

RESTORATION

FRANK RAY EXPOSITORY PREACHING & CHURCH GROWTH CONFERENCE 2021

CONFERENCE INSTRUCTORS



Partnering with the Pastor



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PEW & PASTOR IN PARTNERSHIP

Devotional Reading
1 Samuel 9:6

Printed Text
1 Chronicles 12:1-2



Printed Lesson on the Text

Now these are they that came to David to Ziklag, while he yet kept himself close because of Saul the son of Kish: and they were among the mighty men, helpers of the war. They were armed with bows, and could use both the right hand and the left in hurling stones and shooting arrows out of a bow, even of Saul's brethren of Benjamin.

1. Serious Supporters
2. Skilled Supporters
3. Strong Supporters
4. Swift Supporters



Introduction on the Lesson

The concept of ministry partnership is rarely *taught*.

Most times we hear about it from TV ministries where at the end an announcer says:

“When you become a partner, you allow the Pastor to spread the Gospel to this country or that country.”

Partnership is a viable part of spreading the mission of God. Good stewards are part of spreading that mission—God increases good stewards.

“If you partner with us, for your love gift of \$25 you’ll receive...”

The word “**partnership**” is derived from two words: “**partner**” and “**ship**.”

The word “partner” from an Old French word “parçonier” which mean “joint owner and/or joint heir.” The word “ship” comes from the Old English word “-sciepe” which means “state or condition of being.” Put them together the word literally means “**the state of being a joint owner.**”

In other words:

- “What you have I have”
- “If you go up, I go up”
- “If you go down, I go down”

We understand this in terms of marriage, business, and friendship. But rarely do we understand it in the context of giving and ministry. **ambidextrous warriors.** Left-handedness was not acceptable in the ancient world because it was generally associated with evil or demons. As a result, anyone who was left-handed became ambidextrous because

the use of the left hand in many situations was not approved. In battle, however, the ability to use either hand could become a distinct advantage. For instance, battle strategies were often designed to force the enemy to be moving to their left while fighting. For a right-handed soldier, this would put his shield (in his left hand) away from the enemy and expose him to attack. An ambidextrous soldier could easily switch the shield to his right hand without compromising his ability to fight as he moved. An ambidextrous bowman using a tree or rock for protection would have a wider range of target available because he could shoot from either side without exposing himself to the enemy.

Note that the Scripture divides the defecting soldiers into two groups: those who defected while Saul was living (vv. 1–22) and those who defected from the northern tribes to rally behind David at Hebron for the purpose of proclaiming him king (vv. 23–40)



Exposition on the Lesson

David grew continually stronger, and the number of defectors increased because David reached out to unify the nation. And the more he united soldiers behind him, the closer he came to achieving his call and purpose. So it is with us. The more united we become as believers, the more people we reach for Christ. A united church will always touch more people for Christ than a divided church. Few people want to attend a divisive church. After all, who wants to be around people who are complaining, grumbling, griping, and sowing seeds of discord through rumor and false accusation? Who wants to be around people who cannot agree and come together around a common goal or purpose?

Tragically, this is the picture painted by so many churches. As a result, the witness of the church and its people is destroyed. And few, if any, of the lost throughout the community are reached for Christ.

But a church that is unified, standing together around the commission of Christ, will bear a strong testimony for the LORD. More and more people will be reached for Christ and brought into His holy church. For this reason, we must stand united and bear strong witness for the LORD.

“And ye also shall bear witness, because ye have been with me from the beginning” (Jn. 15:27).

“But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth” (Ac. 1:8).

“For we cannot but speak the things which we have seen and heard” (Ac. 4:20).

“Go, stand and speak in the temple to the people all the words of this life” (Ac. 5:20).

“Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God” (2 Ti. 1:8).



Target Thought:

The church in every age needs its ‘mighty men of valour for war’ (1 Chr. 12:25), but it also needs men with ‘understanding of the times’ (12:32). The kingdom of God is in a healthy state when there is singleness of purpose and a single mind in seeking the interests of Jesus Christ (see Phil. 2:21). A united church is a healthy church, and it is also likely to be a rejoicing church, just as ‘there was joy in Israel’ in the time of David (12:40). But our King is worthy of far greater devotion than David.

Partnering with the Pastor

Devotional Reading
I Thessalonians 5:12-13

Printed Text
Galatians 6:6-9



Printed Lesson on the Text

Let him that is taught in the word communicate unto him that teacheth in all good things.

Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. And let us not be weary in well doing: for in due season we shall reap, if we faint not.



Introduction on the Lesson

Paul begins with *a precept* (Gal. 6:6), urging us to share with one another. The teacher of the Word shares spiritual treasures, and those who are taught ought to share material treasures. (Paul uses a similar approach when he explains why the Gentile churches ought to give an offering to the Jewish believers—Rom. 15:27.) We must remember that what we do with *material* things is an evidence of how we value *spiritual* things. “For where your treasure is, there will your heart be also” (Matt. 6:21).

Because the Apostle Paul did not want money to become a stumbling block to the unsaved, he earned his own living (see 1 Cor. 9), but he repeatedly taught that the spiritual leader in the church was to be supported by the gifts of the people. Jesus said, “The laborer is worthy

of his hire” (Luke 10:7), and Paul echoes this statement (1 Cor. 9:11, 14).

But we must realize the spiritual *principle* that lies behind this precept. God does not command believers to give simply that pastors and teachers (and missionaries, Phil. 4:10–19) might have their material needs met, *but that the givers might get a greater blessing* (Gal. 6:7–8). The basic principle of sowing and reaping is found throughout the entire Bible. God has ordained that we *reap what we sow*. Were it not for this law, the whole principle of “cause and effect” would fail. The farmer who sows wheat can expect to reap wheat. If it were otherwise, there would be chaos in our world.

But God has also told us to be careful *where we sow*, and it is this principle that Paul deals with here. He looks on our material possessions as seed, and he sees two possible kinds of soil: the flesh and the Spirit. We can use our material goods to promote the flesh, or to promote the things of the Spirit. But once we have finished sowing, *we cannot change the harvest*.

Money sown to the flesh will bring a harvest of corruption (see Gal. 5:19–21). That money is gone and can never be reclaimed. Money sown to the Spirit (such as sharing with those who teach the Word) will produce life, and in that harvest will be seeds that can be planted again for another harvest, and on and on into eternity. If every believer only looked on his material wealth as seed, and planted it properly, there would be no lack in the work of the Lord. Sad to say, much seed is wasted on carnal things and can never bring glory to God.

Of course, there is a much wider application of the principle to our lives; because all that we do is either an investment in the flesh or the Spirit. We shall reap whatever we have sown, and we shall reap *in proportion* as we have sown. “He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully” (2 Cor. 9:6). The believer who walks in the Spirit and “sows” in the Spirit is going to reap a spiritual harvest. If his sowing has been generous, the harvest will be bountiful, if not in this life, certainly in the life to come.



Exposition on the Lesson

Let him that is taught in the word communicate unto him that teacheth in all good things [Gal. 6:6].

This is probably the bluntest verse in the Bible. Paul is really putting it on the line. The Greek word *koinoneo*, translated “communicate,” means sharing, taking part—sharing the things of Christ together. Paul is bluntly saying this: “Pay your preacher. If someone ministers to your spiritual benefits, minister to him with material benefits.” If God has blessed you materially and you are being blessed by someone spiritually, then you ought to minister to that person with material benefits. This is put on a grace basis of sharing, but believe me, friend, if you go into a grocery store and buy bread and meat and go by the checkout stand without paying for it, you are in trouble. There are many people who are ministered to spiritually, but when they go by the checkout counter, they don’t share. No one thinks anything about it. The Word of God says that you are to share with those who minister to you.

Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap [Gal. 6:7].

This is one of those remarkable verses in Scripture. This is an immutable law that operates in every sphere of life. In agriculture and horticulture if you sow corn, you get corn; if you sow cotton, you reap cotton. In the moral sphere you also reap what you sow. In the Book of Matthew, chapter 13, the Lord Jesus Christ told about a sower that went forth to sow. He also told us about a reaper that went forth to reap.

One day a visitor in a penitentiary passed by a cell where a man was patching his prison garb with needle and thread. The visitor, wanting to begin a conversation with the prisoner, said, “What are you doing? Sewing? The prisoner looked up and replied, “No, reaping!” That is the point of this verse. The principle stated here is immutable, invariable, unalterable, and cannot be revoked. It cannot be changed one iota, and it

is applicable to every sphere and field of life. When you sow wheat, you will get wheat. You will never pick a squash off of a walnut tree. Sometimes a watermelon vine extends out twenty feet in one direction, but it has never been known to make the mistake of putting a pumpkin on the end of it. It always puts a watermelon out there. There is wheat being found in tombs in Egypt that was put there five thousand years ago. They planted it and it came up wheat. In five thousand years the seed did not forget that it was wheat. What *you* sow you will reap and that will never change.

There are many men in the Bible who illustrate this principle. One of them is Jacob, whose story is told in Genesis 27–29. Jacob deceived his father, Isaac. He put on a goatskin and pretended to be his brother Esau, who was a hairy outdoorsman, in order to receive the blessing given to the oldest son. After deceiving his father, Jacob ran away and lived with his Uncle Laban for several years. He thought he had gotten away with deceiving his father. But remember, God says that what you sow you will reap. You won't reap something similar; you will reap the identical thing that you sow. What happened to Jacob? He fell in love with Rachel, Laban's youngest daughter. He served seven years for her. They had the wedding, and when he lifted the veil, what did he have? He did not have Rachel, the younger daughter; he had Leah, the older daughter. I have a notion that Jacob learned a real lesson on his honeymoon. He had deceived his father by pretending to be the older son when he was actually the younger son. Now his uncle gave him the older daughter when he thought he was getting the younger daughter. Believe me, chickens do come home to roost!

6:7-8. These verses elaborate on the previous exhortation. First, a solemn warning is sounded that **God cannot be mocked**. No man can snub (*myktērizetai*, lit., “turn up the nose at”) God whose rule, **a man reaps what he sows**, is immutable. Each sower decides what his harvest will be. If a person **sows to please his sinful nature**, that is, if he spends his money to indulge the flesh, he **will reap** a harvest that will fade into oblivion. On the other hand if he uses his funds to support the Lord's work, or **sows to please the Spirit**, and promotes his own spiritual growth, he **will reap** a harvest that will last forever. Though a broader application of the principle is legitimate it seems clear that Paul was

dealing primarily with the question of financial support of Christian workers in the Galatian churches.

6:9. But Christians may become discouraged with spiritual sowing because the harvest is often long in coming. In the face of this reality the apostle charged the Galatians **not to become weary or give up** because the **harvest** is sure. (Paul included himself as he no doubt contemplated his sometimes frustrating labors on behalf of the Galatian Christians.) The reaping will come at God's **proper time**, which may be only in part in this life and in full in the life to come at the judgment seat of Christ.

Partnering with the Pastor

Devotional Reading
Matthew 10:41-42

Devotional Reading
Exodus 17:8-16

 *Printed Lesson on the Text*

Then came Amalek, and fought with Israel in Rephidim. And Moses said unto Joshua, Choose us out men, and go out, fight with Amalek: to morrow I will stand on the top of the hill with the rod of God in mine hand. So Joshua did as Moses had said to him, and fought with Amalek: and Moses, Aaron, and Hur went up to the top of the hill. And it came to pass, when Moses held up his hand, that Israel prevailed: and when he let down his hand, Amalek prevailed. But Moses' hands were heavy; and they took a stone, and put it under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun. And Joshua discomfited Amalek and his people with the edge of the sword. And the LORD said unto Moses, Write this for a memorial in a book, and rehearse it in the ears of Joshua: for I will utterly put out the remembrance of Amalek from under heaven. And Moses built an altar, and called the name of it Jehovahnissi: For he said, Because the LORD hath sworn that the LORD will have war with Amalek from generation to generation.



Introduction on the Lesson

While they are still camped at Rephidim, the Amalekites fight against Israel. They are the first of the enemy armies to threaten Israel after Israel had left Egypt. Amalek was the grandson of Esau, Jacob's brother (Gen. 36:15–16), and therefore the personal hostility between Jacob (whom God called Israel) and his estranged brother Esau is perpetuated in their descendants, as the children of Amalek do battle with the children of Israel.

The image of the battle is an intriguing one. The narrative introduces us to Joshua, whom we meet at 17:10 for the first time. He is going to have an important role among God's people during their wilderness journey; he is going to succeed Moses as their leader and take them into the promised land; and he is to have a Bible book named after him. Yet we know virtually nothing about him at this point, simply that he is a first-rate swordsman, who goes into the battle against Amalek.

Meanwhile Moses, Aaron and Hur go to a mountain plateau from which they are able to survey the battle. While Moses' hands are raised, Israel prevails, but while his hands are lowered, Amalek prevails. No doubt the raised hands portray Moses as a suppliant and an intercessor (Ps. 141:2). Eventually Moses finds that his arms are heavy and sore, so Aaron and Hur hold up his hands while he himself sits down. Thus he was able to raise his hands until sunset, and Israel prevailed.

The two actions, therefore, are important: it is as important that Joshua fights with the sword as that Moses should wrestle in prayer. Neither would be effective without the other. The battle does not depend ultimately on Joshua's skill as a swordsman; but neither is it won apart from Joshua's engagement. Similarly, Moses' prayer is nothing without the practical service of Joshua, who remains dependent on Moses' intercession, even although he cannot see him or hear him beyond the din of battle.

There are two consequences of this battle. First, Moses builds an altar to God, a place of worship which serves as a renewed point of confessing and acknowledging God to be the banner and the strength of his people (17:15). Second, Amalek comes under God's perpetual judgement, as he says, 'I will surely blot out the memory of Amalek from under heaven' (17:14). This latter point is so important that it is set before Israel again in Deuteronomy 25:17–19. Moses urges the people of God not to forget what Amalek did, and not to forget how God responded.



Opening on the Lesson

[The Israelites were scarcely come out of Egypt, before they were attacked by the Amalekites, though no provocation had been given on their part. This represented the opposition which the world and Satan make to the true Israelites, as soon as ever they separate themselves from the ungodly and set their faces towards the promised land. Though they do nothing to merit persecution, yea, though, in every point of view, they are become more excellent and praiseworthy, and desire nothing but to prosecute their journey peaceably through this dreary wilderness, yet are they hated, reviled, persecuted; nor can they obtain the inheritance prepared for them, without arming themselves for the combat, and “warring a good warfare.”]



Exposition on the Lesson

Amalekites—Crisis—Israel: there was the crisis of war.

a. The Amalekites attacked Israel while they were camped at Rephidim. Why would the Amalekites attack Israel? No doubt, because they felt threatened. They were a desert people who lived just south of the promised land of Canaan. They had obviously heard about Israel being freed from Egypt and of their march to Canaan, somewhere between two to three million of them. To reach Canaan, this large mass of Israelites would have to march either through or close by the land of

the Amalekites. The leaders of the Amalekites had no idea what Israel's intentions would be, to pass by their land in peace or to attack and ransack them. Consequently, the Amalekites launched a surprise attack against Israel. The attack was sudden, totally unexpected. Four facts need to be pointed out about the attack of the Amalekites.

- 1) The attack was most cruel and savage. It was launched first against the handicapped and the helpless: the stragglers—the sick, aged, and weary—who lagged behind the main body of travelers. Scripture says the Amalekites slaughtered them all (De. 25:17–19).
- 2) The attack was a surprise attack launched against a mass of civilians, not against an army, totally unprovoked and uncalled for. The leaders of the Amalekites should have sent emissaries out to investigate Israel's intentions and to seek peace. The launching of an army to begin killing, maiming, raping, and enslaving people was reprehensible.
- 3) The Amalekites were set on annihilation of the Israelites, totally exterminating, and erasing them from the face of the earth. They were driven by prejudice and bitter hatred against the Israelites, the same bitter prejudice held by many nations against the Jews down through the generations.

“They have said, Come, and let us cut them off from being a nation; that the name of Israel may be no more in remembrance.... Gebal, and Ammon, and Amalek; the Philistines with the inhabitants of Tyre” (Ps. 83:4, 7).

- 4) The Amalekites should have known that God had promised the land of Canaan to Israel. They should have known just as people today know that the Jews look upon the land of Palestine (Canaan) as the *promised land* given to them by God. But the Amalekites should have been aware of the fact far more than we are today. Why?

⇒ Because the Amalekites were the descendants of Esau, the twin brother of Jacob. And God had given the promise of the *promised land* to Jacob and his descendants. Esau knew all about the promise. And note: Amalek was the grandson of Esau. His father, Eliphaz, was the oldest son of Esau. Esau would certainly have shared the great promises of God with both his son Eliphaz and his grandson Amalek (Ge. 36:15).

The point is this: the Amalekites were distant cousins of the Israelites. They most likely knew and certainly should have known about Israel's being promised the promised land of Canaan. They should have sent emissaries and investigated Israel's intentions, not launched a savage and brutal attack against them. *The Expositor's Bible Commentary* says this:

b. Moses appointed a commander to mobilize an army to defend Israel, the young man Joshua (v. 9). Apparently, Moses had already charged Joshua with mobilizing an army for Israel. This is suggested by the quickness with which Joshua and the armed men were able to mobilize and stop the attack of the Amalekites. Remember, the attack was a surprise attack against those who lagged behind: the handicapped, sick, weary, and aged.

Where did Israel's armed forces get their weapons? Most likely from the Egyptians. When they were freed by the Egyptians, they requested wages—back pay—for their slave labor. One of the requests would have been for weapons for protection and hunting purposes out in the wilderness of the desert, weapons such as swords and bows and arrows. This would have been a natural and understandable request. There is also a possibility that they were able to recover some weapons from the Egyptians when the army was drowned in the Red Sea. In addition, they would have been making what weapons they could as they marched along from place to place in their wilderness wanderings, weapons such as long spears, slingshots, bows and arrows, and shields.

c. Note that Moses promised to seek God, to intercede for Joshua and the soldiers (v. 9). Joshua was to fight; Moses was to pray. Moses promised to go to the top of the highest hill surrounding the battle field, to lift up the rod of God, appealing and calling out to God in prayer. The

rod of God was looked upon as the *Banner* of Israel. Consequently, when they saw the *rod of God*—their banner—lifted high, they knew that God’s servant was crying out to God. They were encouraged and motivated to fight beyond their strength. They knew that God would give them the victory over their enemy. The point is this: Moses promised the warriors of Israel that he would be their intercessor, their prayer-warrior.



TARGET THOUGHT

All believers have faced times in their wilderness wanderings when exhaustion and sheer fatigue hit with great force. There have been times ...

- when deadlines came and went, and the harder we worked the more we fell behind
- when children demanded too much time or got into too much trouble
- when our schedules were out of control
- when finances ran low and there was simply not enough to make ends meet
- when times of personal devotion to God were pushed aside—until a more convenient time
- when a loved one forsook us or died and we were left with unbearable pain
- when life was only endured and not enjoyed
- when enemies attacked and we saw no way to escape
- when spouses just did not understand, creating tension and frustration for us
- when fellowship with the body of Christ was the last thing on our minds
- when an accident or disease hit with full force
- when everything seemed hopeless, as though all were lost.

God knows that we need His support day-by-day, moment-by-moment. This is where Jesus Christ comes in. He is the Rock of our salvation. He undergirds us as we walk through the wilderness of this world. When we reach the end of our resources, He will undergird our lives. He is a rock,

a support that never collapses, a source that has no limits or boundaries, a Savior who never grows weary of saving us from ourselves.

TARGET THOUGHT



“And all the congregation of the children of Israel journeyed from the Wilderness of Sin” (v. 1). Mark that this chapter opens with the word “And,” connecting it with the one preceding. So, too, chapter 16 begins with “And,” linking it on to the closing verses of 15. “And” is a little word, but we often miss that which is of much importance and value through failing to weigh it carefully. There is nothing trivial in God’s Word, and each word and syllable has its own meaning and worth. At the close of Exodus 15 (v. 23) Israel came to Marah, and they could not drink of the waters there because they were bitter. At once we find the people murmuring against Moses, saying. “What shall we drink?” (v. 24). Sad, sad was this, after all that the Lord had done for them. Moses cried unto God, and in long-suffering grace He at once came to the relief of the people. The Lord showed him a tree, which when cast into the bitter waters, at once sweetened them. After this experience they reached Elim, where were twelve wells of water.

TARGET THOUGHT



Crises—what do we do when some crisis stares us in the face? No crisis is more threatening and frightening than war—a war that is launched right at one’s back door. This is what now happened to Israel, but the focus is not upon the war. The focus is upon the thing that brought about the victory: prevailing prayer—the intercession, the crying out to God. Victory against the enemies of life comes from the LORD and from the LORD alone. When the enemies of life attack us, our duty is to go before the LORD and cry out to Him for victory. This is the lesson, the great focus of this passage

(17:15) **God, Names-Titles:** Jehovah Nissi means “the LORD is my Banner.” Moses had lifted up the rod of God as the banner of Israel, as the emblem, the symbol of Israel. Remember, the rod was the symbol of God’s power. Moses had cried out, praying for God to give victory over the enemy that had attacked God’s people. The rod of God had been lifted as the identifying *banner* and *symbol* that God’s power was present with Israel. The LORD (Jehovah, Yahweh) was present and gave the victory. It was God’s presence, salvation, and deliverance—His power—that had triumphed. Therefore, Moses declared that the Banner of Israel, the Banner of God’s people, was the LORD Himself.



