

Ministry Seminar

Christianity & The Local Church



November 22, 2008

SESSIONS

I. The Person of God: Who is He? Danny Ovalle

Q & A

Short Break

II. The Plan of God: What's He done? Dave Herring

Q & A

Lunch

*****Donations for lunch are welcome*****

III. The People of God: What's He doing @ HCC
Danny Ovalle

Q & A / Fellowship / Prayer

What are we doing here?

- God has ordained this...He has called us here today!
- We are making disciples!
- This is what a fellowship of believers does!

Why are we doing this?

- To learn more about our God!
- To discover His plan throughout the ages!
- To realize how we fit into His eternal plan!
- To grow together as a healthy, Christ-honoring church!

What are the ground-rules?

- This is only a starting place...!
- Questions / comments will taken after each session...and all week long...!
- Resources will be provided for further study!

REMEMBER THIS:

Theology - the study of God - always, always, always comes before practice. We do not by-pass the Person of God in order to get onto what we are supposed to do for Him! We do, not in order to get from God, but because God has already given to us. This is grace.

We hold firmly to the Christian principle: Theology precedes practice

“Because God...therefore I will...”

NOT

“If I...then God will...”

The Vision and Ministry of Haverhill Community Church

Against the backdrop of a rather spiritually dull, lifeless and desperately needy New England context – ripe for harvest and rich with opportunity for a holy (other) spiritual experience – God has providentially gathered together this group of Christians who share a like faith within a diversely unified expression of humble orthodoxy in the Baptist tradition. Central to our identity are the following:

- The God-centeredness of God
- The centrality and supremacy of Jesus Christ in all things
- A strong teaching ministry model
- Creative cultural and relational vitality
- Genuine Christian community and civic involvement

In an ever-increasing measure, this is what we have been experiencing over the past few years, and what we seek to crystallize and cultivate in a church context and beyond. There is among us a core conviction that God has called us together to “know Him better than we know anything and to enjoy Him more than we enjoy anything”. With this as our driving passion, we feel God will effectively, wisely and winsomely lead us according to His will and purpose for this time and place in ways we could never prepare for or anticipate.

Parsing Our Vision

“a vibrant, holistic, biblical 21st century church”

...to know God (Father, Son & Holy Spirit) better than we know anything
AND to enjoy God more than we enjoy anything!

to see...This is faith in Jesus Christ
to behold The Lord and Savior of the world – who He is, why He came and how He impacts every aspect of life!

to savor...This is worship of God
to contemplate the glorious splendor of His majesty - to exult in and enjoy the profound wonders of His eternal glory!

to show forth...This is love for man
to creatively demonstrate to others the manifold ways that God has expressed His goodness, mercy and grace toward mankind!

Haverhill Community Church
Ministry Seminar - November 22, 2008

Session I
Danny Ovalle

Who IS God? God IS.

Question:

What does the Bible say is THE greatest reality there is...or ever can be?
Just how great is this Person / thing over all other things?

The Bible begins with God!
The world began with God!
EVERYTHING begins with God!

Gen 1:1 In the beginning God created the heavens and the earth.

Psa 90:2 Before the mountains were brought forth, or ever you had formed the earth and the world, from everlasting to everlasting you are God.

Exo 3:13-14 Then Moses said to God, "If I come to the people of Israel and say to them, 'The God of your fathers has sent me to you,' and they ask me, 'What is his name?' what shall I say to them?" (14) God said to Moses, "I AM WHO I AM." And he said, "Say this to the people of Israel, 'I AM has sent me to you.'"

SEE PIPER QUOTE (p.4)

Exo 34:5-7 The LORD descended in the cloud and stood with him there, and proclaimed the name of the LORD. (6) The LORD passed before him and proclaimed, "The LORD, the LORD, a God merciful and gracious, slow to anger, and abounding in steadfast love and faithfulness, (7) keeping steadfast love for thousands, forgiving iniquity and transgression and sin, but who will by no means clear the guilty, visiting the iniquity of the fathers on the children and the children's children, to the third and the fourth generation."

Isa 43:1-7 But now thus says the LORD, he who created you, O Jacob, he who formed you, O Israel: "Fear not, for I have redeemed you; I have called you by name, you are mine. (2) When you pass through the waters, I will be with you; and through the rivers, they shall not overwhelm you; when you walk through fire you shall not be burned, and the flame shall not consume you. (3) For I am the LORD your God, the Holy One of Israel, your Savior. I give Egypt as your ransom, Cush and Seba in exchange for you. (4) Because you are precious in my eyes, and honored, and I love you, I give men in return for you, peoples in exchange for your life. (5) Fear not, for I am with you; I will bring your offspring from the east, and from the west I will gather you. (6) I will say to the north, Give up, and to the south, Do not withhold; bring my sons from afar and my daughters from the end of the earth, (7) everyone who is called by my name, whom I created for my glory, whom I formed and made."

Mar 12:29-32 Jesus answered, "The most important is, 'Hear, O Israel: The Lord our God, the Lord is one.' (30) And you shall love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength.' (31) The second is this: 'You shall love your neighbor as yourself.' There is no other commandment greater than these."

Joh 1:1-4 In the beginning was the Word, and the Word was with God, and the Word was God. (2) He was in the beginning with God. (3) All things were made through him, and without him was not any thing made that was made. (4) In him was life, and the life was the light of men.

Joh 1:14-17 And the Word became flesh and dwelt among us, and we have seen his glory, glory as of the only Son from the Father, full of grace and truth... (16) And from his fullness we have all received, grace upon grace. (17) For the law was given through Moses; grace and truth came through Jesus Christ.

Heb 1:1-3 Long ago, at many times and in many ways, God spoke to our fathers by the prophets, (2) but in these last days he has spoken to us by his Son, whom he appointed the heir of all things, through whom also he created the world. (3) He is the radiance of the glory of God and the exact imprint of his nature, and he upholds the universe by the word of his power. After making purification for sins, he sat down at the right hand of the Majesty on high,

Joh 10:24-30 So the Jews gathered around him and said to him, "How long will you keep us in suspense? If you are the Christ, tell us plainly." (25) Jesus answered them, "I told you, and you do not believe. The works that I do in my Father's name bear witness about me, (26) but you do not believe because you are not part of my flock. (27) My sheep hear my voice, and I know them, and they follow me. (28) I give them eternal life, and they will never perish, and no one will snatch them out of my hand. (29) My Father, who has given them to me, is greater than all, and no one is able to snatch them out of the Father's hand. (30) I and the Father are one."

Joh 14:1-18 "Let not your hearts be troubled. Believe in God; believe also in me. (2) In my Father's house are many rooms. If it were not so, would I have told you that I go to prepare a place for you? (3) And if I go and prepare a place for you, I will come again and will take you to myself, that where I am you may be also. (4) And you know the way to where I am going." (5) Thomas said to him, "Lord, we do not know where you are going. How can we know the way?" (6) Jesus said to him, "I am the way, and the truth, and the life. No one comes to the Father except through me. (7) If you had known me, you would have known my Father also. From now on you do know him and have seen him." (8) Philip said to him, "Lord, show us the Father, and it is enough for us." (9) Jesus said to him, "Have I been with you so long, and you still do not know me, Philip? Whoever has seen me has seen the Father. How can you say, 'Show us the Father'? (10) Do you not believe that I am in the Father and the Father is in me? The words that I say to you I do not speak on my own authority, but the Father who dwells in me does his works. (11) Believe me that I am in the Father and the Father is in me, or else believe on account of the works themselves. (12) "Truly, truly, I say to you, whoever believes in me will also do the works that I do; and greater works than these will he do, because I am going to the Father. (13) Whatever you ask in my name, this I will do, that the Father may be glorified in the Son. (14) If you ask me anything in my name, I will do it. (15) "If you love me, you will keep my commandments. (16) And I will ask the Father, and he will give you another Helper, to be with you forever, (17) even the Spirit of truth, whom the world cannot receive, because it neither sees him nor knows him. You know him, for he dwells with you and will be in you. (18) "I will not leave you as orphans; I will come to you.

J. I. Packer's Analytical Outline of John Owen's *The Death of Death in the Death of Christ* (Edinburgh: Banner of Truth, 1959), 26-31.

...There is really only one point to be made in the field soteriology (salvation): the point that *God saves sinners*.

God — the Triune Jehovah, Father, Son and Spirit; three Persons working together in sovereign wisdom, power and love to achieve the salvation of a chosen people, the Father electing, the Son fulfilling the Father's will by redeeming, the Spirit executing the purpose of Father and Son by renewing.

Saves — does everything, first to last, that is involved in bringing man from death in sin to life in glory: plans, achieves and communicates redemption, calls and keeps, justifies, sanctifies, glorifies.

Sinners — men as God finds them, guilty, vile, helpless, powerless, blind, unable to lift a finger to do God's will or better their spiritual lot. *God saves sinners* — and the force of this confession may not be weakened by disrupting the unity of the work of the Trinity, or by dividing the achievement of salvation between God and man and making the decisive part man's own, or by soft-pedaling the sinner's inability as to allow him to share the praise of his salvation with his Savior. This is the one point: ...namely, that sinners do not save themselves in any sense at all, but that salvation, first and last, whole and entire, past, present and future, is of the Lord, to whom be glory for ever; amen.

(See entire article and book: http://www.lgmarshall.org/Owen/owen_deathtable.htm)

In other words, the great, central, Biblical name of *Yahweh* is explicitly rooted by God himself in the phrase "I am who I am". Tell them, *the one who simply and absolutely is* has sent you. Tell them that the essential thing about me is that I am.

I begin with this Biblical self-identification of God because my unhidden and unashamed aim in this message... - and indeed in all the ten years of this conference for pastors - is to fan the flame in you of a passion for the centrality and supremacy of God in your ministry. My heart burns when I hear God say, "My name is, 'I am who I am.'" Doesn't yours? It burns when I think of the absoluteness of God's existence - never beginning, never ending, never becoming, never improving, simply and absolutely there to be dealt with on his terms or not at all.

Let it hit you, brothers (and sisters): God - the God in whose name this conference gathers - never had a beginning. God never had a beginning! "I AM has sent me to you." And the one who never had a beginning, but always was and is and will be, defines all things. Whether we want him to be there or not, he is there. We do not negotiate what we want for reality. *God* defines reality. When we come into existence, we stand before a God who made us and owns us. We have absolutely no choice in this matter. We do not choose to be. And when we are, we do not choose that God be. No ranting and

raving, no sophisticated doubt or skepticism, has any effect on the existence of God. He simply and absolutely is. "Tell them I AM has sent you."

If we don't like it, we can change, for our joy, or we can resist, to our destruction. But one thing remains absolutely unassailed. God *is*. He was there before we came. He will be there when we are gone. And therefore, what matters in ministry. above all things, is this God. I cannot escape the simple and obvious truth that God must be the main thing in ministry. Ministry has to do with God because life has to do with God, and life has to do with God because all the universe has to do with God, and the universe has to do with God because every atom and every emotion and every soul of every angelic, demonic and human being belongs to God, who absolutely *is*. He created all that is, he sustains everything in being, he directs the course of all events, because "from him and through him and to him are all things, to him be glory [in our ministries!] forever" (Romans 11:36).

On this tenth anniversary of the Bethlehem Conference for Pastors, my desire is as strong as ever that God might inflame in you a passion for his centrality and supremacy in your ministry, so that your people will say, when you are dead and gone, "This man knew God. This man loved God. This man lived for the glory of God. This man showed us God week after week. This man, as the apostle said, was 'filled with all the fullness of God.'"

This is my aim and my burden for the Bethlehem Conference for Pastors. Not only because it is *implicit* in the sheer, awesome existence of God, and not only because it is explicit in the Word of God, but also because David Wells is staggeringly right when he says, "It is this God, majestic and holy in his being . . . who has disappeared from the modern evangelical world" (see note 1). Leslie Newbigen, from the British angle, says much the same thing: "I suddenly saw," he writes, "that someone could use all the language of evangelical Christianity, and yet the center was fundamentally the self, my need of salvation. And God is auxiliary to that. . . . I also saw that quite a lot of evangelical Christianity can easily slip, can become centered in me and my need of salvation, and not in the glory of God" (see note 2). And, O, have we slipped.

How many churches do you know where the dominant aroma, sound, feel, expression is the preciousness of the weight of the glory of God? How many are there?

Who is God? The Lord is God and there is no other!

Next session: What has this God done throughout the ages in the Gospel of His Son, The Lord Jesus Christ?



The Plan of God: What Has He Done?

By Dave Herring
Saturday Seminar
November 22, 2008

Contents:

1. Seminar Notes
2. Resources for Further Study
3. The “Bookends” of Biblical Theology from ESV Study Bible

I. How would you summarize the Bible?

Have you ever thought about it? Has anyone ever asked you to sum up the Bible for them? Some people think that it is not necessary to understand the Bible as a whole as long as they understand the gospel of Jesus. But people don't often think that the gospel of Jesus is actually a summary of the Bible. In fact, Jesus and the disciples understood the gospel as the overarching story line of the Bible.

II. Major Factors Involved in Summarizing the Bible

Summarizing the Bible is not exactly the easiest task for many Christians because we are forced to factor in so many details. We are dealing with over 2000 years of biblical history written by 30-40 authors into 66 documents (39 in the OT, 27 in the NT) with at least 12 different literary genres. Below I highlight 2 major factors involved in summarizing the Bible: the history of the Bible, and the function of the Old Testament.

A. The History of the Bible

Patriarchs to Judges (c. 2166–1030)

	1446 Date for Exodus**	1260 Date for Exodus**
Abraham	2166–1991	2000–1825
Isaac	2066–1886	1900–1720
Jacob	2006–1859	1840–1693
Joseph	1915–1805	1749–1639
Moses' birth	1526	1340
Exodus	1446	1260
Desert wanderings	1446–1406	1260–1220
Entrance into Canaan	1406	1220
Period of the judges	1375 to 1050–1030	1210 to 1050–1030

United Monarchy (c. 1050–931)

	Dates	Notes
Saul's reign	1050–1030 to 1010	Numerals relating to Saul's age and length of reign are missing in the Hebrew text (see 1 Sam. 13:1 ****)
David's reign	1010–971	
Solomon's reign	971–931	

Divided Monarchy to Exile (931–586)

Kingdom divided	931	See The Divided Kingdom: Kings of Judah and The Divided Kingdom: Kings of Israel
Syro-Ephraimite war	740–732	Pekah (Israel) and Rezin (Samaria) pressure Jotham and Ahaz (Judah) to join their opposition to Tiglath-pileser III (Assyria)
Fall of Samaria (Israel)	722	Shalmaneser V (727–722) and Sargon II (722–705) of Assyria
Josiah's reforms	628	
Battle of Carchemish	605	Daniel and three friends exiled to Babylon
Jerusalem attacked	597	Nebuchadnezzar II takes exiles to Babylon including Jehoiachin and Ezekiel
Fall of Jerusalem (Judah)	586	Nebuchadnezzar II of Babylon

Courtesy of the ESV Study Bible (copyright 2008 Crossway Publishers)

New Testament Timeline

5 B.C.*	Jesus is born in Bethlehem.
4 B.C.	Jesus' family flees to Egypt to escape from Herod's plan to kill Jesus (Matt. 2:13-18); Herod dies; Judas (of Sepphoris) and others rebel, requiring the Syrian Governor Varus to intervene throughout Palestine; Sepphoris, a city four miles from Nazareth, is destroyed by Roman soldiers; Judea, Samaria, and Idumea are given to Herod's son, Archelaus; Galilee and Perea are given to his son Antipas; Jesus' family, after returning from Egypt, resides in Nazareth (Matt. 2:19-23), a small village in southern Galilee.
A.D. 6	Archelaus is exiled for incompetence; Judea becomes a Roman province; Judas the Galilean (of Gamla) leads a revolt against the tax census; the governor of Syria, Quirinius (A.D. 6-7), appoints Annas high priest (6-15).
8*	Jesus (age 12) interacts with the teachers in the temple (Luke 2:41-50).
8*-28/30	Jesus works as a carpenter in Nazareth (Matt. 13:55; Mark 6:3) and probably in neighboring villages and Sepphoris, which was being rebuilt.
28-29*	John the Baptist begins his ministry around the Jordan River (John 1:19).
28-30*	Jesus begins his ministry in Judea, but soon focuses his efforts in Galilee. In Jerusalem, Pharisees (like Gamaliel) train disciples (like Paul) in their tradition. They send a delegation to Galilee, but the delegation rejects Jesus' teaching. In Alexandria, Philo (20 B.C.-A.D. 50) attempts to unify Greek philosophy with Hebrew Scripture.
33 (or 30)	Jesus returns to Judea, is crucified, and resurrected. James the brother of Jesus becomes a believer after witnessing the resurrected Jesus (1 Cor. 15:7; Acts 12:17). Jesus ascends to the Father's right hand (Acts 1). Jesus' first followers receive the Holy Spirit at Pentecost and begin to proclaim the gospel (Acts 2).
33/34*	Paul witnesses the resurrected Lord on the way to Damascus and is commissioned as an apostle to the nations (Acts 9; Gal. 1:15-16).

Courtesy of the ESV Study Bible (copyright 2008 Crossway Publishers)

B. The Function of the Old Testament

In Christianity, we always say that the Bible is about Jesus Christ or that Jesus is the subject of the Bible. This is very obvious in the New Testament, but not obvious from the Old Testament. After all, even Jesus himself said that the Old Testament teaches us of him:

Luke 24:27 And beginning with Moses and all the Prophets, he interpreted to them in all the Scriptures the things concerning himself.

How can this be so? The Old Testament never refers explicitly to the name Jesus the Christ or Jesus of Nazareth. If I wrote a letter or even a book about you, and never even mentioned your name, how could I say that what I was writing was about you? Well, I could refer to you in other ways other than your name. I could refer to you as the husband or wife of so and so. I could refer to you as the son or daughter of so and so. I could refer to you by your occupation or title at your work. I could refer to you as the man or woman who live at such and such address. I could refer to you by way of comparison to other people you may resemble or the type of person you are in order to paint a picture in people's minds. God employs all of these means to describe the coming Messiah of Israel and Savior of the world in the Old Testament. Jesus and the authors of the New Testament understood the patterns of description about Jesus in the Old Testament, and focused quite specifically on His resemblance to figures and events in the Old Testament. He is:

- A new Noah (Luke 17:26)
- A new Moses (John 1:17)
- A new David (Matthew 12:1-7)

- A new Solomon (Matthew 12:42)
- A new Elijah (Mark 6:15)
- A new Jonah (Luke 11:29-30)

III. A Proposed Summary of the Bible

The Bible makes clear in a great many texts that God created what he created (the world) to demonstrate his infinite value (see for instance the great passages of Isaiah 40-55). The big problem or question we should all ask as Christians, however, is how do we, as humans and creatures, demonstrate his infinite value? We should ask that because it is also clear that we do sin and fall short of the glory of God (Romans 3:23). I would propose to you that it is precisely because we fall short of the glory of God as creatures that we demonstrate his infinite value *by way of comparison*. I would argue that in the Bible, that God does this on a small scale (in Adam) and on a large scale (in Israel).

A. Adam

God created Adam as the pinnacle of creation to resemble him more particularly than anything else as God made him in His image (Genesis 1:26-18). This answers the question whether this is the best that God could creation or could he have done better, because nothing in creation resemble or compares to him more than man.

1. Covenant¹

God tested this resemblance by conditionally covenanting with Adam such that Adam would be charged to do what God would do (discharged a divine duty) by judging the Serpent (Genesis 2:8-25). Now, this is not obvious because we are told that Adam should not eat from the Tree of the Knowledge of Good & Evil (Genesis 2:17). However, because of the context of trees in the garden and the charge to keep and guard (Genesis 2:15) in the historical context lead me to believe that Adam should have judged the Serpent at the tree and banish or exile him from the garden.

2. Sin

As we all know, Genesis 3 recounts that Adam failed to discharge their duty, thus displaying that they are not God and cannot do his work (Genesis 3:6-7):

So when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of its fruit and ate, and she also gave some to her husband who was with her, and he ate. 7 Then the eyes of both were

¹ Covenant-making is accomplished through a solemn process of ratification. Characteristically this transaction centers in the swearing of an oath, with its sanctioning curse. Clearly a covenant is a legal kind of arrangement, a formal disposition of a binding nature. At the heart of a covenant is an act of commitment and the customary oath-form of this commitment reveals the nature of the transaction.

opened, and they knew that they were naked. And they sewed fig leaves together and made themselves loincloths.

3. Exile

God banishes Adam (and Eve) from the Garden of Eden such that God guarded the way back to the Garden (Genesis 3:22-24):

Then the LORD God said, "Behold, the man has become like one of us in knowing good and evil. Now, lest he reach out his hand and take also of the tree of life and eat, and live forever--" 23 therefore the LORD God sent him out from the garden of Eden to work the ground from which he was taken. 24 He drove out the man, and at the east of the garden of Eden he placed the cherubim and a flaming sword that turned every way to guard the way to the tree of life.

4. Restoration Promise

God then steps in to judge the Serpent, as only He can do, and in so doing unconditionally covenants to restore Adam/Eve by coming in the flesh as their Offspring to crush the Serpent (Genesis 3:15):

I will put enmity between you and the woman, and between your offspring and her offspring; he shall bruise your head, and you shall bruise his heel.

B. Israel

As this promise of restoration flows from Adam to his offspring, his offspring become evident as opposed to the Serpent's offspring (see Genesis 4-11). This unconditional restoration promise flows particularly into the life of Abraham (formerly Abraham) (see Genesis 12 and following) for the creation of a nation. This nation Israel was promised a land that was likened to Eden (Genesis 13:10).

1. Covenant

After Israel was led by Moses from Egypt through the Red Sea to Mt. Sinai, God brought them to the mountain to give them a national covenant (see Exodus 19-20). They are charged to be holy as God is holy (Leviticus 20:7), and by judging the Canaanites (the seed of the Serpent) by casting them out of the land (Deuteronomy 7:1-26). Just as with Adam, he was testing the nation's resemblance to Him:

Leviticus 20:7-8 Consecrate yourselves, therefore, and be holy, for I am the LORD your God. 8 Keep my statutes and do them; I am the LORD who sanctifies you.

2. Sin

Just like Adam, Israel fails to discharge her duties and breaks the conditional covenant God had arranged with her (Isaiah 1:2-31; Jeremiah 1:1-37; Hosea 6:7).

Hosea 6:6-7 For I desire steadfast love and not sacrifice, the knowledge of God rather than burnt offerings. 7 But like Adam they transgressed the covenant; there they dealt faithlessly with me.

3. Exile

God banished Israel from the land (2 Kings 25:1-30; 2 Chronicles 36:17-21) and they were, as a nation, exiled to Assyria and Babylon.

2 Chronicles 36:20 He took into exile in Babylon those who had escaped from the sword, and they became servants to him and to his sons

4. Restoration Promise

Throughout Israel's failure over centuries after the covenant at Mt. Sinai, God graciously promised restoration in the "latter days" for Israel by way of New Creation (Isaiah 65), a New Covenant (Jeremiah 31), a new Temple (Ezekiel 40-48), and a new Heart (Ezekiel 36). Although God had brought them back to the land a number of years after their initial exile, it was obvious that the remnants who returned were still awaiting the restoration of Israel in the future.

Isaiah 40:1-2 Comfort, comfort my people, says your God. 2 Speak tenderly to Jerusalem, and cry to her that her warfare is ended, that her iniquity is pardoned, that she has received from the LORD's hand double for all her sins.

C. Jesus

Adam and Israel (a corporate Adam) failed to resemble God and do what he does, and thus proved that the greatest of God's creation, both on small and large scales, cannot truly compare to Him. The only way for both Adam and Israel to truly resemble God, was for God to incarnate them as Jesus of Nazareth: the New Adam and the New Israel.

1. The New Adam

The apostle Paul makes this clear connection for us in Romans 5:12-21 and 1 Corinthians 15:45-49:

Romans 5:12-21 Therefore, just as sin came into the world through one man, and death through sin, and so death spread to all men because all sinned-- 13 for sin indeed was in the world before the law was given, but sin is not counted where there is no law. 14 Yet death reigned from

Adam to Moses, even over those whose sinning was not like the transgression of *Adam*, who was a type of the one who was to come. 15 But the free gift is not like the trespass. For if many died through one man's trespass, much more have the grace of God and the free gift by the grace of that one man Jesus Christ abounded for many. 16 And the free gift is not like the result of that one man's sin. For the judgment following one trespass brought condemnation, but the free gift following many trespasses brought justification. 17 For if, because of one man's trespass, death reigned through that one man, much more will those who receive the abundance of grace and the free gift of righteousness reign in life through the one man Jesus Christ. 18 Therefore, as one trespass led to condemnation for all men, so one act of righteousness leads to justification and life for all men. 19 For as by the one man's disobedience the many were made sinners, so by the one man's obedience the many will be made righteous. 20 Now the law came in to increase the trespass, but where sin increased, grace abounded all the more, 21 so that, as sin reigned in death, grace also might reign through righteousness leading to eternal life through Jesus Christ our Lord.

1 Corinthians 15:15-28 We are even found to be misrepresenting God, because we testified about God that he raised Christ, whom he did not raise if it is true that the dead are not raised. 16 For if the dead are not raised, not even Christ has been raised. 17 And if Christ has not been raised, your faith is futile and you are still in your sins. 18 Then those also who have fallen asleep in Christ have perished. 19 If in Christ we have hope in this life only, we are of all people most to be pitied. 20 But in fact Christ has been raised from the dead, the firstfruits of those who have fallen asleep. 21 For as by a man came death, by a man has come also the resurrection of the dead. 22 For as in *Adam* all die, so also in Christ shall all be made alive. 23 But each in his own order: Christ the firstfruits, then at his coming those who belong to Christ. 24 Then comes the end, when he delivers the kingdom to God the Father after destroying every rule and every authority and power. 25 For he must reign until he has put all his enemies under his feet. 26 The last enemy to be destroyed is death. 27 For "God has put all things in subjection under his feet." But when it says, "all things are put in subjection," it is plain that he is excepted who put all things in subjection under him. 28 When all things are subjected to him, then the Son himself will also be subjected to him who put all things in subjection under him, that God may be all in all.

1 Corinthians 15:45-50 45 Thus it is written, "The first man *Adam* became a living being"; the *last Adam* became a life-giving spirit. 46

But it is not the spiritual that is first but the natural, and then the spiritual. 47 The first man was from the earth, a man of dust; the second man is from heaven. 48 As was the man of dust, so also are those who are of the dust, and as is the man of heaven, so also are those who are of heaven. 49 Just as we have borne the image of the man of dust, we shall also bear the image of the man of heaven. 50 I tell you this, brothers: flesh and blood cannot inherit the kingdom of God, nor does the perishable inherit the imperishable.

Jesus was tempted by Satan (Mark 1:12-13), but resisted and cast him out of people everywhere (Matthew 12:22-37)*. Jesus was called the Son of God, a title that truly only Adam could claim (Luke 3:38). His people are now being conformed to his image (Romans 8:29).

2. The New Israel

Although there is no one verse that says "Jesus is the New Israel", it is very clear by description that this is the case. First, by way of analogy, Israel is understood as God's Son and as I have stated, Israel is a corporate Adam. This is drawn out textually by Matthew's quotation of Hosea 11:1 in Matthew 2:

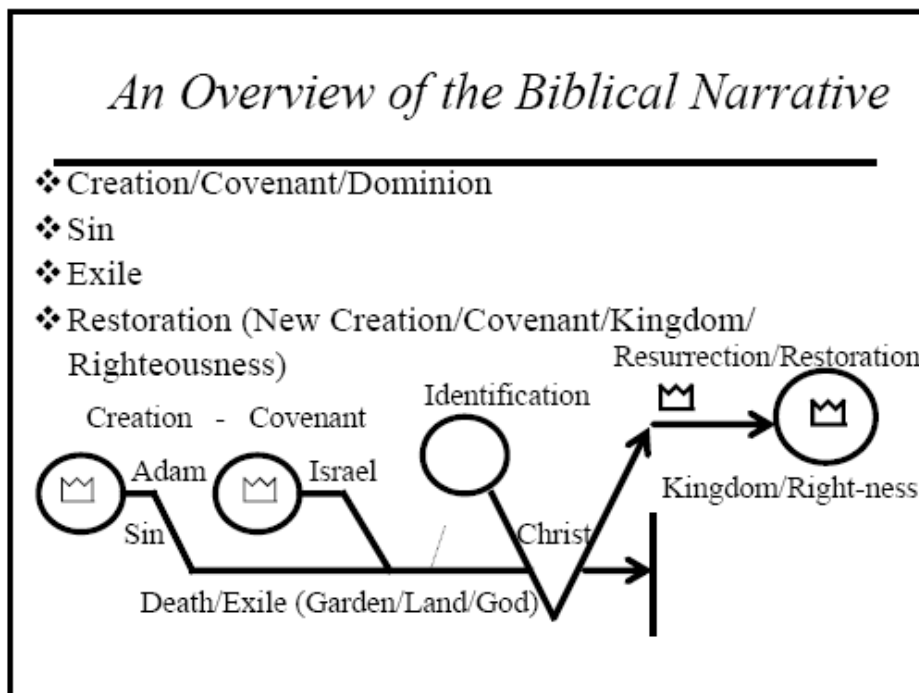
Matthew 2:12-15 And being warned in a dream not to return to Herod, they departed to their own country by another way. 13 Now when they had departed, behold, an angel of the Lord appeared to Joseph in a dream and said, "Rise, take the child and his mother, and flee to Egypt, and remain there until I tell you, for Herod is about to search for the child, to destroy him." 14 And he rose and took the child and his mother by night and departed to Egypt 15 and remained there until the death of Herod. This was to fulfill what the Lord had spoken by the prophet, "Out of Egypt I called my son."

Hosea 11:1-3 When Israel was a child, I loved him, and out of Egypt I called my son. 2 The more they were called, the more they went away; they kept sacrificing to the Baals and burning offerings to idols. 3 Yet it was I who taught Ephraim to walk; I took them up by their arms, but they did not know that I healed them.

The way to really do justice to the original context of Hosea is to understand Jesus as the True Son of God and, thus, true Israel. This is also demonstrated by the correspondences between Jesus and Israel. Jesus came out of Egypt as did Israel. Jesus came through the Jordan from east to be baptized as did Israel (see 1 Corinthians 10:1-10). Jesus was wandering in the wilderness for 40 days, as to 40 years for Israel. Jesus chose 12 disciples, as there were 12 tribes of Israel.

As the New Israel, he has come to expand Israel as God's people, not replace them with Gentiles. As the New Adam, he fuses people from every tribe, language, and nation to be God's people, Israel.

Romans 2:28-29 For no one is a Jew who is merely one outwardly, nor is circumcision outward and physical. 29 But a Jew is one inwardly, and circumcision is a matter of the heart, by the Spirit, not by the letter. His praise is not from man but from God.



Courtesy of Roy Ciampa (Gordon-Conwell Theological Seminary)

IV. How does the Bible summarize the Bible?

The Old and New Testament authors summarized the Bible in many ways to highlight certain things. Often, the Prophets would do so to recount the greatness of God, the sinfulness of Israel/humanity, the judgment/exile that will come, and the restoration that would come through the Messiah. The New Testament does the same thing in many instances, but it proclaims Jesus as the Messiah that has come. Here are some examples.

Acts 3:12-26 "Men of Israel, why do you wonder at this, or why do you stare at us, as though by our own power or piety we have made him walk? 13 The God of Abraham, the God of Isaac, and the God of Jacob, the God of our fathers, glorified his servant Jesus, whom you delivered

over and denied in the presence of Pilate, when he had decided to release him. 14 But you denied the Holy and Righteous One, and asked for a murderer to be granted to you, 15 and you killed the Author of life, whom God raised from the dead. To this we are witnesses. 16 And his name--by faith in his name--has made this man strong whom you see and know, and the faith that is through Jesus has given the man this perfect health in the presence of you all. 17 "And now, brothers, I know that you acted in ignorance, as did also your rulers. 18 But what God foretold by the mouth of all the prophets, that his Christ would suffer, he thus fulfilled. 19 Repent therefore, and turn again, that your sins may be blotted out, 20 that times of refreshing may come from the presence of the Lord, and that he may send the Christ appointed for you, Jesus, 21 whom heaven must receive until the time for restoring all the things about which God spoke by the mouth of his holy prophets long ago. 22 Moses said, 'The Lord God will raise up for you a prophet like me from your brothers. You shall listen to him in whatever he tells you. 23 And it shall be that every soul who does not listen to that prophet shall be destroyed from the people.' 24 And all the prophets who have spoken, from Samuel and those who came after him, also proclaimed these days. 25 You are the sons of the prophets and of the covenant that God made with your fathers, saying to Abraham, 'And in your offspring shall all the families of the earth be blessed.' 26 God, having raised up his servant, sent him to you first, to bless you by turning every one of you from your wickedness."

Acts 17:22-31 So Paul, standing in the midst of the Areopagus, said: "Men of Athens, I perceive that in every way you are very religious. 23 For as I passed along and observed the objects of your worship, I found also an altar with this inscription, 'To the unknown god.' What therefore you worship as unknown, this I proclaim to you. 24 The God who made the world and everything in it, being Lord of heaven and earth, does not live in temples made by man, 25 nor is he served by human hands, as though he needed anything, since he himself gives to all mankind life and breath and everything. 26 And he made from one man every nation of mankind to live on all the face of the earth, having determined allotted periods and the boundaries of their dwelling place, 27 that they should seek God, in the hope that they might feel their way toward him and find him. Yet he is actually not far from each one of us, 28 for "'In him we live and move and have our being'; as even some of your own poets have said, "'For we are indeed his offspring.' 29 Being then God's offspring, we ought not to think that the divine being is like gold or silver or stone, an image formed by the art and imagination of man. 30 The times of ignorance God overlooked, but now he commands all people everywhere to repent, 31

because he has fixed a day on which he will judge the world in righteousness by a man whom he has appointed; and of this he has given assurance to all by raising him from the dead."

Hebrews 1:1-3 Long ago, at many times and in many ways, God spoke to our fathers by the prophets, 2 but in these last days he has spoken to us by his Son, whom he appointed the heir of all things, through whom also he created the world. 3 He is the radiance of the glory of God and the exact imprint of his nature, and he upholds the universe by the word of his power. After making purification for sins, he sat down at the right hand of the Majesty on high

Hebrews 11:1-40 Now faith is the assurance of things hoped for, the conviction of things not seen. 2 For by it the people of old received their commendation. 3 By faith we understand that the universe was created by the word of God, so that what is seen was not made out of things that are visible. 4 By faith Abel offered to God a more acceptable sacrifice than Cain, through which he was commended as righteous, God commending him by accepting his gifts. And through his faith, though he died, he still speaks. 5 By faith Enoch was taken up so that he should not see death, and he was not found, because God had taken him. Now before he was taken he was commended as having pleased God. 6 And without faith it is impossible to please him, for whoever would draw near to God must believe that he exists and that he rewards those who seek him. 7 By faith Noah, being warned by God concerning events as yet unseen, in reverent fear constructed an ark for the saving of his household. By this he condemned the world and became an heir of the righteousness that comes by faith. 8 By faith Abraham obeyed when he was called to go out to a place that he was to receive as an inheritance. And he went out, not knowing where he was going. 9 By faith he went to live in the land of promise, as in a foreign land, living in tents with Isaac and Jacob, heirs with him of the same promise. 10 For he was looking forward to the city that has foundations, whose designer and builder is God. 11 By faith Sarah herself received power to conceive, even when she was past the age, since she considered him faithful who had promised. 12 Therefore from one man, and him as good as dead, were born descendants as many as the stars of heaven and as many as the innumerable grains of sand by the seashore. 13 These all died in faith, not having received the things promised, but having seen them and greeted them from afar, and having acknowledged that they were strangers and exiles on the earth. 14 For people who speak thus make it clear that they are seeking a homeland. 15 If they had been thinking of that land from which they had gone out, they would have had opportunity to return. 16 But as it is, they desire a better

country, that is, a heavenly one. Therefore God is not ashamed to be called their God, for he has prepared for them a city. 17 By faith Abraham, when he was tested, offered up Isaac, and he who had received the promises was in the act of offering up his only son, 18 of whom it was said, "Through Isaac shall your offspring be named." 19 He considered that God was able even to raise him from the dead, from which, figuratively speaking, he did receive him back. 20 By faith Isaac invoked future blessings on Jacob and Esau. 21 By faith Jacob, when dying, blessed each of the sons of Joseph, bowing in worship over the head of his staff. 22 By faith Joseph, at the end of his life, made mention of the exodus of the Israelites and gave directions concerning his bones. 23 By faith Moses, when he was born, was hidden for three months by his parents, because they saw that the child was beautiful, and they were not afraid of the king's edict. 24 By faith Moses, when he was grown up, refused to be called the son of Pharaoh's daughter, 25 choosing rather to be mistreated with the people of God than to enjoy the fleeting pleasures of sin. 26 He considered the reproach of Christ greater wealth than the treasures of Egypt, for he was looking to the reward. 27 By faith he left Egypt, not being afraid of the anger of the king, for he endured as seeing him who is invisible. 28 By faith he kept the Passover and sprinkled the blood, so that the Destroyer of the firstborn might not touch them. 29 By faith the people crossed the Red Sea as on dry land, but the Egyptians, when they attempted to do the same, were drowned. 30 By faith the walls of Jericho fell down after they had been encircled for seven days. 31 By faith Rahab the prostitute did not perish with those who were disobedient, because she had given a friendly welcome to the spies. 32 And what more shall I say? For time would fail me to tell of Gideon, Barak, Samson, Jephthah, of David and Samuel and the prophets-- 33 who through faith conquered kingdoms, enforced justice, obtained promises, stopped the mouths of lions, 34 quenched the power of fire, escaped the edge of the sword, were made strong out of weakness, became mighty in war, put foreign armies to flight. 35 Women received back their dead by resurrection. Some were tortured, refusing to accept release, so that they might rise again to a better life. 36 Others suffered mocking and flogging, and even chains and imprisonment. 37 They were stoned, they were sawn in two, they were killed with the sword. They went about in skins of sheep and goats, destitute, afflicted, mistreated-- 38 of whom the world was not worthy-- wandering about in deserts and mountains, and in dens and caves of the earth. 39 And all these, though commended through their faith, did not receive what was promised, 40 since God had provided something better for us, that apart from us they should not be made perfect.

Revelation 12:1-17 And a great sign appeared in heaven: a woman clothed with the sun, with the moon under her feet, and on her head a crown of twelve stars. 2 She was pregnant and was crying out in birth pains and the agony of giving birth. 3 And another sign appeared in heaven: behold, a great red dragon, with seven heads and ten horns, and on his heads seven diadems. 4 His tail swept down a third of the stars of heaven and cast them to the earth. And the dragon stood before the woman who was about to give birth, so that when she bore her child he might devour it. 5 She gave birth to a male child, one who is to rule all the nations with a rod of iron, but her child was caught up to God and to his throne, 6 and the woman fled into the wilderness, where she has a place prepared by God, in which she is to be nourished for 1,260 days. 7 Now war arose in heaven, Michael and his angels fighting against the dragon. And the dragon and his angels fought back, 8 but he was defeated, and there was no longer any place for them in heaven. 9 And the great dragon was thrown down, that ancient serpent, who is called the devil and Satan, the deceiver of the whole world--he was thrown down to the earth, and his angels were thrown down with him. 10 And I heard a loud voice in heaven, saying, "Now the salvation and the power and the kingdom of our God and the authority of his Christ have come, for the accuser of our brothers has been thrown down, who accuses them day and night before our God. 11 And they have conquered him by the blood of the Lamb and by the word of their testimony, for they loved not their lives even unto death. 12 Therefore, rejoice, O heavens and you who dwell in them! But woe to you, O earth and sea, for the devil has come down to you in great wrath, because he knows that his time is short!" 13 And when the dragon saw that he had been thrown down to the earth, he pursued the woman who had given birth to the male child. 14 But the woman was given the two wings of the great eagle so that she might fly from the serpent into the wilderness, to the place where she is to be nourished for a time, and times, and half a time. 15 The serpent poured water like a river out of his mouth after the woman, to sweep her away with a flood. 16 But the earth came to the help of the woman, and the earth opened its mouth and swallowed the river that the dragon had poured from his mouth. 17 Then the dragon became furious with the woman and went off to make war on the rest of her offspring, on those who keep the commandments of God and hold to the testimony of Jesus. And he stood on the sand of the sea.

Resources for Further Study

- **According to Plan: The Unfolding Revelation of God in the Bible* by Graeme Goldsworthy
- **God's Big Picture: Tracing the Story Line of the Bible* by Vaughn Roberts
- **Everything You Want to Know About the Bible* by Peter Downey & Ben Shaw
- **From Creation to New Creation: Understanding the Bible Story* by Tim Chester
- **The God of Promise and the Life of Faith* by Scott Hafemann
- The Story of a Kingdom: A Simple Explanation of the Bible* by Jonathan Gibson
(http://www.sok.org.uk/docs/SOK_Booklet.pdf)
- Creation to Revelation: A Brief Account of the Biblical Story* by James Chatham
- **The Unfolding Mystery: Discovering Christ in the Old Testament* by Edmund Clowney
- The Drama of Scripture: Finding Our Place in the Biblical Story* by Craig G. Bartholomew & Michael W. Goheen
- The Story of Israel: A Biblical Theology* by C.M. Pate, J.S. Duvall, J.D. Hays et al.
- The Unity of the Bible* by Daniel Fuller
- Biblical Theology: Old and New Testaments* by Geerhardus Vos
- Far as the Curse is Found: The Covenant Story of Redemption* by Michael D. Williams
- Symphony of Scripture: Making Sense of the Bible's Many Themes* by Mark Strom
- The Progress of Redemption: The Story of Salvation from Creation to the New Jerusalem* by Willem A. Vangemeren
- The Mission of God: Unlocking the Bible's Grand Narrative* by Christopher Wright

Websites

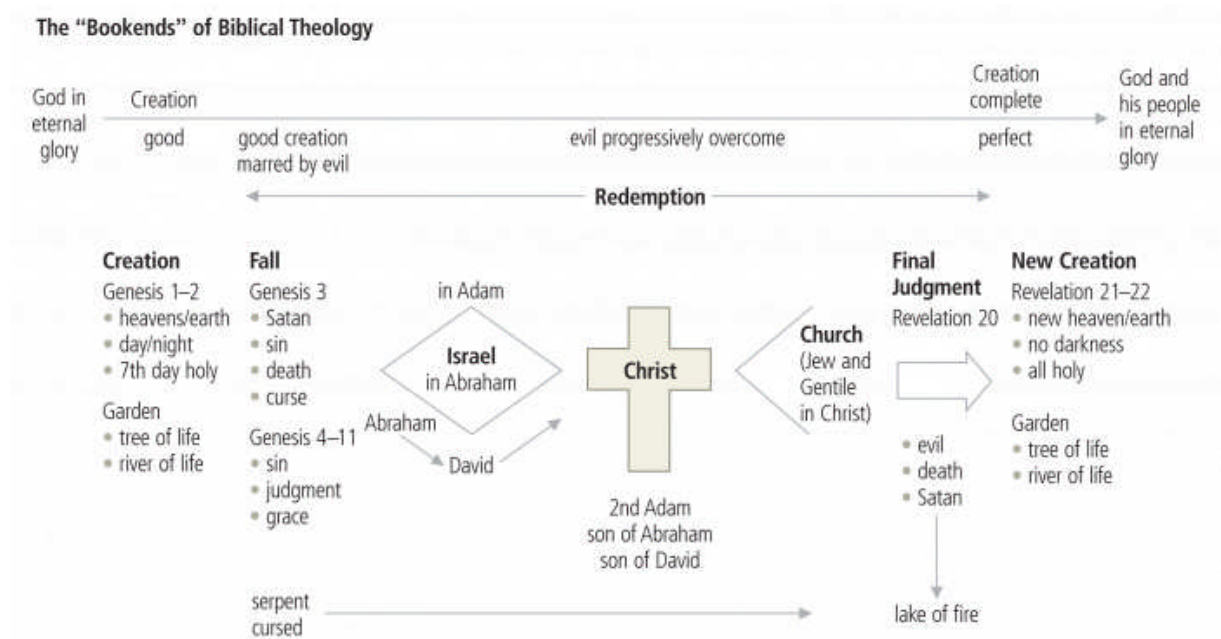
- Haverhill Community Church Resource Page (<http://www.haverhillcc.org/resources>)
- Biblical Theology Briefings (<http://www.beginningwithmoses.org/>)
- 9 Marks Ministries (<http://marks.9marks.org/Mark2>)
- Art Azurdia: Spirit Empowered Preaching (<http://www.spiritempoweredpreaching.com/>)
- Monergism.com (http://www.monergism.com/directory/link_category/Biblical-Theology/)
- The Upper Register (<http://www.upper-register.com/mp3s.html>)
- Scripture & Worldview (<http://www.biblicaltheology.ca/>)

The “Bookends” of Biblical Theology

God's ultimate purpose in redemptive history is to create a people to dwell in his presence, glorifying him through numerous varied activities and enjoying him forever. The story begins with God in eternal glory, and it ends with God and his people in eternal glory. At the center stands the cross, where God revealed his glory through his Son.

The biblical story of redemption must be understood within the larger story of creation. First Adam, and later Israel, was placed in God's sanctuary (the garden and the Promised Land, respectively), but both Adam and Israel failed to be a faithful, obedient steward, and both were expelled from the sanctuary God had created for them. But Jesus Christ—the second Adam, the son of Abraham, the son of David—was faithful and obedient to God. Though the world killed him, God raised him to life, which meant that death was defeated. Through his Spirit, God pours into sinners the resurrection life of his Son, creating a new humanity “in Christ.” Those who are “in Christ” move through death into new life and exaltation in God's sanctuary, there to enjoy his presence forever.

The “bookends” of the biblical theology concept illustrates that in the third-to-last chapter of the Bible ([Revelation 20](#)) God removes his enemies—Satan, death, and evil—that entered the story line in the third chapter of the Bible ([Genesis 3](#)), thus completing the story of redemption. The last two chapters ([Revelation 21-22](#)) don't simply restore the first two chapters ([Genesis 1-2](#)); they go beyond them to a world that is fully ordered and holy, in which God is fully present with his people, completing the story of creation.



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Haverhill Community Church
Ministry Seminar - November 22, 2008

Session III
Danny Ovalle

The People of God

Question:

What is God now doing in His people here @ HCC?
Is the local church really about us...or Him?
Immanuel (God with us)...again!

John 14.(16) And I will ask the Father, and he will give you another Helper, to be with you forever, (17) even the Spirit of truth, whom the world cannot receive, because it neither sees him nor knows him. You know him, for he dwells with you and will be in you. (18) "I will not leave you as orphans; I will come to you.

1Co 12:1-31 Now concerning spiritual gifts, brothers, I do not want you to be uninformed. (2) You know that when you were pagans you were led astray to mute idols, however you were led. (3) Therefore I want you to understand that no one speaking in the Spirit of God ever says "Jesus is accursed!" and no one can say "Jesus is Lord" except in the Holy Spirit. (4) Now there are varieties of gifts, but the same **Spirit**; (5) and there are varieties of service, but the same **Lord**; (6) and there are varieties of activities, but it is the same **God** who empowers them all in everyone. (7) To each is given the **manifestation** of the Spirit for the common good. (8) To one is given through the Spirit the utterance of wisdom, and to another the utterance of knowledge according to the same Spirit, (9) to another faith by the same Spirit, to another gifts of healing by the one Spirit, (10) to another the working of miracles, to another prophecy, to another the ability to distinguish between spirits, to another various kinds of tongues, to another the interpretation of tongues. (11) All these are empowered by one and the same Spirit, who apportions to each one individually as he wills. (12) For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ. (13) For in one Spirit we were all baptized into one body--Jews or Greeks, slaves or free--and all were made to drink of one Spirit. (14) For the body does not consist of one member but of many. (15) If the foot should say, "Because I am not a hand, I do not belong to the body," that would not make it any less a part of the body. (16) And if the ear should say, "Because I am not an eye, I do not belong to the body," that would not make it any less a part of the body. (17) If the whole body were an eye, where would be the sense of hearing? If the whole body were an ear, where would be the sense of smell? (18) But as it is, God arranged the members in the body, each one of them, as he chose. (19) If all were a single member, where would the body be? (20) As it is, there are many parts, yet one body. (21) The eye cannot say to the hand, "I have no need of you," nor again the head to the feet, "I have no need of you." (22) On the contrary, the parts of the body that seem to be weaker are indispensable, (23) and on those parts of the body that we think less honorable we bestow the greater honor, and our unrepresentable parts are treated with greater modesty, (24) which our more presentable parts do not require. But God has so composed the body, giving greater honor to the part that lacked it, (25) that there may be no division in the body, but that the members may have the same care for one another. (26)

If one member suffers, all suffer together; if one member is honored, all rejoice together. (27) Now you are the body of Christ and individually members of it. (28) And God has appointed in the church first apostles, second prophets, third teachers, then miracles, then gifts of healing, helping, administrating, and various kinds of tongues. (29) Are all apostles? Are all prophets? Are all teachers? Do all work miracles? (30) Do all possess gifts of healing? Do all speak with tongues? Do all interpret? (31) But earnestly desire the higher gifts. And I will show you a still more excellent way.

The Motivational gifts

Rom 12:6-8 Having gifts that differ according to the grace given to us, let us use them: if prophecy, in proportion to our faith; (7) if service, in our serving; the one who teaches, in his teaching; (8) the one who exhorts, in his exhortation; the one who contributes, in generosity; the one who leads, with zeal; the one who does acts of mercy, with cheerfulness.

The Body Gifts

Eph 4:11-14 And he gave the apostles, the prophets, the evangelists, the pastors and teachers, (12) to equip the saints for the work of ministry, for building up the body of Christ, (13) until we all attain to the unity of the faith and of the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fullness of Christ, (14) so that we may no longer be children, tossed to and fro by the waves and carried about by every wind of doctrine, by human cunning, by craftiness in deceitful schemes.

1Pe 4:10-11 As each has received a gift, use it to serve one another, as good stewards of God's varied grace: (11) whoever speaks, as one who speaks oracles of God; whoever serves, as one who serves by the strength that God supplies--in order that in everything God may be glorified through Jesus Christ. To him belong glory and dominion forever and ever. Amen.

God is with man again, by His Spirit, in His people!
God's fellowship with Himself is shared with us!
God's work is manifested once again through us!

Jesus said:

Mat 16:13-18 Now when Jesus came into the district of Caesarea Philippi, he asked his disciples, "Who do people say that the Son of Man is?" (14) And they said, "Some say John the Baptist, others say Elijah, and others Jeremiah or one of the prophets." (15) He said to them, "But who do you say that I am?" (16) Simon Peter replied, "You are the Christ, the Son of the living God." (17) And Jesus answered him, "Blessed are you, Simon Bar-Jonah! For flesh and blood has not revealed this to you, but my Father who is in heaven. (18) And I tell you, you are Peter, and on this rock **I will build my church**, and the gates of hell shall not prevail against it.

Romans 12:6-8	1 Corinthians 12:7-10	1 Corinthians 12:28	Ephesians 4:11
<i>Having gifts that differ according to the grace given to us</i>	To each is given the manifestation of the Spirit for the common good	God has appointed in the church	And he gave
		apostles	the apostles
prophecy	prophecy	prophets	the prophets
			the evangelists
	ability to distinguish between spirits		
	utterance of wisdom		
teaching	utterance of knowledge	teachers	the shepherds and teachers
exhorting			
	working of miracles	miracles	
	gifts of healing	gifts of healing	
service		helping	
leading		administrating	
	various kinds of tongues	various kinds of tongues	
	interpretation of tongues		
giving			
	faith		
mercy			

Spiritual Gifts in Paul's Letters

“One Another” in the NT (ESV)

(Mat 24:10) And then many will fall away and betray one another and hate one another.

(Mar 4:41) And they were filled with great fear and said to one another, "Who then is this, that even wind and sea obey him?"

(Mar 8:16) And they began discussing with one another the fact that they had no bread.

(Mar 9:34) But they kept silent, for on the way they had argued with one another about who was the greatest.

(Mar 9:50) Salt is good, but if the salt has lost its saltiness, how will you make it salty again? Have salt in yourselves, and be at peace with one another."

(Mar 11:31) And they discussed it with one another, saying, "If we say, 'From heaven,' he will say, 'Why then did you not believe him?'

(Mar 12:7) But those tenants said to one another, 'This is the heir. Come, let us kill him, and the inheritance will be ours.'

(Mar 12:28) And one of the scribes came up and heard them disputing with one another, and seeing that he answered them well, asked him, "Which commandment is the most important of all?"

(Mar 15:31) So also the chief priests with the scribes mocked him to one another, saying, "He saved others; he cannot save himself.

(Mar 16:3) And they were saying to one another, "Who will roll away the stone for us from the entrance of the tomb?"

(Luk 2:15) When the angels went away from them into heaven, the shepherds said to one another, "Let us go over to Bethlehem and see this thing that has happened, which the Lord has made known to us."

(Luk 4:36) And they were all amazed and said to one another, "What is this word? For with authority and power he commands the unclean spirits, and they come out!"

(Luk 6:11) But they were filled with fury and discussed with one another what they might do to Jesus.

(Luk 7:32) They are like children sitting in the marketplace and calling to one another, "'We played the flute for you, and you did not dance; we sang a dirge, and you did not weep.'

(Luk 8:25) He said to them, "Where is your faith?" And they were afraid, and they marveled, saying to one another, "Who then is this, that he commands even winds and water, and they obey him?"

(Luk 12:1) In the meantime, when so many thousands of the people had gathered together that they were trampling one another, he began to say to his disciples first, "Beware of the leaven of the Pharisees, which is hypocrisy.

(Luk 20:5) And they discussed it with one another, saying, "If we say, 'From heaven,' he will say, 'Why did you not believe him?'"

(Luk 22:23) And they began to question one another, which of them it could be who was going to do this.

(Joh 4:33) So the disciples said to one another, "Has anyone brought him something to eat?"

(Joh 5:44) How can you believe, when you receive glory from one another and do not seek the glory that comes from the only God?

(Joh 7:35) The Jews said to one another, "Where does this man intend to go that we will not find him? Does he intend to go to the Dispersion among the Greeks and teach the Greeks?"

(Joh 11:56) They were looking for Jesus and saying to one another as they stood in the temple, "What do you think? That he will not come to the feast at all?"

(Joh 12:19) So the Pharisees said to one another, "You see that you are gaining nothing. Look, the world has gone after him."

(Joh 13:14) If I then, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet.

(Joh 13:22) The disciples looked at one another, uncertain of whom he spoke.

(Joh 13:34) A new commandment I give to you, that you love one another: just as I have loved you, you also are to love one another.

(Joh 13:35) By this all people will know that you are my disciples, if you have love for one another."

(Joh 15:12) "This is my commandment, that you love one another as I have loved you.

(Joh 15:17) These things I command you, so that you will love one another.

(Joh 16:17) So some of his disciples said to one another, "What is this that he says to us, 'A little while, and you will not see me, and again a little while, and you will see me'; and, 'because I am going to the Father'?"

(Joh 19:24) so they said to one another, "Let us not tear it, but cast lots for it to see whose it shall be." This was to fulfill the Scripture which says, "They divided my garments among them, and for my clothing they cast lots." So the soldiers did these things,

(Act 2:12) And all were amazed and perplexed, saying to one another, "What does this mean?"

(Act 4:15) But when they had commanded them to leave the council, they conferred with one another,

(Act 19:38) If therefore Demetrius and the craftsmen with him have a complaint against anyone, the courts are open, and there are proconsuls. Let them bring charges against one another.

(Act 21:6) and said farewell to one another. Then we went on board the ship, and they returned home.

(Act 26:31) And when they had withdrawn, they said to one another, "This man is doing nothing to deserve death or imprisonment."

(Act 28:4) When the native people saw the creature hanging from his hand, they said to one another, "No doubt this man is a murderer. Though he has escaped from the sea, Justice has not allowed him to live."

(Rom 1:27) and the men likewise gave up natural relations with women and were consumed with passion for one another, men committing shameless acts with men and receiving in themselves the due penalty for their error.

(Rom 12:10) Love one another with brotherly affection. Outdo one another in showing honor.

(Rom 12:16) Live in harmony with one another. Do not be haughty, but associate with the lowly. Never be conceited.

(Rom 14:13) Therefore let us not pass judgment on one another any longer, but rather decide never to put a stumbling block or hindrance in the way of a brother.

(Rom 15:5) May the God of endurance and encouragement grant you to live in such harmony with one another, in accord with Christ Jesus,

(Rom 15:7) Therefore welcome one another as Christ has welcomed you, for the glory of God.

(Rom 15:14) I myself am satisfied about you, my brothers, that you yourselves are full of goodness, filled with all knowledge and able to instruct one another.

(Rom 16:16) Greet one another with a holy kiss. All the churches of Christ greet you.

(1Co 6:7) To have lawsuits at all with one another is already a defeat for you. Why not rather suffer wrong? Why not rather be defrauded?

(1Co 7:5) Do not deprive one another, except perhaps by agreement for a limited time, that you may devote yourselves to prayer; but then come together again, so that Satan may not tempt you because of your lack of self-control.

(1Co 11:33) So then, my brothers, when you come together to eat, wait for one another--

(1Co 12:25) that there may be no division in the body, but that the members may have the same care for one another.

(1Co 16:20) All the brothers send you greetings. Greet one another with a holy kiss.

(2Co 10:12) Not that we dare to classify or compare ourselves with some of those who are commending themselves. But when they measure themselves by one another and compare themselves with one another, they are without understanding.

(2Co 13:11) Finally, brothers, rejoice. Aim for restoration, comfort one another, agree with one another, live in peace; and the God of love and peace will be with you.

(2Co 13:12) Greet one another with a holy kiss.

(Gal 5:13) For you were called to freedom, brothers. Only do not use your freedom as an opportunity for the flesh, but through love serve one another.

(Gal 5:15) But if you bite and devour one another, watch out that you are not consumed by one another.

(Gal 5:26) Let us not become conceited, provoking one another, envying one another.

(Gal 6:2) Bear one another's burdens, and so fulfill the law of Christ.

(Eph 4:2) with all humility and gentleness, with patience, bearing with one another in love,

(Eph 4:32) Be kind to one another, tenderhearted, forgiving one another, as God in Christ forgave you.

(Eph 5:19) addressing one another in psalms and hymns and spiritual songs, singing and making melody to the Lord with all your heart,

(Eph 5:21) submitting to one another out of reverence for Christ.

(Col 3:9) Do not lie to one another, seeing that you have put off the old self with its practices

(Col 3:13) bearing with one another and, if one has a complaint against another, forgiving each other; as the Lord has forgiven you, so you also must forgive.

(Col 3:16) Let the word of Christ dwell in you richly, teaching and admonishing one another in all wisdom, singing psalms and hymns and spiritual songs, with thankfulness in your hearts to God.

(1Th 3:12) and may the Lord make you increase and abound in love for one another and for all, as we do for you,

(1Th 4:9) Now concerning brotherly love you have no need for anyone to write to you, for you yourselves have been taught by God to love one another,

(1Th 4:18) Therefore encourage one another with these words.

(1Th 5:11) Therefore encourage one another and build one another up, just as you are doing.

(1Th 5:15) See that no one repays anyone evil for evil, but always seek to do good to one another and to everyone.

(2Th 1:3) We ought always to give thanks to God for you, brothers, as is right, because your faith is growing abundantly, and the love of every one of you for one another is increasing.

(Tit 3:3) For we ourselves were once foolish, disobedient, led astray, slaves to various passions and pleasures, passing our days in malice and envy, hated by others and hating one another.

(Heb 3:13) But exhort one another every day, as long as it is called "today," that none of you may be hardened by the deceitfulness of sin.

(Heb 10:24) And let us consider how to stir up one another to love and good works,

(Heb 10:25) not neglecting to meet together, as is the habit of some, but encouraging one another, and all the more as you see the Day drawing near.

(Jas 4:11) Do not speak evil against one another, brothers. The one who speaks against a brother or judges his brother, speaks evil against the law and judges the law. But if you judge the law, you are not a doer of the law but a judge.

(Jas 5:9) Do not grumble against one another, brothers, so that you may not be judged; behold, the Judge is standing at the door.

(Jas 5:16) Therefore, confess your sins to one another and pray for one another, that you may be healed. The prayer of a righteous person has great power as it is working.

(1Pe 1:22) Having purified your souls by your obedience to the truth for a sincere brotherly love, love one another earnestly from a pure heart,

(1Pe 4:8) Above all, keep loving one another earnestly, since love covers a multitude of sins.

(1Pe 4:9) Show hospitality to one another without grumbling.

(1Pe 4:10) As each has received a gift, use it to serve one another, as good stewards of God's varied grace:

(1Pe 5:5) Likewise, you who are younger, be subject to the elders. Clothe yourselves, all of you, with humility toward one another, for "God opposes the proud but gives grace to the humble."

(1Pe 5:14) Greet one another with the kiss of love. Peace to all of you who are in Christ.

(1Jn 1:7) But if we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus his Son cleanses us from all sin.

(1Jn 3:11) For this is the message that you have heard from the beginning, that we should love one another.

(1Jn 3:23) And this is his commandment, that we believe in the name of his Son Jesus Christ and love one another, just as he has commanded us.

(1Jn 4:7) Beloved, let us love one another, for love is from God, and whoever loves has been born of God and knows God.

(1Jn 4:11) Beloved, if God so loved us, we also ought to love one another.

(1Jn 4:12) No one has ever seen God; if we love one another, God abides in us and his love is perfected in us.

(2Jn 1:5) And now I ask you, dear lady--not as though I were writing you a new commandment, but the one we have had from the beginning--that we love one another.

(Rev 6:4) And out came another horse, bright red. Its rider was permitted to take peace from the earth, so that men should slay one another, and he was given a great sword.