

Dangers Facing Christianity I

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|--------------|----------------|-------------|
| WARFARE | WITHSTAND | TIMOTHY |
| WORLD RULERS | WICKEDNESS | BATTLES |
| DISOBEDIENT | GODLY | STRONG |
| BEASTS | ARMOR | WILES |
| DARKNESS | PRINCIPALITIES | EPHESUS |
| STAND | FIRM | PREPARATION |
| REPETITION | SPIRIT | FLESH |
| BLOOD | KINGDOM | HARDENED |

Notes

Dangers Facing Christianity

Welcome

It is a pleasure to have you with us this hour. Our endeavor is to worship God in Spirit and in Truth by adhering to the scriptures in all that we do and teach.

If you desire to have a private Bible Study at your convenience, let us know.

Website

Meeting Location

ASSEMBLIES

SUNDAY:

A.M. _____

P.M. _____

Phone

Bible Study:

Volume I

2019

08.04

0026

Politics and Religion

(Part I)

Politics and/or religion, sometimes hard to separate, constitute a powder keg of debate. No one likes to be in error. We believe our politics are in accordance with whatever religious principles we hold. If our religion is wrong, then our politics will likely be in error as well. Politics are based upon principles to which we adhere. Politics is simply “the art or science concerned with guiding or influencing governmental policy” (Merriam-Webster). Policy is “prudence or wisdom in the management of affairs” (Ibid.). Most everyone believes their politics, as well as their religion, is righteous. Those with a liberal view of religion usually have a liberal view in politics, and vice versa. There is no organization, religious or civil that doesn’t deal with politics. I can recall a time when my sons were in Boy Scouts. The “politics” and games that people played in “guiding or influencing governmental policy” were amazing. In some cases, it was righteous: it was for the benefit of the program. In other cases, it was a power struggle between parents. The same is true within religion. The maxim is, “you don’t discuss politics or religion.” The fact is politics and religion are at the center of our lives. They deal with the heart as well as the mind. The mingling of politics and religion was especially true during the

The Pharisees were “one of the chief Jewish religious parties which existed prior to and during the time of Christ. The Pharisees existed alongside the two other religious groups, the Sadducees and Essenes. The term ‘Pharisee’ means the ‘separated one’... During the period of Hellenization, the Jews who resisted the adoption of Greek customs separated themselves from their society and adhered very rigidly to the Mosaic law...The Pharisee had little or no interest in politics so long as he was permitted to worship as he desired” (Smith’s Bible Dictionary). Though such was the case, the scriptures indicate that they used politics to undermine the teaching of Christ. The scriptures set forth a confrontation the Pharisees had with Jesus: “Then went the Pharisees and took counsel how they might ensnare him in his talk. And they send to him their disciples, with the Herodians, (*The Herodians were “a Jewish party in the Lord’s time, favorable to the Herod family, who held hope of preserving national existence in the face of Roman ambition, despite the fact that they were Idumaeans and not Jewish. Logically they were in direct antagonism to the Pharisees, with whom however there was common cause against foreign rule, the two being united also in opposition to the Lord, Ibid. ret*) saying, Teacher, we know that thou art true, and teachest the way of God in truth, and carest not for any one: for thou regardest not the person of men. Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cæsar, or not?” (Matthew 22:15-17). These two parties, who cared not for one another, joined against what they perceived to be a common enemy and brought into the arena a political question. (For the Jews to pay tribute to Cæsar received the same response as would the citizens of the United States of America if required to pay taxes to a foreign nation.) Julius Cæsar had appointed Herod to power. The Pharisees and Herodians stood opposite of each other politically. For Jesus to say “it is lawful to give tribute to Cæsar” would put him in opposition to the Pharisees. To say “it is not lawful to give tribute to Cæsar” would put him in opposition to the Herodians and Cæsar. ret

Dangers Introduction

I. Christian’s Warfare:

- A. 1 Tim. 1:18 – “war the good warfare”
- B. 1 Thess. 3:4 – Inherently follows the gospel
- C. Eph. 6:11-14 – Paul’s view of the Christian’s warfare

II. Preparation and Repetition is Essential to Preservation:

- A. Preparation: *the action or process of making something ready for use or service*
 - 1. 2 Tim. 2:14-21 – “meet for the master’s use”
 - 2. Amos 4:12 – “prepare to meet thy God, O Israel”
 - 3. Matt. 25:1-3 – Ten virgins: “watch therefore...”
- B. Repetition: *an act or instance of repeating*
 - 1. 2 Pet. 1:12, 15 - essential element of repetition
 - 2. Deut. 6:4-9 – “You shall teach...”

III. Spiritual Warfare:

- A. Eph. 6:10-12 – Spiritual warfare
- B. Jn. 18:36 – Jesus’ kingdom is not of this world.
- C. 2 Tim. 4:7 – “I have fought the good fight...”
- D. 1 Tim. 6:12 – “Fight the good fight...”
- E. 1 Cor. 15:32; Acts 19:9, 23-32 – The battle does involve flesh and blood.

SOLOMON SAYS

For by wise guidance thou shalt make thy war; And in the multitude of counsellors there is safety.

(Proverbs 24:6)