



The Fall Quarterly Session

convenes

Tuesday October 11, 2022

The Annual Theme

“Living Out Your Identity in Christ”

Ephesians 4:1



Seminars

Wednesday and Thursday



Worship Nightly

8pm

His Excellence, The Most Reverend Lee Donelson Sr.

Founder & Chief Apostle

The Annual Theme Cliff-Notes

“Living Out Your Identity in Christ”

Ephesians 4:1

“Therefore I, the prisoner of the Lord, implore you to walk in a manner worthy of the calling with which you have been called, (NASB).”

Commentary of the Text

Therefore is a term of conclusion. In context, Paul is saying that you Gentiles have been blessed with every spiritual blessing. You were once spiritually dead in your sins but are now alive in Christ. You once were far off from Christ, country (citizenship), covenant of promise, hope and God, but now you have been brought near by the blood of Christ, who is your peace and Who has broken down the enmity between you and the Jews, making you both into one body or one new man, both now being reconciled to God because Christ put to death the enmity on the Cross. Furthermore you are no longer strangers and aliens, but are in the family of God, are a building of God, a holy Temple of God and a dwelling of God. Not to mention that you are fellow heirs, fellow members of the body and fellow partakers of the promise. And beside all these spiritual blessings, I have prayed for you to be enlightened to these truths and to be empowered by the Spirit. So you have the truth and you have the power. **Now walk worthy of this high calling in Christ Jesus!**

Therefore marks the transition from positional to practical truth, from principle to practice. Right practice must always be based on right principle. It is impossible to have a Christian life—style without knowing the realities of the life that Christ has provided.

Someone has said that at this juncture Paul turns from the credenda of the things to be believed to the agenda of the things to be done. **Belief** always precedes **behavior**. The Christian life is not based on ignorance but knowledge, and the better we understand Bible **doctrine**, the easier it is to obey Bible **duties**. When people say, “Don’t talk to me about doctrine--- just let me live my Christian life!” they are revealing their ignorance of the way the Holy Spirit works in the life of the believer. We must **think** rightly if we are to **act** appropriately. On the other hand if we think wrongly, our actions will end up being wrong no matter how sincere (or how right we think) or wrong thinking!

In chapter one of Ephesians we study the most wonderful story ever heard..... the story of how GOD provided redemption in CHRIST. In chapter two we learned that believers are a living organism... the church is made up of born again persons, members of the most wonderful body ever known.

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In chapter three we learned further that we are the building of GODyea, we are the temple of the HOLY SPIRIT. All believers are built together into one holy temple, the habitation of GOD, in our present chapter, Paul begins to outline the walk and the service of the believer. The first section, consisting of the first three chapters, has been entirely doctrinal. The Apostle has been unfolding and displaying in his own marvelous manner the great essential doctrines of the Christian faith, everything that is central and vital to an understanding of the way of salvation. But having done that, the Apostle now moves on to the practical application of his doctrine; he goes on to show how it is related to daily life and living. So we are really at a most important point in this Epistle, a point that marks a very real division....

The Apostle Paul, when he used the word *'therefore'*, makes the connection between faith and practice quite clear. He has laid down the doctrine; it has now got to be applied. Here, then, in chapter 4, the Apostle proceeds to make a great appeal to the Ephesians believers to put into operation the things he has been teaching them. He reminds them of the things that inevitably follow as a natural consequence from an understanding of the great doctrines of the Christian faith. There is always the danger --- and it affects some people more than others---of forgetting that Christianity is, after all, a way of life and a way of living. Of course there are certain people who emphasize that alone, and who know nothing about doctrine and are not interested in doctrine. Such people regard Christianity as a system of morality or of ethics. But I am dealing, rather, with people who are evangelically minded, and whose danger is to stop at doctrine only....if we really do know these things, then more is expected of us. ***From the man who has, much is expected; to whom much has been given, much is also expected.***

So if we really have been grasping the great doctrines of the first three chapters of this Epistle let us remember this world therefore. We are not call to halt; we are to go on to the practical life and living, to the ordinary day-to-day application of basic Christian doctrine. It is a glorious experience to be on top of that mountain; but we must go down to the valleys, to all the problems of daily life and living. Around us is this godless world which cannot know about Christ unless you and I tell them about Christ, either by preaching or by mixing with them in our work and employment and the ordinary avocation in life. We must show what we know, and what we have, and above all show Him in whom we have believed....

Doctrine must always come first; and we must never reverse this order. It is, I repeat, the invariable practice in the New Testament itself to speak of doctrine before the application of doctrine. We must not act until we are clear about our doctrine. This is, beyond all question, the most vital principle of all in connection with the New Testament doctrine of sanctification. So we are entitled to say that this word ***therefore*** introduces us to the ***doctrine of sanctification.***

The first three chapters of our Epistle with all their astonishing teaching have not considered the ***doctrine of sanctification*** as such....

Terminology

Therefore – is a term of conclusion. for that reason; consequently.

Syn: consequently, so, as a result, hence, thus, accordingly, for that reason, that being the case, on that account.

Prisoner – a person deprived of liberty and kept under involuntary restraint, confinement, or custody; especially: one on trial or in prison. (**Prisoner of the Lord-** as regards, and for the sake of the cause, of the Lord). Paul became the Lord’s prisoner on the road to Damascus and never sought to be free of that divine imprisonment. He may be reminding his readers of his imprisonment to present them a realistic picture of what he was willing to go through to “walk worthy” as a model to them, and what it might cost them to walk worthy.

Paul was a prisoner to Rome but much more significantly he was a prisoner of Christ voluntarily and at liberty, which is the antithesis of the worldly definition of a prisoner!

Syn: captive, capture, internee.

Implore – beg someone earnestly or desperately to do something.

Syn: beg, entreat, beseech, ask, request or call on.

Walk – (*an intransitive verb*) to pursue a course of action or way of life. To be or act in association: continue in union.

Syn: conduct, behavior.

Worthy – the root of this term is “worth” --- how much something costs or is valued. It has the root meaning of balancing the scales---what is on one side of the scale should be equal in weight to what is on the other side. By extension, the word came to be applied to anything that was expected to correspond to something else. The believer who walks in a manner worthy of the calling with which he has been called is one whose daily living corresponds to his high position as a child of God and fellow heir with Jesus Christ. His practical living matches his spiritual position.

Syn: virtuous, moral, ethical, exemplary, honorable.

Calling – a strong urge toward a particular way of life or career; a vocation.

Syn: profession, vocation,

Doctrine – a belief or set of beliefs held and taught by a church.

Syn: creed, dogma, belief, teaching, ideology

Sanctification – is a biblical doctrine. It comes from the verb ‘sanctify’ which means to be “separate” or to be “set apart.” It occurs as a result of salvation. It is a progressive process that continues in a Christian’s life. Sanctification can be described as an inward spiritual process whereby God brings about holiness and change in the life of a Christian by means of the Holy Spirit.

Christ's Day Of Atonement

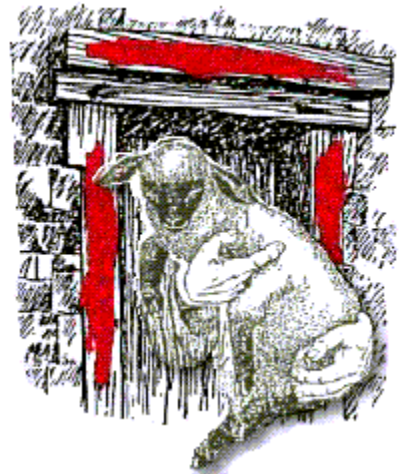
by Wayne Blank

The tenth day of the seventh month (Tishri) is the Day of Atonement. Jews call it *Yom Kippur*. In Hebrew *Yom* means *day*, (marked from sunset to sunset, as instructed by God) and *Kippur* means to *pardon*, or *condone*. The word *atonement* carries the meaning to English-speaking people. It means to *make amends* or to *reconcile* - to become "at one."

What Does The Day of Atonement Mean To Christians?

The observance of the Day of Atonement originates all the way to the time of Moses:

"And The Lord [see YHVH, Adonai, Jehovah, LORD] spake unto Moses, saying, Also on the tenth day of this seventh month there shall be a day of atonement: it shall be an holy convocation unto you; and ye shall afflict your souls and offer an offering made by fire unto The Lord. And ye shall do no work in that same day: for it is a day of atonement, to make an atonement for you before The Lord your God." (Leviticus 23:26-28 KJV)



The Lord commanded the Day of Atonement as a solemn annual observance of the Israelites, past and future - as plainly evidenced by the example of the *Christian* apostle Paul, who wrote much of the New Testament that Christianity is based upon, and *who never stopped observing the Day of Atonement* (e.g. Acts 27:9). It's unique in that it's the only of the annual God-commanded Biblical Holy Days in which fasting was *required*. The fast was such a strict requirement that anyone who failed to do so would be *cut off* from the community.

All of the Biblical Holy Days are significant to Christians because they individually symbolize the steps in God's Plan of Salvation (the very purpose of Christianity) for *all* humanity. There is only one God, and only one Way to eternal life. Just as, for example, the Passover's slain lamb symbolizes the sacrifice of Jesus Christ (the "Lamb of God"), or The Feast Of Trumpets which pictures the future return Of Jesus Christ, the Day of Atonement also has its significance to the Christian world - so much so that many Christians observe the Day of Atonement as a Holy Day, including the fast.

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The fact that the Biblical Holy days will all be observed by *everyone*, not just Jews or other Israelites, in the *future* after Christ's return, or face God's wrath (e.g. "the punishment of all nations that come not up to keep the feast of tabernacles," see below) is proof that the Biblical Holy Days were not "done away" by Jesus Christ. What *will* be done away is all of the *pagan* "Christian" holidays that have replaced the actual Holy Days in the lives of many Christian-professing people.

"And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, The Lord of hosts, and to keep the feast of tabernacles. And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, The Lord of hosts, even upon them shall be no rain. And if the family of Egypt go not up, and come not, that have no rain; there shall be the plague, wherewith The Lord will smite the heathen that come not up to keep the feast of tabernacles. This shall be the punishment of Egypt, and the punishment of all nations that come not up to keep the feast of tabernacles." (Zechariah 14:16-19 KJV)

There are 3 elements of the Day of Atonement that apply directly to Christians:

- The first Christians, those closest to the Messiah, including the apostle Paul himself (e.g. Acts 27:9) who wrote much of what became the New Testament, observed the fast of the Day of Atonement as a *Christian* (Acts 27:9).
- The second element involved the high priest. Only once per year, on the Day of Atonement, the high priest (Aaron, the brother of Moses, was the first high priest, Aaron's descendants thereafter) entered the Most Holy Place of The Tabernacle to offer ceremonial sacrifices for the forgiveness of the people (Hebrews 9:7). That Old Testament observance was a direct fore-picture of Jesus Christ, our High Priest (Hebrews 9:11), Who, after His Sacrifice, entered the very Throne Room of God The Father in heaven to make atonement for all humanity (Hebrews 9:11-12).
- The third element during the Day of Atonement involved the *Azazel* goat, or *scapegoat* which was taken out into the wilderness after having had all of the sins of the Israelites ceremonially placed on it (Leviticus 16:10, 21-22). The scapegoat symbolized the condemnation of Satan for the sins of all humanity, and his being put away in an eternal wilderness from which he will never return (Revelation 20:10). The *sending of the azazel goat* out into the wilderness as done by the Old Testament high priest *after he returned* from inside The Most Holy Place of the Tabernacle is a ceremonial preview of Jesus Christ *sending Satan into the abyss* which will be done *after His Return* from the Throne Room of God The Father.

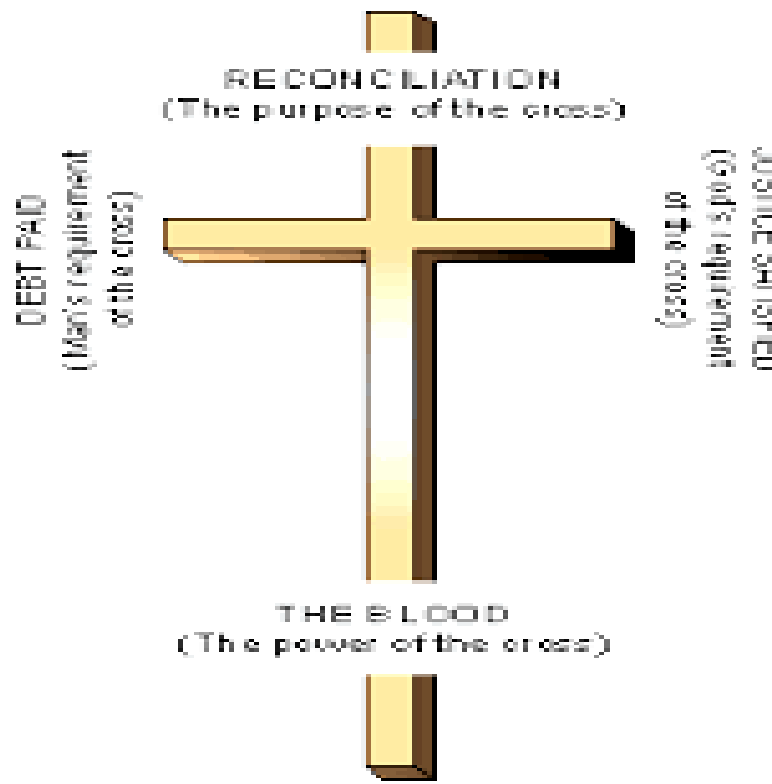
The Day of Atonement signifies the 3 most vital aspects of Christianity:

- 1. Willing repentance on the part of those to be saved (see also Your Pardon).
- 2. The completed sacrifice of Jesus Christ formally presented to God The Father to make atonement for the sins of humanity.
- 3. The final guilty verdict upon Satan as the source of all evil, and the sentencing of him to eternity in the abyss.

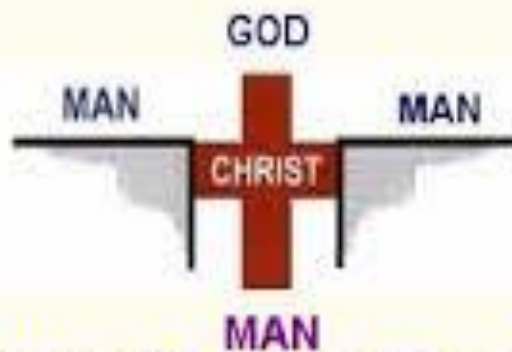
Why should Christians celebrate the Day of Atonement?

The Day of Atonement is the fifth of God's annual Holy Days (Leviticus 23:26-32), following shortly after the Feast of Trumpets. Observed by fasting (verse 27; compare Isaiah 58:3), which means not eating or drinking (Esther 4:16), this day portrays the human race finally becoming at one with God.

At the return of Jesus Christ, Satan the devil, who now leads all of mankind astray (Ephesians 2:2; Revelation 12:9), will be bound (Revelation 20:1-3) so all humans of all nations can be reconciled to God. In the New Testament Luke referred to this Holy Day as "the fast" in Acts 27:9. When the meaning of the Day of Atonement is fulfilled in the future, it will set the stage for the sixth festival of God, the Feast of Tabernacles.



The Cross of Reconciliation



The verticle part of the cross reconciles
man to God

The horizontal part of the cross
reconciles man to man

Question: "What is expository preaching?"

Answer: Expository preaching involves the exposition, or comprehensive explanation, of the Scripture; that is, expository preaching presents the meaning and intent of a biblical text, providing commentary and examples to make the passage clear and understandable. The word *exposition* is related to the word *expose*— the expository preacher’s goal is simply to expose the meaning of the Bible, verse by verse.

As a method, expository preaching differs from topical preaching and textual preaching. To prepare a topical sermon, the preacher starts with a topic and then finds a passage in the Bible that addresses that topic. For example, for the chosen topic of “Laziness,” the preacher might refer to [Proverbs 15:19](#) and [18:9](#) and touch on [Romans 12:11](#) and [2 Thessalonians 3:10](#). None of the passages is studied in depth; instead, each is used to support the theme of laziness.

In a textual sermon, the preacher uses a particular text to make a point without examining the original intent of that text. For example, someone could use [Isaiah 66:7-13](#) to preach on motherhood, although motherhood is only peripheral in that text, being merely an illustration of the true theme, which is the restoration of Israel during the Millennial Kingdom.

In both topical and textual sermons, the Bible passage is used as support material for the topic. In expository sermons, the Bible passage is the topic, and support materials are used to explain and clarify it.

To prepare an expository sermon, the preacher starts with a passage of Scripture and then studies the grammar, the context, and the historical setting of that passage in order to understand the author’s intent. In other words, the expositor is also an exegete—one who analyzes the text carefully and objectively. (See our article “[What is the difference between exegesis and eisegesis?](#)”) Once the preacher understands the meaning of the passage, he then crafts a sermon to explain and apply it. The result is expository preaching.

G. Campbell Morgan, pastor of London’s Westminster Chapel and known as “the prince of expositors,” taught that a sermon is limited by the text it is covering. Every word from the pulpit should amplify, elaborate on, or illustrate the text at hand, with a view towards clarity. He wrote, “The sermon is the text repeated more fully.” A sermon’s primary function is to present the text.

While exposition is not the only valid mode of preaching, it is the best for teaching the plain sense of the Bible. Expositors usually approach Scripture with these assumptions:

- 1) The Bible is God’s Word. If every word of God is pure and true ([Psalm 12:6; 19:9; 119:140](#)), then every word deserves to be examined and understood.
- 2) Men need divine wisdom in order to understand the Word ([1 Corinthians 2:12-16](#)).
- 3) The preacher is subject to the text, not the other way around. Scripture is the authority, and its message must be presented honestly, apart from personal bias.
- 4) The preacher’s job is to clarify the text and call for a corresponding response from his hearers.

An expositor cares little if his audience says, “What a great sermon” or “What an entertaining speaker.” What he truly wants them to say is, “Now I know what that passage means,” or “I better understand who God is and what He requires of me.”

What is the difference between exegesis and eisegesis?

Answer: Exegesis and eisegesis are two conflicting approaches in Bible study. Exegesis is the exposition or explanation of a text based on a careful, objective analysis. The word exegesis literally means “to lead out of.” That means that the interpreter is led to his conclusions by following the text.

The opposite approach to Scripture is eisegesis, which is the interpretation of a passage based on a subjective, non-analytical reading. The word eisegesis literally means “to lead into,” which means the interpreter injects his own ideas into the text, making it mean whatever he wants.

Obviously, only exegesis does justice to the text. Eisegesis is a mishandling of the text and often leads to a misinterpretation. Exegesis is concerned with discovering the true meaning of the text, respecting its grammar, syntax, and setting. Eisegesis is concerned only with making a point, even at the expense of the meaning of words.

Second Timothy 2:15 commands us to use exegetical methods: “Present yourself to God as one approved, a workman who does not need to be ashamed and who correctly handles the word of truth.” An honest student of the Bible will be an exegete, allowing the text to speak for itself. Eisegesis easily lends itself to error, as the would-be interpreter attempts to align the text with his own preconceived notions. Exegesis allows us to agree with the Bible; eisegesis seeks to force the Bible to agree with us.

The process of exegesis involves 1) observation: what does the passage say? 2) interpretation: what does the passage mean? 3) correlation: how does the passage relate to the rest of the Bible? and 4) application: how should this passage affect my life?

Eisegesis, on the other hand, involves 1) imagination: what idea do I want to present? 2) exploration: what Scripture passage seems to fit with my idea? and 3) application: what does my idea mean? Notice that, in eisegesis, there is no examination of the words of the text or their relationship to each other, no cross-referencing with related passages, and no real desire to understand the actual meaning. Scripture serves only as a prop to the interpreter’s idea.

To illustrate, let’s use both approaches in the treatment of one passage:

2 Chronicles 27:1-2

“Jotham was twenty-five years old when he became king, and he reigned in Jerusalem sixteen years. . . . He did what was right in the eyes of the LORD, just as his father Uzziah had done, but unlike him he did not enter the temple of the LORD.”

EISEGESIS

First, the interpreter decides on a topic. Today, it’s “The Importance of Church Attendance.” The interpreter reads 2 Chronicles 27:1-2 and sees that King Jotham was a good king, just like his father Uzziah had been, except for one thing: he didn’t go to the temple! This passage seems to fit his idea, so he uses it. The resulting sermon deals with the need for passing on godly values from one generation to the next. Just because King Uzziah went to the temple every week didn’t mean that his son would continue the practice. In the same way, many young people today

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tragically turn from their parents' training, and church attendance drops off. The sermon ends with a question: "How many blessings did Jotham fail to receive, simply because he neglected church?"

Certainly, there is nothing wrong with preaching about church attendance or the transmission of values. And a cursory reading of 2 Chronicles 27:1-2 seems to support that passage as an apt illustration. However, the above interpretation is totally wrong. For Jotham not to go to the temple was not wrong; in fact, it was very good, as the proper approach to the passage will show.

EXEGESIS

First, the interpreter reads the passage and, to fully understand the context, he reads the histories of both Uzziah and Jotham (2 Chronicles 26-27; 2 Kings 15:1-6, 32-38). In his observation, he discovers that King Uzziah was a good king who nevertheless disobeyed the Lord when he went to the temple and offered incense on the altar—something only a priest had the right to do (2 Chronicles 26:16-20). Uzziah's pride and his contamination of the temple resulted in his having "leprosy until the day he died" (2 Chronicles 26:21).

Needing to know why Uzziah spent the rest of his life in isolation, the interpreter studies Leviticus 13:46 and does some research on leprosy. Then he compares the use of illness as a punishment in other passages, such as 2 Kings 5:27; 2 Chronicles 16:12; and 21:12-15.

By this time, the exegete understands something important: when the passage says Jotham "did not enter the temple of the LORD," it means he did not repeat his father's mistake. Uzziah had proudly usurped the priest's office; Jotham was more obedient.

The resulting sermon might deal with the Lord's discipline of His children, with the blessing of total obedience, or with our need to learn from the mistakes of the past rather than repeat them.

Of course, exegesis takes more time than eisegesis. But if we are to be those unashamed workmen "who correctly handle the word of truth," then we must take the time to truly understand the text. Exegesis is the only way.

"Be diligent to present yourself approved to God, a worker who does not need to be ashamed, rightly dividing the word of truth (11 Timothy 2:15)."

WE REMEMBER

10% of what we read

20% of what we hear

30% of what we see

50% of what we see and hear

70% of what we discuss with others

80% of what we personally experience

95% of what we teach others

By Edgar Dale

Theory

We can learn by reading, listening and having experiences. The best way for most people is often a combination, but with a strong active component, as the tables below show. Note also how the second table indicates how a strong follow-up with practice, feedback and coaching strengthens learning even more.

Learning Recall Related to Type of Presentation

Presentation	Ability to Recall	
	after 3 hours	after 3 days
Spoken lecture	25%	10-20%
Written (reading)	72%	10%
Visual and verbal (illustrated lecture)	80%	65%
Participatory (role plays, case studies, practice)	90%	70%

Table 2. Transfer of Learning

Training Components	Skills Attained	Transfer to Job
Theory +	10-20%	5-10%
Demonstration +	30-35%	5-10%
Practice +	60-70%	5-10%
Feedback +	70-80%	10-20%
Coaching +	80-90%	80-90%

Discussion

“What I hear, I forget;
What I see, I remember;
What I do, I understand.”

Active learning engages the whole person, not just the intellectual mind. When people try to do things and fail or succeed, emotions are triggered, and these have a significant effect on how we remember.

So when you are teaching or persuading someone, and particularly if you want them to remember things, get them actively involved.

So what?

When you are developing training, ensure there are plenty of practical activities alongside just enough theory for them to integrate the learning with their existing schema.

Also give strong and honest feedback that is given in a way that the person is able to accept and use to improve.