

Gospel Transformation

Growing In Gospel Living: Shelf 2 — Volume 17

When the apostle Paul returned to Jerusalem after his third mission journey of preaching the gospel, he fell into the hands of the political leadership of the Jewish establishment (See At 21:26-36). After this particularly Temple incident, the politically minded Jews cried out so vehemently against Paul that they worked themselves up into a mob, and thus, commenced to beat him publicly (At 21:32). Then a Roman commander rescued Paul from the riotous and asked what he had done to receive such verbal abuse and beating (At 21:33). The fact was that Paul had been accused falsely by the Jewish political religionists in Jerusalem who had accused him of supposedly violating some Temple law (At 21:28). But what actually happened was that Paul—whether ignorantly or knowingly—had run directly into the beliefs of the political religionists of Judaism.

From the time of his arrest by the Roman commander on that fateful day in Jerusalem, Paul came into the custody of the state of Rome. And since Paul was a Roman citizen (At 21:39), he eventually made his plea as a Roman citizen to be heard before Caesar in Rome (At 23:11; 24:10). So after two years of being harangued in Judea before political religionists, he was sent to Rome on a ship. Such is the fate of anyone who would stand up against the religious establishment.



Paul stood against the religious establishment.

All the drama that surrounded Paul for two years in Judea was brought on by religious people of the Jewish establishment who had become very politically focused. Such is the same today among those who would take Christianity into the realm of politics.

Religious politics is what took the European world into an era five hundred years ago of what historians refer to as the Dark Ages. The same will happen today if religious leaders of any region of the world would seek to link their religion—supposedly Christianity—with the existing political establishment of the day.

So we were once watching the late news on TV one evening in our country when a televised report was made of a meeting of religious leaders who were called together by the government. The political-oriented religious leaders who came together represented some of the largest institutional churches of the country. These were the pastors, bishops, and leading pundits of churches from which the government wanted some opinions on matters that affected the people.

From where the reporter stationed his camera for some interviews during the meeting, the focus of the camera was pointed down on the herd of competing religious leaders who scrambled for front-role recognition. Once the camera was positioned and rolling, the TV news reporter then stepped into the hoard of shoulder-shoving religious competitors in order to interview some chosen representative of the religious establishment for the nightly news.

This was certainly a curious sight to behold. These religious leaders were pushing and shoving one another in order to get to the camera and reporter. It was as if all dignity was thrown aside in order that the lucky pastor or bishop of the day could have the camera focused exclusively on him for a nationwide interview that would be broadcast on the evening news.

The Light Of
The Gospel
Often Goes Out
In The Realm
Of Politics.

It was indeed an incredible sight. The presumptuous and self-promotion of some of the more politically oriented religious leaders of the country were clearly revealed. These particular leaders, and the churches they led, had allowed a century of political struggle for the right to vote in a free and fair election

to influence their behavior as supposed leaders of the people of faith of the nation. Fortunately, there were at the same time a host of humble church leaders who simply stayed home in order not to be a part of such self-promotion. These dedicated religious leaders desired to continue on with their ministry to help the struggling souls of their communities.

Chapter 1

~ An Example Of Transformation ~

In all our self-exaltation, we might think that it is impossible for any human of this world to be transformed into a living image of the Son of God. But the life and ministry of the apostle Paul proves that this is not the case. We thus must, therefore, go on a journey with this cross-bearing individual in order to be encouraged that we, too, can be as Jesus.



Going Through A Spiritual Metamorphosis

A. Saul, The Pharisee

If Saul of Tarsus—before his gospel conversion—were here today, and at such a meeting, he too would assume that as a “Pharisee of Pharisees,” he would have been entitled to be there in the midst of all those presumptuous religious leaders. That was the world in which he lived as a young Jewish leader. He had all the pomp and prestige of the religious establishment of the day behind him. He could even have ushered in his Jewish military police and orchestrated some order out of the chaos. He would have been the televised religious leader who was interviewed for the “late night news of Jerusalem.” But this all changed on a Damascus road.



Paul was a Pharisee of Pharisees.

The struggle that continually faces religious leaders is that they must reconcile their present religious prestige with the mandate of having the mind of Christ that the Holy Spirit explains in Philippians 2:5-8.

- 1. T or F:** When religious leaders seek to be political they often lose sight of their humility that was revealed through the incarnate Son of God.
- 2. T or F:** The closer we move the gospel to the politics of man, the further we move faith away from God and place it with man.

B. Paul, The Servant

After many years, Saul transformed into Paul. And then after a lifetime of ministry that was driven by the gospel of One who threw him off his horse on a Damascus road, Saul, now Paul, was ironically ushered out of a city in Asia because of His faith in Jesus. In the midst of a hysterically stirred mob, he was once stoned for his faith that he had once persecuted in his youth in his promotion of Judaism (At 9:4; 14:19).

As previously stated, later on his last trip to Jerusalem, he was seized by religious fanatics who would have torn him asunder if it were not for a Roman commander who rescued him out of the hands of a mob of Jewish fanatics (At 21:31,32). All this upheaval reveals the true character of some religious leaders who have no concept of the transformational nature of the gospel. However, in view of the extreme transformation from Saul to Paul, the transformational power of the gospel is quite evident. This is truly something to behold! And, we would add, it is from this transformational power of the gospel that many religious leaders flee. The news media does not seek to interview transformed slaves who labor humbly in their neighborhoods.

In view of Paul's transformation from pompous religious fanatic to gospel-driven servant, we now know why God called into servanthood a man like Saul of Tarsus. He had all the pomp and prestige in the religious political organization of Judaism (Gl 1:13,14). He was a Pharisee of Pharisees—a renowned religious leader. He was exalted above all

those presumptuous opportunists who would compete with him in religious leadership for an interview on the nightly news in Jerusalem (Ph 3:4-6). He even had a ticket to imprison those who would speak out against the predominant religious establishment of Judaism of the day (At 9:1,2). He thus had position, pomp, and certainly, pride that carried him from one city to another persecuting those who had signed up with the humiliated “criminal” who was executed outside Jerusalem about seven or eight years before.

Because Jesus knew that eventually there would be millions throughout history who would imitate the transformed life of the apostle Paul, He personally called him.

3. **T or F:** It was because of Saul’s political position among the Jews of Judea that Jesus personally called him into apostleship.
4. _____ From where did Paul come?
(A) Antioch, (B) Rome, (C) Troas, (D) Tarsus

C. Transforming From Saul To Paul

So what must one do to repent of being such an attention-seeking, lordship-craving religious leader as Saul? To what extent must such a person go in order to reveal in his own heart that he has truly repented of a life that was so obsessed with fanatical institutional religiosity? How can the presumptuous change into a repentant slave for Jesus? When we study the life of Paul we are encouraged concerning the power of the gospel to change lives. We can understand why he wrote, *“Be imitators of me even as I also am of Christ”* (1 Co 11:1).



SAUL
Commander Pharisee
To Pious Paul

A humble response to the gospel can be the only motivation to accomplish such a feat to radically transform one’s presumptuous heart. It was certainly not easy for Saul to repent of his life-style of commanding a team of persecutors into the servant leader Paul who gave his life as a living sacrifice for the Jesus he had formerly persecuted (At 22:8). But Paul’s transformation proves that such a change can

also happen in our lives.

With the goal of the incarnate Son of God clearly in mind, it takes time to make a lasting character transformation.

It was not an instantaneous life-style transformation from Saul to Paul. From the day Saul met the Lord on the Damascus road, to the time Barnabas went many years later from Antioch to Tarsus in order to fetch Paul for the mission of proclaiming the gospel, it was at least five years (See At 11:25,26). It took that much time, including three years in an Arabian desert, for Saul to dig out of his inner character his former misguided religiosity, and especially his lust for notoriety among religious people. He came from the extreme of religiosity in this matter because he had formerly assigned himself to be the “savior of Judaism.” And today, we are not unaware of those who would step up to be some “savior of the church” (See Gl 1:13,14). Those who involve themselves in being such are forgetting that the church has only one Savior.

Gospel Change Is A Lifetime Experience.

Transformed people understand that it is their mission to preach the soul-changing power of the transforming gospel.

5. **T or F:** Paul's transformation is an example of how the power of the gospel can change our lives.
6. _____ Who left Antioch to go find Paul in order to bring him back to Antioch?
(A) John, (B) Peter (C) Luke, (D) Barnabas

D. Radical Transformation

In Paul's response to the gospel in Damascus, he knew that he had to radically change his heart, thinking and behavior in order to emulate in his life the gospel of the incarnate God who appeared to him in a vision on the Damascus road. So over time, Saul transformed. He transformed into the humble Paul we all know best. He transformed so much in his personal demeanor that the Holy Spirit allowed him

to write the following declaration: ***“Be not conformed to this world, but be transformed by the renewing of your mind, so that you may prove what is the good and acceptable and perfect will of God”*** (Rm 12:2). The Holy Spirit went further to encourage us to look to Paul as an example of transformation: ***“Be imitators of me,”*** Paul humbly wrote, ***“even as I also am of Christ”*** (1 Co 11:1).

After his years of repentant transformation that included time in Damascus, three years in an Arabian desert, and then Tarsus of Cilicia, Paul was then worthy and ready to be the apostle to the Gentiles. He was worthy to be an example as to the extreme one would go in order to follow Jesus. And after all his soul transformation, Paul was ready to accomplish his Christ-given mission as an evangelist of the living King Jesus to the Gentiles, kings, and the household of Israel (At 9:15).

Transformation
Involves
The Renewing
Of One's Mind.

Paul was transformed even to the extent of willingly being humiliated with Jesus for the rest of his life; sometimes being stoned, other times being beaten with whips, and at other times just being mocked for believing that Jesus was the King of kings and Lord of lords (1 Tm 6:15). Nevertheless, he continued on faithfully in his mission with the threat of death hanging over him as he struggled from one city to another in his ambition to both live and preach the gospel. He did all this in order to preach the good news of the crucified Galilean whom he had formerly considered a condemned religious criminal (See At 14:19; 2 Co 11:16-29; Gl 2:20).

The New Testament account of Paul's radical transformation has been an example for millions throughout the centuries that there is transformational power in the gospel.

7. _____ In what desert area did Paul spend three years?
(A) Arabia, (B) Sahara (C) Persia, (D) Mesopotamia.
8. **T or F:** Paul was willing to be transformed into the image of the Christ, but not to be humiliated for Christ.

E. To Die For One's Lord

Paul eventually transformed in living the mind of Christ. On one occasion, therefore, he essentially upbraided some disciples who were fearful of his possible murder in Jerusalem. He responded to their concerns, *“What do you mean by weeping and breaking my heart? For I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus”*

The Gospel Transformed Disciple Must Be Willing To Die For Christ.

(At 21:13). This is certainly the extent to which a true gospel response will take us in our thinking and living. It is as John wrote a promise of Jesus to the persecuted Christians of Smyrna: *“Be faithful unto death and I will give you the crown of life”* (Rv 2:10).

Since it took the Lord Jesus unto death to accomplish His incarnational mission into this world, then it should be no surprise that it will take us, as Paul



Bearing The Cross With Jesus.

and John, unto death to accomplish our mission to preach the gospel of Jesus to all the world (Mk 16:15). In fact, Jesus would remind all of us of the following extent to which our transformed lives must go: *“Whoever does not bear his own cross and come after Me, cannot be My disciple”* (Lk 14:27).

Inherent in the preaching and teaching of the gospel to others is persecution, and possibly death (Mt 5:10-12).

From the pomp of notoriety in a religious system that encouraged such, to poverty and death in the shadow of a cross, Paul allowed the gospel to transform his most inner soul. Only because he was eventually transformed to be a servant of Jesus could he have been qualified to write the following remarkable statement. It is a statement that reflects on his transformational repentance from a presump-

tuous political Pharisee to a gospel-preaching servant of Jesus who would die for the gospel message he preached:

I [Paul] say the truth in Christ, I do not lie, my conscience also bearing witness with me in the Holy Spirit, that I have great sorrow and continual grief in my heart. For I could wish that I myself were accursed from Christ for my brethren, my kinsmen according to the flesh (Rm 9:1-3).

Totally transformed disciples encourage others to totally obey the gospel.

9. **T or F:** Those who die with Christ, must as Christ in His incarnation, be willing to humiliate themselves by bearing the cross in their lives.
10. _____ What is the result of one bearing the cross of Christ?
(A) Personal exaltation, (B) Possible death, (C) Political prestige, (D) True leadership

F. Guarded From Presumption

As leaders of God's people, we must continue to pray as David: ***“Keep back Your servant also from presumptuous sins. Do not let them have dominion over me”*** (Ps 19:13; see Nm 15:30). We need to cease presuming to be somewhat in view of the One who emptied Himself from being God in the spirit in order to be Jesus in the flesh that was nailed on a cross (See Ph 2:5-8). The more we grow in our knowledge of the extent to which the Son of God went in His incarnation from God to us, the more we are overwhelmingly stirred to transform ourselves into being a humble servant of our reigning King. After completing an inspired document on the subject of the grace of God that was extended through the incarnate Son of God, it was only logical that Paul would conclude such a document with the following mandate:

Therefore, I urge you, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service (Rm 12:1).

Unless one truly understands the incarnation of the Son of God in the spirit into the Son of Man in the flesh, he or she will always weaken the power of the gospel to transform one's personal life. We must never forget that only transformed lives can transition into eternal glory.

- 11. T or F:** The better we understand the incarnation of the Son of God, the more humbling it becomes to willingly transform our own lives after His.
- 12. T or F:** One will continue in a state of condemnation if he or she presumes that he or she is beyond the need to transform into the image of Christ.

Chapter 2

~ Road Map To Transformation ~

The entire Bible is about the gospel of Jesus Christ, the Son of God, and His example of giving not only teaching, but a road map of leadership. From prophecy to fulfillment, to the implementation in the lives of His disciples, the Bible must first be understood as an inspired document about the gospel and how we are to live it in our lives.

The gospel is our motivation for the transformation of our lives and our preparation for eternal dwelling. Our lives, and specifically, the leadership among us and before the world, must be squarely rooted in the gospel of Jesus Christ. This was the sole intent behind what Paul wrote to the Philippians in the following introductory statement that he would explain in Philippians 2:

Only let your behavior be worthy of the gospel of Christ, so that whether I come and see you or am absent, I may hear of your affairs, that you stand fast in one spirit, with one mind striving together for the faith of the gospel (Ph 1:27).

The gospel is the standard by which we measure and conduct our lives. In this way, gospel living can be witnessed by others (2 Co 3:18). It is the objective of the disciple of Jesus Christ that his or her faith be solidly founded upon the gospel of Jesus' incarnation, atoning death, resurrection and ascension to the right hand of the Father. Living by this gospel example is the first qualification by which

we determine all leaders among those who have obeyed the gospel (See 2 Th 1:6-9; 1 Pt 4:17).

With the statement of Philippians 1:27 as the background, Paul led his readers directly into the model of the gospel mission of Jesus. The gospel was revealed through the leadership journey of Jesus from before creation unto His ascension to the right hand of God. Therefore, in following Jesus, this gospel journey must be the road map of the people of God on earth until they, too, go to be with the Father.

The text of Philippians 2:5-11 is the most condensed account in the Bible that portrays the entirety of the gospel leadership example of Jesus, whose mission it was to bring us, through the gospel, into fellowship with God. This is the pattern of leadership by which every leader among the sheep of God must live.

There Can Be
No Other
Example For
Gospel
Transformation
Than Jesus.

The journey of Jesus' gospel leadership sets the standard by which we judge our own gospel living, as well as, the aspirations of any who would lead God's people into eternity.

In order to strive together to preach the gospel, Christians must live the gospel in unity with one another.

A. Living The Mind Of Christ

“Let this mind be in you that was also in Christ” (Ph 2:5). The gospel of Jesus is the foundation upon which all Christians must think and live. The ***“mind of Christ”*** must be the criteria that directs their lives. Anyone who would seek to lead those who live the ***“mind of Christ,”*** **must also think and behave as Jesus in His gospel mission to the world.** We must identify gospel leaders, therefore, by their gospel living after the mind of Christ.

13. T or F: Living incarnationally means that we are living as Jesus lived in this world.

14. What is the motivation that directs our lives as a disciple of Christ?

(A) Faith, (B) Law of God, (C) Religious traditions, (D) Mind of Christ

B. Becoming A Servant

Jesus **“did not consider it robbery to be equal with God”** (Ph 2:6). He was before creation in existence in the form of God as spirit (Jn 4:24). Regardless of being as God in spirit, He was willing to give up that which He had in order to enact the gospel plan of salvation (Jn 1:1-14). He considered the spiritual needs of those He would redeem to be greater than the position He enjoyed as God in eternity. **He was willing to sacrifice His former status for the status of being a humble gospel servant.**

15. T or F: Though the Son of God was not willing to give up being in the form of God, He was still willing to be transformed into the flesh of man in order to go to the cross.

C. Seeking A Humble Reputation

Jesus **“made Himself of no reputation”** (Ph 2:7). His action to become a servant was on His part desired and voluntary (See Rm 12:11; 1 Tm 3:1). The motive for His change was based on a heart response to the deplorable condition of people in sin (Rm 5:8). Gospel leadership must be generated from the heart. As Jesus was the expression of the heart of God to all people, so gospel leadership among the disciples must be the voluntary expression of the heart of those who live the gospel. Gospel leadership reveals the willingness of those who cannot stand idly by and see their fellow brothers and sisters suffer alone. They are willing to make any necessary changes in their lives in order to help others.

**Bondservants
Must Be
Slaves To The
Needs
Of Others.**

16. T or F: The motivation for the incarnation was our hopelessness, and thus, condemnation, in sin.

D. Identifying With Needs Of Others

Jesus took **“the form of a bondservant”** (Ph 2:7). Jesus led the people whom He served from the bottom up to the Father, rather than from a position of exaltation. Gospel leaders serve on their knees

with a towel in their hands. They are bondservants who have given themselves to the service of others, as did Jesus who became such in order to service our problem of sin. Gospel leaders lose their power of choice to serve themselves in order to be the bondservants of those who cry out for their help.

17. T or F: Having the mind of Christ means that one must humble himself or herself to the needs of others.

E. Identifying As A Servant

Jesus was **“made in the likeness of men”** (Ph 2:7). In leading us to Him, **Jesus had to first come to us as we are**. He did not stand off at a distance and instruct through words of revelation alone. That was the program of preserving those of faith before the incarnation. But God knew that our salvation needed a personal touch. Jesus was thus the Word, and of necessity, the Word had to become the flesh of those whom He would redeem (Jn 1:14). After the example of Jesus, gospel leadership is about becoming all things to all men for the salvation of all (1 Co 9:22). Because gospel leaders identify with the sheep, the sheep identify with them. There is no separation between sheep and shepherd.

Jesus Came To
Be As We Are
In Order That
We Be As
He Is.

18. T or F: Coming in the likeness of man meant that the Son of God came into this world in order to be in the flesh of those who were in the world.

F. Identifying With Others

Through incarnation, Jesus was **“found in appearance as a man”** (Ph 2:8). He did not put on a show of superiority by remaining in spirit. After the incarnation, there were no chief seats reserved for Him. There were no special robes or a crown for His head in order to stand apart from those He served. In order to identify with those whom He would serve and save, He was willing to change His appearance from spirit to man. He was willing to undergo incarnation in order to bring good news to those to whom

He presented Himself as their bondservant. Gospel leaders, likewise, follow Jesus' example to change for the benefit of those whom they serve. They are not people who remain aloof from the people. As Jesus, they know how to condescend to people of low estate (See Lk 1:47,48).

19. T or F: In order to be understood as a man, the Son of God humbled Himself before others.

G. Humbling To Be Lifted Up

Jesus **“humbled Himself”** (Ph 2:8). Incarnation meant humbling Himself to the dust of the earth from which He had created man (Cl 1:16). He humbled Himself by exchanging spirit for flesh, and the form of God for the position of a bondservant. He exchanged omnipresence for the confinement of a body. Jesus was not presumptuous among men concerning who He knew He was. But He served us who sat at His table of honored guests (Lk 22:27). Gospel leaders are willing to humble themselves to be as those they seek to lift up out of the mire of sin. There is no pretense or presumption about them in their relationship with the sheep of God whom they seek to encourage.

20. T or F: Following the example of Jesus means that we have the right to politically exalt ourselves above others.

H. Leading With Obedience

Jesus **“became obedient unto death”** (Ph 2:8). Gospel leaders can be identified by those, as Jesus, who would say to the Father, **“Not My will, but Yours be done”** (Lk 22:42). As Jesus sought to do the will of the Father, so gospel leaders are identified as those who have a high regard for obedience to the word of God. Gospel leaders respect the authority of the word of the Father in all aspects of faith. They show their respect for the word of God by honoring the authority of the word in all matters of life.

21. T or F: The extent to which Jesus was willing to go for us exemplifies His dedication to accomplish His mission to save us.

I. Bearing The Cross

Jesus not only was obedient unto death, He was obedient even to **“the death of the cross”** (Ph 2:8). He practiced what He preached in suffering a humiliating death for the sake of those for whom He serviced redemption. All Christians, but specifically gospel leaders, are called upon by Jesus to bear their own crosses (Lk 14:27) and be immersed in the burden of leadership (Mk 10:39). Jesus was willing to pay the ultimate price in order to accomplish the destiny for which He had volunteered. He calls on leaders who would lead His disciples to pay no less.

22. T or F: Being a disciple of Jesus does not mean that there is a cross in our lives that we must bear.

J. Exalting The Father

“Therefore, God also has highly exalted Him” (Ph 2:9). The Holy Spirit said in another context in reference to gospel leaders, **“Humble yourselves under the mighty hand of God so that He may exalt you at the proper time”** (1 Pt 5:6). Exaltation is God’s business. The self-exalted have not yet learned the mind of Christ.

Jesus led the way to living the victorious life. Because He now reigns through His resurrection and ascension, those **“who receive abundance of grace and of the gift of righteousness will reign in life through the one, Jesus Christ”** (Rm 5:17). We now reign in life because Jesus was exalted by the Father to reign. To all gospel leaders, the Holy Spirit would give the following encouragement: **“This is a faithful saying: For if we died with Him [Rm 6:3-6], we will also live with Him. If we suffer, we will also reign with Him”** (2 Tm 2:11,12). Leaders must never forget that their suffering for Jesus is always remembered by the Father

23. T or F: If we bear our cross with Jesus in this life, then we will reign with Him when He comes again to set up His earthly kingdom on this earth.

K. Leading To Reign

Jesus was seated at the right hand of God in order ***“that every tongue should confess that Jesus Christ is the Lord, to the glory of God the Father”*** (Ph 2:11). Gospel leaders lead people to Jesus for the glory of the Father. They do not lead people to themselves. No narcissist can ever be a leader of God’s people. Egotism has no place among the leaders of the body. As Jesus led the people to the glory of the Father, so those who would lead after His example will do likewise.

24. T or F: Jesus is now seated at the right hand of God and is reigning as King of kings and Lord of lords.

CLASSROOM DISCUSSION

1. Before he was called into the mission of preaching the gospel, to what religious sect of Judaism was Paul an active participant?
2. To what city was Saul going when Jesus appeared to him in a vision, and for what purpose was he going to the city?
3. What are the greatest character obstacles that face leaders as they seek to lead the church?
4. What were the key character differences between Saul the Pharisee and Paul the humble servant of the Lord Jesus Christ?
5. Why does it take time to transform one’s character from lordship behavior to servanthood discipleship?
6. What is the character of the one who has the “mind of Christ”?
7. To what extent did Paul transform in character and thinking?
8. Why is the gospel the power that drives one to transform his or her life?
9. What is “presumptuous sin”?
10. What is the purpose for transforming our thinking and behavior into the mind of Christ?
11. What was the motivation that stirred the Son of God to incarnate in the flesh of man?
12. What did it mean for the Son of God to become a bondservant for mankind?
13. In order for the Son of God to be in the likeness of man, what was necessary?
14. Why did Jesus’ transformation into our humanity prove that He was above being just another good religious leader?

ABREVIATIONS

OLD TESTAMENT

Genesis - **Gn**, Exodus - **Ex**, Leviticus - **Lv**, Numbers - **Nm**, Deuteronomy - **Dt**, Joshua - **Ja**, Judges - **Jg**, Ruth - **Rt**, 1 Samuel - **1 Sm**, 2 Samuel - **2 Sm**, 1 Kings - **1 Kg**, 2 Kings - **2 Kg**, 1 Chronicles - **1 Ch**, 2 Chronicles - **2 Ch**, Ezra - **Er**, Nehemiah - **Ne**, Esther - **Et**, Job - **Jb**, Psalms - **Ps**, Proverbs - **Pv**, Ecclesiastes - **Ec**, Song of Solomon - **Ss**, Isaiah - **Is**, Jeremiah - **Jr**, Lamentations - **Lm**, Ezekiel - **Ez**, Daniel - **Dn**, Hosea - **Hs**, Joel - **Jl**, Amos - **Am**, Obadiah - **Ob**, Jonah - **Jh**, Micah - **Mc**, Nahum - **Nh**, Habakkuk - **Hk**, Zephaniah - **Zp**, Haggai - **Hg**, Zechariah - **Zc**, Malachi - **Ml**

NEW TESTAMENT

Matthew - **Mt**, Mark - **Mk**, Luke - **Lk**, John - **Jn**, Acts - **At**, Romans - **Rm**, 1 Corinthians - **1 Co**, 2 Corinthians - **2 Co**, Galatians - **Gl**, Ephesians - **Ep**, Philippians - **Ph**, Colossians - **Cl**, 1 Thessalonians - **1 Th**, 2 Thessalonians - **2 Th**, 1 Timothy - **1 Tm**, 2 Timothy - **2 Tm**, Titus - **Ti**, Philemon - **Pl**, Hebrews - **Hb**, James - **Js**, 1 Peter - **1 Pt**, 2 Peter - **2 Pt**, 1 John - **1 Jn**, 2 John - **2 Jn**, 3 John - **3 Jn**, Jude - **Jd**, Revelation - **Rv**

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