

Sample Text Note Comparisons

(Note that this is work in progress. The text *is not final edited* or formatted. Keep in mind that we are not intending to use teen lingo or a devotional style. The **Fire Bible** will be a thorough study Bible, based on the original NIV **Full Life Study Bible** text. It will retain all concepts and depth of content, converted to more relevant, easier-to-understand terms. Abbreviations will be defined.)

Life in the Spirit Study Bible

(1 CHRONICLES) 16:29 **IN THE SPLENDOR OF HIS HOLINESS.** Genuine worship must be done in “holiness” (cf. 2Ch 20:21). God accepts spiritual and jubilant worship (15:28) only as long as it is accompanied by an inward disposition of reverence and purity, an earnest desire to be near him, and the fervent commitment to resist all that offends his holy nature (see v. 7, note).

(EZRA, portion of book intro, section on New Testament Fulfillment)

...His ways include not only judgment for apostasy, but also restoration and hope for the believing remnant, through whom God directs the stream of redemption on its ultimate course....

(PSALMS, portion of article on **THE ATTRIBUTES OF GOD**)

(2) God is omniscient—i.e., he knows everything (Ps 139:1-6; 147:5). He knows not only our actions but also our very thoughts (1Sa 16:7; 1Ki 8:39; Ps 44:21; Jer 17:9-10). When the Bible speaks of God’s foreknowledge (Isa 42:9; Ac 2:23; 1Pe 1:2), it means that he knows all things possible as possible, all things certain as certain, all things contingent as contingent, all things future as future, all things past as past, all things foreordained as predestined certainties (cf. 1Sa 23:10-13; Jer 38:17-20). Biblical foreknowledge does not entail philosophical determinism. God remains free to make decisions and alter his purposes in time and history, according to his own will and wisdom. In other words, God is not a prisoner of his own foreknowledge (see Nu 14:11-20; 2Ki 20:1-7; see article on **ELECTION AND PREDESTINATION**, p. 1824).

(ISAIAH) 5:20 **CALL EVIL GOOD.** On the one hand, society often exalts sin by calling depravity manly strength, or calling immorality and perversion true virtue and commendable freedom; on the other hand, society opposes righteousness by calling it evil. Note these two common examples where this pattern occurs: (1) Sexual perversion (e.g., homosexuality and lesbianism) is called a legitimate alternative lifestyle that should be openly accepted, while opponents of such conduct who accept the Biblical standards of sexual morality are called bigots who perpetuate oppressive prejudice (see article on **Standards of Sexual Morality**, p. 1970). (2) Pro-abortion advocates are called “sensitive” persons with a deep commitment to the rights of women, while active pro-life supporters are called “extremists” or “religious fanatics.” Believers, however, must commit themselves wholeheartedly and irreversibly to God’s standards of good and evil as revealed in his written Word.

Fire Bible: Student Edition

IN THE SPLENDOR OF HIS HOLINESS. True worship must come from a life that is growing in “holiness” (cf. 2Ch 20:21). This means that regardless of how enthusiastic people are when they praise God (15:28), the Lord accepts their worship only when their lives are morally pure, spiritually reverent, and deeply committed to resisting anything that offends God (see v. 7, note).

...God does not simply judge people for rebellion against him, he provides forgiveness and hope for those who humbly turn to him in faith. He then works through them to rescue even more people from the consequences of sin and bring people of all nations back into a relationship with himself.

(2) God is omniscient—that means he knows everything (Ps 139:1-6; 147:5). He knows not only our actions but also our thoughts (1Sa 16:7; 1Ki 8:39; Ps 44:21; Jer 17:9-10). When the Bible speaks of God’s foreknowledge (Isa 42:9; Ac 2:23; 1Pe 1:2), it means that he knows all possibilities in any situation—what could have happened and what will happen. God is aware of everything that has taken place in the past and everything that will in the future. All the things God has destined and prophesied have either been fulfilled or will be fulfilled with absolute certainty (cf. 1Sa 23:10-13; Jer 38:17-20). This does not imply that God causes everything to happen that he knows will happen. God has given us free will to make decisions. People are responsible for their choices and the consequences they bring. And God is not limited by his foreknowledge. He is free to alter his purposes in time and history, depending on what he wants to accomplish and what he knows is best. (see Nu 14:11-20; 2Ki 20:1-7; see article on **ELECTION AND PREDESTINATION**, p. 0000).

5:20 CALL EVIL GOOD. It is common in an ungodly society for people to portray evil as good and wrong as right—often in the name of freedom, compassion, understanding and “tolerance.” Many people today consider God’s laws and standards to be evil and repressive. They label Christ’s followers—those who resist immoral ideas and behavior—as closed-minded, judgmental, hateful and even dangerous to society. Note these common examples of this trend: (1) Sexual deviance (e.g., homosexuality and lesbianism) is considered a legitimate alternative lifestyle that should be openly accepted and even celebrated. Opponents of such behavior—who accept Biblical standards of sexual morality—are called bigots who promote prejudice and hate (see article on **Standards of Sexual Morality**, p. 1970). (2) Pro-abortion advocates are viewed as sensitive and compassionate people, deeply committed to women’s rights, while active pro-life supporters are called “extremists” or “religious fanatics.” While demonstrating compassion, followers of Jesus must never compromise their commitment to the standards of good and evil—right and wrong—revealed in God’s Word.

Sample Campus Missions Connections

(**EXODUS**, portion of 25:9 text note on **THE TABERNACLE**.) ...Beginning in 35:4 Moses commissions the people to begin carrying out all God’s instructions regarding the construction of the tabernacle and all its furnishing. They begin by receiving a freewill offering (35:5–36:8) and then Moses proceeds to assign tasks to various individuals. God wants his people to have the opportunity to participate in his purposes. For comments on the importance of doing what we can to serve and provide for ministry see article on **CAMPUS MISSIONS COMMITMENT TO SERVE**, p. 0000 and **CAMPUS MISSIONS COMMITMENT TO GIVE**, p. 0000.

31:3 FILLED HIM WITH THE SPIRIT OF GOD, WITH SKILL. The concept of “being filled with the Spirit of God” as it is used here means to be spiritually equipped, enabled and empowered for special service to God. God fills and empowers people with his Spirit not only for what appear to be more “spiritual” responsibilities, but also for practical service. (Moses actually carries out these instructions and commissions Bezalel, Oholiab and others to do the work in 35:10–36:20.) The work of ministry is not just reserved for church leaders. Every person is a minister in some capacity (cf. 2Cor 3:6). While God does give special skills to individuals for specific tasks, he has also equipped every person with unique talents and abilities that are meant to make a difference for his kingdom. God’s Spirit equips, empowers and enlightens people’s minds with the skills and knowledge to creatively serve his purposes. Even the ability to show or teach others how to do what we do is a special gift from God (35:34). God wants us to use our interests, abilities, skills and resources to build and encourage others (cf. 1Cor 12:4-20; Eph 4:12). Peter writes that “each one should use whatever gift he has received to serve others, faithfully administering God’s grace in it’s various forms” (1 Pe 4:10). All Christ’s followers today should pray that the Spirit will give both physical skills and spiritual gifts to fulfill God’s plans for our lives (see article on **SPIRITUAL GIFTS FOR BELIEVERS**, p. 0000). For comments on the importance of using our abilities and opportunities to serve others see article on **CAMPUS MISSIONS COMMITMENT TO SERVE**, p. 0000.

(**1 KINGS**, portion of article on **EFFECTIVE PRAYING**) ... (3) In his plan of salvation for humankind God intends for his followers to be his co-workers in the effort to lead people into a personal relationship with God. In a way God has even limited himself and his activity to the faithful, persistent prayers of his people. In other words, God has chosen people’s prayers as the means by which spiritual activity is set into motion. There are many things that will not be accomplished in God’s kingdom without Christians praying (see Ex 33:11, note). For example, God wants to send out workers into the spiritual “harvest” to deliver his message of new life to the many who are ripe to receive it. But Christ teaches that this will only reach its full potential through people’s prayers: “Ask the Lord of the harvest, therefore, to send out workers into his harvest field” (Mt 9:38). In other words, God releases his power to accomplish many of his purposes only when people sincerely pray for these things to happen. If we fail to pray, we may actually be holding up or obstructing God’s plans, both for ourselves and for the church as a whole. (See article on **CAMPUS MISSIONS COMMITMENT TO PRAY**, p. 0000)

(**ESTHER**) 3:8 **WHOSE CUSTOMS ARE DIFFERENT.** One of God’s purposes in giving the his law to Israel was to make them different from all other people. Haman recognized something unique in the Jews and hated them for it. Under the new covenant, God still wants his people to be separate and positively distinct from all of the ungodliness in the world. He intends for them to be a holy and pure people belonging to him (cf. 1Pe 2:9). As in Esther’s time, the world today hates God’s people because they are different. (cf. Jn 15:18-25). Their righteous character and behavior stand in sharp contrast to the accepted lifestyles and practices of most people in the world. Followers of Christ today must think, talk and act different, not simply for the sake of being odd or defiant, but so that people can recognize God’s right standards for living and either reject or receive Christ for themselves. For further comments on how our lives can be a positive influence for God on those around us see article on **CAMPUS MISSIONS COMMITMENT TO LIVE**, p. 0000.