

So then, as we have opportunity, let us do good to everyone, and especially to those who are of the household of faith. Berean Study Bible Therefore, as we have opportunity, let us do good to everyone, and especially to the family of faith.

He continued that giving throughout his public ministry for three and one-half years. He finished the sacrifice of himself, the "man Christ Jesus," at Calvary. When the Father raised him from the dead, he was the possessor, so to speak, of the value of his previous sacrifice, which he was at liberty to offer as he pleased. The making of the sacrifice was one thing and the applying of its merits was another thing. Christ gave all that he had in order to purchase the world and the treasure which he saw therein--Adam and his family, sold under sin and death. When our Lord ascended up on high he did something with the merit of his sacrifice which brought a blessing to a certain class the household of faith. That he made reconciliation for their sins is the Apostolic statement, and the giving of the holy Spirit at Pentecost was in demonstration of the fact. But it is equally clear that our Lord did not make an application of his blood to all mankind, because the holy Spirit did not come upon all mankind, nor did any message come to them declaring the forgiveness of their sins. On the contrary, the subsequent Apostolic declaration was that "the whole world lieth in the wicked one," and that only the Church, the household of faith, has "escaped the condemnation that is upon the world. All this is very plain, if our minds and hearts are in condition to receive it; but of course it will not be clear, and is not to be understood nor to be clear under any other circumstances. Just what Jesus did when he ascended up on high we are not more particularly informed by the Apostle; but he pointed us to the types, the Law. Looking there we note the various details of the typical atonement day of Israel, which foreshadowed: This division separating the Gospel Church from the world was very distinct in the picture, and also distinct in the teachings of our Lord and the apostles. Our Lord said, [R He ordained them to go and bring forth fruit --permanent fruit, everlasting fruitage. Here again a sharp line of distinction is drawn between the "elect" Church and its blessing, and the non-elect world and the blessing that will come to it in due time. Looking into the type again Leviticus 16 we see that there are two separate and distinct sacrifices, and that they were not offered to God upon the mercy-seat both at the same time: Our Lord did not die twice and the two animals did not represent him--except as Head and Body. Not only so, but the type distinctly tells us that the two offerings of the blood upon the mercy-seat were applicable to different classes, the first, applied to the tribe of Levi, included the priests. The second applied to all the remainder of the people of Israel. Will anyone claim that our Lord Jesus died twice, first for the antitypical Levites, and second for the remainder of mankind? Christ certainly died once for all. What, then, is the meaning of these two sacrifices and distinctly separate applications and separate acceptances and separate blessings? We have already answered this question in great detail in the little booklet entitled, "Tabernacle Shadows of Better Sacrifices," a fresh reading of which we commend to you all as an elaboration of the "hidden mystery" of the fellowship of the Church, the Royal Priesthood, with Jesus, the great High Priest, in the sufferings, the sacrificings of this present time, and in the glorious work and blessings of the future. Remember, too, that this treatise was first published in We therein show that no man can redeem his brother, and that it is because all are sinners, all under death sentence. We show that the sacrificing was all done by the Lord, that our part ends in our presentation of ourselves living sacrifices, and that if we maintain this condition of self-denial our Lord counts us as New Creatures, members of his Body, and our flesh his flesh, and its sufferings and death his sufferings and death. Thus the sacrifice of Christ, Head and Body, has progressed for over eighteen centuries. We believe that the consummation is near at hand. When the High Priest shall have accepted the last member of his Body, and shall have finished the sacrificing, he will apply, beyond the vail, the blood, his own blood--the blood of his members--on the mercy-seat, on behalf of all the people. Then will be due that which the Lord promised through the Prophet Joel--that he would pour out his "Spirit upon all flesh," just as at the completion and offering of the first sacrifice he poured out his "Spirit upon his servants and handmaidens" at Pentecost. Who that has spiritual eyesight cannot see this? And if we once saw it and it is now becoming dim to any of us, what is the remedy? All such should go immediately to the great Physician for eyesalve. They should haste in fear lest complete blindness and outer

darkness overtake them. Fasting, prayer and heart-searching and a hearty acceptance of the Vow we earnestly recommend. His is a Ransom for all, in that through his sacrifice alone all mankind shall be rescued from the sentence of sin and death and given an opportunity to hear and accept the good tidings of eternal life. The Ransom is none the less for all mankind, because it was first applied to the Church and then made applicable to mankind through the Church. The water we drink is none the less from the sky because it comes to us through pipes and faucets. God and the world are at enmity. God has condemned the world, because of sin. That condemnation still rests upon the world except that small portion of it which has been justified by faith. The "world still lies in the Wicked One"--is still under condemnation. A Mediator was necessary--someone to go between and reconcile these alienated parties. Our Lord Jesus came into the world to be the Saviour of the world as well as the Saviour of the Church. The work which Jesus did, his sacrifice, was in the Divine program with a view to his becoming the Mediator between God and mankind in general--the world, sinners. That purpose will be carried out, though it has not yet been done. It is proper to speak of our Lord Jesus as Mediator and to speak of the New Law Covenant as though it were already mediated, because the matter is fully intimated, foretold, promised, by the Lord, who cannot lie, and is in process of accomplishment. He will provide a Mediator, who will then, during the Millennium, mediate between God and man. It is a part of the Divine [R It is, therefore, proper to speak of him as such now--to speak of the things which are not yet as though they were. This in no degree contradicts the thought that this Mediator is growing day by day--adding members. Why should there be any delay? If the man Christ Jesus was the Mediator and the plan for a New Covenant was unalterably fixed in advance, why should it not be ratified at once? We answer again that this was one feature of the "Hidden Mystery"--"Christ in you, the hope of glory. It is a part of the Divine purpose that Jesus, the Mediator of the New Covenant he whose merit furnishes the price and who shortly will apply that price for the sealing of the New Law Covenant be the Head of the Church, which is his Body--"members in particular of the Body of Christ. In the Divine purpose the antitypical Isaac is to include the Church. Jesus the Mediator, by Divine arrangement, accepts members, who must be his joint-sacrificers, and by and by be his joint-heirs. This Church class is not included in the "men" of our text--not included in the world, "Ye are not of the world, even as I am not of the world. The Church, as the Bride, not only shares in the sufferings of this present time, but also in that glorious work of reconciling "men," "the world," to God by the power and forces and influences of the Millennial Kingdom. The class now accepted by the Lord as separate from the world needs not the drastic measures of the Millennium to cause them to bow and to confess. They are a special class, who, in the midst of sin, love righteousness and hate iniquity. They are like their Lord and Redeemer, of whom it is written, "Thou hast loved righteousness and hated iniquity; therefore God, even thy God, hath anointed thee with [R Yes; so was Cornelius all of that as a Gentile, yet he revered God and gave much alms to the people. But does not the Apostle say that some who had become saints had been liars and abominable persons, "alienated, and enemies in their mind by wicked works," and could the world be worse than this description? We answer, So far as works are concerned, and the divine standards, Yes, "that every mouth may be stopped, and all the world may become guilty before God," both Jews and Gentiles. But such as at heart were not opposed to the light and Truth, had a different standing in the Divine estimation. Through ignorance and weaknesses they were like the whole world, yet in other respects they were very different and differently estimated by the Lord. These, because of their right-heartedness, were blessed in being drawn to Christ by the Father, that they might be justified by faith in the precious blood, and that they might be sanctified by a knowledge of the Truth, and that thus they might become associates in the sufferings of Christ and in his coming glory and work. During this age only such are drawn, and only such received: Of such "elect" St. Paul says, "If God be for us who can be against us. We see the difference in the present time: Some, under the influence of error, are terrified with fear of eternal torment, and may live outwardly according to high standards, loving sin, but fearing to practice it. When the Truth reaches such and their fears are dispelled, they have no special inclination toward piety. This latter class need no mediator to whip them into harmony with the Divine Laws. This faith and its spirit of obedience God counts to them for righteousness. These, after justification by faith in his blood, are invited to become members of The Christ. A sufficient number of these will be found to complete the membership of his Body, and to fill up the sufferings of Christ, and to constitute

the very "elect" members of the Mediator for the world--men. Let us remember that Moses was the mediator of the Law Covenant, which failed, not because of being a poor Law, but merely because its mediator was incapable of doing for the people all that they needed. God purposes to give to that nation, and other nations through them, The Christ, the better Mediator under a New Covenant or Agreement, to be sealed with his blood--the merit of his sacrifice applied indirectly through the Church. Peter, after telling about the times of Restitution to be inaugurated at the Second Coming of Jesus, says, "For verily Moses said unto the fathers, A Prophet shall the Lord your God raise up unto you from amongst your brethren like unto me. The raising up process has continued throughout this age, and shortly will be completed. That the Apostle is not speaking of anything yet accomplished is evident from the context, "It shall come to pass that the soul that will not obey that Prophet shall be utterly destroyed from amongst the people. All who do not obey Jesus during this Gospel Age are not destroyed; but, under the great Mediator between God and men, the antitypical Moses, who shall rule the world during the Millennium, the Scriptures will be fulfilled--all that will refuse divine favor under that New Covenant will be utterly destroyed.

2: Who Gave Himself A Ransom

1 How to Build A Household of Faith Psalm Introduction: 1) In Western Society and Culture, the home is facing serious and sustained assault. Its very existence in a real sense is at stake.

So they are no longer two but one flesh. What therefore God has joined together, let not man separate. Wives, submit to your own husbands, as to the Lord. For the husband is the head of the wife even as Christ is the head of the church, his body, and is himself its Savior. Now as the church submits to Christ, so also wives should submit in everything to their husbands. Set your minds on things that are above, not on things that are on earth. For you have died, and your life is hidden with Christ in God. When Christ who is your life appears, then you also will appear with him in glory. Put to death therefore what is earthly in you: And on the seventh day God finished his work that he had done, and he rested on the seventh day from all his work that he had done. So God blessed the seventh day and made it holy, because on it God rested from all his work that he had done in creation. These are the generations of the heavens and the earth when they were created, in the day that the Lord God made the earth and the heavens. When no bush of the field was yet in the land and no small plant of the field had yet sprung up for the Lord God had not caused it to rain on the land, and there was no man to work the ground, Every man who prays or prophesies with his head covered dishonors his head, but every wife who prays or prophesies with her head uncovered dishonors her head, since it is the same as if her head were shaven. For if a wife will not cover her head, then she should cut her hair short. But since it is disgraceful for a wife to cut off her hair or shave her head, let her cover her head. For a man ought not to cover his head, since he is the image and glory of God, but woman is the glory of man. For God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil. He made it known by sending his angel to his servant John, Ephesians 5: This is good, and it is pleasing in the sight of God our Savior, who desires all people to be saved and to come to the knowledge of the truth. For there is one God, and there is one mediator between God and men, the man Christ Jesus, He is the beginning, the firstborn from the dead, that in everything he might be preeminent. Now I commend you because you remember me in everything and maintain the traditions even as I delivered them to you. But I want you to understand that the head of every man is Christ, the head of a wife is her husband, and the head of Christ is God. And now send men to Joppa and bring one Simon who is called Peter. But as for me and my house, we will serve the Lord. You shall teach them diligently to your children, and shall talk of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise. You shall bind them as a sign on your hand, and they shall be as frontlets between your eyes. You shall write them on the doorposts of your house and on your gates.

3: Prayers and Thanksgivings

In this series, Alistair Begg explores the first five chapters of 1 Timothy, noting how keen Paul was to ensure that Timothy fulfilled his duties with moral integrity and Biblical authority. Recognizing that godly leadership was vital for the progress of the Church, Paul warned Timothy of false teachers and provided instructions for the proper conduct of God's people in God's household.

A full gospel, nondenominational Christian church. Come and join us as we worship our King. Our God our Lord Matthew Therefore, go and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit. Teach these new disciples to obey all the commands I have given you. And be sure of this: I am with you always, even to the end of the age. Come and join us every week different locations at 6: I lift them up to You for Your strength and sustaining power in the face of attacks from the enemy. For Your encouragement during discouraging times. For Your wisdom and leading when they are in turmoil—both emotionally and especially spiritually. For Your comfort in times of grief and trouble brought about by problems, trials and persecutions. Please lift us up when we are down. Please preserve us with Your mighty power. Please uphold us with Your righteous right hand. And I pray for those whom the enemy uses as his pawns in trying to bring Your leaders down. Deal with them accordingly. Have mercy on them. Deliver them from the clutches of the evil one. Help Your leaders, Lord, to move forward despite all the challenges that lie ahead. You are here with us. You will never leave us nor forsake us. Thank you for answering our prayers. Our Pastor Ranjel Mendoza parents. Without him we can do nothing. Congratulations to Mommy and Daddy. Such a joy to have a family of faith celebrating every occasion in life. God is great all the time for he always amazes us with so many blessings not only monetary but great family of faith. We want to thank our Pastors: Ranjel and family and Jimmy Donato and family. More of the youth. Our Youth are having so much bonding with each other. For those have seen this video i apologize for the delay. What is striking is that everyone—both the godly and the unbelieving alike, whether Republican or Democrat, conservative or liberal, master or servant, male or female—are celebrating something to be thankful for. I am glad that there is one day a year that all people from all walks of life agree on one holiday that is meant to show gratitude by way of a joyous feast. The only point of difference is the person or object to whom they are thankful for. Well, during the time of what we now know and celebrate to be the original US Thanksgiving Holiday, it was God whom both the pilgrims and the Native Americans thanked, but it has changed throughout the years because of people who have different or opposing views about God. Other than that, many also consider and celebrate the harvest festival where the farmers thank the earth and whoever their chosen gods are instead of God Almighty—now that, has nothing to do with the official Thanksgiving Holiday put in the US calendar because of the pilgrims and Native Americans who acknowledged God as the one who saved them from their woes. The Holiday Season kind of forces debatable yet very valid questions among the body of believers. Are they Christian holidays or pagan holidays? If they are Christian holidays, are they biblical or did God command them to be celebrated? If they are pagan holidays, should Christians celebrate them? Today we will talk about the holidays, feasts and celebrations in general in accordance with what God says about them in the bible. First, let us read our text from the Complete Jewish Bible edition: What is important is for each to be fully convinced in his own mind. Also he who eats anything, eats to honor the Lord, since he gives thanks to God; likewise the abstainer abstains to honor the Lord, and he too gives thanks to God. Let me answer our three main questions. Most, if not all, of the holidays we see today had pagan roots. Like I alluded to awhile ago, even Thanksgiving used to be harvest feasts celebrated since as early as by people of different religious, traditional and cultural backgrounds to thank the earth and their gods concerning the harvest they had—it was not until when the pilgrims celebrated the very first American Thanksgiving Festival in honor of God Almighty whom they served and thanked for the Native Americans and the bountiful harvest that helped saved them from death. The Hanukkah, also not a Christian but a Jewish holiday, celebrates the rededication of the Jewish temple at the time of the Maccabean Revolt against the

Seleucid Empire from BC. The Yule is connected to the European folk myth on a starry constellation called Wild Hunt that is supposedly led by the Norse god Odin. The resulting aura was not spiritual but political. While God wants us to always give thanks in everything see 1 Thessalonians 5: God never commanded us to celebrate any of those daysâ€”there is no biblical mandate for any of them! The only feasts that the Bible prescribed in Leviticus 23 were the following: That brings us to Question Number 3: Except for those that are openly idolatrous or demonic see Galatians 4: In deciding whether to celebrate or not, we must ask ourselves some questions that are important. The following three questions are the top ones among the many that we should ask ourselves in deciding whether or not to participate in any holiday festivity. Important questions we need to answer before participating in any celebration, feast, or holiday. Our text teaches us that we have freedom regarding the celebration of special days. If you ask me, I would say that it is very clear that celebrating special daysâ€”including birthdays and anniversariesâ€”though they are not seen in the Bible as having been commanded by God, are not necessarily bad, but is a matter of personal preference. Therefore we must ask ourselves the following questions to help us decide whether to celebrate them or not. Does it promote evil deeds, false doctrines or immorality Galatians 5: We should consider whether celebrating a particular holiday is consistent with Christian beliefs. If the holiday is clearly anti-biblical, we must not participate! Two great examples of this are Halloween which is associated with evil spirits and Mardi Gras which promotes wild, sensual, and drunken revelries. Can we rejoice in the Lord with prayer and thanksgiving during such holiday 1 Thessalonians 5: Remember that we are to give glory to God in everything and in every way, every day. Will celebrating the holiday build or destroy your Christian testimony Philippians 2: Our God is the God of joy not the God of killjoy! Since we have God in our hearts and lives, let us share that joy to other people, especially those who do not know God yet. What we need to do instead is to point them to the truth as Paul did in Mars Hill Acts We just need to be careful not to indulge in some sinful aspects that many celebrations have in order to build and not destroy our testimony among the people to whom God is sending us as evangelists! As Christians, if we choose to celebrate these holidays, we ought to put Jesus Christ at the center of the celebrationâ€”especially this Holiday Season because Jesus Christ is at the very center, having fulfilled its prophetic significance regardless of when He was truly born. There has been a long-standing debate whether we Christians should participate in celebrating the holiday season â€”especially Christmasâ€”or not. What does the Bible teach? While it is expected that Christians would joyfully remember the birth of our Savior among us, the Bible does not prescribe it as a holiday BUT it also does not forbid it! Our text Romans He who observes a day as special does so to honor the Lord. Our goal is to give glory to God each day, including the holiday season, regardless of what others believe about it. He says that while he was in Atlanta, Georgia long ago I guess when there were no cellphones yet , he flipped through the yellow pages for any restaurant where he may eat because he was hungry. He noticed in the listing of restaurants, an entry for a place called Church of God Grill. By the way, I searched for Church of God Grill on the web but could not find the restaurant any longer. I guess they eventually changed the name afterwards. Anyway, going back to making a difference, we must ensure that we do not forget everything else we learned in the past regarding what we need to do in order to be a force for God now more than ever which is our theme for the whole year. Above it stood seraphim; each one had six wings: And one cried to another and said: Because I am a man of unclean lips, And I dwell in the midst of a people of unclean lips; For my eyes have seen the King, The Lord of hosts. And he touched my mouth with it, and said: A right vision of God and a right response to God. A right vision of God. God is in control. He is sitting on a throne--the seat of power. He is not sitting on the round table as one voice among many to vote on something. He is high and lifted up--not one among many others, but set apart and above all the rest! There is no one higher or more powerful than Him. The train of His robe filled the temple.

4: Growing Faith at Home - Grow Ministries

--Faith, considered as a rule of life, is practically denied by one who neglects these kindly duties and responsibilities, for "faith worketh by love" (Galatians). Faith here is considered by St. Paul, not as mere belief in the doctrine, or even in a person, but as a rule of life.

Sarath de Silva found himself in a crisis. On weekends, he went to rural areas for ministry. Thus, his two young children, Ezekiel and Sarah, were growing up missing their dad. And he could not take care of his sickly wife, Chanee, because he was often in the mission field. Sarath needed time off from ministry work to attend to his family. The time was ripe as they have been serving for 19 years without taking a sabbatical. IGSL life helped heal their family through lessons about marriage and parenting. They were able to spend quality time together and grew closer to each other. However, they almost quit when Chanee became seriously ill. Thankfully, God intervened miraculously. Their time at IGSL also helped them realize what their next step in ministry will be. Sarath finished his MDiv in Church Planting, which allowed him to learn about the house church movement in India. It was a timely message, and he decided that he would apply it to the least-reached districts in Sri Lanka. Onward Christian soldier Now back in Sri Lanka, the de Silva family has met hostility where they minister. This is because the majority of Sri Lankans are devout Buddhists who view Christianity as an anti-cultural, foreign religion. Sharing the gospel is very hard since there are many barriers to understanding and accepting the message of the gospel. They also dress in a very conservative manner when they go to Sinhala Buddhist villages. Loud sounds are minimized in worship services since Buddhists are used to the calm atmosphere of their temples. Building house churches One of the most difficult challenges is changing the way local church workers think. Because their concept of church has always been connected with a building and not people, they have difficulty grasping church planting and spiritual multiplication. They believe that a church should have a building within the second year of its existence. But this conventional way of doing church poses risks. It is difficult to register a church in Sri Lanka, and bringing people to one place of worship could be dangerous since hostile groups could have it shut down by force. However, it would be harder to take a stand against people meeting in homes in different neighborhoods. This, Sarath believes, is where the house church movement can make a quiet but significant impact in reaching people for Christ. Together with his disciples, Sarath started holding prayer meetings in a certain village. After several weeks, they started their first house church there. Church alive A few new believers gather together every Sunday morning at the Colombo city church plant. They now have multiple house churches with several new believers among them. God has also enabled them to rent a house nearby so that they can rest after the seven-hour journey it takes to get to the village. They have also been blessed with a training center where the house church leaders are trained. They meet every Saturday morning. Considering his personal crisis some years before, Sarath thanks God for each member of his household and for a second chance to enjoy family life. Ezekiel and Sarah both enjoy studying and helping Sarath in the ministry. Chanee works with women, mentoring and praying with them. She spends a lot of time praying for her family and ministry. With his family and his household in order, Sarath is able to build house churches, one family at a time. Instead of focusing on the physical structure of a church building, the Rev. Sarath has found fulfillment in knowing that he has helped nurture the body of Christ by building up the household of God.

5: Household of Faith Church Las Vegas, Las Vegas, NV

Recognizing that godly leadership was vital for the progress of the Church, Paul warned Timothy of false teachers and provided instructions for the proper conduct of God's people in God's household.

Why did this happen? Given a tragedy of this magnitude, someone or something has to be held accountable. You shall have them for food. And there was evening and there was morning, the sixth day. ESV So God makes man in His own image and gives him authority and dominion over all of creation and declares that it is very good. And whatever the man called every living creature, that was its name. The problem, God gave the perfect man and the perfect woman autonomy, freedom of choice. God loves us so much that He endowed us with the power to choose to love and obey Him or to disobey and reject Him. God wants us to freely love Him back, not forced or out of compulsion. And they sewed fig leaves together and made themselves loincloths. Because you will die. The evil that will come from it. Are you willing to trust a serpent over God? Have you eaten of the tree of which I commanded you not to eat? Eve blames the devil masquerading as a serpent. The devil made me do it. God made me this way. Maybe it was a bad environment or a bad home life. Perhaps television shows or video games, societal influences, culture, lack of education. Man never seems to take responsibility for his actions. Another interesting observation, society seems reluctant to blame the individual for their actions, they want to blame something else for causing the individual do that which is evil or detestable. ESV 1 John 2: Each one shall be put to death for his own sin. Each individual is responsible to God for their own actions without exception. We are all sinners, we are all guilty, there is none righteous. For there is no distinction: Pray that God will send revival to our land.

6: Christian Motherhood

15 And the prayer of faith will save the sick, and the Lord will raise him up. And if he has committed sins, he will be forgiven. And if he has committed sins, he will be forgiven. 16 Confess your trespasses to one another, and pray for one another, that you may be healed.

A person cannot read through the Bible without encountering several wonderful families mentioned in its pages. There is that little family in Bethany made up of Lazarus and his sisters Mary and Martha. They were a great blessing to the Lord Jesus. What a family that must have been! In this passage we are invited to inspect another great family. So far as we know, this family was made up of just a husband and a wife. Their names were Aquila and Priscilla. This couple is one of the greatest families recorded in the Word of God. The folks are mentioned 6 times in 4 books of the Bible. Each time, they are mentioned by Paul himself and this indicates that they were special to his life and ministry. If we will but take the time to investigate the passages dedicated to this special household of faith, we will see the attributes that make them stand out among the families of their time. I want to take the experiences and the testimony of the Bible concerning Aquila and Priscilla and show the attributes they possessed that make them stand out as a family of distinction. If we will take the time to look at the passages concerning these folks, we can learn who they were, how they came to know God and how they came to serve Jesus Christ as a household of faith. A Family Of Distinction - These three verses give us some insight into just who these people were. We are told in verse two that Aquila was a Jew that had been born in Pontus and who had, at some time, migrated to Rome. So he is a Jewish man. Priscilla, on the other hand, bears a Latin name, indicating that she is probably Roman by birth, and possibly a Gentile. There was a Roman family that was very socially prominent about this time that had several female members by the name of Priscilla. Actually, it is Prisca in the native tongue. There is also a church of St. Priscilla and an ancient cemetery graced with her name as well. If this is true, then it may be that when Aquila moved to Rome, he met and married a Roman socialite named Priscilla. As a result, she would probably have been ostracized by her family and would have become a social outcast. Just as a side note: When you marry someone, you marry their families as well! Therefore, observe their backgrounds very carefully. Also, be careful, if you are a believer, to only marry another believer. To do anything else is to violate the clear command of the Lord, 2 Cor. Claudius, the Roman Emperor, was seeking to reinstitute and recreate new interest in the old Roman religions. As a result, he hated all religions that were not Roman in origin. He is remembered especially for his hatred of the Jews and he issued a command that all Jews were to be expelled from Rome. This edict forced Aquila and Priscilla to leave the city and find a new place to live. Certainly this move placed great hardships upon this family. Aquila and Priscilla were not alone! Every family that I know anything about is a family that problems of some variety. Think about it, the average American family deals with problems related to economics, materialism, pagan influence, etc. If there are children in the home, the problems are only compounded by the pressures they face in school from society and from their peers. One of the greatest problems facing the families of our world is spiritual. When families are not Christians and do not allow Jesus Christ in to their homes, they are headed for trouble I do not see how they make it through the average day without Him! We need Someone Who can bond us together as a family and Who can help us weather the terrible storms that blow against the family from every angle. No family is without trouble and problems, but no family should be without Jesus Christ! Some of you are alone in your home! You are the sole voice for righteousness! There are times when you get discouraged and must feel like quitting, but let me encourage you just a little tonight. You will never know what an influence your life is having on those around you, 1 Cor. So, keep living for Jesus. Keep going to church. Be faithful to God and trust Him to effect change in the hearts of your loved ones. A Family Of Destiny - What, on the surface, must have appeared as a tragedy was used of the Lord in a remarkable way. When this couple was forced to leave Rome, they traveled east toward Corinth. There, they met a man who had traveled from the east named Paul. When Paul discovered that this couple were of the same profession as himself, he formed a partnership with them, moved into their house and they worked together to provide for their needs. As they worked, there is little doubt that Paul shared the

story of a Jew named Jesus Who died for the sins of the world. As he shared with them, they were converted and came to know the Lord Jesus as their personal Savior. What had started out as a tragedy in their lives, turned into the greatest blessing they had ever experienced. Such is the providence of God! May we never forget as we fight the battles of life that God is working all things out according to the good pleasure of His will. What looks so bad at the beginning may well turn out to be a great blessing at the end, Rom 8: Think of how the Lord moved in your life to get you n a place where you could hear the Gospel message! His providence is a mighty thing! Thank God that He will move heaven and earth, if necessary, to reach us for His glory! Can you truly say that you house is a Christian household? When a family is serving the Lord as they should be, there will develop within that family a burden for the things of God. He will impress His work upon their hearts. We see this lived out in the lives of Aquila and Priscilla. He is talking about the work of the Lord. He says that they are his partners in the business of serving God. Notice that they even uprooted themselves again to travel with Paul for a time, Acts Perhaps the nature of their business forced them to move around some, but I think they just went with Paul to be a blessing to the man of God. It appears that they had a special relationship with Paul. There is not a single word of any contention between them, whatsoever! Remember, Paul had to confront Peter face to face, Gal. He and Barnabas had disagreement that was so deep that it caused them to part company, Acts He refused to allow John Mark to travel with Him at one point, Acts He rebuked Euodias and Syntyche about their disagreements, Phil. He even records the fact that a man named Demas, had forsaken him, 2 Tim. Yet, even though Paul lived with this couple, worked with them and worshiped with them, there is not the slightest hint of a problem between them. Thank God for people like Aquila and Priscilla who will not add to the burden of the man of God, but who will help him as he labors for the Lord! It is also worthy to note that this couple faithfully served the Lord wherever they were! There are some people who are active in a church and then they have to move to another place. When they get there, they just want to sit on the pews and do nothing! That is a shame! There are those who leave their Christianity behind when they go on vacation. There are no vacations from God! There is never a time to sit down on Him and quit! If we are going to build a church here for the glory of God, then it will have to contain some strong families. There will have to be some who will get behind the work and help it go forward! The story of their encounter is found in Acts He was a great speaker with great ability. He was a who knew the Old Testament Scriptures very well and was able to open them a declare their message. He was bold, even entering into the synagogues to preach to the Jews. But, he was a man with an incomplete message. His message stopped with John the Baptist. He was still preaching about the Messiah Who was to come, not realizing that He had already come. Apparently, Apollos knew nothing of the death, resurrection and ascension of the Lord Jesus. As God would have it, his path crossed that of Aquila and Priscilla and when they heard him speak, they realized that he had never heard the whole truth. They invited him home for dinner and explained the word of God to him more perfectly. I believe Apollos received the message and was converted. As he went on his way, he was mightily used of the Lord because one family had a burden for the Word of God!

7: Sermons and Outlines

Its a Hospital for a spirituall y-sick individual www.enganchecubano.com,let s worship together,b e blessed and be a blessings to others!!!.. To God Be The Glory!!!.. â••ðŸ•½ðŸ†ðŸ•½ ðŸ•½ ðŸ•½ðŸ™•ðŸ•½ ðŸ• Harry Jaikarran.

Then, in those early days, as now, men and women were attempting to persuade themselves that the hopes and promises of Christians could be attained and won by a mere profession of faith, by an assent to the historical truths, by a barren reception of the doctrine of the atonement, without any practice of stern self-denial, apart from any loving consideration for others; there were evidently in that great Church of Ephesus, which St. Paul knew so well not a few professed believers in the Crucified who, while possessed themselves of a competence, perhaps even of wealth, could calmly look on while their relations and friends languished in the deepest poverty. And specially for those of his own house. Paul says "he must assist those of his own house," in which term relatives who are much more distant are included, and even dependents connected with the family who had fallen into poverty and distress. He hath denied the faith. Faith here is considered by St. Paul, not as mere belief in the doctrine, or even in a person, but as a rule of life. And is worse than an infidel. For a Christian, then, deliberately to neglect such plain duties would bring shame and disgrace on the religion of the loving Christ, and, notwithstanding the name he bore, and the company in which he was enrolled, such a denier of the faith would be really worse than a heathen. Pulpit Commentary Verse 8. Elsewhere in the New Testament only in Romans His own household; because in many cases the widow would be actually living in the house of her child or grandchild. But even if she were not, filial duty would prompt a proper provision for her wants He hath denied the faith; viz. Matthew Henry Commentary 5: It is the duty of children, if their parents are in need, and they are able to relieve them, to do it to the utmost of their power. Widowhood is a desolate state; but let widows trust in the Lord, and continue in prayer. All who live in pleasure, are dead while they live, spiritually dead, dead in trespasses and sins. Alas, what numbers there are of this description among nominal Christians, even to the latest period of life! If any men or women do not maintain their poor relations, they in effect deny the faith. If they spend upon their lusts and pleasures, what should maintain their families, they have denied the faith, and are worse than infidels. If professors of the gospel give way to any corrupt principle or conduct, they are worse than those who do not profess to believe the doctrines of grace.

8: What Does the Bible Say About Head Of Household?

His duties as full-time faculty at the Colombo Theological Seminary (CTS) in Colombo, Sri Lanka took up most of his weekdays. On weekends, he went to rural areas for ministry. Thus, his two young children, Ezekiel and Sarah, were growing up missing their dad.

It introduces a summary conclusion from the preceding argument. Therefore or, so then, as we have opportunity; wherever an opportunity offers. Them who are of the household of faith. It is true that the Greek word, meaning originally a "member of a household," came to mean simply "acquainted with," or "belonging to," the idea of a "household" being dropped; still, in view more especially of Ephesians 2: The Church is represented as a household in 1 Timothy 3: Pulpit Commentary Verse In every instance it marks a certain pause after a statement of premisses; in several, following a citation from the Old Testament; the writer, after waiting, so to speak, for the reader duly to take into his mind what has been already said, proceeds to draw his inference. In 1 Thessalonians 5: The words Which follow seem to be commonly understood as meaning "whenever opportunity offers. Chrysostom gives the sense well thus: Anyway, we are reminded of the uncertain tenure by which we hold the season for doing that which, if done, will have so blessed a consequence. But on the other hand, this adjective frequently takes the sense of "benevolent," "beneficent;" as e. In the remarkable contrast between the righteous man and the good man in Romans 5: Indeed, that the present clause points to works of beneficence" is made certain by that which is added, "and especially," etc. The spirit of universal philanthropy which the apostle inculcates here as in other passages, as e. Witness that noble outburst of universal benevolence which we read of in Acts So the word also signifies in the Septuagint of Isaiah 3: It is, therefore, an unnecessary dilution of its force here to render it, "those who belong to the faith," though such a rendering of it might be justified if found in an ordinary Greek author. At first, we may believe, the Galatian Churchmen, in the fervour of their affection to the apostle himself, had been willing enough to help those teachers in every way. But when relaxing their hold upon the fundamental principles of the gospel, they had also declined in their affectionate maintenance of the teachers who upheld those doctrines. That to these an especial affection is due above all others is a sentiment commended and inculcated in almost all St. Christ has himself Matthew Thus we see that, after all, there is a particularism properly characteristic of Christian sentiment; only, not such a particularism as a Gentile, and too often a Jew likewise, would have formulated thus: They may impose upon others, yet they deceive themselves if they think to impose upon God, who knows their hearts as well as actions; and as he cannot be deceived, so he will not be mocked. Our present time is seed time; in the other world we shall reap as we sow now. As there are two sorts of sowing, one to the flesh, and the other to the Spirit, so will the reckoning be hereafter. Those who live a carnal, sensual life, must expect no other fruit from such a course than misery and ruin. But those who, under the guidance and influences of the Holy Spirit, live a life of faith in Christ, and abound in Christian graces, shall of the Spirit reap life everlasting. We are all very apt to tire in duty, particularly in doing good. This we should carefully watch and guard against. Only to perseverance in well-doing is the reward promised. Here is an exhortation to all to do good in their places. We should take care to do good in our life-time, and make this the business of our lives. Especially when fresh occasions offer, and as far as our power reaches.

9: The Healing of the Sick in the Household of Faith | Meridian Magazine

He will be like a tree planted by the water that sends out its roots by the stream. It does not fear when heat comes; its leaves are always green.

The examples given in Acts suggest that household baptism was a common practice, and so there must have been thousands of household baptisms. Are we to suppose that there were no young children in any of them? Two, we believe that baptism is a prerequisite for salvation like Roman Catholics. Three, we baptize even children of unbelievers like liberals. The opponents of infant baptism make much of the fact that there is not one explicit example of infant baptism in the New Testament. However, there are no examples of the children of believers being baptized when they became believers, either! So how do we proceed? Similarly, when we understand what the Bible teaches about baptism and the place of children in the church, we should be able to infer whether infant baptism is appropriate. Quotations in this article are taken from the New American Standard Bible. Regrettably, the New International Version is inaccurate and misleading in its translation of some key verses in Acts that pertain to baptism. Now who were these people? But notice that they were all Jews including proselytes, too vss. Furthermore, they would all appear to have been men vss. Initially, then, the apostles baptized male Jewish believers. Women were soon responding to the preaching of the gospel, too, and they were likewise baptized. Thus, we read in Acts 8: Baptism was also extended to households: Beyond dispute, entire households were baptized because faith was present in them—but whose faith? Were some members of these households especially infants baptized without making a profession of faith? Now since no one else in her household is said to have been a believer indeed, she herself speaks only of her own faithfulness in verse 15, there is some reason to think that nonbelievers, presumably her children or servant girls, were baptized. But since we are not told more about her household, we cannot insist on this. However, if each individual had to be a believer before he or she could be baptized, it is puzzling that the account fails to mention that each member of her household believed the gospel. In other words, they promised the jailer that his faith would lead to the salvation of his entire household. To accomplish that end, they instructed the jailer to bring the members of his household into the prison. His home was probably right next to the jail. He did so at once, even though it was after midnight. Notice that the words describing the faith of the household are subtly different than those describing its baptism. Active association that is, believing in response to the gospel would certainly fall within the scope of this word. The answer to this question is provided by Acts. The men apparently took a more active role and were joined by the women and children. The women and older children were no doubt actively escorting Paul and his party, but the younger children were doing so basically in the sense that they were brought along by their parents. Please, let no one say that nobody knows whether there were any young children in the whole congregation of that large city! Thus, the words of Acts. However, the examples given in Acts suggest that household baptism was a common practice, and so there must have been thousands of household baptisms. There is no reason to think that Paul or Silas had any idea who constituted his household. They could do this because it was the nature of a household that its members would follow the lead of its head cf. With this expectation, household salvation, signified and sealed by household baptism, was promised on the basis of household faith led by the head of the house. Households were baptized as such thus including infants in many instances, not merely as convenient collections of individual believers. That is, each member of his household joined with him in worshiping God as he was able. Cornelius believed the gospel and his faith led to the salvation and baptism of everyone in his household. Just as each one feared God as he was able, so each one believed in Christ as he was able. Evidently, Cornelius gathered only adults of various households to hear Peter preach. This implies that when Peter stayed on for a few days. In this passage, three groups of people are promised the gift of the Spirit: Here the children of believers are listed alongside present and future believers as those who would receive the gift of the Spirit. If believers were to be baptized in anticipation of receiving this spiritual gift, were not their children, who had been given the same promise, also to be baptized? One might reply that their children first had to repent and believe, just like their parents. Indeed, they are located in closely parallel passages 2: Basically, baptism superseded circumcision as the sign

and seal of inclusion in the covenant people. This is implied by Acts 8: It is hard to imagine why Luke mentioned this fact, except against the background of exclusively male circumcision. More directly, Colossians 2: The Christian equivalent of circumcision, Paul declares, is our burial with Christ in baptism see also Romans 6: Since baptism replaced circumcision, it will be instructive to see who was circumcised. Abraham, as an adult, received the sign of circumcision as the seal of the righteousness that was his through faith Rom. For him, faith was the condition for circumcision. But any newborn sons and their sons, indefinitely were to be circumcised when they were eight days old Gen. Clearly, then, the faith of the head of the house qualified not only himself, but also his sons for circumcision. Faith and Grace We have seen that the Scriptures closely connect faith to baptism. In baptism, spiritual blessings are exhibited and indeed conveyed 1 Cor. One ordinarily receives spiritual blessings through the exercise of faith Eph. It may seem strange to some in our individualistic age that one person could receive the blessing of God through the faith of another. However, we must remember that no one deserves the grace of God and that he is free to bless whomever he wishes. He has chosen to look with favor upon those to whom he has given faith, and also upon the children whom he has placed in their care. God blesses children because of the faith of their parents, but only because of his gracious love for his people. This principle of grace was clearly manifested during the ministry of Jesus. Ordinarily, Jesus expected people to have faith in him in order to receive healing. But in the case of children, he looked to their parents for faith. Finally, Jesus healed a girl after determining that her mother had faith in him: Similarly, Jesus bestowed his blessing upon little children who were brought to him by their parents as an act of faith Mark They included totally passive babies Luke These children belonged in the kingdom of God. The children of believers likewise belong in the covenant community today, entrance to which is marked by baptism. God conveys his gracious blessings to those who have faith in him—and also to their children. Jesus healed the children of those who trusted in him, he blessed the children brought to him in faith, and today he calls upon believers to bring their children forward for the blessings of baptism. Conclusion Reformed theologians have generally deduced the validity of infant baptism from the continuity of the covenant of grace. The covenant has remained the same in substance, it is argued, but there has been a change in administration from circumcision to baptism. This is a valid argument, but its premise—“covenant theology”—is itself a disputed theological construct, and it is not easy to distinguish between substance and administration. The opponents of infant baptism, preferring direct scriptural statements to elaborate theological edifices, have observed the many passages linking faith to baptism and have concluded that baptism is only for believers. Under close examination, the Scriptures reveal that the apostles baptized the children of believers—and so should we. Visited times, 2 visits today.

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