



BBC UPDATE

“The Word of Exhortation: ...”

Dr. Thomas M. Strouse



Dr. Thomas Strouse

Excerpt from new commentary on the Book of Hebrews from Dr. Thomas M. Strouse, due out in Spring of 2017.

The Word of Exhortation: A Commentary on The Epistle of Paul the Apostle to the Hebrews

INTRODUCTION

The Epistle of Paul the Apostle to the Hebrews,¹ so entitled in the King James Version (KJV), is a complex book in the New Testament (NT) canon of Scripture. It has fostered a great variety of interpretations and consequent theological debates. There are several reasons for this. First, many commentators of Scripture and even of *Hebrews* have not had biblical qualifications to comment on the Bible. The Scripture requires that those who handle the text must be regenerated interpreters (Ps. 50:16-17). Not only must they have the Spirit of truth within but they must be a member of the Lord's institution of truth—the Baptist assembly (I Tim. 3:15; cf. Mt. 28:19-20). An additional requirement necessitates that the interpreter recognizes that the Bible is the word of God and not the word of man (I Thes. 2:13). Those that meet these biblical requirements, as does the present author, have the potential of knowing all things (I Jn. 2:20, 26).

The second reason for the various and contradictory interpretations is that these biblically unauthorized exegetes fail to allow the immediate internal context of *Hebrews* and the greater context of the Old Testament (OT) and NT Scriptures to give authorized commentary. Biblically unauthorized commentators with flawed practices of hermeneutics cannot possibly yield a scripturally accurate and precise interpretation of any book of the Bible, including *Hebrews*. A third problem for unbiblical interpretations results from the rejection of the Lord's *Received Text*² (Jn. 17:8) in favor of the Gnostic-laced *Critical Text*³ (CT), which text spawned out of the Higher Criticism movement and was approved by theological liberals and pseudo-Christian cultists.⁴ Using the deficient CT will result in contrary interpretations and inferior theology.

1 Greek Manuscripts (MSS) read the title as *Pros Hebraious* (“To the Hebrews”).

2 The Textus Receptus (TR) finds ultimate expression in Scrivener's text, Frederick H. A. Scrivener, *Scrivener's Annotated Greek New Testament: Being the Exact Greek Textus Receptus that Underlies the King James Bible* (Collingswood, NJ: Dean Burgon Society Press), 1999.

3 Kurt Aland, Editor. *The United Bible Societies' Greek New Testament*. Third Edition (NY: United Bible Societies), 1975.

4 Thomas M. Strouse, *The Lord GOD Hath Spoken: a Guide to Bibliology* (Cromwell, CT: Bible Baptist Theological Press, 2015), pp. 123-136.

By God's grace, this commentary will yield the biblical interpretation of *Hebrews* by allowing the Divine Author to lead the authorized interpreter in applying biblical hermeneutics to the authorized text, resulting in the Christ-honoring exegesis.

The early title to the *Book*, "to the Hebrews" suggests a whole realm of possibilities about purpose, audience, authorship and date. The content of the *Epistle*, along with other biblical data, help fashion answers to its purpose, audience, authorship and date. The Greek behind *Hebrews* has several features which play into ascertaining answers to the aforementioned issues. 1) The Greek style is very polished suggesting a professional rhetorician behind its writing. 2) The vocabulary and use of figures and argumentation all point to an educated writer. 3) The employment of OT citations hints at a writer well versed in the precise study of the Hebrew Scriptures.⁵ Since the *Book* has no declared audience or author, it demands a thorough study of and knowledge about *Hebrews* for the exegete to understand the *Epistle*. Answers to its purpose, audience, authorship, and date will unfold as one progresses through *Hebrews*, while allowing the Spirit of God to illuminate truth from within it and as well as from the Scriptures. *The Book of Hebrews* does indeed exalt Jesus of Nazareth as the divine Son of God and High Priest, and consequently making Him the Mediator between God and sinners. The Lord Jesus Christ is far better than all of the shadows and figures of the OT Scriptures to Whom they pointed.

⁵ There are at least eighty-six direct references to the Hebrew Scriptures in *Hebrews*.

The author desired to demonstrate the superiority of Christ as revealed in his word of exhortation.

The Superiority of Christ

The canonical *Pros Hebraious* emphatically declares the superiority of the Lord Jesus Christ over the OT figures and shadows. Whereas, the first-century Jews had lived within the theological, spiritual and ethnical lineage of Judaism for fifteen centuries, their collective and personal effort of abandoning this for Christianity was difficult, to say the least. Both Peter (Acts 10:9-16; Gal. 2:11-16) and Paul (cf. Acts 16:3 with Gal. 2:3; Acts 21:26-29) struggled with the question of how much Judaism they could retain as a faithful Christian. To them it was obvious that Jesus Christ was superior over all that pointed to Him in their Scriptures,⁶ so what was allowed to them in the transition? Therefore the writer of *Hebrews* gave the biblical perspective which focused on the Person and Work of the Lord Jesus Christ. The perfect God-Man in Person is superior over the prophets, angels, Moses, and unbelief. His divine Melchizedekian Priesthood is superior over the Aaronic priesthood. The author constantly employed terms referring to Christ, such as the adjective "better" (13x)⁷ and the verb "[to be] perfect" (9x).⁸ The writer employed both the doctrinal format (Heb. 1:1-14; 2:5-18; 5:1-14; 6:13-9:28 and 13:18-25) and the homiletical format

⁶ The Lord Jesus Christ had asserted in the presence of His apostles that the OT Scriptures pointed to Him, saying, "For had ye believed Moses, ye would have believed me: for he wrote of me. 47 But if ye believe not his writings, how shall ye believe my words?" (Jn. 5:46-47), and "And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me" (Lk. 24:44).

⁷ Cf. Heb. 1:4; 6:9; 7:7, 14, 22; 8:6[2x]; 9:23; 10:34; 11:16, 35, 40; and 12:24.

⁸ Vide Heb. 2:10; 5:9; 7:19; 9:9, 11; 10:1; 11:40; 12:23; and 13:21.

(Heb. 2:1-4; 3:1-4:16; 6:1-12; and 10:1-13:17) to appeal to his audience. He demonstrated that the son of God as Christ is the fulfillment of the OT and therefore the superior, and the necessity to respond to the truth that Jesus as their messianic Son of God.

The Word of Exhortation

In addition, the writer designated his *Epistle* as “the word of exhortation”⁹ [Heb. 13:22]). This *dis legomena* occurs also in Acts 13:15 referring to a Pauline sermon based on the OT and encouraging the listeners to recognize and realize that the Hebrew Scriptures all point toward Jesus of Nazareth as the fulfillment (cf. Lk. 24:44). Several salient points give the nature of “any word of exhortation” (Acts 13:15, 17-41). Paul started his synagogue preaching the following truths. 1. God chose Israel and then delivered them from Egypt, establishing the Mosaic covenant (see Dt. 4:37; Ex. 24:7-8; respectively). 2. He determined that He would teach the nation of Israel which had covenanted with Him during the forty years of wilderness wanderings (Neh. 9:14). 3. Jehovah destroyed the seven Canaanite nations and divided their land inheritance under Joshua (Josh. 14:1 ff.). 4. The LORD gave them judges and kings to rule His people, including King Saul and King David (I Sam. 9:1 ff.). 5. The Saviour would come from David’s seed, culminating in the raised Jesus (Isa. 11:1). 6. The forerunner of the Messiah John the Baptist pointed to Jesus as the fulfillment. 6. The Jews’ Scriptures read every Sabbath spoke of Jesus as the Messiah. 7. Pilate allowed Him to be slain on a tree and to be buried. 8. God raised Jesus from the dead as Scriptures predicted (Pss. 2:7 and 16:10). 9. Jesus was the biblical means of forgiveness of sins and justification. Paul concluded his “word of exhortation” with the warning not to reject and despise Jesus as Messiah, and thereby fulfilling Habakkuk’s warning of

unbelief (Hab. 1:5). This “word of exhortation” must be received by faith for forgiveness of sins and justification of life to avoid the awful consequences of despising revelatory truth. No doubt the Apostle to the Gentiles preached this message each time he was privileged to give “any word of exhortation” to the mixed multitude (believing and unbelieving Jews and Gentiles) of the various synagogue audiences. Having preached many times in many synagogues that the Lord Jesus Christ is the fulfillment of all the Mosaic types, figures, and shadows, the Apostle then inscripturated this message for the church in Jerusalem. *Hebrews* is the finished, literary, inscripturated form of Paul’s preached synagogue sermons.

AUDIENCE

The issue of the audience of Hebrews invokes several questions which must be answered. 1) What was their ethnicity? 2) Where did they dwell? 3) What was their spiritual condition? The Christian, who studies the Word of God, indwelt with its author the Spirit of God, serving in the Church of God, and abides under the authority of the Man of God, has full assurance of knowing all revealed truth as John promised, saying, “ye know all things” (I Jn. 2:20). The Lord has recorded in the very *Epistle* data which establish parameters for knowing possible answers to these queries.

Ethnicity

Early Christianity

Concerning the audience’s ethnicity, the

⁹ The Greek of Acts 13:15 reads *logos parakleseos*, “a word of exhortation”. Since Paul made his expression articular (“the”*you*), presumably he emphasized the final and formal rendering of his “word of exhortation” synagogue messages.

numerous references to OT institutions, people, and practices would exclude Gentiles, unless they were God-fearers attending synagogue services. Only those with a full acquaintance of Jewish heritage would appreciate the message of the *Epistle*, traditionally known as “to the Hebrews.”

The Christian era or dispensation started with the baptizing ministry of John the Baptist, the forerunner to the Christ, Jesus of Nazareth (Isa. 40:3; Mal. 3:1). The Gospel of Mark revealed this truth, stating, *“The beginning of the gospel of Jesus Christ, the Son of God; 2 As it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee. 3 The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. 4 John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins”* (Mk. 1:1-4). As the Baptist pointed to Jesus of Nazareth saying, *“Behold the Lamb of God!”* (Jn. 1:36), multitudes of Jews became disciples of Jesus through biblical baptism.¹⁰ Scripture states, saying, *“Then went out to him Jerusalem, and all Judaea, and all the region round about Jordan, 6 And were baptized of him in Jordan, confessing their sins”* (Mt. 3:5-6). The Christian era began as a Baptist movement, with thousands of Jews receiving believers’ immersion and becoming Jesus’ baptized disciples.¹¹

¹⁰ Biblical baptism by immersion demands a testimony of repentance from sin and faith toward the Lord Jesus, the conditions for conversion (Mk. 1:15). John’s baptism was Christian baptism, since the Author and Finisher of the Christian faith (Heb. 12:2) received it (Mt. 3:16), as well as the Apostles who were instructed to perpetuate it (Mt. 28:19). It is the *“one baptism”* (Eph. 4:5) continuing as an ordinance throughout the church dispensation (Acts 2:41, 47).

¹¹ When the Lord began to reveal the narrowness of discipleship, Scripture states concerning all of these Baptists, saying, *“From that time many of his disciples went back, and walked no more with him”* (Jn. 6:66).

The Lord Jesus Christ came to the Jewish nation people first of all, claiming to be their King and that His kingdom was at hand (Mt. 4:17). John revealed saying, *“He came unto his own, and his own received him not”* (Jn. 1:11), indicating that the Lord came to His *“own”* (neuter noun) *“nation”* and His *“own”* (masculine noun) *“people”* did not receive Him. According to Matthew’s Gospel, Christ’s early ministry was exclusively to the Jews,¹² the seed of Abraham (Mt. 1:1-2). Matthew represented Jesus of Nazareth as the only Jewish descendent of David (Mt. 1:1-17) who fulfilled the prophecy of being virgin born (Mt. 1:18-25), being born in Bethlehem (Mt. 2:1-8), fulfilling the star of Jacob prophecy (Mt. 2:2, 7, 9, and 10), coming out of Egypt (Mt. 2:13-15), fulfilling Jeremiah prophecy (Mt. 2:16-18), growing up in Nazareth (Mt. 2:23), receiving the forerunner’s identification of baptism (Mt. 3:16), overcoming temptation (Mt. 4:1-11), bringing light to Galilee (Mt. 4:12-22), and healing the multitudes (Mt. 4:23-25).

Having demonstrated that Jesus of Nazareth met all of the biblical requirements to be Israel’s Messiah and King, Matthew presented the Lord Jesus’ *“Sermon on the Mount”* message (Mt. 5-7) to the Jewish people who were expecting their King-Messiah to usher in His millennial reign after Daniel’s Seventieth Week of Tribulation (Dan. 9:24-27). After the Lord demonstrated His power over all (Mt. 9:18-35), He called out His twelve Apostles and sent them *“to the lost sheep of the house of Israel”* (v. 5). When it became clear that the nation of Israel had rejected their Saviour-Messiah-King (cf. Mt. 11:14 with vv. 28-30), He postponed the Kingdom of Heaven (Mt. 13) and extended the Gospel to the Gentiles (Mt. 28:19-20).

The Covenant Community

From the context of Hebrews it is apparent that the

¹² There were exceptions (Mt. 4:25; 8:5-10; 15:22-28). Paul continued the Lord’s approach by going to Jews and then to the Gentiles (Acts 13:46; Rom. 1:16; 2:9-10).

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audience had a thorough knowledge of the theology and practice of the Hebrew Scriptures, including the teaching that God had a Son Who was superior to the prophets (Heb. 1:1-3), Who was superior to angels (Heb. 1:4-2:18), Who was superior to Moses (Heb. 3:1-6), Who was the rest for the Jews in wilderness under Moses (Heb. 3:7-19), Who was superior to Joshua (Heb. 4:1-10), Who was of the order of Melchizedek and superior to the order of Levites (Heb. 5:1-7:28), Who mediated the superior New Covenant (Heb. 8:1-13), Who functioned as the great High Priest and final sacrifice (Heb. 9:1-10:18), Who crucifixion must not be despised (10:19-38), Who was the object of the faith of the patriarchs (Heb. 11:1-40), Who is the author and finisher of biblical Judaism (Heb. 12:1-17), Who is in the heavenly Jerusalem (Heb. 12:18-24), and yet Who died outside the camp (Heb. 13:7-14). The Gentiles of the first century were ignorant of any firsthand knowledge of the teaching found in Hebrews. The Apostle Paul declared concerning the Gentile Christians at Ephesus, saying, *“Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; 12 That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world”* (Eph. 2:11-12). Therefore Hebrews was not written to Gentile Christians, and in fact, there is no reference to the *“Gentiles”* (*ta ethne*) in the letter. The focus of the Epistle is upon the ministry of the high priest (*archiereus*)¹³ of the Messiah, a central focus of the Levitical priesthood revealed in the *Torah* (Lev. 1-7).

Other details about the members of the audience included the fact that they suffered rejection and persecution from fellow Jews (Heb. 10:32-34) and that they met in synagogues (Heb. 10:25). There was the imminent danger of apostasy and sudden destruction for some of the audience (Heb. 6:4-6; 10:26-39).

The audience consisted of baptized Jewish disciples of Christ who had initially followed him, but were on the verge of walking no more with him (cf. Jn. 6:66). In fact, they were the last generation of what might be called *“the Covenant Community.”* Organized Judaism started about 1446 BC with Moses ratifying the Old Covenant between Jehovah and His people. Scripture states, saying, *“And he took the book of the covenant, and read in the audience of the people: and they said, All that the LORD hath said will we do, and be obedient. 8 And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the LORD hath made with you concerning all these words”* (Ex. 24:7-8). In fact, the Apostle Paul defined this historical, social, and political Judaism as *“the commonwealth of Israel”* (*tes politeias tou Israel*) in Eph. 2:12 (cf. Acts 22:28). The Lord Jesus seemed to allude to it as *“the sheepfold”* (Jn. 10:1)¹⁴ and writer of Hebrews called it *“the camp”* (Heb. 13:11-13).

Certain institutions represented the Covenant Community such as the Sanhedrin, the synagogue, the Zerubbabel-Herod Temple, and even the city of Jerusalem. The Lord Jesus Christ excoriated the spiritual vanity relating to these institutions, saying, *“But woe unto you, scribes and Pharisees, hypocrites!...O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! 38 Behold, your house is left unto you desolate”* (Mt. 23:13-38). The ceremonial practices of the Covenant Community came to their biblical end with the crucifixion of Christ, as

¹⁴ The Lord Jesus sought out the healed blind man who was cast out of the synagogue (Jn. 9:34-35), and in His parable the Lord promised His sheep that He would lead them out of *“the sheepfold”* which represented Judaism (Jn. 10:3).

¹³ The noun occurs 17x in *Hebrews* of the 123x of the NT

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the author of Hebrews testified about the ceremonial laws, saying, *"Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation"* (Heb. 9:10). Furthermore, the Apostle Paul declared, saying, *"For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; 15 Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; 16 And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby"* (Eph. 2:14-16), and saying, *"And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses; 14 Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross"* (Col. 2:13-14).

Biblically the Covenant Community ceased in AD 30 when Christ died on the cross. Practically, the Covenant Community came to an abrupt end in AD 70 when the Lord allowed the ruthless Romans to destroy over one million Jews, the Temple, and the city of Jerusalem. It was during this forty year period, the last generation of the Covenant Community, that the Jews were to trust in the final sacrifice and cease from the Temple sacrifices and offerings of the high priest and every priest in Jerusalem (Heb. 10:11). If they would not, the Lord had promised a fiery judgment for them. Just as the first generation of the Covenant Community had the great privilege of the presence of Jehovah and spiritual light which they rejected leading

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to destruction and death (Neh. 9:18-21), so the last generation of the Covenant Community had the great privilege of the presence of the "I AM" and rejected Him at the peril of immediate destruction and death (Heb. 10:26-29).

The audience of Hebrews was the last generation of the Covenant Community, baptized "disciples" of Jesus, some of whom wavered in the midst of persecution from Judaism. The security of fifteen centuries of Judaism weighed heavily over these Jews as they were forced to choose between animal sacrifices or the final sacrifice of Christ on the cross. Hebrews warned, apostasy would result in fiery judgment!

Location

The dwelling place of the audience was not in Rome, as the writer was indeed in Rome, as he declared, saying, *"they of Italy salute you"* (Heb. 13:24). Since the author cited the Hebrew OT he must certainly have directed Hebrews to Jerusalem Jews. Jerusalem was the home of Judaism and the Jews read from Moses' Hebrew Torah every day, as Luke revealed, saying, *"For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath day"* (Acts 15:21). The Jews in Jerusalem desired to continue with the Hebrew language and Jewish culture, and many in defense of Jewish widows resisted the Hellenization of the Jerusalem church, as Luke recorded, saying, *"And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration"* (Acts 6:1). Hebrew was still the language of the Jews in the first century, and not Aramaic, since the inscription on the cross was in Greek, Latin, and Hebrew (Lk. 23:38). Furthermore, the Lord Jesus not only spoke Aramaic

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from the cross (“*Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me?*” [Mk. 15:34]), but also Hebrew, saying, “*Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?*” (Mt. 27:46).¹⁵

Jerusalem was the location to which the author sent his “*word of exhortation*” since he dealt with continuing practices of priests sacrificing animals in the Temple, which practice the author condemned (cf. Heb. 8:4; 10:11). The geographical center of all Judaism, including the Temple, the Aaronic priesthood, and the animal sacrifices, was at this time the city of David, Mount Zion, Jerusalem. Presumably, the writer sent *Hebrews* to the Jerusalem assembly for instruction not only for the members but also for their family and friends, facing the theological predicament and eternal consequences so addressed.

(Article continues in the December 15, 2016 BBC Update)

¹⁵ Paul, “*an Hebrew of the Hebrews*” (Phil. 3:5), testified that the Lord Jesus spoke to him in Hebrew, the heavenly language, saying, “*And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? it is hard for thee to kick against the pricks*” (Acts 26:14).

BBC Annual Christmas

Program

with the BBC Children's Choir

December 18, 2016 11 am

At Bible Baptist Church in Cromwell, Ct.

BBC Christmas Banquet to follow.

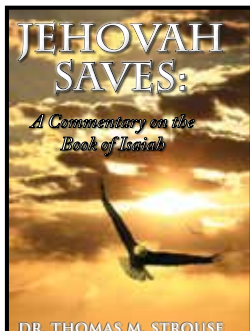
December 25, 2016 BBC

Schedule

Sunday School 9am

Morning Service 10am

Afternoon Service 11am



NEW BOOK: *JEHOVAH SAVES: A COMMENTARY ON THE BOOK OF ISAIAH*

The new book by Dr. Thomas M. Strouse entitled *Jehovah Saves: A Commentary on the Book of Isaiah* is available for purchase. The book is an effort to exegete the contents of all sixty-six chapters of Isaiah, resulting in 508 pages of commentary with 746 footnotes checked full of word studies, grammatical explanations, and theological teachings. It reflects over forty years of study, research, and reflection from the author. Available now! \$30.00

THE CITY OF DAVID

DEVOTIONAL CORNER



Dr. Caswell A. Reeves

THE CITY OF DAVID

"For unto you is born this day in the city of David a Saviour, which is Christ the Lord" (Luke 2:11).

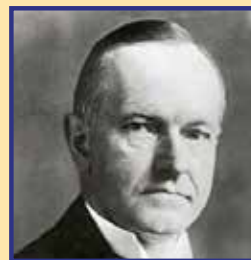
What we know about the city of David and what it means to us is found in the Scriptures. We learn that it was a stronghold in Zion that was captured by David and called the city of David ever since. "Nevertheless David took the strong hold of Zion: the same is the city of David" (2 Samuel 5:7). It was the city David brought the ark of the covenant into: "So David went and brought up the ark of God from the house of Obed-edom into the city of David with gladness" (2 Samuel 6:12). It is also the place where king David was buried, "So David slept with his fathers, and was buried in the city of David" (1 Kings 2:10). And in the New Testament we are told "the city of David, is called Bethlehem" (Luke 2:4).

Over seven hundred years before the birth of Christ, God shared with his people, that the Christ would be born in Bethlehem. "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting" (Micah 5:2). How do we know it is referring to the Christ? Because he is referred to as the one, "whose goings forth have been from old, from everlasting." This can only refer to the incarnate Son of God, Jesus Christ. "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth" (John 1:14).

At the birth of Jesus, the angel announced, "For unto you is born this day in the city of David a Saviour, which is Christ the Lord" (Luke 2:11). Matthew writes: "Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, ... he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born. And they said unto him, In Bethlehem of Judaea: for thus it is written by the prophet, And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel" (Matthew 2:1-6).

Bethlehem is not only a place where our Savior was born, but it is a place that verifies the trustworthiness of God's promises to us. Yes, we can trust all of His promises, including, "Whosoever believeth in him [Jesus the Son of God] should not perish, but have everlasting life" (John 3:16).
-CAR

Quotes From the Past: Calvin Coolidge 30th President of USA 1872-1933



Calvin Coolidge

"Christmas is not a time nor a season, but a state of mind. To cherish peace and goodwill, to be plenteous in mercy, is to have the real spirit of Christmas."

Grow in Grace for Women

1 Timothy 6:20 O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called:

1 Timothy 6:21 Which some professing have erred concerning the faith. Grace be with thee. Amen.

Reflection: Paul is writing to Timothy and gives him a strong exhortation to keep/protect/guard the teaching of the Holy Spirit, written through the human instrumentation of Paul, which has been given to us as the completed Word of God.

He instructs him to **AVOID, AVOID, AVOID** the philosophies and thinking of the world. Today we are bombarded with the thoughts of the world through Television, Movies, News, Magazines, Technology, Work, etc... **We must be Biblically educated, Biblically judge, Biblically scrutinize, and be Biblically discerning, regarding what we read, hear, and see.**

1 Corinthians 2:5 That your faith should not stand in the wisdom of men, but in the power of God.

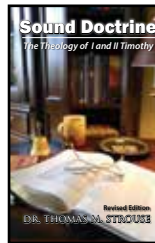
How would I know if something is worldly philosophy? What should I do if I see and hear it? We are to measure all things according to Scripture. Read the Word, be in Church, and grow in our understanding of things that are unbiblical.

Challenge: Growing in discernment is a **thoughtful** process. What you do, say, think, must be done through the filter of the Bible. Begin today and pay attention to your surroundings. Identify things that are unbiblical, taking an inward or outward stand against them.

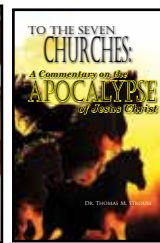
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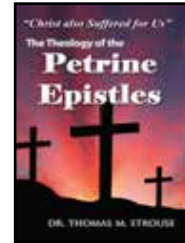
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I & II Timothy \$20.00



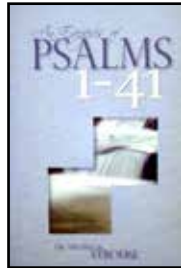
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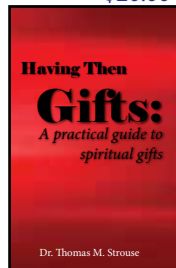
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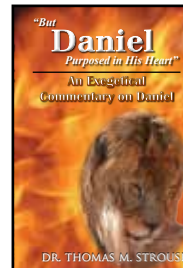
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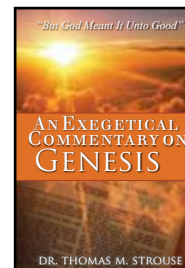
Psalms 119 \$20.00



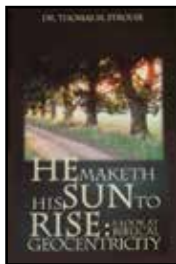
Spiritual Gifts \$8.00



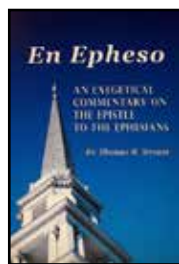
Daniel \$20.00



Genesis \$20.00



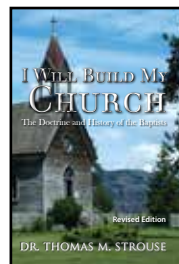
Geocentricity \$10.00



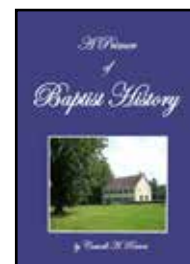
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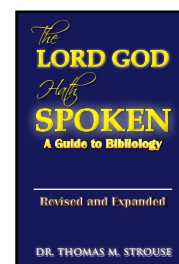
Jonah \$10.00



I Will Build My Church \$20.00



A Primer of Baptist History \$20.00



The Lord God Hath Spoken \$20.00



<< Landon Matthew Strouse

>> The BBC Children's Choir sang "God is so Good"



If you have any news for the next issue of the BBC Update, please send email to:

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