul approved and encouraged them. But they also reject the harsh subjugation of women that was characteristic of society at that time. Husbands were to love their wives tenderly, not treat them as slaves: Be subject to one another out of reverence for Christ. Wives, be subject to your husbands as you are to the Lord. For the husband is the head of the wife just as Christ is the head of the church, the body of which he is the Savior. Just as the church is subject to Christ, so also wives ought to be, in everything, to their husbands. Husbands, love your wives, just as Christ loved the church and gave himself up for her, in order to make her holy by cleansing her with the washing of water by the word, so as to present the church to himself in splendor, without a spot or wrinkle or anything of the kind--yes, so that she may be holy and without blemish. In the same way, husbands should love their wives as they do their own bodies. He who loves his wife loves himself. For no one ever hates his own body, but he nourishes and tenderly cares for it, just as Christ does for the church, because we are members of his body. There were several reasons: The evils and injustices of the world are of little importance when compared to things of the spirit: Since, then, you have been raised with Christ, set your hearts on things above, where Christ is seated at the right hand of God. Set your minds on things above, not on earthly things. Those who live lives of holiness and purity will receive their reward in heaven, and the wicked and the oppressors will receive their punishment in hell Luke The apostle Paul and other church leaders were very concerned about avoiding any appearance of scandal that would make a bad impression on the people they wanted to convert to Christianity Titus 2: The Example of Slavery Slavery was a fact of life in Biblical times. Several New Testament passages urged slaves to accept their lot in life and be obedient to their masters. Those Bible passages were often used to justify slavery in the U. But today, the vast majority of Christians view slavery as a horrible evil, incompatible with the teachings of Christ, and do not believe God decreed that people should be enslaved. The subjugation of women can be seen similarly. In fact, many of the passages urging women to be submissive are grouped with those urging slaves to obey their masters Ephesians 5: Conclusion God created both men and women in His own image and made them equal custodians of all His creation. But, because of their disobedience, God punished Adam and Eve and evicted them from the Garden of Eden. Jesus broke with tradition and treated women in a much more egalitarian way than was normal in the society of that time. Christians disagree over whether this principle should apply in the modern world. Today, many Christians believe women should enjoy all the same rights and privileges as men. Other Christians, however, continue to advocate a secondary role for women based on Genesis 3: They are written in the form of letters from Paul.

**Chapter 7 : Pastor, Why? # Why Not Alcohol? - Faith Independent Baptist Church**

*Doctrinal Beliefs: SECTION 1 - THE BIBLE: We believe the Scriptures of the Old and New Testaments to be the inspired Word of God, inerrant, complete and final revelation of God's will to man, and the supreme standard to all faith and life.*

Does the Bible support social drinking for believers or teach abstinence? Let us consider the following: Old Testament Wine, yayin - usually fermented or alcoholic. Strong drink, shekar - prepared or distilled from grain, intoxicating. Mixed wine, mesek - a mixture of wine and drugs. When wine was used for religious purposes it was customary to mix it with water, thus diluting the alcoholic content or consume moderate amounts in between courses of prepared food. New Testament Wine, oinos - any extract derived from a fruit or vegetable. This word is used generically throughout the New Testament and can represent juice or fermented wine depending on the context or circumstance. For Priests to be sanctified in their service for God. Drinking is deemed unholy and unclean. And that ye may put difference between holy and unholy, and between unclean and clean. For Nazarites to be sanctified in their vow of fellowship with God. Abstinence is essential to walking with the Lord. He shall separate himself from wine and strong drink, and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat moist grapes, or dried. For Kings to be sanctified in their rule and judgment. Drinking is for the unbelievers that perish and are appointed to destruction. Lest they drink, and forget the law, and pervert the judgment of any of the afflicted. Give strong drink unto him that is ready to perish, and wine unto those that be of heavy hearts. Let him drink, and forget his poverty, and remember his misery no more. Open thy mouth for the dumb in the cause of all such as are appointed to destruction. For Church Elders to be sanctified in their office as overseers of our souls and spiritual well-being. The phrase "not given to wine paraoinos " literally means: For Deacons to be sanctified in their office as administrators of church business. The phrase "not given prosecho to much wine" means: The Bible does not contradict itself, in I Timothy 5: The family of Rechabites remained obedient. John the Baptist was filled with the Holy Spirit and forbidden to drink. Warnings From God A. God says that drinking is not only unwise but leads to self deception. God says that drinking causes negative emotional and physical conditions and leads to sin. He says not to even look upon it. They that tarry long at the wine; they that go to seek mixed wine. Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder. Thine eyes shall behold strange women, and thine heart shall utter perverse things. Yea, thou shalt be as he that lieth down in the midst of the sea, or as he that lieth upon the top of a mast. They have stricken me, shalt thou say, and I was not sick; they have beaten me, and I felt it not: I will seek it yet again. God pronounces woe upon those who seek "the party life". God says that drinking causes irresponsibility, selfishness, and hopes of delusion. His watchmen are blind: Yea, they are greedy dogs which can never have enough, and they are shepherds that cannot understand: Come ye, say they, I will fetch wine, and we will fill ourselves with strong drink; and to morrow shall be as this day, and much more abundant. God says that drinking feeds our flesh and leads to lustfulness. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof. God says that drinking can keep the unsaved from entering Heaven unless they repent and trust in the blood of Christ. And such were some of you: God says that drinking leads to spiritual darkness and is unacceptable to the Lord. And have no fellowship with the unfruitful works of darkness, but rather reprove them. And be not drunk with wine, wherein is excess; but be filled with the Spirit. Noah became drunk and indiscreet after God saved him through the flood. And he drank of the wine, and was drunken; and he was uncovered within his tent. David tried to deceive Uriah with drunkenness after committing adultery with his wife. And David said to Uriah, Tarry here to day also, and to morrow I will let thee depart. So Uriah abode in Jerusalem that day, and the morrow. And when David had called him, he did eat and drink before him; and he made him drunk: In the Parable of the Faithful Steward, the Lord teaches us that we ought to be prepared for his coming again and not be found in a backsliden and sinful state. And the Lord said, Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of

meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Of a truth I say unto you, that he will make him ruler over all that he hath. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required: The believers at Corinth involved in heretical beliefs were chastised for coming to church drunk. For in eating every one taketh before other his own supper: What shall I say to you? I praise you not. We have all witnessed destroyed lives and families as a result of alcoholism and abuse. Drinking never strengthens or builds up, it only destroys and tears down. It not only gave proof of his deity John 1: And both Jesus was called, and his disciples, to the marriage. And when they wanted wine, the mother of Jesus saith unto him, They have no wine. Jesus saith unto her, Woman, what have I to do with thee? His mother saith unto the servants, Whatsoever he saith unto you, do it. And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece. Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim. And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it. When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him. Jesus, the Living Word of God logos, John 1: The following verses will conclude that, based on this premise, what Jesus made was grape juice and not fermented or alcoholic wine: Jesus was at a formal Jewish wedding ceremony and not a party. He did not go there to get drunk or provide alcohol for others. Abstain from all appearance of evil. In order to prove what is good and acceptable before a holy and righteous God Romans There are many humanistic programs developed to encourage people toward abstinence. Although these may be a help, they cannot break the bonds of addiction created by this destructive agent. Drinking is a sin and not a disease. The only real cure is to repent and trust the Lord Jesus Christ as personal savior. Faith in his shed blood is the only pathway to forgiveness which provides new life in Christ II Cor.

## Chapter 8 : Who are the Independent Baptists, and what do they believe?

*The Bible focuses the believer's attention on the work of Christ and is God's revelation to mankind. It tells us what we need to know to grow as Christians and become influential for Christ's cause in our neighborhoods and communities.*

Who are the Independent Baptists, and what do they believe? Independent Baptists, often also known as Independent Fundamental Baptists IFB , are a group that started within the greater Baptist denominations in the late 19th to early 20th century. Contemporary Independent Baptists believe in strict separation from the world and any church not associated with the Independent Baptist name. They refer to Ephesians 5: Independent Baptists interpret Scripture literally. They are conservative in their dress: They do not wear flashy clothes, and they tend to keep their social interaction within the IFB. Traditionally, they only sing hymns in their churches and reject the use of drums and recorded music. The New Testament is the authority in all matters of faith and practice. This means that IFB churches do not look to creeds, confessions, or church councils to determine their doctrinal positions. They articulate their doctrine only from the Scripture and claim to operate their churches according to what is presented in Scripture and not based on tradition or denominational preference 2 Timothy 3: The church is made up of saved, baptized believers. This means that membership in the local church requires first putting personal trust in Jesus, which produces regeneration, and baptism by immersion. IFB churches reject infant baptism and sprinkling. Baptism is only appropriate after someone comes to faith in Jesus Acts 2: Strict separation of church and state. IFB churches believe that no one has authority over the church except Jesus Christ. The IFB rejects any governmental authority over the operation of the church 2 Corinthians 6: The priesthood of believers. IFB churches believe that each believer has the ability to interact with God on his or her own. No one is required to use a priest, as in the Old Testament, to connect with God. The autonomy of the local church. This doctrine supports the idea that the local church of baptized believers is the highest ecclesiastical authority on earth. In matters of church polity and procedure, the local church is not subject to civil authorities or denominational conventions. Each local church is self-governing. Some Independent Baptist churches emphasize their autonomy to such an extent that they will not accept a baptism from any other churchâ€”if a new member was baptized in another church, he must be rebaptized by the Independent Baptist church for his membership to be valid. Many Independent Baptists follow the church government model of congregationalism. Each member is allotted one vote on all matters concerning the church. Even though the pastor is the established leader of the church, no decision is made for the church without it first coming to a vote before the entire congregation. Congregationalism rejects using boards and associations for governing the affairs of the church. This model is based on the belief that all believers are priests and capable of making decisions that will direct the local church. For the most part, Independent Baptist Churches are preaching the Word of God faithfully and hold to the essentials of the gospel. However, the exclusivism they foster and their tendency toward the KJV-only mentality are troublesome. So, discernment is needed before officially joining an IFB church.

## Chapter 9 : A panoramic view of the Bible | Sampson Independent

*The Bible nowhere anticipates independent Christians in its instructions, but it always assumes the body has ministers given by Christ to provide teaching and guidance. Too frequently, people separate from one group then regroup around a person whom Christ has not appointed to teach His Word.*