

February, 2006

Pause Ponder Profit

So Many Things – So Little Time

by Bill Crews

When one ponders the intricacies, complexities, beauties, order, design, balance and interdependence of things upon this earth, let alone those observed in the vast cosmos that surrounds us, how can he not believe that they are all a creation by a great Creator? There are here upon the earth such an array of sights, sounds, smells, colors, textures and tastes that we will never be able to have encounters with all of them. There are so many things to learn, to know, to do, to experience, to accomplish, to be; yet, so little time.

With a deep reverence for God, and an abiding respect for His revealed Word, a profound sense of the purpose for which He made us, an awareness of the brevity and uncertainty of life, and an acknowledgment of the coming resurrection, judgment and eternity, let us be wise, selective and particular. Let us get our priorities straight, seeking first God's kingdom and righteousness (Matt. 6:33), setting our minds more upon the things that are above than upon the things that are on

this earth (Col. 3:1-2), looking more at the things which are not seen (the soul, God, heaven) than at the things which are seen (2 Cor. 4:16-18).

If we must forgo many things, if we must miss many things, let it be the things that are temporal and not the things that are eternal (2 Cor. 4:18). Put into your life things which will outlast it, that will benefit others, that will glorify God.

Remember Our Gospel Meeting


Speaker: Joe Corley

Sunday, March 5th

9:45 A.M. 10:45 A.M. & 6:00 P.M.

Mon. — Fri., March 6th — 10th

7:00 P.M.


*The way of life winds upward
for the wise.*

*That he may turn away from
hell below.*

Proverbs 15:24



Examining the Scriptures

by L. A. Stauffer

The apostle Paul was commissioned by God to bear witness of Christ and preach the gospel to the Gentiles. When he traveled to the various cities in Asia and Europe, his practice was to go first to a synagogue of the Jews and then to the Gentiles (see Rom 1:16; Acts 13:46).

When he entered the Jewish houses of worship, the apostle opened their scriptures, the Old Testament, and argued from them that Jesus of Nazareth is the Messiah the Jewish nation was expecting. More often than not, the Jews disagreed, rejected his teaching, and drove him from the synagogue and, often, from their city. This happened in the ancient city of Thessalonica (Acts 17:1-10). But after leaving this Macedonian town, he came to Berea some 50 miles away where he received an unusually different welcome.

The Bereans, Luke tells us, were "more noble" than their fellow Jews in Thessalonica "in that they received the word with all readiness of mind, examining the scriptures daily" to see whether the things Paul preached were so (Acts 17:11). "Noble" here doesn't mean they were a higher class of people politically, economically, or socially, but that they were of a higher rank spiritually.

Open Minds. They were nobler spiritually because their minds were open to what Paul taught. Luke tells us that they "received the word," an expression that means they welcomed what the apostles said and listened to the passages he quoted and considered the arguments he made. By opening their minds to Paul's preaching, they were able to grasp the points he was making; at least they understood what he declared to them.

Eager Minds. Beyond hearing what the apostle was saying, they listened with eagerness.

"*Readiness of mind*" suggests the enthusiasm one might find among students who have come to class to learn. They are there because they want to be; they are, as it were, sitting on the edge of their seats; they are hanging on every word the teacher utters. The Bereans were hearing things that were attractive — a message that made sense and was pleasant to the ears.

Cautious Minds. The good news about Jesus, though delightful to the ears, wasn't something they would receive unless it is true. They listened cautiously and made it a point to examine or search the Old Testament writings to see if what Paul said "were so," an expression that literally means: whether the scripture "have it this way." Their question: Does the life of Jesus really fulfill what the Old Testament teaches about the coming Messiah?

The New Testament commends the Bereans because this is the very kind of mind that can hear what the Bible says, understand what it teaches, and respond in the *obedience of faith* to its demands. Only people with the heart of the Bereans will *believe* that Jesus is God's Son, *repent* in rejection and repudiation of sin, *confess* that Jesus is Lord, and be buried with Christ in *baptism* for the forgiveness of sins (John 20:30-31; Acts 2:38; Romans 10:9-10; Mark 16:16). God demands this of all men.

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at 9:00 to hear
The Power Of God
Broadcast



A Short Exposition Of 2 Cor. 5:10

by James A. Brown

For we must all appear before the judgment seat of Christ, that each one may receive the things done in the body, according to what he has done, whether good or bad. (NKJV)

“For” — This word is used at the beginning of this verse to cite or give a reason for the statement Paul made in the previous verse, namely, “. . . we make it our aim whether present or absent, to be well pleasing to Him” (2 Cor. 5:9). **For, because, or seeing that** we must all appear before the judgment seat of Christ, . . .”. Since we will all face God in the judgment, it should be every man’s purpose or intent in this life to be acceptable or well pleasing to Him.

“we” — Paul and those who labored with him in the preaching of the gospel. And just as they, each one of us will also be accountable before God (Rom. 14:12).

“must” — This word denotes the necessity or inevitableness (Heb. 9:27) of the judgment. It is a necessity from which no man will escape. Our appearance before the judgment seat of Christ has been established by the counsel and decree of God. We will all be present.

“all” — Paul and those who labored with him and even those at Corinth to whom he wrote. And in a greater sense, everyone whether Jew or Gentile; young or old; slave or free; rich or poor; saint or sinner; those who think they are somebody or nobody. No one will escape, all of every class, and every age, and every nation will be there.

“appear” — Thayer’s Greek-English Lexicon says this word means, “to be made manifest, to show oneself, appear”. Vincent’s Word Studies Of The New Testament says, the word “appear” is not strong enough, since it implies only presence at the judgment seat. Instead of “appear” the American Standard Version has “be made manifest”, which is perhaps closer to the idea being presented. For the thought seems to be that we must be revealed as we truly are. Wuest says in his translation, “for it is necessary . . . for all of us to be openly shown as to our true character . . .”. Our real nature and character will be made manifest or revealed before the judgment seat of Christ. Let us not think that we can get away with secret sins. For, when the Lord judges, He will “bring to light the hidden things of darkness and reveal the counsels of the hearts” (1 Cor. 4:5). In that day, “God will judge the secrets of men by Jesus Christ” (Rom. 2:16), and according to the gospel (Rom. 2:16; cf. Jn. 12:48).

“before the judgment seat of Christ” — The word translated “judgment seat” means, “tribunal, judicial bench, judgment seat, or throne. This was a raised place or platform which was mounted by steps and was used as the official seat of a judge. In the first century it was traditionally erected in public from which judgment and other official business was conducted. The unbelieving Jews at Corinth accused Paul before the judgment seat of the proconsul Gallio who drove them out, but ignored the beating of Sosthenes there (Acts 18:12, 16-17). Jesus was brought before Pilate’s judgment seat (Jn. 19:13; cf. Matt. 27:19). Ironically the roles will one day be reversed, and Jesus who was unjustly judged by man will sit in righteous judgment over man (Rom. 14:10; Matt. 25:31-46; 2 Tim. 4:1).

(2 Cor. 5:10 — Continued on page 4)

(2 Cor. 5:10 — Continued from page 3)

“that” — This word means, “to the intent that, to the end that, or in order that”.

“each one” — The King James Version has “every one” but “each one” (ASV, NASB) is a better translation. Because the idea is not that we will be judged in mass or in classes, but one by one, in accordance with individual merit.

“may receive” — The word translated “receive” means more than receive. Thayer says it means, “to carry away, bear off . . . in the rewards and punishments of deeds, the deeds themselves are as it were requited and so given back to their authors . . .” Lenski in his commentary said, “The thought is that all that each one has done in the body is decreed by the judge to be his own so that he may take and carry it away together with all the consequences. Thus, when a murder is sentenced by the judge, he carries his crime away with him to the gallows or to the electric chair; the innocent man, acquitted by the judge, carries his innocence away to freedom and to honor.”

“the things done in the body” — Literally, “the things done by the instrumentality of the body” or “through the body as a medium”. Simply meaning that the body was the instrument or medium used to accomplish the things done. The word “done” is correctly supplied from the following clause.

“according to what he has done” — This means, with reference to the things he did.

“whether good or bad” — “Good” is that which “is upright, honorable, and acceptable to God”. “Bad” is that which is “base, wrong, wicked”.



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