

Hebrews 13:1-6 "If We Really Believe God is With Us"^{**}

Main Idea: It's easy to say we believe the Lord is with us, but if we really believe it and are living like it, there will be very tangible evidence of it. That's the message of Hebrews 13:1-6 which says it will show up in five areas of our lives.

- I. We can know it because of Christ (Heb. 1-12).
- II. We must show it for the honor of Christ (Heb. 13:1-6).
 - A. It will affect the way we treat each other (1).
 1. We are a family.
 2. We're supposed to value each other and show it in practical ways.
 - B. It will affect the way we treat strangers (2).
 1. We all tend to be self-focused.
 2. We need to use what God has given us to help the people He brings our way.
 - C. It will affect the way we treat prisoners (3).
 1. Our Savior was mistreated.
 2. We ought to be looking for ways to help the mistreated people around us.
 - D. It will affect the way we treat marriage and sex (4).
 1. We should honor marriage.
 2. We should value the sanctity of the marriage bed.
 3. We should remember that God will judge those who don't.
 - E. It will affect the way we treat money (5-6).
 1. We must guard ourselves against loving money.
 - a. If you're free from the love of money, you'll delight in giving the first part of your income back to the Lord.
 - b. If you're free from the love of money, you'll use all of your income in ways that bring honor to the Lord.
 2. We must learn to be satisfied with what God has given us.
 - a. The first key to contentment is to affirm God's presence (5).
 - b. The second key to contentment is to affirm God's sufficiency (6).

Take Inventory: Ask yourself these critical questions....

1. Do I really believe that God is with me?
2. Am I living like it?

Do you believe that God is omnipresent, that He is everywhere and therefore *always with us*? Be careful. It's so easy to say we believe God is with us, but if we really believe He is with us, if the truth of His presence is gripping our hearts, it ought to affect the way we approach life in very profound ways.

It surely did Stonewall Jackson. I've been reading recently Byron Farwell's biography of Thomas Stonewall Jackson, the great Civil War general for the Confederacy and also a devout believer in Christ. Jackson was wounded in his hand during a battle at Manassas. During his subsequent recovery, a Captain Imboden came to ask him how he was doing. Over breakfast he asked, "General, how is it that you can keep so cool, and appear so utterly insensible to danger in such a storm of shells and bullets as rained about you when your hand was hit?"

In a low, earnest voice Jackson answered, "Captain, my religious belief teaches me to feel as safe in battle as in bed. God has fixed the time of my death. I do not concern myself about *that*, but always to be ready, no matter when it may overtake me." He paused, and then, looking Imboden full in the face, he added sternly, "Captain, that is the way all men should live, and then all would be equally brave."¹¹¹

Stonewall Jackson is right, isn't he? This is the way all men should live, isn't it? If we are convinced that God is indeed with us, then consequently nothing can happen to us apart from His granting it. Furthermore, if we lived day by day, moment by moment, as if we really believed that God is with us, then we would be *equally brave*.

So let's ponder that question carefully. How should we live if we are convinced that God is with us? God's Word addresses that question in straightforward fashion in many places. It certainly does in today's text.

It's easy to say we believe the Lord is with us, but if we really believe it and are living like it, there will be very tangible evidence of it. That's the message of Hebrews 13:1-6. And specifically, Hebrews 13:1-6 points out that if we believe the Lord is with us it will show up in five practical areas in our lives.

Before we look at those areas, we need to back up and address a fundamental preliminary question. *How can we know that God is with us?* The fact is, He isn't *with* everyone. The stark reality is that He's *against* everyone as they enter into His world, and that included us. Oh, in one sense He is with every human being, for we cannot escape His presence (Ps. 139:7-8). But because of the sin nature we've inherited from Adam and because of our own sinful choices we enter the world cut off from God, alienated from Him. And we would remain in that dreadful condition forever if God didn't intervene. Thankfully, He has intervened!

Paul reminded the Christians in Ephesus that there was a time when they were "without hope and without God in the world (Eph. 2:12)." Notice that's past tense. That's what they were. They used to be in the world *without God*. What changed their predicament? Paul gives the answer in the next verse, Ephesians 2:13, "But now in Christ Jesus you who once were far away have been brought near through the blood of Christ."

There's the answer to our question. How can we know that God is with us? Here's how...

I. We can know it because of Christ (Heb. 1-12).

That's the message of Hebrews 1-12. The writer of Hebrews takes twelve chapters to show that Christ is superior to all and alone sufficient to save sinners. Here's how He did it...

Hebrews 1:2 "In these last days God has spoken to us by His Son."

Hebrews 1:3 "After he had provided purification for sins, he sat down at the right hand of the Majesty in heaven."

Hebrews 2:14-15 "Since the children have flesh and blood, he too shared in their humanity so that by his death he might destroy him who holds the power of death—that is, the devil—and free those who all their lives were held in slavery by their fear of death."

That's what Christ *did* for us. Here's what He is *doing*...

Hebrews 4:14-16 "Therefore, since we have a great high priest who has gone through the heavens, Jesus the Son of God, let us hold firmly to the faith we profess. For we do not have a high priest who is unable to sympathize with our weaknesses, but we have one who has been tempted in every way, just as we are—yet was without sin. Let us then approach the throne of grace with confidence, so that we may receive mercy and find grace to help us in our time of need."

Hebrews 7:24-25 "...Because Jesus lives forever, he has a permanent priesthood. Therefore he is able to save completely those who come to God through him, because he always lives to intercede for them."

So that's what Christ did and is doing. Here's what Christ *will do*...

Hebrews 9:28 "Christ was sacrificed once to take away the sins of many people; and he will appear a second time, not to bear sin, but to bring salvation to those who are waiting for him."

So God sent His Son into the world to be the Messiah, the Christ. He fulfilled the old covenant regulations given through Moses by living a perfect life, then dying in the place of sinners, and then conquering the grave.

What's the appropriate response to Christ and His work? Hebrews 10-12 tells us...

Hebrews 10:19-22 "Therefore, brothers, since we have confidence to enter the Most Holy Place by the blood of Jesus, by a new and living way opened for us through the curtain, that is, his body, and since we have a great priest over the house of God, let us draw near to God with a sincere heart in full assurance of faith, having our hearts sprinkled to cleanse us from a guilty conscience and having our bodies washed with pure water."

Hebrews 11:6 "And without faith it is impossible to please God, because anyone who comes to him must believe that he exists and that he rewards those who earnestly seek him."

Hebrews 12:2 "Let us fix our eyes on Jesus, the author and perfecter of our faith, who for the joy set before him endured the cross, scorning its shame, and sat down at the right hand of the throne of God."

So if we know Christ, then God is with us. If we have put our faith in Christ and in the merit of His sacrificial death and victorious resurrection, then we are part of God's forever family. Yes, we who were once His enemies are now His children.

That's the message of Hebrews 1-12. We can know God is with us because of Christ. It's not what we have done. It's what Christ did. Because of Christ we can have certainty and security and assurance. So let me ask you. Do you have it? Are you sure that you are in God's family and that God is *with you*? If you're not sure, I urge you to read and re-read these verses in Hebrews and as you read them, believe them, and put your faith in the person and work of Christ. If your faith is in Christ, God is with you.

We can *know it*—that's Hebrews 1-12. And if we know it, we'll want to *show it*—that's Hebrews 13. When you begin reading Hebrews 13 you notice a change. There's a transition from the tight theological reasoning we've been seeing for twelve chapters to a series of clear and practical exhortations. Some Bible scholars see this difference and conclude that Hebrews 13 is an appendix, that it doesn't fit the rest of the

book. But in reality, it fits perfectly for in the Bible doctrine always leads to duty. If you *know it*, you'd better *show it*. And in this case, if we really believe that God is with us...

II. We must show it for the honor of Christ (Heb. 13:1-6).

I want you to see how the writer of Hebrews links theology to life in this passage. Notice the end of verse 5, "...because God has said, 'Never will I leave you; never will I forsake you.'" The word "because" links the theology of God's omnipresence highlighted at the end of verse 5 to what the writer just said prior to this in verses 1-5a. The fact that God has said that He will never leave us, or stated positively, that He will always be *with us*, is the basis for the instructions that precede it. So if we really believe God is with us, it'll show. If we *know it*, we must *show it*.

Now let's go back and look at some of the ways in which we'll show it. The writer identifies five areas in our lives that will be affected by the doctrine of God's omnipresence.

A. It will affect the way we treat each other (1). "Keep on loving each other as brothers." More literally, "Let brotherly love continue." The Greek word is *philadelphia*. We're supposed to let *philadelphia* continue. We're supposed to be known for demonstrating "the love of brothers," and the present tense verb indicates this is a continual responsibility. The love of brothers *yesterday* doesn't negate our responsibility to do it again today.

Jesus told His disciples in John 13:34-35, "A new command I give you: Love one another. As I have loved you, so you must love one another. By this all men will know that you are my disciples, if you love one another." As the followers of Jesus, we're supposed to be known by this trademark, by the love we show each other.

Not surprisingly, we find this command all over the place in the New Testament. Romans 12:10 says, "Be devoted to one another in brotherly love. Honor one another above yourselves." Paul writes in 1 Thessalonians 4:9, "Now about brotherly love we do not need to write to you, for you yourselves have been taught by God to love each other." Peter offers this charge in 1 Peter 1:22, "Now that you have purified yourselves by obeying the truth so that you have sincere love for your brothers, love one another deeply, from the heart." John goes to far as to say in 1 John 3:10, "This is how we know who the children of God are and who the children of the devil are: Anyone who does not do what is right is not a child of God; nor is anyone who does not love his brother."

So why do we find this command so often to love each other? The frequency implies it's not natural to do. What's natural is to think of yourself, and especially when you're facing problems in life. When life is hard (and remember, the first readers of this epistle were facing persecution), it's easy to retreat and go into our self-protecting, self-preoccupied shells. Some had already lost their homes and other possessions (10:34), and when that happens it's only natural to tighten your grip on what remains.

"I've given enough for Christ. I don't want to give any more." Have you ever thought that? I must confess I have. Not long ago the phone rang one afternoon and the voice on the other end said, "Pastor, I'm in trouble and I need to talk with somebody." And my first thought was, "I've helped enough people with their troubles. Can't you find somebody else to talk to?"

Can you relate? Has the thought ever crossed your mind...? "I've put in my time in the church nursery. Let somebody else do it now." Or, "I've cleaned my share of bathrooms in the church facility. It's somebody else's turn." Or, "I've hosted plenty of missionaries in my house. I deserve a break." Thankfully, our Savior didn't have that attitude.

Let me be clear. What we do in the church may change (so no, you don't have to be a nursery worker forever), but our responsibility to show love to each other never ends (so we ought to constantly be looking for ways to use our gifts to do just that). "Keep on loving each other as brothers." What's that say to us? Concerning our identity...

1. *We are a family.* A forever family. You are my brother and my sister. We have the same Father. He loves us the same and wants us to love each other. Calvin said it well, "We can only be Christians if we are brethren."^[2] And if we are brethren, we ought to show it. The implications of this verse are powerful.

2. *We're supposed to value each other and show it in practical ways.* "Keep on loving each other as brothers." That's not a command to conjure up feelings for each other. That's a charge to be on the constant lookout for practical ways to meet needs beginning with the people in our church family.

Again, if we really believe God is with us, and that He is watching and assessing everything we do, that knowledge should affect the way we treat each other.

B. It will affect the way we treat strangers (2). "Do not forget to entertain strangers, for by so doing some people have entertained angels without knowing it." Now we've moved from family to strangers. As followers of Christ, both should matter to us.

Don't forget to entertain strangers. In the Greek text the structure of that sentence indicates this is a call to stop doing what you've been doing.^[3] Apparently the first readers had been forgetting to entertain strangers, and that needed to stop. You can understand their reluctance. When you're being persecuted, it's natural to be suspicious of people you don't know.

A few months ago we did a series on *Biblical Hospitality*. We learned two very fundamental lessons. First, as sinners...

1. *We all tend to be self-focused.* Opening your home and sharing your food and your furniture and your space and letting go of your privacy *isn't natural*. I love my easy chair, my privacy, my television remote, my ice cream, my down time, and nobody has to urge me to protect those things. I do that naturally. What I don't do naturally is what the Bible calls you and me to do as a follower of Christ, namely lesson two...

2. *We need to use what God has given us to help the people He brings our way.* Our text says, "Don't neglect the *philoxenios* (the love of strangers)." Or stated positively, "Use what God has entrusted to you to meet the needs of people you don't know." That's what hospitality is all about, sharing our homes, our food, our time, our lives with other people, and not just people we're related to or are friends with, but strangers too.

Are you looking for ways to obey that command? Raymond Brown put it bluntly, "Love is not content with words... If love does not issue in a hospitable home, it has scarcely begun to work at all."^[4]

You say, "Why should I give attention to entertaining and particularly entertaining strangers?" Our text reminds us that some in the past, by showing hospitality to strangers, actually entertained angels unawares (Abraham did in Genesis 18-19). You never know who that stranger might be that God sent into your life. But there's a more important reason we ought to reach out to strangers. It's what the Lord did, right? And where is He now? He is *with us*, right? That's our doctrine. Yet if we really believe He is with us, we'll show it. We'll show it in the way we treat each other and also strangers.

C. It will affect the way we treat prisoners (3). "Remember those in prison as if you were their fellow prisoners, and those who are mistreated as if you yourselves were suffering."

Never forget this...

1. *Our Savior was mistreated.* The Lord Jesus was betrayed by his own, man-handled by the soldiers, falsely accused by lying witnesses, unjustly sentenced by self-seeking rulers, mocked by supposedly religious leaders, nailed to a cross by the Romans, crushed by the weight of sin on that cross, and judged in the place of sinners who deserved to be there. Yes, our Savior was mistreated, and He endured it for us. And if we really appreciate what He endured for us...

2. *We ought to be looking for ways to help the mistreated people around us.* "Remember those in prison," says our writer. He's probably referring primarily, though no exclusively to fellow Christians who've been imprisoned for their faith. *Remember them!* That's one of the things I appreciate about the ministry of *Voice of the Martyrs*. That ministry exists to help us remember.

But remembering isn't merely an intellectual assignment. "*Remember and respond*" would be the sense (the same word appears in 2:6 & 8:12). A prisoner needs food, perhaps a blanket, maybe some legal help, words of encouragement, and of course, if he doesn't know Christ, he needs to hear about the Savior.

A great example of obedience to this command is Onesiphorus. Remember him? Paul had this to say about him in 2 Timothy 1:16, "May the Lord show mercy to the household of Onesiphorus, because he often refreshed me and was not ashamed of my chains."

Remember those in prison. Remember them as if *you were their fellow prisoners*.

We're also to remember those who are mistreated, as if we ourselves were suffering. A more literal translation would be, "*Remember them...since you yourselves being in the body.*" Paul put it this way in 1 Corinthians 12:26, "If one part suffers, every part suffers with it."

By the way, please keep in mind that there's more than one form of imprisonment. Raymond Brown reminds us that many elderly people feel like they are in prison and illustrates his point with the following testimony from an eighty-one-year-old widow:

"I am still terribly lonely. It's the evenings. The club closes at 4:30 p.m. and there's nothing but long, empty hours until bed time... I've heard so many old people say 'There's nothing for us now'. You've got to eat to sort of keep alive. But there's nothing. The time is so long...the evenings...the weekends. I've heard several people say 'I don't care how soon the end comes for me'... I know lots of people. But that isn't the same as a close friend."^[5]

The point is this. If we really believe the Lord is with us, then we'll seek to respond to people in need the same way He did and would. The doctrine of God's omnipresence should affect the way we treat each other, strangers, and prisoners.

D. It will affect the way we treat marriage and sex (4). "Marriage should be honored by all, and the marriage bed kept pure, for God will judge the adulterer and all the sexually immoral."

Have you noticed how many New Testament texts emphasize the importance of getting rid of sexual immorality and promoting sexual purity? Why is that? It's because the first century world, much like ours today, was a sex-crazed world. Sex is a good gift from our Creator, to be enjoyed within the marriage bond by a husband and wife. It's a way for two spouses to serve each other, as well as to serve the Lord by bringing into the world children that they can raise for Him. But the world turns it all around. Marriage and sex is for self-fulfillment and self-gratification.

To correct such twisted thinking, the writer here highlights three critical points.

1. *We should honor marriage.* How do you honor marriage? You honor it by the way you talk about it (and by the way you *don't* talk about it in your disparaging jokes). You honor it by refusing to live together when you're dating and by refusing to engage in the intimacy that God intends for marriage alone. You honor it by remaining faithful to your marriage partner, no matter what. You honor it by getting rid of anything that might come between you and your spouse, pornography for sure, but any form of entertainment (movies, music, television programs) that promotes a cheap view of marriage.

2. *We should value the sanctity of the marriage bed.* The Greek text of this verse is quite blunt. There's no verb in the first part. It simply reads, "Marriage honored by all and the bed pure." The bed (Greek *koite*) is a reference to sexual intimacy. Keep it pure, says the Creator in His Word. How do you do that? You find the person God wants you to marry, marry that person, serve that person by bringing

sexual pleasure to that person, bring children into the world through the union with that person, if God should so bless, and remain faithful to that person until one of you dies. That's how you keep the marriage bed pure.

Furthermore, you value the sanctity of the marriage bed by avoiding any expression of sex before or outside of the marriage bond, whether in act, speech, or thought. Philip Hughes explains, "The description *immoral* designates those persons who indulge in sexual relationships outside the marriage bond, both heterosexual and homosexual, while *adulterous* indicates those who are unfaithful to their marriage vows; thus the two adjectives cover all who licentiously engage in forbidden practices."^[6]

Brothers and sisters, if we really believe the Lord is with us, this is what we'll do. He's with us wherever we go. Last week a governor flew to South America to have an adulterous relationship with a woman not his wife. Apparently he thought he could do so without being discovered. That's never the case, my friend. Oh, some might defile the marriage bed and escape the public eye, but know this. Our text says that "God will judge the adulterer and all the sexually immoral."

Our culture has a very casual view of the marriage bed. Society says that sex is merely biological and recreational. But God says that sex is *covenantal*, that is, sex is to be enjoyed within the bond of the marriage covenant.

It's kind of like the manna that God sent from heaven. He gave His people instructions for how to use it, and one instruction was not to keep it overnight. Some didn't believe Him and disobeyed His command. Remember what happened? The wonderful manna when used wrongly was full of maggots and began to smell (Ex. 16:20).

Beloved, we're supposed to value marriage and the marriage bed. What's more...

3. *We should remember that God will judge those who don't.* When? In this life? Maybe. But for certain in the life to come. Revelation 22:15 says, "Outside are the dogs, those who practice magic arts, the sexually immoral, the murderers, the idolaters and everyone who loves and practices falsehood." Those who love their sexual sin will be banished from the presence of God forever.

Is there hope for someone who has engaged in sexual sin? Yes, and for any other sin! Jesus Christ went to the cross to provide pardon for undeserving sinners. But to experience God's pardon, the sinner must repent (that is, admit his sin and turn from it) and trust in Christ and His cross-work. The sinner must confess his sin to God and to all appropriate others. And if we confess our sins, says 1 John 1:9, "God is faithful and just and will forgive us our sins."

Amazing grace, how sweet the sound that saved a wretch like me!

But what if the sinner doesn't? What if he refuses to deal with his sin God's way? Our text tells us the inevitable... *God will judge the adulterer and sexually immoral.*

Oh beloved, when you're interacting with the opposite sex at work, remember that God is with you. When you're on your computer, remember that God is with you. When you're arguing with your spouse, remember that He's with you. When you're planning what you're going to do on your date tonight, remember He is *with you*. The doctrine of God's omnipresence has the power to affect the way we treat each other, and strangers, and prisoners, and the way we view marriage and the marriage bed. One more...

E. It will affect the way we treat money (5-6). "Keep your lives free from the love of money and be content with what you have, because God has said, 'Never will I leave you; never will I forsake you.' So we say with confidence, 'The Lord is my helper; I will not be afraid. What can man do to me?'"

Did you catch the warning there?

1. *We must guard ourselves against loving money.* Money itself isn't the problem. It's the love of

it that gets us in trouble.

By the way, who struggles with the love of money? Some rich people do, sure, for they're consumed with the ambition to get more or at least keep what they have. They love their money. But they're more than a few poor people who love money too, not the money they have but the money they wish they had.

Don't be like that, says our text. Don't be a lover of money.

By the way, the fact that the writer is giving this charge would indicate it was needed, which would indicate that some of the first readers were giving in to the love of money. What makes that significant is that in the past these same folks had taken a quite God-honoring view of their earthly possessions. We know that because of what we read in Hebrews 10:32-34, "Remember those earlier days after you had received the light, when you stood your ground in a great contest in the face of suffering. Sometimes you were publicly exposed to insult and persecution; at other times you stood side by side with those who were so treated. You sympathized with those in prison and joyfully accepted the confiscation of your property, because you knew that you yourselves had better and lasting possessions."

So there was a time when these readers *didn't* love their money and their possessions, and in fact they celebrated when their earthly treasures were stolen for the sake of Christ. But a godly perspective in the past doesn't guarantee one in the present. Today's a new day and the love of money is an ever-present temptation. *So keep your lives free from the love of money*, says God's Word to us.

How can you tell if you're not loving your money? Here are a couple of tests.

a. If you're free from the love of money, you'll delight in giving the first part of your income back to the Lord. Proverbs 3:9 says, "Honor the LORD with your wealth, with the firstfruits of all your crops." 2 Corinthians 9:7 puts it this way, "Each man should give what he has decided in his heart to give, not reluctantly or under compulsion, for God loves a cheerful giver." What do you do with the first part of your paycheck? God's Word says we should delight in giving it back to the One who gave it to us, as an act of worship to Him, through the local church, for His kingdom work. And when we do that, we are making a statement. We are saying, "Lord, You mean more to me than the money you've let me make this week, and I certainly love You more than I love this money. Here, the first part is Yours."

That's a reason—not the primary reason but a legitimate one—why we ought to be giving regularly to the Lord through our local church. When we give sacrificially and joyfully, we are doing something very practical to keep our lives free from the love of money.

Are you doing that? Are you giving your firstfruits to the Lord? "Well, I can't give to the Lord," you say, "I've got bills to pay." He knows that, and He wants you to pay your bills. But first things first. The Lord is pleased when we give Him the first portion of our income, and then trust Him to provide for our needs. After all, He's *with us*, right?

But giving is just one test. Here's another...

b. If you're free from the love of money, you'll use all of your income in ways that bring honor to the Lord. The fact is, since Jesus Christ is our Lord, it *all* belongs to Him. We're simply stewards of His resources (1 Cor. 4:2), and our Master is just as concerned with what we do with the money we *keep* as the money we *give*. He wants us to use all of our money in ways that will please and glorify Him (1 Cor. 10:31).

There's a positive side to this warning in verse 5. "Keep your lives free from the love of money *and be content with what you have* (lit. 'be content with the possessions')." In other words...

2. *We must learn to be satisfied with what God has given us.* Are you? Are you content with your possessions?

Is this text saying that all kinds of ambition are wrong? No. As Christians we ought to work hard and

do our jobs well. We should be interested in quality and improvement and progress. Raymond Brown says it well, "Every believer ought to bring his best to his job or profession, recognizing that whatever he does in life ought to be of such quality that it can be presented as a sacrificial offering to Christ. He does his utmost to be a first-rate worker, but he does not lust fretfully after promotion for its own sake. He is content to leave that in the hands of a providential God who knows what is best for him."^[7]

You say, "I want that. How can I become a more content person?" Our text gives us two keys, one at the end of verse 5, and the other in verse 6.

a. The first key to contentment is to affirm God's presence (5). "Be content with what you have, because God has said, 'Never will I leave you; never will I forsake you.'" God says He's with us. He's *with us*, beloved. We have His presence, His omni-presence! If you want to be a contented person, affirm His presence and live in light of it. You will never be in a jam that He's not right there with you.

b. The second key to contentment is to affirm God's sufficiency (6). "So we say with confidence [Notice, we're supposed to say something, to affirm something, and here it is], 'The Lord is my helper; I will not be afraid. What can man do to me?'" Wow! The Lord is not only *with us* as an idle bystander, but He is *our helper*. Yes, God Almighty is our helper. The question is, is God enough for us, or isn't He? If He is, we'll be content no matter what we have in our bank account.

Here's what we've seen today. Bottom line truth, when it comes to the doctrine of God's omnipresence, it boils down to *know it* and *show it*. So...

Take Inventory: Ask yourself these two critical questions....

1. *Do I really believe that God is with me?* Do I *know it*? To know it, you must know Christ as your Savior. And to know it, you must affirm the truth of God's Word.

2. *Am I living like it?* Know it and *show it*. Is your belief God's presence showing up in the way you treat your brothers, strangers, prisoners, marriage and the marriage bed, and money? Are changes needed? Ask Him for help. After all, He's right here with us!

^{**}Note: This is an unedited manuscript of a message preached at Wheelersburg Baptist Church. It is provided to prompt your continued reflection on the practical truths of the Word of God.

[1] Byron Farwell, *Stonewall: A Biography of General Thomas J. Jackson*, p. 200

[2] Quote taken from Leon Morris, p. 146.

[3] Observation by Gromacki, p. 214.

[4] Raymond Brown, p. 249.

[5] Raymond Brown, p. 252.

[6] Philip Hughes, p. 566.

[7] Raymond Brown, p. 255.