

D.C. Adult Bible Class

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2010

20100425 Holiness Myette

Adult Sunday School - Teacher William Myette - April 25, 2010

Psalm 29:2 — Give unto the LORD the glory due unto his name; worship the LORD in the beauty of holiness.

INTRODUCTION

Israel's Ideal of Holiness "The City of Jerusalem"

To every devout Israelite, Jerusalem was "the perfection of beauty", the "joy of the whole earth". Why? Because the temple of the Lord was there.

Psalms 48:2 — Beautiful for situation, the joy of the whole earth, is mount Zion, on the sides of the north, the city of the great King.

With its glorious ritual, white robed priests, choral psalms, the blaring of trumpets, harps, cymbals, Jerusalem seemed to be the highest "ideal" of worship and the very visible "beauty of holiness."

The Beauty of Holiness "Higher & Spiritual Meaning"

The Hebrew meaning of "The beauty" of Holiness is this: A splendor or majestic beauty.

Therefore, a higher and more spiritual meaning is to be recognized, knowing that all the glory of temple worship is but a faint shadow. To perceive "the beauty of Holiness" one must know what holiness really means. God's Word gives us a three-fold answer:

1. From the lowest to the loftiest views: Consecrated to God
2. From the ritual to the spiritual: Likeness to God
3. From the spiritual to the Divine: Partakers of the Divine Nature

Consecration of Holiness "Consecrated to God"

It is the Presence of God that Makes us Holy.

Ex. 3:1-5, vs. 5—And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.

The ground that circled that burning bush was Holy, for God's presence was manifested there!

When the presence of God had left the burning bush, the surrounding ground had again become solely a place where wild animals trod. Therefore, without His presence, the ground was not holy, yet common.

Exodus 40:34 — Then a cloud covered the tent of the congregation, and the glory of the LORD filled the tabernacle.

The cloud that hovered over the tabernacle signified the presence of a Holy God.

Yet when the cloud rose from the tabernacle, and Israel followed on to a new place, the ground again became common.

Our Best is not to be Spared.

In the times of the tabernacle, no pains were spared to impress the idea that nothing was too pure, or too good to give to God! All the sacrifices were offered without blemish; vessels were to be of precious materials, and crafted from perfect workmanship. The bread, unleavened, the altar, built of whole stones, and the priests, were to be free from all bodily defect. Even the garments of the worshippers were to be washed cleaned.

Our Best by itself is not Sufficient.

Yet, upon all these things was sprinkled the blood of atonement. Why show us these things Lord? Even our own holiness is stained with sin in God's all searching eye and in need of the cleansing and consecrating work of the Blood of Christ.

Heb. 9:14 — ...blood of Christ... purge your conscience from dead works to serve the living God?

Heb. 9:21 — Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry.

(Hebrews 9:23; 10:19; I John 1:7-9)

Likeness of Holiness “Likeness to God”

Likeness to God is the Reality of Holiness.

All the sacrificial “types” and garbs were the form of outward holiness designed to lead us to the actuality of walking in a likeness to our God. The Word of God shows to us that before a single rite was enacted, or the consecrating of Aaron, His people were told to be a “kingdom of priests, a Holy nation”

Ex. 19:6 — And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak...

Even in this present time, there are some who proclaim to the multitudes eluding to their own understanding, that the Old Testament writings on Holiness were not “moral” or “spiritual”, but ritualistic and external.

Psalms 29:2 establishes that “bent” of thinking as erroneous. It is carnal thinking and dullness of spiritual hearing that makes someone unable to discern that all the “outward” compliances of ceremony is to inspire, and to draw all men to the reality that God is to be revered. His Holiness is to draw all men unto Himself. Truly, that is the beauty of Holiness.

Likeness to God is Commanded.

Again and again, like the trumpet's sound, or the anointed preaching of the Word, the sound of this great command is given:

I Peter 1:16—...Be ye holy; for I am holy. (I Pt. 1:15; Lev. 20:7)

Likeness to God is the Standard of Holiness.

1. PERSONAL PURITY

1 John 3:3 — And every man that hath this hope in him purifieth himself, even as he is pure.

2. RIGHTEOUSNESS

Matt. 5:6 — Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

Luke 1:75 — In holiness and righteousness before him, all...our life.

3. GOODNESS.

Gal. 5:22—But the fruit of the Spirit is...goodness, faith,

To be truly Holy, we must be like God. (Isa. 6:1-5)

The highest idea of Holiness is this:

Partaking of Holiness “Partakers of His Nature”

A Lofty Ideal

No thought can soar above this incredible opportunity and truth! Divine Holiness is perfect moral and spiritual excellence.

1 John 1:5—This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all.

An Inward & Spiritual Ideal

The beauty of holiness must be spiritual and inward.

A Manifested Ideal

Can we understand, that beauty is something we can behold, not only with eyesight, but with our spirits! Hallelujah! Not a beauty we speak about, or by clothing, but a beauty that clothes our souls to the exalting of a Holy God.

The life of every Christian should be beautiful.

Matt. 5:16 — Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

A Revealed Ideal

This Beauty is seen by those whose eyes have been opened.

John 1:14 — 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.

CONCLUSION

If our hearts are consecrated, the life that flows from it will be beautiful.

All the outward beauty of God's works is surely a parable of beauty of character and soul.

The perfect "beauty of holiness" is seen in the Lord Jesus.

At once, both the revelation and the reflection of God's character in human form or nature is "Emmanuel", which being interpreted God with us.

A Day

Adult Bible Class

January 17, 2010

Teacher Stephen Reynolds, Jr.

TEXT: Genesis 1:1-5, v. 5 — And God called the light Day, and the darkness he called Night. And the evening and the morning were **the first day**.

Introduction -

What does God say about our days and how they should be spent? Simple child's prayer: "Thank you, Jesus, for this day."

I. Potential of a Day

2Co 6:2 ...*behold, now is the day of salvation.*

WEBSTER's—*Time for Earth to make a complete rotation on its axis; A **period of opportunity**; "he deserves his day in court";*

Day?brightness, light, living, anticipation

II. Prominence of a Day

Eccl. 7:1 *A good name is better than precious ointment; and the day of death than the day of one's birth.*

Ex. 20:8 *Remember the sabbath day, to keep it holy.*

Rom. 14:5 *One man esteemeth one day above another: another esteemeth every day alike.*

Rev. 1:10 I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet,

Job 3:1?Job cursed his day (birthday).

Why do we 'remember a day'? (Birthday, Holiday, Today)

III. Problems of a Day

STRONG's – *from a root meaning hot; the warm hours from sunrise to sunset*

1Co 3:13 *Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.*

Ps 32:3 *When I kept silence, my bones waxed old through my roaring all the day long.*

“I having a bad day.” Or “Today is a good day.”

IV. Promise of a Day

S.O.S 4:6 *Until the day break, and the shadows flee away...*

Prov. 4:18 *But the path of the just is as the shining light, that shineth more and more unto the perfect day.*

V. Purpose of a Day

1. Production

John 9:4 *I must work the works of him that sent me, while it is day: the night cometh, when no man can work.*

Isa 28:10 *For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little:*

2. Praise

Psalm 119:164 *Seven times a day do I praise thee because of thy righteous judgments.*

Prov. 23:17 *Let not thine heart envy sinners: but be thou in the fear of the LORD all the day long.*

Ps 55:17 *Evening, and morning, and at noon, will I pray, and cry aloud: and he shall hear my voice.*

Psalm 103:1,2 ?middle two verses of the Bible.

2009

THE TRINITY IN CREATION

Adult Bible Class

December 13, 2009

Teacher Richard Derocher

For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse: — Romans 1:20

This Scripture tells us God reveals Himself through His creation. The invisible things of God are seen in the creation of the world. The Scripture explains it is God's eternal power that is shown forth in His creation, and that the Godhead is also revealed through His creation. The Godhead is the term used to refer to the three persons within the one God. The number three is prominent in all of nature. God is revealing to man the invisible things of Him: **THAT HE IS A TRIUNE GOD.**

We will look at some examples from creation that reveal the three in one.

1. Light is divided into three parts.

The Bible tells us that God is light.

This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all.

-1 John 1:5

a. Ultraviolet light – That part of the light spectrum that is invisible to the eye.

> Type of the Father who is the invisible God. – Jn 1:18.

b. Visible light – The part of the spectrum that is seen by the eye.

> Type of the Son who is the light of the world. – Jn. 8:12.

c. Caloric light – The part of light that is not seen and is felt as heat.

> Type of the Holy Spirit who is not seen, yet we feel his effects.

2. The blood is divided into three parts.

a. Red blood cells carry oxygen to the body.

> Type of the Father the giver of life.

b. White blood cells die to save the body.

> Type of the Son who gave His life to save us.

c. Platelets coagulate the blood.

> Type of the Holy Spirit who brings unity.

3. Snowflakes consists of geometric patterns of threes.

The Hebrew word for snow is “sheleg” which has a numerical value of 333.

NO TWO SNOWFLAKES ARE THE SAME!

No two snowflakes have been found to be the same. Data has been compiled from every storm since the 1950’s.

4. The number three in creation

> These are three elements to one unit.

a. Time – Past, present, future

b. Three dimensional measurement – Height, depth, breadth

c. Atom – Protons, neutrons, electrons

d. Geometry – point, line, plane

e. The states of all matter – Solid, liquid, vapor

f. Music – three major chords in every key

g. Musical chords – Three notes in most major chords

h. Electricity – motion, light, heat

5. The number three within the body of man.

And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

-Genesis 1:26

Notice the use of the plural pronouns us and our. Us and our refer to more than one person. These words were not used by accident. “All scripture is given by inspiration of God,” – II Tim. 3:16. These pronouns refer to the three persons within the one God. God created man in His own image. Man is composed of body, soul, and spirit: three in one. Man is made in the likeness of God. The human body is composed of groups of three. The creation reveals the Godhead.

a. Three joints in one finger and Three joints in one toe

b. Three bones in one arm and Three bones in one leg

c. Three parts to one brain

d. Three chambers to one heart

e. Three parts to one eye

f. Three parts to one ear

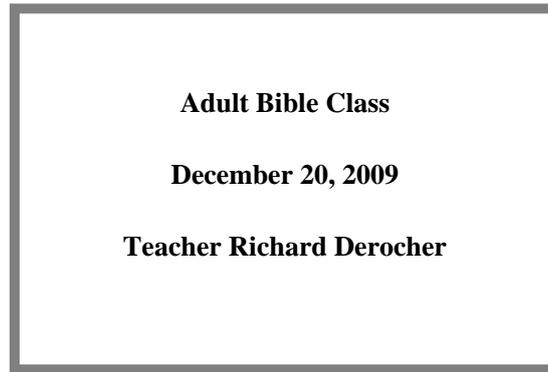
g. Three parts of the blood

h. Three parts to the hair

i. Thirty- three vertebrae – multiple of three

j. Twenty- seven ribs – multiple of three

Jesus the Messiah



What is meant by the term: incarnation?

?The term refers to Christ becoming flesh.

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 (Compare with John 1:1)

I. THE MESSIAH WOULD COME ACCORDING TO PROPHECY.

A. The Old Testament is filled with prophecies telling of the coming of the Messiah.

In the very beginning God promised the seed of the woman would bruise the serpents head. (Gen.3:15)

1. It was always the plan of God for Christ to come to ransom fallen man. – Rev. 13:8
2. The Old Testament points to Christ.

Christ is typified throughout the OT. (i.e., Tabernacle and sacrifices.)

B. Jesus fulfilled all of the Messianic prophecies.

JESUS IS THE ONLY ONE IN ALL OF HISTORY WHO HAS FULFILLED ALL OF THE MESSIANIC PROPHECIES!

1. The prophecies are precise.

The prophecies are so exact the odds of one man fulfilling all of them are astronomical. He would have to come from the tribe of Judah, be a descendant of David, and be born in Bethlehem. Just these three prophecies alone narrow the fulfillment of who the Messiah would be.

2. Jesus is the only one who could be the Messiah.

Daniel 7:25,26 The calculation of these dates pinpoint the birth of Jesus. The date of the book of Daniel can be historically documented. The prophecies all point to Jesus.

3. Most of the Jews did not accept the Messiah.

John 1:12

II. THE MESSIAH WOULD COME AS A MAN.

Why did Christ leave heaven to become a man?

- A. All men are born in sin since Adam sinned in the Garden.
Rom. 5:12-19

1. The penalty of sin is death. – Romans 6:23

2. Man was in need of a remedy.

B. Man was in need of REDEMPTION.

1. Redemption means to buy back.

2. Man could not redeem himself.

C. The law required a redeemer to be a kinsman.

1. This refers to the closest male relative.

We use the term: next of kin.

2. Boaz who was a type of Christ portrays the role of the kinsman redeemer.

3. God does not go against His law.

4. The Redeemer had to be a relative of man.

According to the law only a man could pay the price of redemption for the sins of humanity. Only a pure sinless man would be an acceptable sacrifice for sin. An angel could not have paid the price for our salvation. Christ had to come as a man to pay the price of Redemption.

III. THE MESSIAH HAS PAID THE PRICE OF REDEMPTION IN FULL.

A. We have been redeemed by the blood of Jesus.

1. The price has been paid at the Cross.

2. It is finished.

B. Man can be reconciled to God through Jesus.

For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. - Romans 5:10

1. Sin separated man from God.

Sin broke the fellowship that man had with God. Adam was expelled from the Garden because of sin.

2. Jesus restored man's fellowship with God.

Men must receive the gift of eternal life through Jesus the Messiah.

Romans 3:23

C. Jesus satisfied the law through His death on the cross.

1. He is our sacrificial substitute for our sin.

Romans 3:25.

2. Atonement is the satisfying of the law.

And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.

-Romans 5:11

3. Jesus the Messiah is the only way of Salvation.

John 14:6