

# Calvary's Cavalry

## THE BEGINNING OF A BEAUTIFUL THING

The idea for this ministry is that the Bible makes sense, and if we as Christians would do a little bit of legwork; we can apply the teaching of Scripture to every area of existence. That is true not just in the realm of the Sacred, but also in what we consider to be the secular as well. 2 Corinthians 10:5 is not just a verse for apologetics, it is a verse for every Christian, every day; until God calls us home.

In the church we have lots of experts. We also have lots of people who think they are experts. And further still we have lots of people who really don't know, what they don't know. Our goal with this journal is to reach out to that last group; hopefully there is enough meat on the bone for the first group as well, but our true focus is going to be on making the deep things of Scripture make sense so they can be digested and then furthermore; applied to daily living. You know, the way Scripture describes sanctification and discipleship working (Romans 12:1 - 2).

The Church Triumphant is the bride of Christ; end of discussion. To that end, God has called every believer, everywhere to make disciples. This ministry, and the journal produced by it; is our attempt to engage in that endeavor. Christians, churches, and believers everywhere; need resources and teaching. And the teaching they need should be: God honoring, Bible faithful, soul edifying.

We are pastors, lay people, educated, and learned at the school of hard knocks. Each month we will present resources from the daily practical to the deeply theological. This year our focus will be on laying the foundation for Christian living. We will examine the early church and the battles She fought and won. Lou will walk us through the Covenants of God in the Old Testament and how they push the people of God to an understanding of their Messiah. Michael will examine the theological doctrine of Bibliology and all the tentacles it grants us. Kameron will examine the interplay of men and women and how that works itself out in a God-honoring way. Darrell will take us on a trip down the road of addiction recovery and demonstrate the glorious grace and redemption of God as He heals and redeems. And our Bible study will be an examination of the book of Colossians; an epistle of Paul written to a church he had not visited for the edification of her people.

We pray this is useful. We pray this is applicable. But above all, we pray this is pleasing in the sight of God for the building up of His people.



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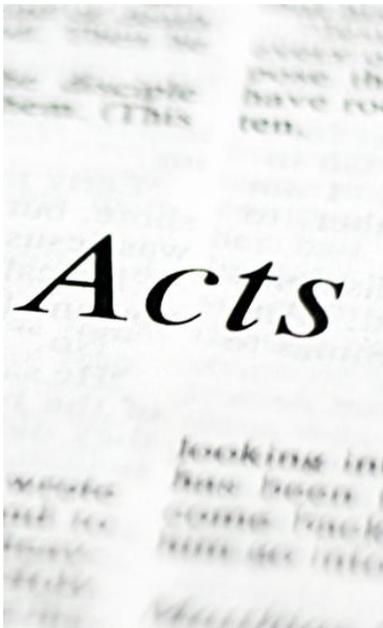
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### OUR HOPE

FOR ALL SCRIPTURE IS INSPIRED BY GOD AND PROFITABLE FOR TEACHING, FOR REPROOF, FOR CORRECTION, FOR TRAINING IN RIGHTEOUSNESS; SO THAT THE MAN OF GOD MAY BE ADEQUATE, EQUIPPED FOR EVERY GOOD WORK



## THE CHURCH BEGINS (ACTS & PENTECOST)

With our first look at the history of the church, there is no more appropriate place to begin than in the very beginning. This is not the usual tact for most Church History ventures, as they assume the “Church” properly begins with the death of the Apostles and the arising “need” of the New Testament to preserve their teaching. But if the Church is truly “born” then it is: conceived, nurtured, and grows. Therefore, we cannot begin with the toddler, but must instead begin with the newborn.

The book of Acts, the second of a two-part work by the physician Luke, contains our labor and delivery. During the Feast of Weeks (Pentecost), the promised Holy Spirit (Acts 1:8) does His empowering work and elevates the hiding disciples into evangelizing Apostles. The previously meek and fearful (John 18:15 - 18 & 25 - 27) is now the powerfully speaking, God-ordained preacher of the first “church service”.

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*..... the study of the history of the church is the continued study of the redemptive work of God.*

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The Holy Spirit does His continuing work (John 16:5 - 11) and the first batch of new believers is born out of the crowd that has arrived in Jerusalem for the Festival. To highlight the supernatural birth and continuation of the Church (1 Corinthians 3:7), notice this occurs at one of the nation Festivals (Exodus 23:14 - 17), meaning much of this redeemed crowd may have been present and active in the death of Christ (Matthew 27:22 - 23).

From this point, the church grows at a rapid pace (Acts 4:1 - 4), and begins Her march in fulfillment of the commissioning of Christ (Matthew 28:18 - 20). In this growth the prophesied security (Matthew 16:13 - 19) of the church is demonstrated, as she survives: mob violence (Acts 7), persecution (Acts 8), doubt and fear (Acts 9), and the in grafting (Romans 11:17 - 24) of the Gentiles (Acts 10). You see the continued perseverance of the Apostles (Acts 12) and the birth of international missions (Acts 13) that give rise to a truly global church. The first controversies and cooperative conclusions are drawn (Acts 15), and the Church which was bought and paid for by the blood of Christ is established.

It is this Church that is served by the: labors, writing, prayers, and perseverance of Paul as recorded in Acts; as well as the Apostolic group as recorded in the epistles of the New Testament. The heritage of the modern believer traces itself back through the ages, to the birth at Pentecost, and back through ages of the children of Abraham (Galatians 3:26 - 29 & Romans 9:6 - 8), going back to the Garden; wherein God first promised His redemptive work (Genesis 3:15). We, as believers, have a rich history and lineage (Hebrews 12:1 - 2).

Now why do we need to have this grounding when we examine Church History? Because the study of the history of the church is the continued study of the redemptive work of God. It is the recognition that, just as in the Bible, the star of the show is God as He works and moves with and among fallen, broken people. Our study of God’s work through the ages will be a study of God and His consistent preservation of the truth. What is in effect, the study of the continuation of the work of Pentecost. As we read and learn of the “greats” of the past, we should examine them in the light of the true Great of history (Isaiah 45:5 - 6). When we do that rightly: our faith is strengthened, our hope is renewed, and most of all our saving God is glorified.



## RECOVERY ROOM WITH DARRELL

I started using marijuana and alcohol at a very young age. That was bad enough, but worse yet; I really liked them. Because I liked them so much, I used them every day until my first experience with cocaine when I was 21. Instantly, I was addicted and used cocaine nearly everyday for the next 15 years.

When I didn't like my life, I blamed every wrong person, choice, and thing in my life on the fact that I had tried an addicting substance and was now hooked. Those substances had control over my life and it was there fault. This was my life until I was 36 years old.

One day I woke up and realized I needed help to kick my addictions; so I did what seemed best, I checked myself into rehab. It was in rehab that I had my encounter with God.

God showed me that it wasn't the drugs that were my problem; it was me. My sin that I carried from the time I was born. The Bible teaches that we all are born in sin and that realization taught me that the drugs weren't my problem, I was. The way I think, and act are an product of me and my sin.

It was then that I gave my life to Jesus, hoping He was the One who could make me better. I started reading the Bible, I had been raised in church, but now this was all real. Romans 12:2 says we will be transformed by the renewing of our minds; the more I read, the more God spoke through His Word. The more God spoke through His Word, the more I started to think differently. The more I started to think differently, the more my life was changed.

That was in 2003, and I have never looked back. Christ continues daily to change me and bring me closer to Himself. And everyday God builds me up more and more into the image of His Son.

Starting next month we will begin to look more at addiction as sin and less as disease.

### The Problem

#### Psalm 51:1–4

*Be gracious to me, O God, according to Your lovingkindness; According to the greatness of Your compassion blot out my transgressions. <sup>2</sup> Wash me thoroughly from my iniquity And cleanse me from my sin. <sup>3</sup> For I know my transgressions, And my sin is ever before me. <sup>4</sup> Against You, You only, I have sinned And done what is evil in Your sight, So that You are justified when You speak And blameless when You judge.*

### The Cure

#### 2 Corinthians 5:20–21

*Therefore, we are ambassadors for Christ, as though God were making an appeal through us; we beg you on behalf of Christ, be reconciled to God. <sup>21</sup> He made Him who knew no sin to be sin on our behalf, so that we might become the righteousness of God in Him.*

### The Promise

#### John 10:27–30

*My sheep hear My voice, and I know them, and they follow Me; <sup>28</sup> and I give eternal life to them, and they will never perish; and no one will snatch them out of My hand. <sup>29</sup> My Father, who has given them to Me, is greater than all; and no one is able to snatch them out of the Father's hand. <sup>30</sup> I and the Father are one."*

## CAREFUL COVENANTS

### OLD TESTAMENT COVENANTS

- The Covenant with Creation
- Noahic Covenant
- Abrahamic Covenant
- Mosaic Covenant
- Davidic Covenant
- New Covenant

It should be clear to anyone who has read their Bible, that covenants are one of the most important aspects to understanding the narrative, plot, and structure of the Bible. But what is a Covenant, and how has it shaped our understanding as Christians? These are the questions that this study seeks to answer.

This study will begin by defining what a Covenant is, the answer to this question is central to Christendom as it seeks to define the relationship that humankind has with their creator.



As this study unfolds, this writer will discuss six Biblical Covenants; first, this study will examine The Covenant with Creation, it is with this covenant that God begins to establish His plan of salvation.

Second, the Noahic Covenant, Elwell explains that “The word *bērit*, “covenant,” first appears in Scripture in connection with the flood (Gen. 6:18; 9:8–17), and the covenant motif is an integral part of the flood narrative.” Third, the Abrahamic Covenant, this Covenant is made with Abraham, he is promised the land of Canaan, nations of descendants, and that he would be a blessing to the nations (Gen 12:1-5;17:19). Fourth, The Mosaic Covenant, this covenant is the covenant that was made with God and the people of Israel at Mount Sinai, it is here that God gave his Torah to the people of Israel, this covenant is commonly referred to as the “Old Covenant”. Fifth, the Davidic Covenant, this covenant uniquely establishes what a godly king should be like; Gentry rightly explains that this covenant, “implements the kingship of Yahweh among his people at a deeper and higher level.” Sixth, the New Covenant, this covenant is the culmination of the previous covenants and the fulfillment of the promise to Abraham, “you shall be a blessing” (Gen 12:2) this covenant also looks back to the pronouncement of Yahweh in the Garden, “And I will put enmity Between you and the woman, And between your seed and her Seed; He shall bruise you on the head, And you shall bruise him on the heel.” (Genesis 3:15, NASB95).

This prophetically predicts the finished work of the Cross. Next, this study will seek to answer the first question, “what is a covenant?” Fundamentally, a covenant is an agreement between parties, it is also a legal term, for example, Biblical marriage is a covenant between one man and one woman. That being said the concept of covenant implies relationship; in the case of a marriage, the two agree to some stipulations when entering into their covenant, both agree to be faithful, they agree to be there for each other in sickness and health, for better or worse, and importantly until death do they part. While these vows are not found in Scripture specifically, they imply fidelity, which is the constant refrain found in Scriptures. Again, at the risk of being redundant, the Biblically defined concept of covenant implies a relationship, just as in the marriage covenant. By establishing a covenant with man, Yahweh has established His desire to live in relationship with His creation. In the next issue this study will set its focus on the Covenant with Creation, the covenant that establishes Yahweh’s plan of salvation. Until then, read your Bibles.

<sup>1</sup> Peter J. Gentry. Kingdom through Covenant. Crossway. Kindle Edition.

<sup>2</sup> Davidson, Richard M. “Flood, The.” In Evangelical Dictionary of Biblical Theology, 261–263. Electronic ed. Baker Reference Library. (Grand Rapids: Baker Book House, 1996), 262.

<sup>3</sup> Peter J. Gentry.

## KAT'S KORNER

Being a woman is more than just being a biological female; it is being made in God's Image (Imago Dei) with the nurturing and gentle attributes of God's character being displayed and lived out among people. Yes, women can also be, and very much are: brave, strong, decisive, and able to lead however; women are called to display Godly character with a gentle and a nurturing nature.

It has been said that women are the barometer of their home. They go about their day caring for their homes and family's personal needs all the while noticing how everyone is treating one another. When people are: unkind, angry, or just oozing with attitude; we as women want to bring: peace, love, and joy back into the family. As Christian women we should want to do this in a God honoring way.

The world says that women must "make our way", "yell to be heard", and "demand to be noticed". The world says that "women can do anything men can do (and probably better)". But what does God say? He did, after all, create and order this world. I believe the creator knows how his creation is to work better than anyone.



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As Christian woman, we want to be busy doing the things of God with and for our loved ones. But how we go about that reflects our heart towards of God. Many times we get caught up in what we are called to do out of faithfulness and forgo the heart of why we serve. God has rescued you from hell and eternal separation from Him through His Son so that we might walk in love and fellowship with Him. What does that love and fellowship look like? It is how we interact with others. Through joy in our work, peace in our situations, kindness shown toward others, goodness and faithfulness to trust our loving God, gentleness with difficult people and situations, and self-control in our attitudes as we do what God has called us to do. It is faithful Christian living as we show our hearts for our loving Savior. Through those actions we can then give an account as to why we act or respond in such ways as are pleasing to God.

God forgave us our sins. We know how sinful our hearts are and how loving our God is toward us. We can then reflect that love toward others lost in their sin. We were once lost as they are. They are made in God's image just as we are. When we nurture and care for others with a love that demonstrates the love of God, we are showing true Biblical womanhood.

In the coming months we will walk through how to do that, by examining God's Word and applying what that Scripture means to being a woman as defined by God in His Word.

### MEN & WOMEN ARE DIFFERENT

- Bodies
- Personalities
- Jobs
- Roles in marriage

### MEN & WOMEN ARE THE SAME

- Salvation
- Commission
- Need
- Discipleship

## WALKING THROUGH THE WORD BIBLE STUDY

### COLOSSIANS 1:1 - 2

#### AUTHORSHIP & DATE

- Written by Paul
- Between 60–62 A.D.
- Prison Epistle

#### COLOSSAE

- In modern day Turkey
- Founded by Epaphras
- Encountering Gnosticism
- Not visited by Paul

Our passage begins with the announcement of the author, Paul. And that should be our first pausing point to answer a question. To quote the great theologian Yosemite Sam: “What in the Sam Hill is a Paul?”. We know that Paul had two names (Acts 13:9), one a Hebrew name, Saul; the other his Roman/Greek name. We know he is a Roman citizen (Acts 16:37 & 22:25) from the city of Tarsus (Acts 9:11). We also know that he is a Pharisee of the tribe of Benjamin (Philippians 3:5 & Acts 21:39). So why does Paul get to write a letter to the church at Colossae to encourage them in the truth and deny the heresy that is creeping into their fellowship.

Because Paul, is an apostle of Jesus Christ; and that is a pretty big deal.



The apostles were the Christ chosen (John 6:70) messengers of God (Acts 1:7–8). They were witnesses to Jesus’ ministry from the beginning (Acts 1:21–22). Now I know what you are thinking: I’ve read my Bible all the way through; I’ve read the Gospels numerous times; Paul is not listed in any of the four Gospels. What are you trying to pull here buddy? This is why knowing the background of Jesus’ ministry and Paul’s history are so important.

I’m not trying to pull anything. Paul was a witness of Christ’s resurrection (1 Corinthians 15:8), but he was also a witness to the entirety of Jesus ministry. Jesus, chronologically speaking, kicks off His public ministry with the first (there were two) cleansing of the Temple in Jerusalem (John 2:13–22). This act, and His public teaching (Matthew 5–7), made Jesus a famous sensation who was never left alone, or without throngs of followers. It also put Jesus onto the radar of the leadership very early in His ministry which helps to explain the Pharisees keen interest in Jesus throughout the Synoptic Gospels. As a Pharisee, and a student of Gamaliel (Acts 22:3) who was a member of the ruling Sanhedrin, Paul would have been very well acquainted with Jesus and His ministry from the very outset. We even have the Pharisees having interaction with John the Baptist (Matthew 3:7) which almost certainly put the Messianic fervor of Jesus’ ministry (Matthew 21:9–11) front and center for the leadership.

Paul further, received his teaching directly from Christ (Galatians 1:13–24), and was set apart as an apostle directly by Jesus Himself (Acts 9:1–31). So there is no funny business, this man, Paul of Tarsus, is a qualified Apostle of the Gospel of Jesus, sent to the Gentiles (Acts 22:17–21).

Now all of that is very cool, and if it were the end of the greeting of verse 1 it would be enough, but Paul makes mention of Timothy his brother. This is something Paul does in all of his letters; he mentions the fellow workers of the Gospel who are laboring with him. And that should be a great encouragement to us today; Paul was not alone in his work: Christian; neither are you.

The work of humanity has never been meant to be performed in the vacuum of solitude. God Himself declared that it was not to be so (Genesis 2:18–22), and the Old Testament Law demanded multiplicity for witnesses (Deuteronomy 19:15). The Gospel itself was not preserved in a single witness, but rather a plurality of them (1 Corinthians 15:3–8), and that has continued down through the ages. Our temptation is to think our Christian walk is ours and ours alone. One reason we think this is because of the world; it looks like there are so few left. But that is to mistake both the providential ruling of God, as well as the reality of His working. There will always be a witness to God and His Gospel (1 Kings 19:1–18).

Paul demonstrated that reality on a daily basis. He was the called Apostle, blinded by God, trained by the great teacher of the Pharisees. And yet, all of his missionary and ministry work was done in the context of the fellowship of believers. Paul did not plant disciples, he planted churches; all based upon the same consistent message of salvation in Christ (Galatians 1:6–9); that is the thing that mattered. The people could come and go, and have for over two thousand years; the Gospel message and the great salvation of sinners by God’s grace is that which stands eternal in our ministry efforts. This is the cloud of witnesses (Hebrews 12:1–2) in action, not just in the heavenly places, but in the here and now of our Kingdom work today.

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With all of that said, we can finally move and examine who Paul is writing to. Remember, Paul did not found this church, Eparphras did (Colossians 1:7). So why does He feel as though he can interject himself into the affairs of this church. First off, as the “Apostle to the Gentiles”, Paul is concerned with all the churches. But second, and more important, as Christians they are his people (Colossians 2:5).

This is a key thing for the modern day believer to understand. We have been grafted into the people of God (Romans 11:17–18). That is now our defining characteristic in living our life (Galatians 3:28–29). And that people of which we are a part is not just some willy-nilly, second-rate people. It is the holy, royal, justified people OF GOD. (1 Peter 2:9–10).

It does not matter where any of us started, before Christ, we are united as one (Revelation 7:9–11). It does not matter who I was, before Christ, I am redeemed (1 Timothy 1:15–16). It does not matter what my sin entailed, before Christ, I am clean (1 Corinthians 6:9–11). This is the hope the Gospel gives. This is the unity the Gospel creates. This is the people the Gospel builds; day in and day out.

And the Gospel does this because it is based upon the grace of God. Our greatest problem is the wrath of God abiding upon our sinful estate. Our greatest blessing is God taking away that reproach! (Psalm 32:1–2). And we access that blessing by trusting in the One who provides it (Habakkuk 2:4), and walking daily in that trust (Ephesians 2:8–10).

Walk, what do you mean walk? I mean that because we are redeemed by the grace of God (Romans 3:23–24); we are in effect changed people (2 Corinthians 5:17). That change is spurred on by God bringing us into His household (Ephesians 1:3–6). Think about that; God does not simply declare us not guilty (1 John 4:9), He provides for our actual living and growing (John 10:7–10). That growing is the result of His Spirit working upon our hearts and minds (2 Timothy 1:8–14). That working is based upon our new status and our now receiving His promised blessing (Galatians 4:1–7).

Christian, as we move through this letter, know that is us. We are the people of God, redeemed by His hand. Paul is encouraging not just them, but us to grow, and continue in His grace.

## OUTLINE

- Paul’s greeting (1:1–2)
- Thanksgiving (1:3–8)
- Pray for the Church (1:9–14)
- Exaltation of Christ (1:15–23)
- Sacrifice for Christ (1:24–29)
- Unity with Believers (2:1–5)
- Grounding in Christ (2:6–15)
- Freedom in Christ (2:16–23)
- Sanctification by Focus (3:1–4)
- Sanctification in Living (3:5–11)
- Born-again Living (3:12–17)
- Relationships (3:18–4:1)
- Testimonial Living (4:2–6)
- Commendations & Greetings (4:7–18)

## PRACTICAL THEOLOGY 101

### PRACTICAL THEOLOGY MINISTRIES

A ministry of Calvary Baptist Church in Rockford, IL; we are a teaching ministry with the goal of making Biblical Theology make sense to the everyday Christian.

We are Pastors and laymen, formally educated in theology and trained in the school of life. We have had success and failure, joy and heart-break, faith and doubt. And through all these things we have had a secure salvation in Christ Jesus, our Lord.

This year our goal is going to be to work through the doctrine of Scripture; otherwise known as Bibliology. Our first step on this journey is obviously defining what Scripture is. We know that God has spoken (Hebrews 1:1), and that He has done so throughout the ages. There are numerous claims within the Old Testament to be the Word of God (notable in the Prophetic books' the Word of the Lord came.....). There are also New Testament claims to being of Divine Revelation (2 Peter 1:16—21 & 2 Timothy 3:16—17). But why do we limit ourselves to the present 66 books?

We reject the Apocrypha of the Old Testament for the same reason the Second Temple Jews did; it does not rise to the category of Biblical Revelation. The 39 books of the Old Testament were recognized by the 2nd century B.C. and treated as Canonical by majority of Rabbi's moving forward.

The New Testament is much simpler to decipher. Our 27 books answer the question: were these Apostolic; with a resounding yes. All of the current New Testament books were written by an Apostle or an associate of an Apostle, without exception. When it comes to "other writings" such as the Gnostic Gospel of Judas, or the didactically useful Shepherd of Hermas; both are rejected because they do not meet the criteria of Apostolic witness. The appointed and anointed (Acts 1:8) witnesses of Christ, did just that. They testified to Him and God preserved that testimony for us.

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PLEASE  
PLACE  
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HERE

