

## I Have Found This Book IV

2 Kgs. 22:1-20; 2 Chronicles 28:1—34:33

### III. Transgression and Atonement:

- A. Gen. 2:16-17 - God forbade Adam from eating of the tree amid the garden lest he die.
- B. Isa. 59:1-2 - Sin results in separation.
- C. Gen. 3:22-24 - Adam and Eve were driven from the garden due to their iniquity.
- D. Gen. 3:24 - Why were the Cherubim placed to keep the way of the tree of life?
- E. Gen. 3:21 - Animal sacrifice was made for this transgression.
- F. Lev. 4:1-2, 3 (priest), 13-14 (whole congregation), 22-24 (ruler), 27-28 (common people), 35 (shall be forgiven)
- G. Lev. 6:1-7 - Various sins, to which, sacrifices for atonement were made
- H. Lev. 17:11 - God used the blood of an animal sacrifice to make atonement:
- I. "to cover, purge, make an atonement, make reconciliation, cover over with pitch" (BDB)
- J. "to cover over, atone for sin and persons by legal rites" (Ibid).
- K. Heb. 10:1-4 - Day of Atonement
- L. Heb. 9:13 - The sacrifices affected the purifying of the flesh, but did not "take away" sins, i.e., atone, "to cover over."
- M. 2 Kgs. 22:8-11, 13 - Hilkiyah, Josiah, et. al. were required to do all that which is written.
- N. Gal. 5:3 - Follower is required to keep the whole law...with sins intact.
- O. Jer. 31:31-34 - Jehovah's promise of a new covenant

## Where Sin Will Take You #2

Sin Will Keep You Longer Than You Want to Stay

Sin is defined by such terms as lawlessness, iniquity, transgression of law, and unrighteousness, but what the definitions do not tell us are the consequences that sin has on the physical, emotional, and spiritual psyche of man's nature.

As a result of sin, mankind's sojourn on earth has been plagued with heartache, deceit, and death: both spiritually and physically. Societies have plummeted to the depths of destruction due to lawlessness, iniquity and unrighteousness.

What will sin do for you? "Sin will keep you longer than you want to stay."

As we continue to consider the events of David and Bathsheba, we find that David's actions weighed heavily upon his emotional psyche, and thus his physical well-being. As David reflected upon this event, he recorded the following, in one of his many Psalms: "Have mercy upon me, O God, according to thy lovingkindness: According to the multitude of thy tender mercies blot out my transgressions. Wash me thoroughly from mine iniquity, And cleanse me from my sin. For I know my transgressions; And my sin is ever before me. Against thee, thee only, have I sinned, And done that which is evil in thy sight; That thou mayest be justified when thou speakest, And be clear when thou judgest" (Psalm 51:1-4).

In another Psalm, though no indication it speaks of this event, the sentiments are timely, as David said, "Blessed is he whose transgression is forgiven, Whose sin is covered. Blessed is the man unto whom Jehovah imputeth not iniquity, and in whose spirit there is no guile.

When I kept silence, my bones wasted away through my groaning all the day long. For day and night thy hand was heavy upon me: My moisture was changed as with the drought of summer. I acknowledged my sin unto thee, And mine iniquity did I not hide: I said, I will confess my transgressions unto Jehovah; And thou forgavest the iniquity of my sin" (Psalm 32:1-5). As sin takes a man farther than he wants to go, so it will also keep him longer than he wants to stay. ret



### Just Like What Ezekiel 38 Says

How many times have you heard someone appeal to prophets of old to explain the events of our day? Whether it's Ezekiel or Revelation individuals are not only quick to call upon a prophet to substantiate their conclusions, but also 1) Quick to interpret every jot and tittle, or 2) Cannot tell what Ezekiel 38 says.

This article is not an attempt to set anyone straight about Ezekiel 38, or whatever scripture reference they fancy in Revelation. It is, however, intended to provide the "prophecy seeker" a view of prophecy from a rational position.

A well-known prophecy was stated in Isaiah 7:1-16:

Isa 7:10 - And Jehovah spake again unto Ahaz, saying, Isa 7:11 - Ask thee a sign of Jehovah thy God; ask it either in the depth, or in the height above.

Isa 7:12 - But Ahaz said, I will not ask, neither will I tempt Jehovah.

Isa 7:13 - And he said, Hear ye now, O house of David: Is it a small thing for you to weary men, that ye will weary my God also?

Isa 7:14 - Therefore the Lord himself will give you a sign: behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.

Isa 7:15 - Butter and honey shall he eat, when he knoweth to refuse the evil, and choose the good.

Isa 7:16 - For before the child shall know to refuse the evil, and choose the good, the land whose two kings thou abhorrest shall be forsaken.

How does a Bible student know that verse 14 is speaking of the virgin birth of Jesus? The scriptures themselves deal with a king, “Ahaz”, and his concern about two opposing nations that were devising evil against Jerusalem. To which, Jehovah said, through Isaiah the prophet, “Take heed, and be quiet; fear not, neither let thy heart be faint, because of these two tails of smoking firebrands, for the fierce anger of Rezin and Syria, and of the son of Remaliah...thus saith the Lord Jehovah, It shall not stand, neither shall it come to pass” (Isa. 7:4, 7).

In short, Jehovah gave Ahaz a “sign” and validates what will take place, i.e., by the time “a virgin shall conceive and before the child shall know to refuse the evil, and choose the good, the land whose two kings thou abhorrest shall be forsaken” (7:14-16), i.e., Ahaz had nothing to worry about regarding Syria and Ephraim.

Now, to the prophecy of the virgin birth, to which this passage refers: How does the Bible student “know” it’s speaking of the birth of Jesus? Matthew 1:23.

Be careful not to interpret prophecy based upon what your twenty-first century brain thinks it might be saying. ret

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

ATONEMENT	BOOK	FOUND
REVEAL	ANIMAL	EATING
YIELD	DRIVEN	ADAM
EVE	GARDEN	CHERUBIM
FLAMING	SWORD	TREE OF LIFE
SACRIFICE	CONGREGATION	RULER
FORGIVEN	COMMON	PEOPLE
BLOOD	COVER	PURGE
PITCH	RECONCILE	PURIFYING
FLESH	HILKIAH	JOSIAH
REQUIRED	WRITTEN	KEEP
WHOLE LAW	NEW COVENANT	PROMISE

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With Him is

Plenteous Redemption

Psalms 130:7

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Weekly Reading

Isaiah 5:13-23; Jeremiah 23:9-32; 1 Kings 13:1-32  
Deuteronomy 18:20-22; Nehemiah 6:1-14



Luke 16:19-31

Your Choice  
Choose Wisely



Revelation 4:4

Zealous

Have you ever attempted to get your thoughts wrapped around the idea of devotion/zeal? The Lord, in regard to his followers, said they were to be “zealous of good works” (Titus 2:14), and it is for this purpose we have been “created in Christ Jesus...that we should walk in them” (Ephesians 2:10).

The term zealous, as utilized by the apostle Paul (Titus 2:14), comes from the term zelotes, i.e., a zealot. The words of the apostle Peter encouraged the brethren, when he said, “And who is he that will harm you, if ye be zealous of that which is good?” (1 Peter 3:13) The term translated “zealous” (ASV) is translated “followers” in the KJV, and the term is defined as, an imitator. The term imitator (ASV) or follower (KJV), in 1 Corinthians 11:1, emphasizes who it is we are to follow, i.e., Christ, and that zeal must be properly coupled with knowledge (Romans 10:2). ret