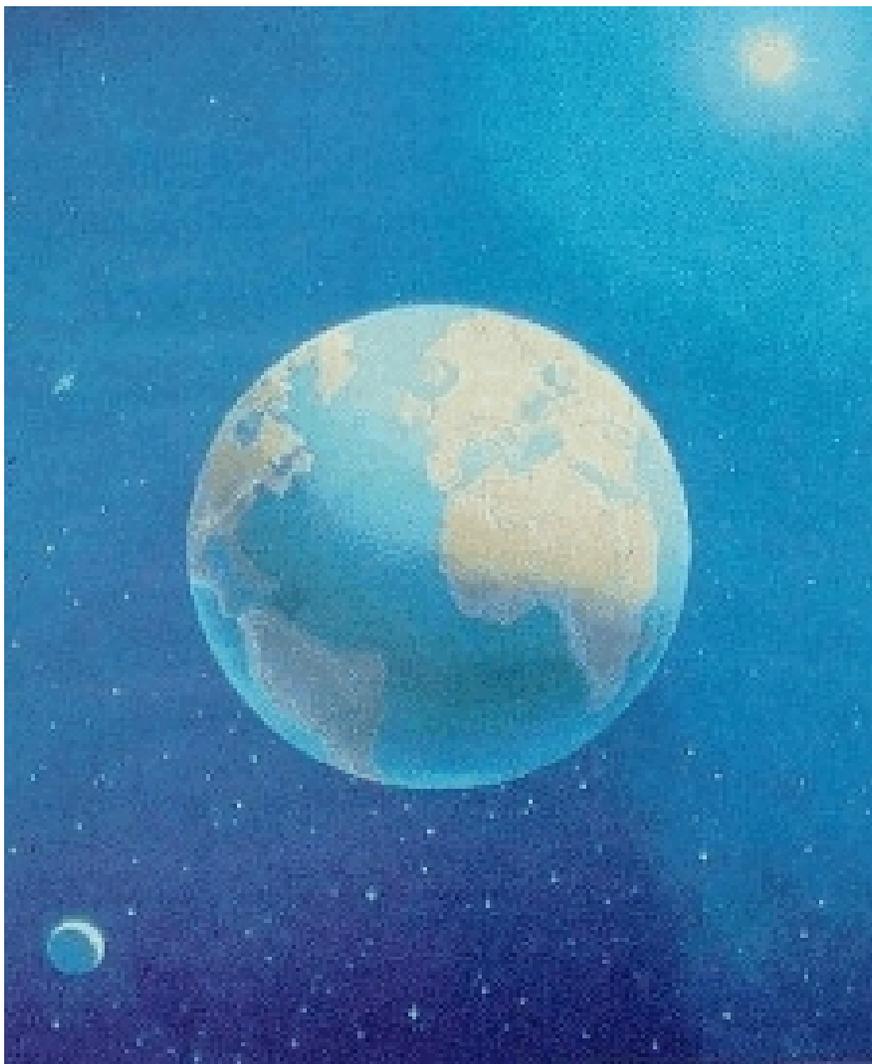

Living in God's World



A Series of Sermons on the Realities and Responsibilities of Life

Gene Taylor

Preface

The theme of these lessons is *Living In God's World*. The aim of this series is to firmly establish the supreme authority of God as the creator and ruler of the universe and all that is in it and to show us how we are to live in response to Him and His provisions for us and our well-being. The lessons are designed to contain basic values useful in establishing a pattern for righteous living.

The series begins by examining "The Godhead." It then considers, in order, "The World - God's Creation," "The Bible - God's Revelation," "The Families of God," and "Civil Government - A Plan of God."

These sermons may be presented as a series or independently for each lesson is complete in and of itself and does not build on previous lessons.

Gene Taylor

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The Godhead

I. The Godhead Defined

- A. The term “Godhead” is a form of “Godhood.”
 - 1. It is defined as divinity, deity, the divine nature or essence.
 - 2. It denotes the quality or state of being God; the sum total of the attributes and characteristics that are common to deity. It is used in the same sense as “manhood,” “childhood,” etc.
- B. The term “Godhead” is found three times in the King James Version. (Acts 17:29; Rom. 1:20; Col. 2:9)
 - 1. While three different Greek word forms are used in these passages, all of them are derivations of *theos*.
 - 2. *Theos* can be defined as deity, divinity, the divine nature, the divine majesty, that which pertains to God, godhead.
 - 3. These three terms define the quality or character of the essence, substance or being, of one who is God. Therefore, the Godhead is made up of such Beings as are of divine nature and possess divine majesty.

II. The Scriptures Reveal a Plurality of Beings in the Godhead (Genesis 1:1,26)

- A. The Hebrew word for “God” in Genesis 1:1 is *Elohim*.
 - 1. It is the plural form of *El*.
 - a. Its plural meaning: “the gods.”
 - b. Its singular meaning: “the deity.”
 - 2. Its use denotes a plurality of Beings in the Godhead.
- B. The plurality of deity is seen in the statement, “Let **us** make man in **our** image, after **our** likeness.” (Gen. 1:26; cf. John 1:1-3)
 - 1. The plural personal pronouns indicate more than one Being.
 - 2. Other statements in Genesis which indicate the plurality of deity: 3:22 and 11:7.
- C. An explanation of Deuteronomy 6:4: “Hear, O Israel: The LORD our God, the LORD is one!”
 - 1. “One” is the Hebrew word *echad* which means a collective, unified, or united one.
 - 2. “It is a numeral having the power of an adjective and means one, together, unitedly...the intensive reflexive form signifying to unite, to join oneself together, to collect oneself.” (*Hebrew and English Lexicon*, Gesenius, p. 28)
 - a. Genesis 2:24: man and wife are one (*echad*).
 - b. Genesis 41:25-26: two dreams are one (*echad*).
 - c. 1 Samuel 22:13: Many speak with one mouth (*echad*).
 - 3. This is the same idea as stated in Zechariah 14:9; Malachi 2:10; and Ephesians 4:6.
 - 4. The term “God” is frequently used in the general sense of the Godhead or deity. Things attributed to God are often attributions made unto deity rather than to some particular personality.

III. The Three Persons of the Godhead

- A. The divine personalities constituting the plurality of the Godhead are the Father, the Son, and the Holy Spirit.
1. The three were present in the beginning. (Gen. 1:1, 2)
 2. The three were present at the baptism of Jesus. (Matt. 3:16-17)
 3. Baptism is administered in the name of the three. (Matt. 28:18-20)
 4. The apostle Paul's entreaty to God involved the three. (Rom. 15:30)
 5. The benediction of the saints was in the name of the three. (2 Cor. 13:14)
- B. Each of these individual Beings possesses all the qualities and attributes of divinity and each is individually called (God):
1. The Father. (Mark 14:36; John 6:27; 11:41; 20:17; 1 Cor. 8:6; Gal. 1:1; Phil. 2:11)
 2. The Son. (John 1:1, 18; 10:30; 20:28; Rom. 9:5; Phil. 2:6; Col. 2:9; 1 John 5:20)
 3. The Holy Spirit. (Matt. 28:19; Acts 5:3-4; Rom. 8:9-11; 1 Cor. 2:10-13; 2 Cor. 3:17-18; 13:14)
- C. The Father is not the Son, and the Son is not the Father, and neither the Father nor the Son is the Holy Spirit. Each is a separate, distinct Being possessing all the qualities of deity.
- D. Each person of the Godhead has distinct works He does (though it is sometimes difficult to know all the distinctions).
1. The Father is the architect or planner of what has and will occur. (Eph. 1:5; 3:10)
Though an equality exists between the Father and the Son in some respects (Phil. 2:5-11), the Father is supreme. (1 Cor. 15:27, 28)
 2. The Son or "Word," Jesus Christ, in the beginning was creator and today is the sacrificial Savior. (John 1:1-3; Col. 1:16; Heb. 1:1-2)
 3. The Holy Spirit's work seems mainly to have been revelator both in the Old and New Testaments. (2 Pet. 1:21; Eph. 3:5)

Conclusion

1. All of these divine Beings together constitute the one God, or the Godhead.
2. As there is one man (humanity or mankind), even so there is one God (divinity, deity, or Godkind).
3. As there are individual beings in the one humanity, so there are individual Beings in that one divinity.

The World - God's Creation

Introduction

1. This lesson will consider the historical, scientific and Biblical information available to determine the origin of our universe.
2. Please understand that any position taken or any view held as to the origin of the universe, whether that of creation or evolution, is a position of faith.
 - a. "Now faith is...the evidence of things not seen." (Hebrews 11:1)
 - b. Even men of science are not in a position to say authoritatively how the universe came into being and how life on earth began.
 - 1) There is no way for the methodology of science, which is the examination of things as they now function, to determine absolutely how they began.
 - 2) Scientists cannot speak with the same authority about how the universe began as they can about how it presently functions since scientific observations began long after the creation of the universe.
 - 3) Scientists can only offer hypotheses and intelligent guesses.
3. Scientists, even evolutionists, confirm their limitations in arriving at valid conclusions concerning the beginning of the universe.
 - a. Dr. Paul Amos Moody, a leading evolutionist, author of *Introduction to Evolution*, a widely used textbook in colleges and universities: "The answer is that we do not know and probably never will. The origin of life occurred more than three *billion* years ago and was not the type of happening to leave a clear indication of its course of events in the fossil record. Why, then, do we discuss the question at all? The best we can do is point to what *might* have happened." (*Introduction to Evolution*, 3rd ed., New York: Harper & Row Publishers, 1970, p. 115)
 - b. Thomas H. Huxley, who had been a leading evolutionist: "It appears to me that the scientific investigator is wholly incompetent to say anything at all about the first origin of the material universe. The whole power of his organon vanishes when he has to step beyond the chain of natural causes and effects. No form of nebular hypothesis that I know of is necessarily connected with any view of the origination to the nebular substance." (*Nineteenth Century*, February 1886, p. 202)

I. Hypotheses Forwarded for the Creation of the Universe

- A. **Naturalistic Evolution** (General Evolution). The evolution of the earth, its life and the rest of the cosmos are viewed as having proceeded strictly by natural processes. The interventions of deities or other supernatural factors are not invoked (see roman numeral "II").
- B. **Deism**. This is the belief that God started the universe, perhaps in a "big bang" about 10,000 million years ago, and then left the scene entirely. The earth coalesced about 4 or

5 thousand million years ago. Later, elementary life forms formed and evolved into the animals and plant life we see today.

- C. **Progressive Creation.** This is similar to naturalistic evolution except its followers believe that new species cannot evolve by natural processes. God is seen as having to intervene each time that a new species appears in the fossil record.
- D. **Theistic Evolution.** In this view, God's influence is pervasive. God is believed to have used evolution to guide the development of new life forms to today's state. Theistic evolutionists view God as the universe's creator and the guiding force behind evolution.
- E. **Creation Science.**
 - 1. This assumes that the creation story in Genesis is accurate and that God created the world, the rest of the universe and all life forms as described in the book of Genesis.
 - 2. Even though all modern day creation scientists reject the possibility of organic evolution, they are divided as to their interpretation of Genesis 1 especially in their attempts to explain the seemingly long period of time which the universe has existed. Their hypotheses include:
 - a. The **long chaos** hypothesis.
 - 1) This theory says that God created the universe "in the beginning" and that between verses one and two of Genesis 1 there is the possibility of an infinitely long period of time during which "the earth was waste and void."
 - 2) During this period of chaos, it is suggested, some of the evidences of great age made their appearances on earth.
 - b. The **creation-ruination-recreation** hypothesis (aka the restitution or gap theory).
 - 1) This hypothesis states that there has been a series of worlds such as our present one. Each time God has destroyed a creation, allowed a period of chaos, and then recreated a new world.
 - 2) This theory provides the possibility that the earth is much older than the Adamic age. It opens the way for previous inhabitants in prior ages.
 - c. The **day-age** hypothesis.
 - 1) This theory says that the six "days" of creation really mean six long periods of time.
 - 2) It is suggested that the geological periods—archezoic, proterozoic, etc.—might correspond to these.
 - 3) According to the rules of hermeneutics, the science of Biblical interpretation, there is no reason to view the language of Genesis 1 as figurative (see chart "When Language Is Figurative"), therefore, this theory is less than satisfactory.

- d. The **pictorial day** hypothesis.
 - 1) The six days of creation in Genesis 1, according to this theory, are not a strict, chronological explanation of the creation.
 - 2) It declares the six days to be merely a device to present the creation story pictorially.
 - 3) A problem with this theory: In Exodus 20:11, the “days” of creation are the same as the “days” of the Sabbath thus meaning literal days as they are measured in 24 hour intervals.
- e. The **literal** hypothesis.
 - 1) This theory says that the six days of Genesis 1 are six literal 24 hour days in which the universe was created by God in its entirety as it now appears.
 - 2) Those who object to this theory often cite the fact that the sun was neither created nor set in place until day four. (Genesis 1:14-19)
 - 3) When God created each object, He created it to appear as though it had passed through the usual stages of development. Thus the earth looked very old at the moment of creation. Bernard Ramm citing Philip Henry Gosse in *The Christian View of Science*, said, “Every object of creation has two times. That which is before time or instantaneous in coming into existence is *pro-chronic*. That which consumes time is *dia-chronic*. All things at the moment of creation were *pro-chronic*. Gosse also uses the terms real time and ideal time. At the moment of creation Adam’s *real* time was zero—actually he did not exist till the moment of creation. His *ideal* time was, say for the purposes of illustration, thirty years old. A tree in the garden of Eden would appear fifty years old (its ideal time) whereas it had just been created (its real time).” (pp. 192-194)

II. Problems With the General Theory of Evolution

- A. The general theory of evolution teaches that our universe accidentally came into being (by a “big bang”) and randomly happened to fall into its present order and that all living organisms came from one single-celled organism which came to life from non-living matter and then evolved into all of the various life forms we see today.
 1. This theory is often taught in schools as the only rational explanation for our universe.
 2. It is assumed by many that this theory has been proven and must be accepted as fact but it not only fails to be in harmony with the facts but it often finds itself in conflict with the known facts of science.
- B. Problems with the general theory of evolution.
 1. Knowledgeable evolutionists admit that their theories are based upon unprovable assumptions regarding the biological evolution of all living creatures from a common source. There is no evidence to suggest that a living organism

- came into existence from non-living matter, much less that all life developed from such spontaneous generation.
2. The order present within our world argues in favor of a designer rather than being an evidence of mere chance.
 - a. We would not explain a computer as the result of an explosion. Why explain something infinitely more complicated like our universe as the result of an explosion?
 - b. When one sees order and design, one sees the evidence of a designer acting to establish order. It is rational to see the same thing regarding our universe.
 3. The only mechanism available to explain how all animals evolved from one single-celled organism is mutations but the limitations and predominantly destructive nature of mutations as demonstrated in science argues against the general theory of evolution. If the only mechanism theorized to produce the evolution of all living things cannot reasonably be expected to have done so, how can the whole theory be accepted as if it were proven fact?
 4. The first and second laws of thermodynamics present a major problem to evolutionists by proving the law of entropy.
 - a. Stated simply, these laws state, "There is a general natural tendency of all observed systems to go from order to disorder, reflecting dissipation of energy available for future transformation—the law of increasing entropy."
 - b. Not only does this fact run counter to the evolutionists' theory, it also suggests that our universe has not always existed as the theory holds.
 5. The geological record presents a number of problems which are insurmountable to the general theory of evolution. We find fossil records of man existing at the same time as dinosaurs and animals which were supposed to predate man by hundreds of millions of years according to the theory.
 6. Though evolutionists have boldly stated as fact that the earth is 4 to 5 billion years old, the evidence does not support their claim.
 - a. Various facts show that the earth cannot be old enough to allow for the time required by the evolutionary theories.
 - b. The facts, when honestly considered, suggest that the earth is very young, about 10,000 years old—a date very much in harmony with the Bible account.

III. The Scientific Method Applied to the Origin of Matter

A. The scientific method.

1. In science problems are solved in accordance with a very specific method generally known as "the scientific method."
2. The scientific method stated.
 - a. The problem to be solved must be clearly presented and one must understand all the variables that relate to the problem if at all possible.

- b. Next theories, suggestions, and hypotheses are proposed.
- c. After theories are proposed then experiments are conducted to test the theories.
- d. If one finds, after the experiments, one theory, and only one, that stands in the face of all the facts that are available, that can stand the test of all the experiments that can be conducted, that can stand the test of time, and can stand examination from other disciplines, that theory may move into the realm of an accepted principle or eventually may even become accepted fact.

B. Application of the Scientific Method to the Origin of Matter.

1. A problem proposed: "By what process, in the beginning, was matter created from nothing?"
 - a. Atheists call this the "cosmic egg" problem.
 - b. Having stated the problem, one must determine what variables must be considered.
2. Theories, suggestions, and hypotheses to consider. What are some of the theories men have proposed?
 - a. **Nebular theory.** This theory proposes that there was a blob of matter spinning in space. This mass contracted and rotated faster, throwing off hunks of matter that became creation.
 - b. **Planetesimal theory.** According to this theory, two stars collided, their gravitational fields pulling off hunks of matter that became the cosmos.
 - c. **Continuous generation theory.** This theory states that matter is continuously being created at some point in the cosmos at the present time.
 - d. **Quasi-Statal theory.** This says there was no beginning to the creation. Matter has always existed and has only undergone changes from one form to another.
 - e. **Big Bang theory.** Scientists who forward this theory state that there was a huge explosion somewhere in space.
 - f. **God.** "In the beginning God created the heavens and the earth." (Genesis 1:1)
3. All of the above theories, but one, either fail to answer the question or do not stand up in the light of proven facts.
 - a. **Nebular theory.** It does not answer the question "By what process in the beginning was matter created from nothing?" This theory says there was a blob of spinning matter. Where did it come from?
 - b. **Planetesimal theory.** This does not answer the question. Where did the stars come from? This theory begs the question.
 - c. **Continuous generation theory.** By what process is matter being created? The answer that might be given is that we do not know, yet, matter is popping into existence all around us. But no one has proven matter is being created at the present.

- d. **Quasi-Statal theory.** Is it possible for matter to have always existed? No. The physics law of entropy does not allow such a view. (Entropy: the degradation of the matter and energy in the universe to an ultimate state of inert uniformity).
- e. **Big Bang theory.** It does not answer the question. What is it that blew up?

C. Conclusions Drawn.

1. When you apply the scientific method to the question, "How was matter created from nothing?", there is only one possible answer that can stand in the face of scientific fact.
2. A non-physical being, God, was responsible for creation.
 - a. In the beginning a non-physical force, God, created matter from nothing.
 - b. An all-powerful God would not be limited in space, time, or the amount of matter He could create.
 - c. God could spin anything anyway He wanted to and do anything He wanted to do.

Conclusion

1. "The heavens declare the glory of God; And the firmament shows His handiwork." (Psa. 19:1; cf. Psa. 8; 90; 92; Romans 1:20)
2. When honestly considered, all the facts point to our world and its inhabitants as being the creations of the all-mighty God revealed unto us in the Bible.

The Bible - God's Revelation

Introduction

1. When the chief priests and elders of the Jews questioned the authority of Jesus, He, in turn, posed a question to them about the baptism of John—"where was it from? From heaven or from men?" (Matthew 21:25)
 - a. That same question needs to be asked about the origin of the Bible—"Where is it from? From heaven or from men?"
 - b. It is a question that each person must answer because the response one gives to it may well determine the eternal destiny of his soul.
2. If the Bible is a product of man, think of the kind of men who would have been involved in its production.
 - a. They would be wicked liars who posed as something they were not, who offered empty promises and hopes which could not be fulfilled and who claimed to be from God when, in reality, they would be far from Him.
 - b. Since they received no worldly acclaim, power or riches from authoring it and since nearly all the men who authored its books died a martyr's death because of it, not only would they have been wicked but also they would have been stupid.
 - c. To say that the Bible's origin is with man is illogical but it is completely logical to believe that God is the source of the Bible.
3. Since man could never have known of God and His will by his own wisdom and resources, it was necessary for God to reveal Himself and His will to him.
 - a. If man were going to know his origin, identity, purpose and destiny, God had to reveal them to him.
 - b. To accomplish such a revelation, God revealed His word to the Holy Spirit (1 Cor. 2:9-13) who, having searched the mind of God, made it known to men, inspiring them to write down what He revealed to them. (2 Pet. 1:20-21)
4. The Bible is a product of inspiration.

I. The Inspiration of the Bible

A. Inspiration defined.

1. Different ideas (levels) of inspiration.

- a. **Universal inspiration.** Certain men of genius are inspired in the sense they are exceptionally talented. It is in this sense that Shakespeare, Michaelangelo and Beethoven are inspired.

- b. **Partial inspiration.**

- 1) This idea says that the Bible is inspired in its great principles and ideals but not in its historic facts, statements of doctrine, and minute rules and regulations.

- 2) This view takes the authority of God away from the Scriptures leaving men to determine what is good and what is not.
- c. **Plenary (full or verbal) inspiration.**
 - 1) This is the view that men wrote exactly what God wanted them to write without errors or mistakes, yet, with their own personalities in evidence.
 - 2) The original autographs of Scripture, the original manuscripts the inspired men actually penned, were inspired and fully authoritative for they read as the Holy Spirit guided the men to write them.
 - 3) This view of inspiration is taught in Scripture. (2 Pet. 1:20-21; 2 Tim. 3:16-17; 1 Cor. 2:12-13; 14:37)
2. In relation to the Bible, inspiration is "a supernatural influence exerted on the sacred writers by the Spirit of God, by virtue of which their writings are given Divine trustworthiness." (Benjamin B. Warfield, *The Inspiration and Authority of the Bible*, p. 131)
 - a. The Bible claims such inspiration: "All Scripture is given by inspiration of God." (2 Tim. 3:16)
 - b. Men were moved by the Holy Spirit to speak and write the words of God. (2 Pet. 1:20-21)
- B. The inspiration process and its results.
 1. Having revealed Himself and His will to the Holy Spirit, God separated certain men to reveal that will to man.
 - a. They did not teach according to their own wills (2 Pet. 1:20), but they spoke the words and thoughts of the Holy Spirit. (1 Cor. 2:9-13)
 - b. They were inspired to great depth and detail. (Matt. 22:31,32; Gal. 3:16)
 2. Inspiration fully qualified these men in their teaching. (Matt. 10:9; Acts 2:4)
 - a. What they wrote were the words and commands of the Lord. (1 Peter 4:11; 1 Cor. 14:37)
 - b. They wrote exactly what God wanted them to write without errors and mistakes.
 3. Therefore, when one reads the Bible he is reading the words of God. (cf. 1 Cor. 14:37; 2 Tim. 3:16-17)
- C. Evidence of inspiration. There are many areas which give supporting evidence for inspiration of the Bible showing it to be from God. Consider the following.
 1. **The Unity of the Bible.**
 - a. The Bible's sixty-six books were written by about 40 men over a period of approximately 1600 years.
 - b. All of the writers of the Bible wrote in perfect harmony each complementing, never contradicting, the others.

2. The Scriptures Claim Inspiration.

- a. The Scriptures have an “air of infallibility” about them.
 - 1) Though unlearned men—fishermen, farmers, tax-collectors, etc.—often did the writing, they wrote with confidence.
 - 2) The writers announced they were revealing God’s message without embarrassment. (1 Cor. 14:37)
- b. Claims of inspiration by Old Testament writers and characters.
 - 1) Moses was to be taught what to speak. (Ex. 4:12)
 - 2) Balaam knew he was inspired. (Num. 22:38; 24:13)
 - 3) David claimed inspiration. (2 Sam. 23:1, 2)
 - 4) Jeremiah declared that the word of God came to him. (Jer. 1:1, 4; etc.)
- c. Claims of inspiration by New Testament writers and characters.
 - 1) Jesus’ claims for the apostles. (Matt. 10:17-20; John 14:26; 16:12-14)
 - 2) The apostle Paul. (Acts 22:14, 15; Gal. 1:11, 12, 15, 16; Eph. 3:3-4, 8; 1 Cor. 2:13-16; 15:3; 14:37)
 - 3) The apostle Peter. (1 Pet. 1:10-12; 2 Pet. 1:19; 3:2)
 - 4) The apostle John. (Rev. 1:1, 2, 11)

3. The Brevity of the Scriptures.

- a. The Bible’s brevity is a good example of inspiration. The Scriptures relate facts in a small amount of text that under normal circumstances would have taken men volumes to reveal.
- b. The brevity of entire books.
 - 1) Genesis in 50 chapters tells of the origin of the world; the first 2,500 years of man’s history; and the creation of the material universe, the plant world, the animal world and man.
 - 2) The four gospels tell the story of Christ: Matthew in 28 chapters, Mark in 16 chapters, Luke in 24 chapters and John in 21 chapters.
- c. The brevity of Bible incidents.
 - 1) Genesis 3:1-24. The origin of sin, suffering, sickness, death, toil and the necessity of a Messiah.
 - 2) Matthew 3:13-17. The baptism of Jesus (in only 5 verses).
 - 3) Matthew 17:1-8. The transfiguration.
 - 4) The ten appearances of Jesus following His death and resurrection. Matthew records 2, Mark has 3, Luke only 3 and John just 4.
 - 5) Acts 12:2. The death of James is related in only eleven words.

4. Omissions of the Scriptures.

- a. John, in his gospel, omits the births of John the Baptist and Jesus and Jesus’ genealogy, youth, baptism, temptation, transfiguration and ascension.
- b. Neither Mark nor John mention anything of the first 30 years of Jesus’ life.

- c. John told of only 20 days of the Lord's life.
 - d. All of the gospels tell of only 34 days of the life of Jesus.
 - e. There is no physical description of Jesus in the Bible.
5. **The Impartiality of the Scriptures.**
- a. The writers of the Bible set forth both the virtues and weaknesses of the characters found in it.
 - b. Examples: Abraham and Sarah (Gen. 12:10-20); David (2 Sam. 11:1-21); and Peter (Matt. 26:69-75).
6. **The Calmness of the Scriptures.**
- a. In the Bible, the wonderful and commonplace are described alike.
 - b. Such events as the transfiguration (Matt. 17:1-5), the murder of John the Baptist (Matt. 14:6-12), the miracles of Jesus and even the crucifixion (Matt. 27:33-56) are revealed in simple, commonplace terms.
7. **Scientific Knowledge** (foreknowledge).
- a. Negatively, the Scriptures do not contain the superstitions or wrong notions which were prevalent in Biblical times.
 - b. Positively, the Biblical writers possessed advanced knowledge that mankind did not discover until centuries later.
 - 1) The roundness of the earth. (Isa. 40:22)
 - 2) The suspension of the earth in space. (Job 26:7)
 - 3) The isolation of communicable diseases. (Lev. 13:45)
 - 4) The need to wash in running water because of the presence of germs. (Lev. 14:1-6)
8. **Archaeological Proof.** No archaeological discovery has ever disproved any portion of the Bible.
9. **Historical Accuracy.** The Bible is without error in relation to its historical record of events.
10. **Fulfilled Prophecies.**
- a. Prophecy is a declaration of future events, such as no human wisdom or forecast is sufficient to make.
 - 1) It depends upon a knowledge of the innumerable contingencies of human affairs which belongs exclusively to the omniscience of God.
 - 2) By its very nature, prophecy must be divine revelation.
 - b. Time and again the writers of the Bible foretold of events which would later come to pass.
 - 1) Sometimes speaking hundreds of years before the events were to occur, their prophecies were detailed. Their prophecies were not like the broad generalizations of the so-called "prophets" of today.
 - 2) Every Biblical prophecy was fulfilled in exact detail.

II. Josiah: An Example of the Proper Attitude Toward the Bible (2 Kings 21-23)

- A. Josiah was king of Judah from 641 to 609 B.C. (The nation of Israel no longer existed)
 - 1. He assumed the throne at the age of eight and reigned for 31 years.
 - 2. He died in battle being killed by Necho, king of Egypt, at Megiddo. (2 Kings 23:28-30)
- B. He was righteous in a time of wickedness—faithful in an evil environment.
 - 1. His righteousness was unsurpassed by any king before or after him. (2 Kings 23:25)
 - 2. He was righteous even though his family was wicked.
 - a. His grandfather Manasseh. (2 Kings 21:1-9, 16)
 - b. His father Amon. (2 Kings 21:19-22)
 - 3. He was righteous even though the Judean society was evil. (2 Kings 21)
 - a. They were worse than nations God had destroyed. (v. 9)
 - b. Jerusalem was “filled with blood.” (v. 16)
 - c. They were totally given over to idolatry. (vv. 2-7, 21)
- C. His faithfulness is seen in:
 - 1. The changes he instituted.
 - a. In the 8th year of his reign he “began to seek after God.” (2 Chron. 34:3)
 - b. In the 12th year of his reign he brought sweeping changes to Judah. (2 Chron. 34:3)
 - c. In the 18th year of his reign he sought to repair the house of God. (2 Kings 22:3-7)
 - 2. His tender-hearted reaction to the Law of God. (2 Kings 22)
 - a. While work was being done on the Temple, the book of the law of God was found. (v. 8)
 - b. He recognized the value of the book of the law of God. (vv. 11-13)
 - c. He had godly sorrow over Judah’s sins. (v. 11)
 - d. He desired to learn more of the word. (vv. 12-13)
- D. His faithfulness explained. (The reasons for his faithfulness)
 - 1. He tender-heartedly recognized the word of God for what it was. He received the will of God and humbled himself before it.
 - 2. He was filled with godly sorrow over sin and cleansed its evil and impurities from his life.
 - 3. He sought to know as much of the will of God as he could.
 - 4. He walked in the way of God by humbly obeying the commands of God. He did not turn aside to the right or the left.
 - 5. Knowing its value, he shared the word with others.
- E. The key to finding favor with God: Have the attitude of Josiah toward the word of God.
 - 1. Recognize the Bible for what it is—the word of God. Tender-heartedly receive the will of God and humble yourself before it.
 - 2. Be filled with godly sorrow over sin and cleanse its evil and impurities from your life.

3. Seek to know as much as you can of the will of God.
4. Walk in the way of God by humbly obeying the commands of God. Do not turn aside to the right or the left.
5. Knowing its value, share the word with others.

Conclusion

The Bible. "This Book contains the mind of God, the state of man, the way of salvation, the doom of sinners, and the happiness of believers. Its doctrines are holy, its precepts are binding, its histories are true, and its decisions immutable. Read it to be wise, believe it to be safe, and practice it to be holy. It contains light to direct you, food to support you, and comfort to cheer you. It is the traveler's map, the pilot's compass, the soldier's sword, and the Christian's charter. Here Paradise is restored, Heaven opened, and the gates of hell disclosed. Christ is the grand Subject, our good its design, and the glory of God its end. Read it slowly, frequently, prayerfully. It is a mine of wealth, a paradise of glory and a river of pleasure. It will reward the greatest labor, and condemn all who trifle with its sacred contents. The Book, the one Book; the Book of books, the Book of God, the Bible—The Revelation of God to man!" - Unknown

The Hammer and the Anvil

"Last eve I passed beside a blacksmith's door
 And heard the anvil ring the vesper chime;
 When looking in, I saw upon the floor,
 Old hammers worn with beating years of time.

"How many anvils have you had,' said I,
 'To wear and batter all these hammers so?'
 'Just one,' said he; then said with twinkling eye,
 'The anvil wears the hammers out, you know.'

"And so, I thought, the anvil of God's word
 For ages skeptics blows have beat upon;
 Yet, though the noise of falling blows was heard,
 The anvil is unharmed—the hammers gone!"
 - John Clifford

The Families of God

Introduction

1. Both the family and the church have been designed and instituted by God for the benefit of mankind.
 - a. At the time of creation, God saw that it was not good for man to be alone so He created woman and provided the marriage relationship, the beginning of a home in which children would be born and raised. (Gen. 2:18-24)
 - b. Even before the foundation of the world, in the event that man would sin, God designed the church to be the body of those who would be saved in His Son and be reconciled to Him. That church is the “house of God.” (Eph. 3:10-11; 1 Tim. 3:15)
2. Every person is to be born into a physical family but God expects every responsible person to be “born” into the spiritual family, the church. (John 3:3-7)
3. God has given guidelines to govern conduct in both the physical and spiritual family.
 - a. Each person is to study God’s word to know his/her role in the physical family whether as husband, wife, parent or child.
 - b. Each Christian is to study God’s word in order to know God’s expectations of him/her in the church.
4. As Christ is the Head of the church (Eph. 1:22-23; 5:23), He is to be the “head” of each physical family—His will should guide them in all things.

I. The Family As God Would Have It

A. The responsibilities of a husband.

1. Leave father and mother. (Matt. 19:5-6)
 - a. He leaves the “headship” of his parents to become the head of his own family.
 - b. He leaves the financial support of his parents to provide for himself and his own household.
 - c. His wife becomes his first earthly loyalty and he is to live for her and to think of her and please her before his parents.
2. Cleave to his wife. (Matt. 19:5-6)
 - a. “Cleave” literally meant cemented, glued, adhered to. (cf. Acts 11:23)
 - b. God has joined the husband and wife together.
 - 1) They are to become “one flesh.”
 - 2) The godly husband sticks with his wife in and through all things—“for better or worse.”
3. Be the head of his wife. (Eph. 5:23)
 - a. Proper leadership is needed in every family and the husband must live up to his God-given responsibility.

- b. He is to be head of his wife as Christ is head of the church.
 - 1) His headship must be exercised in love, humility and consideration of his wife and her needs before himself and his own needs.
 - 2) He is not to be a tyrant or dictator. His wife is not to be his slave and “bow and scrape” before him.
- 4. Honor his wife. (1 Pet. 3:7)
 - a. This suggests respect, esteem and treatment expressive of proper honor in both word and deed.
 - b. She is to be honored:
 - 1) As “the weaker vessel.” Though some believe this has reference to the physical weakness of woman in comparison to the man, a better explanation is that she is to be honored as a piece of “fine china” rather than as a piece of the “everyday stoneware.”
 - 2) Because she is a fellow heir “of the grace of life.”
 - 3) So that one’s “prayers may not be hindered.”
 - 4) Because she has honored her husband—of all the men she could have chosen to give herself and her life to, she chose her husband.
- 5. Dwell with his wife with understanding. (1 Pet. 3:7)
 - a. The understanding the husband must have is that of the marriage relationship and his God-given responsibilities toward his wife in that relationship.
 - 1) “*Ginosko* - signifies to be taking in knowledge, to come to know, recognize, understand, or to understand completely.” (W.E. Vine, *Expository Dictionary of NT Words*, p. 637)
 - 2) “With an intelligent recognition of the nature of the marriage relation.” (Marvin R. Vincent, *Word Studies in the New Testament*, Vol. I, p. 651)
 - b. One may never be able to fully understand his wife but he can completely understand the teachings of Scripture on the marriage relationship.
- 6. Provide for the needs of his wife. He is to provide for her:
 - a. Physical needs. (1 Tim. 5:8)
 - b. Sexual needs. (1 Cor. 7:1-4)
 - c. Emotional needs. The godly husband understands the link between the emotional and sexual and will see that the emotional needs of his wife are satisfied.
 - d. Spiritual needs—as a joint heir of the grace of life. (1 Pet. 3:7)
- 7. Love his wife. (Eph. 5:25-33)
 - a. Love is the summation of all the husband should be and do.
 - b. The husband’s love for his wife, when compared to Christ’s love for the church in Ephesians 5:25-33, shows it is to be sacrificial (v. 25), preeminent (v. 28), and truly caring (v. 33).

B. The responsibilities of a wife.

1. The woman who chooses to marry has a primary responsibility to her family. (Titus 2:4-5; 1 Tim. 5:14)
 - a. Having made the choice to be a wife and mother, she should give herself gladly to the work of the home so that she will not give the enemies of the cause of Christ an excuse for reproaching her life.
 - b. Glory, fame and great blessing are to be found in her role as a devoted wife and mother. (Prov. 31:28)
2. She is to love her husband. (Titus 2:4)
3. She is to be a good companion to her husband. (Gen. 2:18)
 - a. Woman was created to meet this need.
 - b. Someone has said, "If the wife is designed as a companion, she is man's equal as a human being. Authority is another matter."
3. She is to be in subjection to her husband.
 - a. God placed the man in the leadership role in the family (1 Cor. 11:3; Col. 3:18; Eph. 5:23-25)
 - b. The godly wife reverences her husband (Eph. 5:33) and lovingly submits to him (Col. 3:18) in everything *that is right*. (cf. Gen. 20:12)
 - c. Being in submission does not mean reducing her to slave status, viewing her as a piece of property. Such is not the Biblical view. (1 Cor. 7:3-4)
 - 1) The Bible never teaches woman's inferiority to man.
 - 2) She is no more dishonored by being in subjection to her husband than the church is by being in subjection to Christ.

C. The responsibilities of parents.

1. Provide the material needs of children. (1 Tim. 5:8)
 - a. This includes food, clothing and shelter, etc.
 - b. Caution must be exercised because children can be given too much.
 - c. Providing material things for children is no substitute for other responsibilities.
2. Bring children up in the nurture and admonition of the Lord. (Eph. 6:1-4)
 - a. "Nurture (*paideia*): "The whole training and education of children (which relates to the cultivation of mind and morals, and employs for this purpose now commands and admonitions, now reproof and punishment)." (J.H. Thayer, *Greek-English Lexicon of NT Words*)
 - b. The physical, mental, social and spiritual training of the child is involved and it must be in accordance with the word of God. Consider the development of Jesus in Luke 2:52.
 - c. The child is to be taught the way of the Lord. (Prov. 22:6)
 - 1) This principle was emphasized in the Law of Moses. (Deut. 6:7-8; 31:9-13)
 - 2) God has given the primary responsibility of educating children to the home and not the church.

- d. Children need to be taught:
 - 1) Respect for parents (Rom. 1:30; Eph. 6:1-2; Gen. 18:19; 1 Sam. 3:13; Prov. 13:24; 22:15), older people (1 Tim. 5:1) and law officials (1 Tim. 2:1,4; Titus 3:1; 1 Pet. 2:17).
 - 2) To work. (2 Thes. 3:10)
 - 3) Proper use of money. (Luke 16:11)
 - 4) The permanency and sanctity of marriage. (Heb. 13:4; Matt. 19:9)
 - 5) The need of faithfully serving the Lord by obeying the gospel (2 Thes. 1:7-9) and by living godly, faithful lives until death. (Rev. 2:19; Heb. 2:14)
- 3. Not Provoke children to wrath. (Eph. 6:4)
 - a. Note the parallel text in Colossians 3:21: "lest they be discouraged."
 - b. How can wrath and discouragement be produced in children by their parents?
 - 1) Making unreasonable demands of them. God requires us to "do justly" (Micah 6:8)
 - 2) Correcting them with obvious and fierce anger. "Grievous words stir up anger." (Prov. 15:1)
 - 3) Punishing them excessively with a penalty unfit for the wrong. "He who handles a matter wisely shall find good." (Prov. 16:20)
 - 4) Belittling them or constantly being negative. Telling them such things as they are "worthless," "no good," "they will never amount to anything," etc.
- 4. Set the right example before children. (2 Cor. 3:2-3)
 - a. Parents, as well as Christians, are living letters. They are "known and read of all men," but especially by their children. There is not an adult who does not remember the example of his parents.
 - b. Examples teach values. Parents are a living demonstration of what they consider important. Children are powerfully impressed in *seeing* parents worship God, read the Bible, and follow Christ daily; in *hearing* parents pray, sing praise, discuss Bible subjects, encourage others and teach faithfulness.
 - c. Examples to be set in the home include:
 - 1) Love, respect and understanding. (Eph. 5:22-23; 4:32)
 - 2) The Bible studied and prayer offered. (2 Tim. 2:15; 1 Thes. 5:17)
 - 3) A high standard of morality. (Titus 2:11-12; 2:4-5)
 - d. Examples to be set in the church include:
 - 1) Attendance to services. (Heb. 10:25; Matt. 6:33)
 - 2) Respect for "leaders." (1 Tim. 5:17)
 - 3) Reverence for worship. (Ex. 3:5; Matt. 18:20)

- 4) Work for both old and young. (Phil. 2:12)
- 5) Giving of one's means. (1 Cor. 16:1-2; 2 Cor. 9:6-7)
- 5. Discipline children. (Prov. 22:15)
 - a. God demands that there be discipline in the home. (Prov. 22:15)
 - b. Parents who withhold discipline, in reality, do not really love their children. (Prov. 13:24; Heb. 12:6-7)
 - c. Discipline is two-fold: instructive and corrective. (in that order)
 - 1) It must be administered fairly and applied continually. "The punishment should fit the crime." Also "hit and miss" discipline never succeeds.
 - 2) There is no place for partiality among parents.
 - 3) The errors, mistakes and sins of children cannot be overlooked or condoned for children must learn "actions bring consequences."
 - d. Eli: An example of the consequences of a lack of discipline. (1 Sam. 2:22-25; 3:13)
 - 1) He knew of his children's sins and wickedness. He did not take proper action to correct his children and as a result they became a curse to him and to all Israel.
 - 2) Parents who tolerate the sins of their children with the attitude "They'll grow out of it," should learn from Eli's failure.
 - e. Discipline includes instilling within the child a respect for authority but you cannot teach a child to respect an authority that is not there.
 - 1) Establish rules of conduct for your children and consistently apply them.
 - 2) Punish the child when he/she violates those rules.
 - 3) Be fair and flexible but firm.

D. The responsibilities of children.

- 1. Obey parents. (Eph. 6:1-4; Col. 3:20)
 - a. "In the Lord."
 - 1) I.e., according to the will of God.
 - 2) One cannot set aside God's will in favor of human will. (Acts 5:29)
 - b. Follow the example of Jesus. (Luke 2:51-52)
 - c. "This is right."
 - 1) Children being obedient to parents is a divine arrangement. It is what God would have them do.
 - 2) "This is well pleasing." (Col. 3:20)
 - d. "In all things." (Col. 3:20) Not just what the child likes, what pleases him or what he agrees with.
 - e. Note the context of "disobedient to parents" in Romans 1:30.
 - f. See Proverbs 17:25; 15:20 and 10:1. See also Deuteronomy 21:18-21.
- 2. Honor father and mother.
 - a. Honor is love plus respect, reverence and corresponding obedience.

- b. Jesus applied this command (of Exodus 20:12) to the concept of providing for parents. (Mark 7:9,13; cf. 1 Tim. 5:4, 8, 16)
- c. Note the attitude of the children of the “virtuous woman” in Proverbs 31:28.
- d. The constant, tender concern of children for those who brought them into the world is a beautiful thing. (Prov. 23:22)

II. The Church: The Family of God

- A. While the word “house” is used in Scripture to designate families (Acts 10:2; Heb. 11:7; Luke 1:27), it is also used to refer to the church as the house of God, i.e., the family of God. (1 Tim. 3:15; Heb. 3:6; Eph. 2:19; 3:15)
- B. Characteristics of God’s family—the church.
 - 1. God is the Father. (Eph. 3:14; 4:6; Matt. 23:9; 1 Cor. 8:6)
 - 2. Christ is a Son over the house of God (Heb. 3:6) and Christians are His brethren. (Heb. 2:12; Matt. 23:8; 25:40)
 - 3. All Christians are children of God. (Gal. 3:26-27)
 - a. As sons, they are heirs of God, joint heirs with Christ. (Rom. 8:15-16; Gal. 4:7)
 - b. Children of God are contrasted to children of the devil. (1 John 3:10) Those who “practice righteousness” are the children of God.
 - c. God has no children outside His family, thus, one must be born into His family by the new birth. (John 3:3-7)
 - 1) God’s family is composed of the saved. (1 Pet. 4:17-18)
 - 2) Those outside God’s family will be lost. (2 Thes. 1:7-9)
- C. Blessings enjoyed in God’s family.
 - 1. Approach to God as Father. (Matt. 6:6-9; Eph. 3:14)
 - 2. Christ as High Priest and Advocate. (Heb. 4:14; 10:21; 1 John 2:1)
 - 3. The Holy Spirit to lead and guide. (Rom. 8:14)
 - a. Receive Holy Spirit when a son. (Gal. 4:6)
 - b. Are to walk by the Spirit. (Gal. 5:16)
 - 4. God’s Fatherly provision. (Rom. 8:32; Jas. 1:17; Matt. 6:8, 33-34; 7:7-11)
 - 5. God’s Fatherly correction. (Heb. 12:4-11)
 - 6. God’s Fatherly protection. (Phil. 4:5-7; 1 Cor. 10:12-13)
 - 7. God’s ever-present love. (1 John 3:1; Rom. 8:38-39)
 - 8. An heir of God. (Rom. 8:17; Gal. 3:29; 1 Pet. 1:3-5)
- D. Membership in the family of God demands:
 - 1. Separation from the world. (2 Cor. 6:17-18; 7:1; 1 John 2:15-16)
 - 2. Obedience as children. (1 John 3:10; 1 Pet. 1:14; Eph. 5:6; Rom. 8:12-17)
 - 3. Not walking after the flesh. (1 John 1:6-7)
 - 4. Loving one’s brethren. (1 John 4:7, 20-21; 3:13-19)
- E. Entrance into the family of God is by:
 - 1. Being born again. (John 3:3-5)
 - 2. Faith and baptism. (Gal. 3:26-27)
 - 3. Obedience to the word of God. (1 Pet. 1:22-23)

Civil Government - A Plan of God

Introduction

1. It is very plain that the Christian, generally speaking, is living in a world that is hostile to him. Government, at nearly every turn, seems to be doing everything it can to diminish the influence of Christ and His word in the lives of people.
2. In spite of the rising hostility of government to the principles and values taught in Scripture, the Bible clearly commands Christians to be obedient to civil governments.
3. This lesson will show the role civil governments have in the purpose of God for mankind.

I. Civil Government Is of God

- A. King Nebuchadnezzar of Babylon was told by the prophet Daniel that “the Most High rules in the kingdom of men, and gives it to whomever He chooses.” (Dan. 4:25)
- B. Civil government is referred to in the New Testament by several different phrases.
 1. Kings of the earth. (Matt. 17:25)
 2. Caesar. (Matt. 22:21)
 3. Governing authorities. (Rom. 13:1)
 4. Rulers. (Rom. 13:3)
 5. God’s ministers. (Rom. 13:4, 6)
 6. Rulers and authorities. (Titus 3:1)
 7. King. (1 Tim. 2:2; 1 Pet. 2:13, 17)
 8. Governors. (1 Pet. 2:14)
- C. An analysis of Romans 13:1-7.
 1. The authorities that exist are ordained of God. (v. 1)
 2. Whoever resists authorities resists the ordinance of God. (v. 2)
 3. Rulers are not a terror to good works, but to evil. (v. 3)
 4. Rulers are God’s ministers to mankind for good. (v. 4)
 5. One must be subject to civil authorities, not only because of wrath, but also for conscience’ sake. (v. 5)
 6. One is to pay taxes to civil authorities. (v. 6)
 7. One is to render to all their due: taxes, customs, fear and honor. (v. 7)
- D. An analysis of 1 Peter 2:13-17.
 1. One is to submit to every ordinance (institution) of man, whether the king or governor, for the Lord’s sake. (vv. 13-14)
 2. Authorities are given by God for the punishment of evil-doers and for the praise of those who do good. (v. 14)
 3. It is the will of God for Christians to be subject to authorities in order to silence the ignorance of foolish men and not use their liberty as a cloak for vice. (vv. 15-16)
 4. The “king” is to be honored. (v. 17)

- E. Authorities exist for two God-ordained purposes:
 1. To punish evil-doers. (1 Pet. 2:14; Rom. 13:4)
 2. To insure the peace and rights of those who do good—those who abide by the law. (1 Pet. 2:14; Rom. 13:3)
- F. An important note: During New Testament times the Caesars, generally characterized as evil and corrupt, were reigning in Rome over the whole world yet God’s instructions are clear that Christians were to submit to their rule.

II. The Christian’s Responsibilities to Civil Government

- A. Submit to and obey. (Rom. 13:1; Titus 3:1; 1 Pet. 2:13)
 1. One is to obey civil laws even when he deems those laws stupid, unfair, etc.
 2. One is only to disobey civil governments when their laws conflict with the law of God. (Matt. 22:21)
 3. God’s law always takes precedence over the laws of men. (Acts 4:8-20 [esp. v. 19]; 5:17-29 [esp. v. 29])
- B. Recognize that civil governments are “God’s ministers.” (Rom. 13:4, 6)
 1. When one resists them, he resists the ordinance of God and brings judgment on himself. (Rom. 13:2)
 2. When one submits to them, he submits to the “will of God.” (1 Pet. 2:15)
- C. Look to them for protection and fairness in keeping with the rights of citizenship.
 1. The example of the apostle Paul in Philippi. (Acts 16:35-39)
 2. The example of the apostle Paul’s appeal to Caesar. (Acts 22:25-29; 25:11-12, 25)
- D. Pray for civil governments and those who occupy offices in them. (1 Tim. 2:1-3)
- E. Respect the office of civil authority. (Acts 23:2-5)
- F. Pay taxes. (Rom. 13:6-7; Matt. 22:21)

III. The Christian’s Citizenship Is in Heaven (Philippians 3:20-21)

- A. Christians are pilgrims, i.e., they are resident aliens on earth. (Heb. 11:13-16)
 1. The Christian is not to look upon his life on this earth as the totality of his existence. It is but a brief, transitory period that takes him from birth to death and then on to his ultimate destiny. (Jas. 4:13-15)
 2. Pilgrim defined.
 - a. “PAREPIDEMOS...an adjective signifying ‘sojourning in a strange place, away from one’s own people’...is used of O.T. saints, Heb. 11:13;...of Christians, I Pet. I:1...the word is used metaphorically of those to whom Heaven is their own country, and who are sojourners on earth.” (W.E. Vine, *Vine’s Expository Dictionary of NT Words*, p. 865)
 - b. “...prop. one who comes from a foreign country into a city or land to reside there by the side of the natives; hence stranger; sojourning in a strange place, a foreigner,...in the N.T. metaph. in ref. to heaven as the native country, one who sojourns on earth: so as of Christians, I Pet. I.1;...” (J. H. Thayer, *Thayer’s Greek-English Lexicon of the New Testament*, p. 488)

3. As the patriarchs before us (Heb. 11:13-16), we as Christians “here...have no continuing city, but we seek the one to come.” (Heb. 13:14)
- B. Some consequences of being a pilgrim.
1. Separation, alienation from the world. The Christian must view himself as a foreigner in the world.
 - a. He is to be in the world, not of the world. (John 17:11-16)
 - b. He must always answer to the law of his *homeland* (Phil. 3:20), the law of heaven, God’s law. (Acts 5:29; Psa. 119:49-56)
 - c. He must pass the time of his sojourn in “fear.” (1 Pet. 1:17)
 - d. He must conduct himself honorably while among the nations. (1 Pet. 2:11-12)
 2. A realization of the brevity of life. The Christian must understand and emphasize the transitory nature of life. (Jas. 4:13-15)
 - a. “Now is the day of salvation” (2 Cor. 6:2) was written to Christians.
 - b. He must awaken to his responsibilities **now**. (Rom. 13:11-12a)
 3. A focus on the end of the journey. The Christian must never lose sight of heaven.
 - a. The example of the patriarchs. (Heb. 11:13-16)
 - b. The desire of Paul. (Phil. 1:23)
 - c. The daily goal of the faithful child of God. (Col. 3:1-4)
- C. The end of the pilgrim’s journey—home. (Rev. 21:1-3)
1. “God is to make His *dwelling-place* with men. The word used for dwelling-place is *skene*, which literally and initially means a *tent*; but in religious use this word had long since lost any idea of an impermanent and a passing residence. There are two main ideas in it here.

“(i) *Skene* is the word which is used for the *Tabernacle*. Originally in the wilderness the Tabernacle was the *skene par excellence*. This, then, means that God is to make His tabernacle with men for ever and ever. That is to say, God is to give His presence to men for ever and ever. Here in this world and amidst the things of time our realisation and experience of the presence of God is a spasmodic, a fleeting, a transitory thing, which comes and goes, at the mercy of our own changes and of the chances and changes of life. But life in heaven will be nothing other than life permanently in the presence of God.” (William Barclay, *The Daily Study Bible, The Revelation of John*, Vol. 2, p. 259)
 2. “Thus, beautifully the everlasting marriage-feast of the Lamb, Christ, and of his bride, the church, is pictured to us...It is the climax of that entire process whereby God comes to his people. So close is this eternal communion between God and his elect that he, as it were, dwells with them in one tent—*his tent*, the glory of his attributes —, Rev. 7:15.” (William Hendriksen, *More Than Conquerors*, p. 240)



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