

The Revelation of God II

John 1:1-4, 14

I. “This Book” reveals that Jesus of Nazareth came to be life and light to the world:

- A. Isa. 49:6 - For a light to the Gentiles, salvation unto the ends of the earth
- B. Isa. 42:6, 7 – Given for “a covenant of the people.” He will be the source of the covenant of salvation to open the eyes, and bring the Gentiles out of the prison-house.
- C. Jn. 1:14 - Jesus was:
 - 1. Full of grace, i.e., favors for the benefit of mankind
 - 2. Full of truth, i.e., declared the truth that would set man free
 - 3. Jn. 14:6 – “I am the way, and the truth, and the life: no one cometh unto the Father, but by me.”
 - a. Isa. 35:8 – Way of holiness
 - b. Jn. 1:17 – Grace and truth
 - c. Acts 4:12 – “in none other is there salvation”

II. “This Book” requires a response:

- A. Mk. 1:15 – Believe in the Gospel.
- B. Rom. 1:16-17 – Power of God unto salvation
- C. Acts 17:30-31 – “They should all everywhere repent”

- D. Acts 20:21 – Repentance toward God and faith toward our Lord Jesus Christ
- E. Jn. 8:24 – “except ye believe that I am”
- F. A belief that will cause action:
 - 1. Jn. 12:42 – Believed but did not confess
 - 2. Jam. 2:19 – Demons believe and shudder
- G. Jn. 20:30-31 - The Promise: may have life in His name

When Brethren Differ

Touchy little subject. But one that the casual observer cannot deny: brethren differ.

As we go through life, we are faced with the inevitable conflicts among men: people differ over how people differ. Man is a creature of observation and judgment. When we observe something, we make a judgment concerning what was observed.

It's interesting to observe the political arena. You talk about differences! Politicians have more differences than you can shake a stick at and the adage, "two things you don't discuss in public are politics and religion" is as true today as it was when it was first stated. Politics and religion go to the heart of each one of us.

When individuals challenge our political or religious beliefs, they have a fight on their hands. But the reality is: we all differ on one point or another. There are several ways to view differences. Let's say we differ on an issue. Simply put, I believe one way, and you believe another. What is our obligation under such circumstances? We can recognize that we simply do not see eye to eye on the subject and continue to study; we can get angry and not speak; we can talk to others about how much of a heretic our antagonist is. Or we can kill those with whom we differ.

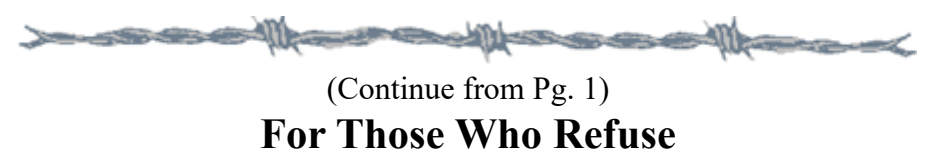
Severe you say. I think not. In Matthew 12:1-14, the Lord was charged twice with committing unlawful acts. But the Lord dealt with his antagonists in such a way that they could not contradict him. So, what did they do? "But the Pharisees went out, and took counsel against him, how they might destroy him." On the heels of that decision, the Pharisees attempted to discredit the Lord by saying "This man doth not cast out demons, but by Beelzebub the prince of the demons" (vs. 24). What can they do now? They charged Him with practicing error ... false. They accused Him of demonic practices ... false. Ah! we will attempt to trip him up in His teaching. In Matthew 22:23-33, 34 cf. Luke 20:40, the Sadducees approached the Lord concerning the resurrection. He "put the Sadducees to silence" and "they durst not any more ask him any question." "But the Pharisees, when they heard that he had put the Sadducees to silence, gathered themselves together. And one of them, a lawyer, asked him a question, trying him" (Matthew 22:34-35). The Pharisees brought in the big guns! But the Lord answered their question and then asked them one of His own. "And no one was able to answer him a word, neither durst any man from that day forth ask him any more questions" (vs. 46).

What's left? Repentance? Sure, that option is there but that would upset their whole apple cart. And frankly, they were sick of the Lord anyway. So, Luke 22:2, "the chief priests and the scribes sought how they might put him to death; for they feared the people" (Luke 22:2-6). But, having found a willing accomplice (Judas) "they were glad, and covenanted to give him money. And he consented, and sought opportunity to deliver him unto them in the absence of the multitude."

The rest, as they say, is history.

Throughout the history of man, men have killed men over religious and political questions. From Cain and Abel to the "holy wars" of our own day, people have killed. The sad part of all this is the killing that goes on in the Lord's church. Not in a physical way, but killings that take place in the heart. "For this is the message which ye heard from the beginning, that we should love one another: not as Cain was of the evil one, and slew his brother. And wherefore slew he him? Because his works were evil, and his brother's righteous. Marvel not, brethren, if the world hateth you. We know that we have passed out of death into life, because we love the brethren. He that loveth not abideth in death. Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him. Hereby know we love, because he laid down his life for us: and we ought to lay down our lives for the brethren" (1 John 3:11-16).

Brethren can and will differ. When those differences result in bitterness, jealousy and faction in the heart, James says, "glory not and lie not against the truth" (3:14). ret



Unto Israel, God said, “My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I also will forget thy children” (Hos. 4:6).

The Revelation of God II

G	T	N	E	P	E	R	L	I	F	E	A
T	H	G	I	L	I	G	H	A	O	C	M
I	O	S	H	U	P	K	V	J	U	A	O
L	M	Y	S	T	H	O	R	E	N	R	I
H	S	M	P	E	R	S	E	K	D	G	S
O	T	E	K	S	F	A	I	P	A	L	S
L	R	E	L	R	H	N	E	T	T	C	E
I	U	D	R	I	D	U	O	U	I	V	S
N	T	E	E	A	T	V	D	C	O	G	S
E	H	R	C	W	Z	N	S	D	N	W	O
S	B	O	O	K	Y	A	E	I	E	O	P
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U	F	E	E	J	S	S	A	E	R	Z	V
O	B	B	S	D	N	T	V	L	T	E	E
F	A	T	I	H	O	O	L	E	S	A	N
A	L	A	M	G	P	R	A	U	N	L	A
I	L	P	O	S	S	E	S	S	I	O	N
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A	D	O	P	Y	R	E	N	O	T	S	J
B	E	G	I	N	N	E	N	G	I	A	L

BOOK	NAZARETH	LIFE
LIGHT	GENTILES	SALVATION
EARTH	COVENANT	PEOPLE
GRACE	FAVORS	MANKIND
TRUTH	HOLINESS	RESPONSE
BELIEVE	GOSPEL	FAITH
REPENT	CONFESS	SHUDDER
PROMISE	RECONCILE	RESTORE
POSSESSION	FOUNDATION	WORLD
LAI	CORNER	STONE
INSTRUCT	REDEEM	GOOD
WORKS	ZEALOUS	BEGINNING

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With Him is

Plenteous Redemption

Psalms 130:7

Web www.jonescoc.org (Take Five Audios)	Church of Christ meeting at 12812 E Britton, Rd P. O. Box 596 Jones, OK 73049	ASSEMBLIES SUNDAY: Bible Study: 9:30 a.m. Assembly: 10:30 a.m. Assembly: 3:00 p.m. WEDNESDAY: Bible Study: 3:00 p.m.
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Weekly Reading

Eph. 3:1-21; Jn. 20:30-31; Acts 17:1-15
Matt. 22:23-33; Rom. 16:25-27; Gal. 2:1-2



Luke 16:19-31

Your Choice
Choose Wisely



Revelation 4:4

To Draw Nigh

“Keep thy foot when thou goest to the house of God; for to draw nigh to hear is better than to give the sacrifice of fools: for they know not that they do evil” (Eccl. 5:1).

“Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye doubleminded” (Jam. 4:8).

“That they should seek God, if haply they might feel after him and find him, though he is not far from each one of us” (Acts 17:27).

God made the first move: John 3:16. Christ: “is able to save to the uttermost them that draw near unto God through him” (Heb. 7:25). (See Pg. 5)