

- 1. Acts 16:12, 16-18 – Philippi: Woman with a spirit of divination
- 2. Acts 28:1-6, 8-10 – Melita: Healing of Publius’ father
- 3. Acts 20:7-10 – Troas: young man named Eutychus
- C. Acts 15:13-20 – James
 - 1. Vs. 14 - Symeon (Peter)
 - 2. Vs. 15 – “To this agree the words of the prophets”
 - 3. Vs. 19 - James’ judgment
- D. Acts 15:22-31 – The result: “Seemed good to the apostles and elders, with the whole church...when they read it, they rejoiced for the consolation.”

II. The Word of God is the Pattern:

- A. Heb. 8:5 – Jehovah instructed Moses to “make all things according to the pattern”.
- B. 2 Tim. 1:13 - Paul told Timothy to “Hold the pattern of sound words.”
- C. Rom. 6:17 - Our obedience was based upon God’s pattern.



The Good, The Bad and The Ugly

Part One

Character
(Webster’s 1828)

- 4. The peculiar qualities, impressed by nature or habit on a person, which distinguish him from others; these constitute real character, and the qualities which he supposed to possess, constitute his estimated character, or reputation. Hence, we say, a character is not formed, when the person has not acquired stable and distinctive qualities.

- 7. By way of eminence, distinguished or good qualities; those which are esteemed and respected; and those which are ascribed to a person in common estimation.
We enquire whether a stranger is a man of character.

In various portions of the scriptures there is a focus on individuals that have certain characteristics that define their true “character.”
Let’s look:

The Good

Solomon declared: “A good man shall obtain favor of Jehovah... a good man shall be satisfied from himself” (Prov. 12:2; 14:14).

- 4. Having moral qualities best adapted to its design and use, or the qualities which God's law requires; virtuous; pious; religious; applied to persons, and opposed to bad, vicious, wicked, evil. Yet peradventure for a good man some would even dare to die. Rom. 5:7.”
- 5. Conformable to the moral law; virtuous applied to actions. In all things showing thyself a pattern of good works Tit. 2:7 (Webster’s 1828).

Enoch

“And Enoch lived sixty and five years, and begat Methuselah: and Enoch walked with God after he begat Methuselah three hundred years, and begat sons and daughters: and all the days of Enoch were three hundred sixty and five years: and Enoch walked with God: and he was not; for God took him.” (Genesis 5:21-24).

Enoch is, to a casual reader of the scriptures, not a character well remembered. However, the New Testament applauds the faith of Enoch, saying, “ By faith Enoch was translated that he should not see death; and he was not found, because God translated him: for he hath had witness borne to him that before his translation he had been well-pleasing unto God: and without faith it is impossible to be well-pleasing unto him; for he that cometh to God must believe that he is, and that he is a rewarder of them that seek after him” (Heb. 11:6).

The scriptures establish that Enoch was translated: the term is defined as, “ to transfer, that is, (literally) transport, (by implication) exchange, (reflexively) change sides” (Strong’s). In the case of Enoch, his “change” was a result of his faith, which the Hebrew writer describes, saying, “without faith it is impossible to be well-pleasing unto him; for he that cometh to God must believe that he is, and that he is a rewarder of them that seek after him” (Heb. 11:6). Enoch, therefore, believed that God is, was a seeker “after him,” being assured that a reward was imminent, i.e., forthcoming.

For the child of God, the apostle Paul says, the Father, “ delivered us out of the power of darkness, and translated us into the kingdom of the Son of his love; in whom we have our redemption, the forgiveness of our sins” (Col. 1:13-14). Having “the forgiveness of our sins,” the child of God has a clearer understanding of the statement of Jesus, saying, “ I am the resurrection, and the life: he that believeth on me, though he die, yet shall he live; and whosoever liveth and believeth on me shall never die.” (Jn. 11:25-26).

ret



Why do You Think it Was That...

- 1. Jehovah said to Mose and Aaron, ye “shall not enter into the land which I have given unto the children of Israel”? Numb. 20:24
- 2. “There came forth fire from before Jehovah, and devoured them, (Nadab and Abihu) and they, died before Jehovah” (Lev. 10:1-2)?
- 3. Samuel said to King Saul, “Jehovah hath rejected thee from being king over Israel”? (1 Sam. 15:22-26)?
- 4. Nathan the prophet, said to King David, “the sword shall never depart from thy house” (2 Sam. 12:9-10)?
- 5. The man of God, who came out of Judah to confront Jeroboam, was told “thy body shall not come unto the sepulchre of thy fathers” (1 Kgs. 13:21-22 cf. 13:1-20)?
- 6. “The anger of Jehovah was kindled against Uzza, and he smote him” (1 Chron. 13:6-9, 10, 15:1-2)?
- 7. “Uzziah the king was a leper unto the day of his death” (2 Chron. 26:16-21)?
- 8. “Him who knew no sin he made *to be* sin on our behalf” (2 Cor. 5:11-21)? ret

Bare Witness

The phrase “bear witness” is an idiom (an expression in the usage of a language that is peculiar to itself either in having a meaning that cannot be derived from the conjoined meanings of its elements (such as up in the air for "undecided") or in its grammatically atypical use of words (such as give way, ret), that means “If something bears witness to a fact, it proves that it is true” (Cambridge Dictionary).

The phrase “bare witness” is used eight times in the American Standard Version of the Bible: in which to bare witness may be expressed in 1) Words, which express that which is seen and testifies, or bares witness, to the facts: And John bare witness, saying, I have beheld the Spirit descending as a dove out of heaven; and it abode upon him. And I knew him not: but he that sent me to baptize in water, he said unto me, Upon whomsoever thou shalt see the Spirit descending, and abiding upon him, the same is he that baptizeth in the Holy Spirit (Jn. 1:32-33). 2) Statement, wherein God said, “And when he had removed him, he raised up David to be their king; to whom also he bare witness and said, I have found David the son of Jesse, a man after my heart, who shall do all my will” (Acts 13:22; 1 Sam. 13:14; Psa. 89:20). 3) The Lord did “bare witness unto the word of his grace, granting signs and wonders to be done by their hands”, i.e., Paul and Barnabas (Acts 14:3). 4) God, “left not himself without witness, in that he did good and gave you from heaven rains and fruitful seasons, filling your hearts with food and gladness” (Acts 14:17), bearing witness through the things that can be seen by the eyes that testified to the goodness of God as it is expressed in His giving of good things.

That being testified to, through the scriptures, what does the following reveal concerning God’s attitude toward the violation of the word of God: by going beyond what is written (1 Cor. 4:6); by adding or taking away from what is written (Deut. 4:2), and/or teaching as doctrines the precepts of men (Matt. 15:8-9), and thereby making void the word of God through traditions? When the Lord said through the apostle

Authority VII

A	G	R	E	E	G	A	N	I	O	N	V
T	R	U	M	E	T	H	O	D	O	A	I
I	U	T	S	Y	L	V	I	I	D	N	S
L	O	R	S	T	A	R	S	D	A	T	I
E	F	O	S	Y	M	U	R	M	N	S	O
M	O	A	W	A	L	E	E	E	I	E	N
B	J	S	O	C	S	M	V	G	I	L	T
E	R	U	N	S	A	E	N	I	M	I	E
U	D	O	D	L	W	S	O	F	U	T	H
T	C	V	E	G	D	A	C	T	I	N	P
Y	L	S	R	T	M	R	S	S	N	E	O
C	H	U	S	Y	M	E	O	N	O	G	R
H	E	A	R	D	O	W	N	W	C	S	P
U	O	F	I	N	D	U	C	T	I	V	E
S	U	P	E	R	N	A	T	U	R	A	L
METHOD				CONVERSION				GENTILES			
VISION				WORD				STARS			
HEARD				SAW				ICONIUM			
LYSTRA				LAME MAN				GIFTS			
SYMEON				MELITA				TROAS			
AGREE				EUTYCHUS				CONCLUSION			
SIGNS				SUPERNATURAL				WONDERS			
EVENTS				PROPHET				JUDGMENT			
FOUR				ADDRESS				INDUCTIVE			

Paul, “Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good work” (2 Tim. 3:16-17), is it possible for an individual to understand that “Every scripture,” and only the scriptures are complete? Understand the words of James, saying, “Be not many of you teachers, my brethren, knowing that we shall receive heavier judgment. For in many things we all stumble. If any stumbleth not in word, the same is a perfect man, able to bridle the whole body also” (3:1-2). ret

Authority VII

Inductive Method Examples

With Him is

Plenteous Redemption

Psalms 130:7

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Weekly Reading

2 Corinthians 5:1—6:2; Psa. 119:81-88
Psalms 119:89-96; 97-104; 105-112; 113-120

Authority VII

Inductive Method Examples

- I. Method Executed:

A. Acts 15:7-12 – Peter’s address
 - Vs. 7-9 – Conversion of the Gentiles
 - Acts 10:1—11:18 - Cornelius
 - Peter’s conclusion based on four supernatural events:
 - Acts 10:9-16 – Vision
 - Acts 11:12 - The words of the Spirit
 - Acts 10:30-33 - What he heard
 - Acts 11:15-16 - What he saw
 - Acts 11:17 – Only Conclusion

B. Acts 15:12 - Paul and Barnabas
 - Acts 14:1, 3 – Iconium: granted signs and wonders.
 - Acts 14:8-11 – Lystra: healed the lame man