
Expanding Ministry Through Missions.



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The Decision that Changed History

In the book of Acts, we find the Apostle Paul coming up against a wall in his ministry. The story, recorded in Acts 16:6–10, includes elements familiar to all who minister God’s Word. In addition, it involves what is probably the most significant decision ever made in the history of Christian missions.

Prior to the vision and the call to Macedonia, Paul’s ministry seemed dead in the water. Twice prohibited by the Spirit from reaching out with the Gospel, Paul came to Troas—a dead end against the sea. Here was the Apostle to the Gentiles, with the most crucial message in the world, and he could not find an open door of ministry to receptive souls. This situation may be all too familiar to pastors and teachers of the Word of God today. No doubt Paul felt some frustration, some of the perplexity of which he writes in 2 Corinthians 4:8, “*perplexed, but not in despair.*”

His negative success was, however, being engineered by God in preparation for his greatest ministry opportunity ever. In a night vision, he sees what he recognizes as a man of Macedonia, and hears the cry, “*Come over ... and help us.*” Anyone who has labored in unproductive or apathetic fields can imagine the thrill of receiving a call from a place where people are hungering and thirsting for the instruction of God’s Word.

In response to this vision, Paul and his team conclude that God is calling, and the decision is made to enter Macedonia. Since it is here that Luke apparently joins the team, it has been suggested that perhaps he was, in fact, the man of Macedonia. At any rate, with the crossing of the Aegean Sea and the conversion of Lydia, the Gospel comes to Europe.

Paul’s ministry flourished in Philippi, Thessalonica, Berea, and Corinth. As always, where great doors to the teaching of the Word of God are opened, there are many adversaries,¹ and here Paul’s greatest persecutions began.

All of us today in the Western world are the beneficiaries of Paul’s strategic missionary decision. From Macedonia, God’s Word spread through Europe and eventually on to America. Our rich spiritual heritage is the on-going fruit of that momentous decision made by Paul so long ago. But are we today willing to perpetuate that impact elsewhere?

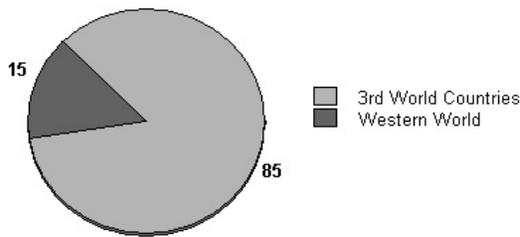


What If You Had Been There?

Imagine for a moment you were part of Paul’s missionary team. Can you conceive of making any other decision? Who, having labored long and weary for months or years, could turn a deaf ear to those crying out for even the crumbs that fall from the table of those richly blessed with the Bread of Life?

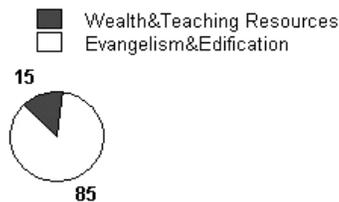
My proposition is that this cry is still very much a reality. I am speaking on behalf of literally hundreds of pastors, whose congregations number in the tens of thousands. As difficult as it is for some to believe, there are places where multitudes flock to hear the Gospel. There are places where churches are growing and spreading at an amazing rate. Pastors are reproducing themselves in young men who go out without support and build new churches in untouched areas purely by winning the lost to Christ. These things are happening in places where some churches possess only one Bible and where pastors have no benefit of any formal training. In this climate, false doctrine prevails simply because it is unopposed by any form of systematic Bible teaching.

Distribution of Believers



Today, at least five of every six believers are in a third-world country. In places mostly forgotten by the church in the Western world, 85 to 90 per cent of growth in the Church is taking place (estimates vary). This is occurring in the face of constant persecution—where pastors are often killed for preaching the Word of God.

In the Royal Family of God . . .



In the Royal Family of God today, less than one-sixth of the family has all the wealth (not only monetarily, but also in teaching resources). Meanwhile, the other five-sixths are doing the majority of evangelism and edification of the saints. It is easy for us to condemn some of the garbled Gospel presentations given. We can find fault in the many strange teachings that prevail. But we are accountable—to the degree that we have the answers and do not heed their cry for help.

A statement by a Baptist pastor who was the featured speaker at a prominent theological seminary came to my attention. He declared that he had become aware in his ministry that “something was missing.” He organized a large number of leaders in his church to gather once a week to study the book of Acts, seeking the answer in the early church. After four months, they concluded that the missionary zeal of the early church was missing. Since that time, their mission program has increased by 700 percent.

We should all entertain the possibility that God may want us to expand our ministry dramatically by extending a helping hand to those crying out for it. It may prove one of the most important decisions of our ministry.



A Suggested Starting Point

All action in the ministry should begin with effective prayer. This is the precedent set by Jesus Christ in His earthly ministry. As an example, consider a prayer that may seem a bit controversial. This is the prayer of Jabez recorded in 1 Chronicles 4:9–10. Because of the book written by Bruce Wilkinson, many today are familiar with this prayer. Unfortunately, the value of this portion of Scripture seems to be missed, not only by Mr. Wilkinson, but also by his detractors.

“Now Jabez was more honorable than his brothers, and his mother called his name Jabez, saying, ‘Because I bore him in pain.’ And Jabez called on the God of Israel saying, ‘Oh, that You would bless me indeed and enlarge my territory, that Your hand would be with me, and that You would keep me from evil, that I may not cause pain!’ So God granted him what he requested.”

On the one hand, Wilkinson offers this as “a daring prayer that God always answers,”² a prayer that will “release God’s power”³ in your life if prayed daily—a prayer that is at the same time “selfish” and “supremely spiritual.”⁴ At the back of the book, it is stated that there are now an estimated 7,000 or more teachers worldwide spreading this message. And we wonder why the third-world church is often so confused. If you were a pastor living on offerings of a few bowls of rice and a handful of fruit, would you be desperate enough to accept such an interpretation from a prosperous American author?

On the other hand, those who have seen through the deception of this message have written that “In fact Jabez asked for purely physical blessings” and that the “evil” Jabez sought deliverance from was only “personal disaster” and as far as “moral wickedness ... Jabez’s prayer has no concern for that.”⁵ Others have suggested that the prayer of Jabez is obscure and insignificant.

However, this controversial little passage perfectly illustrates the problem facing the issue of world missions today. We live in an age of quick returns. Some approach missions as a spiritual “get rich quick” scheme. They expect to see some form of immediate blessing in return for their “investment.” The idea is: How is this going to profit my church? Others, knowing that things just don’t work that way, dismiss missionary endeavor as “irrelevant” to their church ministry!

C. S. Lewis quotes Luther to illustrate the danger of imbalance. He says:

“For my own part I hate and distrust reactions, not only in religion, but in everything. Luther surely spoke very good sense when he compared humanity to a drunkard who, after falling off his horse on the right, falls off it next time on the left ... But a thing does not vanish—it is not even discredited—because someone has spoken of it with exaggeration. It remains exactly where it was. The only difference is that if it has recently been exaggerated, we must now take special care not to overlook it; for that is the side on which the drunk man is now most likely to fall off.”⁶

The Latin maxim applies: “*Abusus non tollit usum*”—“Misuse does not take away right use.”

Instead of following the method of *eisegesis* used by Wilkinson to impose a purely selfish and physical kind of prosperity into the text, let’s see how the nature of the prayer changes when

“enlarged borders” is seen in light of the facts of the context. In the text, God tells us four things about this man Jabez. And in his prayer, Jabez tells us one primary motive behind his requests. What we find will have direct application to our attitude toward the ministry and the motive behind missions. While there is no promise that God will answer those who pray this prayer word-for-word daily, there are principles as unchanging today as when the prayer was first offered.



“Principles are eternal, and like good soldiers, they stand fast.”

-Thomas Carlyle.



Four Things God Notes about Jabez



He is a man of honor



A man with a sense of need



A man of faith



The kind of man God always hears

I. *A Man of Honor*

He was a man God saw to be “*more honorable*” than his brothers. God does not honor selfish, self-seeking men. He honors those who honor Him.⁷ His evaluation is always based on the condition of the heart.⁸ In fact, the word “*honorable*” comes from *cabod*, the word for “glory.” As we will see, this prayer will glorify God. If we are to be more honorable in ministry, we should by all means begin with missions. Could anything be more honorable than the prayer to be more useful and effective in proclaiming the Gospel to hungering souls?⁹

II. *A Man in Need*

Jabez had a very real sense of need. His mother, due to a severe childbirth, named him “He causes pain.” In ancient times, a name was believed to be indicative of character or predictive of one’s future.¹⁰ Such is the basis of name changes in the Old Testament (as Abram to Abraham, Ben-Oni to Benjamin, Jacob to Israel). Three things in the text emphasize this sense of need: the narrative of his birth, the direction of his prayer, and the play on his name at the end of his request. It has been said that if we are not attempting the impossible we are not living by faith. Nothing will make us more conscious of our insufficiency than seeking to meet the overwhelming task of feeding the spiritual hunger of the world with sound biblical teaching.¹¹

III. *A Man of Faith*

Jabez “called on the God of Israel.” He calls on Him who transformed Jacob, the “*cunning Canaanite*” into “Israel, the prince of God who prevailed.”¹² That he is asking to be transformed is clear from his own closing statement. We must never forget that God called Abram with a missionary calling. The nation of Israel was founded upon the principle of personal regeneration. Following the cross and Pentecost, the Church became the agency for disseminating the message of redemption and reconciliation with God. Do we have the faith to believe that God is both willing and able to reproduce in us the kind of spiritual heroics contained in the book of Acts?

IV. *A Man God Hears*

God answers his prayer. The Scripture is very clear that when certain conditions are met God will always answer our prayers. Whether in Old or New Testament setting, “*The effective prayer of a righteous man avails much.*”¹³ Except for confession, God will not hear those involved in sin.¹⁴ Neither will he hear “selfish” prayers¹⁵—whatever Mr. Wilkinson might say. But God has promised to hear every prayer uttered by one of His children in humble fellowship with Him, when the request is according to His will.¹⁶ Jabez received what he requested because he asked for something that would glorify God! We will see something of how far this was from just a prayer for personal promotion and enrichment. I cannot help but believe that Mr. Wilkinson aimed far too low in his assessment of this prayer, and that the following flood of “Prayer of Jabez” Bibles, book covers, journals, devotionals, etc. have only cheapened his message and revealed much of his own “method” for prosperity.

It is worthwhile for us as pastors and church leaders to consider this text. Is my motive in the ministry “honorable” in God’s eyes? Do I have a conscious sense of personal need to be transformed from a vessel of dishonor into a vessel of honor? Am I willing that God be glorified in my life, whatever the cost? When I consider the need of missions, is God’s will—as made clear in His Word—the guide to my prayers and efforts?



The One Desire That Dominates the Prayer

The prayer is made up of four requests, but they are built upon one desire. What he prays for is genuine blessing, enlarged borders, God’s hand upon him, and deliverance from evil. But as we will see, the **what** is dominated by the **why** of his prayer, and it confirms what God has said about him.

I. *Genuine Blessing*

Jabez prays for “blessing indeed.” He seeks genuine rather than superficial blessing. The construction is intensive, and implies continual or perpetual blessing.¹⁷ But blessing in God’s economy always carries the understood spiritual obligation of being a blessing to others.¹⁸ God wants to bless our labors for His glory.¹⁹ Is it possible that we are limiting that outpouring by spiritual near-sightedness? Or have we, like the poor widow under Elisha’s direction, gathered many vessels for the outpouring of our small supply of oil?²⁰

II. *Enlarged Border*

His next request is for “enlarged border.” While this may include land, as such, there are many examples in Scripture of this idea having purely spiritual connotations.²¹ We will see more on this when we look at God’s answer, but for now it is important to note that he prays that God would be the cause of this enlargement,²² submitting it to God’s perfect will. Jabez is, in fact, claiming a common promise of God in the Old Testament.²³ It is an appealing thought that the Targum identifies Jabez as *Othniel*,²⁴ whose borders were enlarged by his own heroic victory and subsequent marriage to Caleb’s daughter, *Achsab*.²⁵ Whatever the case, under the Abrahamic Covenant, land is held not as property, but in trust, as a base of operations for world-wide outreach. This same principle is at work in the Great Commission, where the command begins “*In Jerusalem, and in all Judea and Samaria, and to the end of the earth.*”²⁶

III. *The Hand of God*

With true wisdom regarding the weight that accompanies blessing, he then prays for the hand of God to be upon him. This figure throughout Scripture signifies surrender to the divine will resulting in guidance and enablement to accomplish a divine task.²⁷ Men like Moses, Joshua, Elijah, Elisha, David, Nehemiah, and Ezekiel all testified to the power of God’s hand upon them.²⁸ Jabez recognizes the necessity of God’s power and guidance to go with his “enlarged border.” We will see just how important this is. Considering that God’s hand empowers according to the task undertaken, just how dependent are we as we set the goals for our ministry?

IV. *Deliverance from Evil*

This request tells us much about the man. This is far from being the selfish desire to escape personal disaster. The word *ra* is used for all kinds of evil, which cause suffering and sorrow.²⁹ Jabez was wise enough to know that with “enlargement” or promotion of any kind, the potential for failure is greater.³⁰ We are most prone to fall when we think we are immune to evil.³¹ With the growth of any ministry comes the danger of selfish gain taking the place of service to others. The entire Body of Christ—especially we pastors—need to pray for this grace. It is no accident Jesus included this in His model prayer.³²

V. *To Help and Not To Harm*

Finally, we come to his purpose statement, “*That I may not cause pain.*” I was surprised that Mr. Wilkinson did not even expound on this statement in his book. Although difficult, it is the foundation of the entire prayer. It has been translated “That it might not cause me pain” (a rather selfish request) or “That I might not cause pain.” The reason is that it contains a play on his name, so he asks in effect, “that not Jabez to me,” or “that I not be a Jabez.”³³ Again, this connects with his unfortunate name, and the reason he calls “*on the God of Israel.*” His dominating motive in the prayer is personal transformation! In the ministry of God’s Word, we are dealing with the souls of men. The potential for inflicting damage upon this most sensitive faculty of man’s being is tremendous. While we pursue the opportunity for bestowing the blessings of God’s truth, we must proceed with fear and trepidation lest we fall short of His grace.

In light of these considerations, I think any “selfish” motivation in his prayer for enlargement can be dismissed. When Jabez asked for enlarged borders, he was asking for something by which God would be glorified. For his prayer to be fulfilled, he would need divine guidance and power, deliverance from his own sinfulness, and a transformed life. What would happen if we were

to pray for enlarged ministry under these guidelines?³⁴ Would we be willing to be as “obscure” as Jabez to have his kind of impact?³⁵



How God Answered His Prayer

God answered the request of Jabez. It is in the answer that we see what true enlargement of borders means in God’s eyes. God had promised to enlarge Israel.³⁶ David saw, in God’s favor and deliverance, his own enlargement.³⁷ God gave enlargement of heart and wisdom to Solomon.³⁸ The author of Psalm 119 prays in verse 32 for spiritual growth in terms of an enlarged heart. Just how did God enlarge Jabez?

The Village of Jabez

The answer appears in 1 Chronicles 2:55 in the form of a village bearing his name. Some scholars believe this obscure little place to have been very near to Bethlehem.³⁹ Note in 2:50–51, the names of both Ephrathah and Bethlehem. Also of interest is 1 Chronicles 2:9–15, which gives the lineage of David in which “*Salma*” (Salmon) is mentioned, who married Rahab (meaning “enlargement”), along with Boaz, who married Ruth.

A Place of Scribes

A select group of scribes lived in this place. Scribes were custodians of God’s Word, who copied and taught it to the people, as exemplified by Ezra.⁴⁰ We are the beneficiaries of their faithfulness in preserving the Scripture. These scribes were not Jews but Kenites, descendants of Jethro, Moses’ father-in-law.⁴¹ Entering into the tribe of Judah based on faith alone, they were said to have their “*nest set in the Rock*” in Balaam’s prophesy.⁴² This insignificant little village provided a base of operations for the outreach of the Word of God.

A Family Heritage

These Kenite scribes were also of a very unique family called Rechabites.⁴³ They were descendants of Jehonadab (also known as Jonadab)⁴⁴ who joined Jehu in purging Israel of Baal worship. Rechab commanded his descendants to never drink wine and to live as shepherds in tents, never building houses nor planting fields.⁴⁵

Jeremiah comments on their faithfulness nearly 250 years later, “*Thus says the Lord of Hosts, the God of Israel: Because you have obeyed the commandment of Jonadab your Father ... therefore ... Jonadab the son of Rechab shall not lack a man to stand before Me forever.*”⁴⁶ The prophets use “*stand before Me*” most often of either prophetic or priestly service.⁴⁷ Rabbi Ben Judah mentions them as returning from the exile, marrying into the tribe of Levi, and serving in the temple.⁴⁸ The same source notes that some LXX versions of Psalm 71 dedicate that psalm to the “*sons of Jonadab*” who shared in the captivity.

We find that the Rechabites were present during the time of Christ. Eusebius quotes Hegesippus (from Book 5 of his *Commentaries on the Acts of the Church*) that a Rechabite priest protested against the leaders who martyred James in Jerusalem.⁴⁹ With this information, the

“enlargement” of Jabez had an historical impact matched by few men in history! It may explain why the angels first announced the birth of Christ to shepherds outside of Bethlehem, who traditionally raised the sacrificial lambs for the temple worship.



Coming Full Circle: Paul’s Missionary Method

The response of Paul to the Macedonian call brought the Word of God into Europe. From the humble beginnings of Lydia’s home,⁵⁰ a process began that in time would directly effect the founding of America on a firm and rich biblical heritage. This in turn was an answer to the prophetic prayer of Noah that God would “*enlarge Japheth, and may he dwell in the tents of Shem.*”⁵¹ Of course, Paul’s ministry continued beyond Philippi to Thessalonica, Berea, and Athens, finally reaching Corinth. Here he had great evangelistic success in the face of strong opposition.

While 1 Corinthians deals with internal problems of carnality, the second epistle is a defense of his ministry. In defending himself against the accusations of his opponents, the apostle writes with great passion about the spiritual struggle of the ministry of God’s Word. He also gives us insight into his methodology. Not surprisingly, the same principles underlying the impact of Jabez’ prayer are found in Paul’s method of ministry. Despite being “*the least of the apostles,*” Paul’s abundant labors made him “*more honorable than his brethren.*”⁵² Christ changed his name, indicating spiritual transformation.⁵³ Paul, who previously had caused much pain, was now deeply concerned to build up the faith of others.⁵⁴ He undertook his call from God with a great sense of personal need and reliance on the enablement of God.⁵⁵ Moreover, like Jabez, Paul desired that God would enlarge his border, and recognized that this would require much sacrifice and giving on his part.

Second Corinthians 10:12–18 contrasts Paul’s methods with those used by his opponents. Having warned against the danger of external appearances,⁵⁶ he then reveals two different “measures” of the ministry. One is that used by false teachers in their ambition to gain a following and make a name for themselves. The other is that which was according to the wisdom of God.



Measuring by the Meter

Paul said his critics were “*measuring themselves by themselves, and comparing themselves among themselves,*” (2 Cor. 10:12). This was a relative standard of measure based on the “appearance” of successful ministry. Putting the emphasis on visible “proofs” of success would necessitate a motivation to “get” rather than to “give.” Today this could translate into the amount of the pastor’s salary, or size of the congregation, or grounds and facilities. There is certainly nothing wrong with any of these as long as they are not the basis of judging success of ministry. The word for “measure” is *metron*, from which we get “meter.” They were using a purely human standard of measure, the same used by the world. He declares that this is not according to the wisdom of God.

Measuring by God's Standard

Paul, on the other hand, did not “boast without measure” (from the Greek *ametron*) “but within the limits of the sphere which God appointed us” (2 Cor. 10:13). Paul used a divine standard of measure, the God-given scope of his ministry. The word he uses is *kanon*, which we use in “the Canon of Scripture.” Liddel and Scott point out that the ancient Greeks used this word for precise measurements such as mathematical, musical, and astronomical tables. All of these are derived from divine absolutes.

Paul's Hope of Enlargement

Paul goes on to give as evidence of this measure, his effect in evangelism and edification of the Corinthian believers (2 Cor. 10:14–15), adding the hope that “as your faith is increased, we shall be greatly enlarged by you in our sphere.” The word *megaluno*⁵⁷ used here means “to make great, exalt, even to boast.” He adds that all glory from this method of enlargement would only glorify God, Whose commendation is all that matters.

As Paul pursued his mission mandate,⁵⁸ he founded local churches from a zeal for missionary work.⁵⁹ Apparently, Corinth required coaxing in this area.⁶⁰ His confidence is that, with spiritual growth, the Corinthians will overcome areas of carnality and see through the false teachers. With increasing spirituality will come a growing desire to engage in the battle for souls. Together with Paul, they will team up “to preach the Gospel, not where Christ was named.” Using this self-perpetuating method, Paul never needed to “boast in another man's sphere of accomplishment [simply because he did not] build on another man's foundation.”⁶¹



Conclusion

Paul was obviously still conscious of the call, “come over ... and help us” in other places. This call is very much alive today. There are places where multitudes will still gather to hear the saving message of the cross of Christ. There are faithful pastors who cry out for study materials to guide them in their ministry. Bible colleges and training centers operate in constant need of lecturers and curriculum helps.

Recently, Pastor Stewart Sichilongo of Zambia taught at a conference in a rural part of his country. He said:

“In Africa many children are malnourished. A three-year-old may look like a normal one-year-old. It depends on the food they receive. It is the same with believers. Africa is spiritually malnourished because of a lack of sound doctrinal teaching.”

I first met Stewart in 1997, having received a letter containing the words “come over and help us!” A team of five Aussies and one American answered that call. At that time, Stewart's entire organization, consisting of over 50 churches in Zambia and Tanzania, were given over to superficial emotionalism. After that first conference, he wrote saying:

“I want to thank you for bringing to us the teaching of the Word of God. We now know that what we were calling spirituality was just a lot of noise. But we thank God that we can now build our ministries on the serious teaching of the Word of God.”

Since that time God has caused the outreach of Stewart’s ministry to grow into Zimbabwe, Malawi, Botswana, Namibia, and Kenya. His peers chose him to represent Zambia at the last Billy Graham Conference for Pastors and Church Leaders in Amsterdam. While there, he was asked to address the 12,000 pastors and workers in attendance from around the world. His powerful message was this, *“The church must stop playing games and come back to the sound teaching of the Word of God.”* Though he lives in a small remote village, God has enlarged his border. He is a man on a mission! In his missions ministry, a principle of Scripture is being fulfilled as it was for Jabez and Paul.



*“Enlarge the place of your tent,
and let them stretch out the curtains of
your dwellings; do not spare, lengthen your cords,
and strengthen your stakes.
For you shall expand to the right and to the left,
and your descendants will inherit the nations, and make the
desolate cities inhabited.”⁶²*

Isaiah 54:2–3



ENDNOTES

- ¹ 1 Corinthians 16:9
- ² Bruce Wilkinson, *The Prayer of Jabez*, Preface.
- ³ Bruce Wilkinson, *The Prayer of Jabez*, p. 87.
- ⁴ Bruce Wilkinson, *The Prayer of Jabez*, p. 19.
- ⁵ Dave Hunt, quoted in *Grace Family Journal*.
- ⁶ C.S. Lewis, "Fern-seed and Elephants," p. 66
- ⁷ 1 Samuel 2:30
- ⁸ 1 Samuel 16:7; Jeremiah 17:10; John 7:24
- ⁹ Ephesians 6:19–21
- ¹⁰ *New Bible Commentary*, p. 373.
- ¹¹ 2 Corinthians 2:16, 3:5–6
- ¹² Genesis 32:28 with Hosea 12:4–7
- ¹³ James 5:16b
- ¹⁴ Psalm 66:18; John 9:31
- ¹⁵ James 4:3
- ¹⁶ 1 John 5:14–15
- ¹⁷ *Piel* Infinitive Absolute with *Piel* Imperfect.
- ¹⁸ Genesis 12:2; Luke 12:48; Romans 1:14, 15:27; 2 Corinthians 8:14.
- ¹⁹ Ephesians 3:20–21
- ²⁰ 2 Kings 4: 1–7
- ²¹ 1 Kings 4:29; Psalm 18:19, 36; 31:8; 118:5, 119:32
- ²² *Rabah*: *Hiphil Perf* w/c.
- ²³ Genesis 9:27; Exodus 34:24; Deuteronomy 12:20, 19:8
- ²⁴ *Fausset's Bible Dictionary*, p. 321; see 1 Chronicles 4:13
- ²⁵ Joshua 15:16–19
- ²⁶ Acts 1:8
- ²⁷ 1 Peter 5:6
- ²⁸ Psalm 31:15, 37:24, Ezra 7:6, 9; Nehemiah 2:8; Ezekiel 1:3; 1 Kings 18:46; 2 Kings 3:15
- ²⁹ Genesis 2:9, 17; Exodus 23:2; Deuteronomy 17:2–7
- ³⁰ Luke 12:48
- ³¹ Romans 11:20; 1 Corinthians 10:12
- ³² Matthew 6:13
- ³³ Keil & Delitzsch, *Volume 3, 1 Chronicles*, p. 88; J.M. Myers, *1 Chronicles*, p. 28.
- ³⁴ 1 Corinthians 9:19–22
- ³⁵ 2 Corinthians 6:9
- ³⁶ Exodus 34:24; Deuteronomy 12:20
- ³⁷ Psalm 18:19, 36; 31:8; 118:5
- ³⁸ 1 Kings 4:29
- ³⁹ *Fausset's Bible Dictionary* p. 321; J.M. Myers, *1 Chronicles*, p. 28.
- ⁴⁰ Ezra 7:8–12
- ⁴¹ Judges 1:16; Numbers 10:29–32, *New Bible Dictionary*, p. 651.
- ⁴² Numbers 24:21
- ⁴³ 2 Kings 10:15–17
- ⁴⁴ 1 Chronicles 4:13, *Fausset's Bible Dictionary*, p. 321.
- ⁴⁵ Jeremiah 35:6–10
- ⁴⁶ Jeremiah 35:18–19
- ⁴⁷ Deuteronomy 18:5–7; Psalm 134:1; 1 Kings 17:1; Jeremiah 15:19
- ⁴⁸ *Fausset's Bible Dictionary*, p. 599; see also Nehemiah 3:14.
- ⁴⁹ Acts 12:2
- ⁵⁰ Acts 16:15
- ⁵¹ Genesis 9:27
- ⁵² 1 Corinthians 15:9–10

ENDNOTES

⁵³ Acts 13:9

⁵⁴ Galatians 1:13, 23 with 2 Corinthians 10:8, 13:10

⁵⁵ 2 Corinthians 2:16–17; 3:4–6

⁵⁶ 2 Corinthians 10:7, see also John 7:24

⁵⁷ *Aorist* passive infinitive

⁵⁸ Acts 9:15–16; Romans 11:13

⁵⁹ Philippi—Philippians 1:7, 4:15; Thessalonica—Romans 15:26; 2 Corinthians 8:1–5

⁶⁰ 2 Corinthians 8:7–15

⁶¹ Romans 15:20

⁶² Isaiah 54:2–3

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Website:

Basic Training Bible Ministries

www.basictraining.org

P. O. Box 21773

Hot Springs, AR 71903

