

JESUS IS...

WELCOME TO LONG BEACH ALLIANCE CHURCH
FEBRUARY 19, 2017

LBAC's Family Calendar & Events

Sunday, February 19

- 9:00AM Morning Coffee
- 9:30AM Worship & Celebration
- 11:00AM Fuddruckers Fundraiser
5229 Clark Ave., Lakewood
- 6:00PM Youth Leader Meeting

Monday, February 20

- 6:00PM Compulsive Eaters Anonymous

Tuesday, February 21

- 7:00PM Governing Board Meeting
- 7:00PM High School Youth Group

Wednesday, February 22

- 6:30PM AWANA

Thursday, February 23

- 7:00PM Junior High Youth Group

Friday, February 24

- 6:30AM Men's Bible Study
- 5:00PM Youth NOT Winter Camp

Saturday, February 25

- 9:00AM Compulsive Eaters Anonymous

Sunday, February 26

- 9:00AM Morning Coffee
- 9:30AM Worship & Celebration
- 11:00AM Foundations Classes

MISSIONS

<http://www.lbac.org/missions>

GROWTH GROUPS

<http://www.lbac.org/gg>

Mid-week Bible Studies for all Adults

CHILDREN'S MINISTRIES

<http://www.lbac.org/children>

Sunday Mornings

Gospel Project @ 9:30AM
Fun-N-Funky Hour @ 11:00AM

AWANA

<http://www.lbac.org/awana>

Wednesdays through May 6:30PM-8:30PM

YOUTH MINISTRIES

<http://www.lbac.org/youth>

JH & HS Foundations ~ Sundays @ 11:00AM

HS Core Groups ~ Tuesdays @ 7:00PM

JH Core Groups ~ Thursdays @ 7:00PM

WOMEN'S MINISTRIES

<http://www.lbac.org/women>

Woman To Woman Mentoring
Contact: sherylnnelbac@gmail.com

Lydia House Meals Ministry
Contact: robbi@apabrandu.com

Women Connecting with Missions
3rd Tuesday of each month @ 7:00PM

Crafty Women

2nd Saturday of each month @ 10:00AM

MEN'S MINISTRIES

<https://www.lbac.org/men>

Contact: mensministry@lbac.org

Weekly Schedule

Regular Ministry Schedule & Contacts



THE
ALLIANCE

long beach alliance church offices

3331 palo verde avenue · long beach, ca · 90808-4113
phone: 562.420.1478 · office@lbac.org · www.lbac.org
www.facebook.com/longbeachalliancechurch
church office hours: tuesday-friday, 12NOON-5:00PM

church staff team

michelle crammer, office manager
ext. 1004 · michelle@lbac.org

kelly douglas, missions coordinator
kelly@lbac.org

jesse duckett, youth pastor
ext. 1005 · jesse@lbac.org

chris lankford, lead pastor
ext. 1001 · chris@lbac.org

tina rand, receptionist & treasurer
ext. 1006 · tina@lbac.org

matt swaney, family ministry pastor
ext. 1003 · matt@lbac.org

scott trickett, associate pastor
ext. 1002 · scott@lbac.org

welcome to
long beach alliance church



we are a community of Jesus followers who
 love God, love others, & serve the world

New Foundations Classes Begin Next Week!

Join us at 11:00AM for the next 7 weeks as we dive in...

How We Love

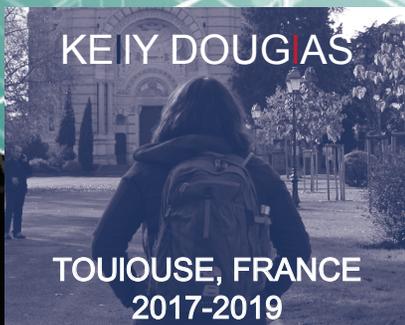
Facilitator: Matt Swaney • Located: Sanctuary

This class is for those who would like to use the tools from the book "How We Love" to become a secure connector. There will be a review for those who are being introduced to the topic. You did not need to have attended the conference for this class to be great for you!

Mission of God

Facilitators: Scott Trickett,
 Kelly Douglas, & Chris Wen
 Located: Room 202

In this class we will be continuing to look at what it means to tell God's story. We will be learning about God's heart for the lost and the drastic steps he has taken and continues to take to solve the lostness of humanity.



KEILY DOUGLAS

TOULOUSE, FRANCE
 2017-2019

80% OF SUPPORT RAISED

1. Go to cmlliance.org/give
2. Under "Give to International Workers and Special Projects," type: ENV-Kelly Douglas
3. Add an amount for a one-time gift in the box or sign up for monthly giving by clicking "Make this a recurring gift"
4. Fill in all of your contact & billing info, click "Submit!"

Childcare & Kids Fun-n-Funky Hour!

Nursery thru Pre-K Sign-Up: matt@lbac.org
 Kids Hour Led By: Chris Lankford
 11:00AM-12:00PM (Fun, Snacks, Fun, Crafts, and More Funner!)

Youth Ministries! Below the Surface

Facilitator: Jesse Duckett
 Located: Youth Room

Junior high & High school students! Come hang out with us as we look at a few passages from Scripture and learn the basic skills that will allow you to go deeper as you learn to better read God's Word. With these tools, it becomes easier than you think! You'll even be able to teach this to your friends & family!

Daily Christian Living

Facilitator: John Cariveau
 Located: Room 102

Discovering the foundational aspects of Christianity and incorporating these central Gospel aspects of Christian Living into practice in our lives!

LBAC Year-to-Date Financial Report

<u>Budget</u>	<u>Required</u>	<u>Received</u>	<u>Budget %</u>
Weekly:	\$12,236.37	\$10,569.33	86.4%
Month-to-Date:	\$24,472.74	\$19,052.45	77.9%
Year-to-Date:	\$305,909.25	\$278,408.76	91.0%
Disbursed YTD: \$270,779.39		GOF Balance: \$8,250.21	

MEN'S
FELLOWSHIP BREAKFAST
 long beach alliance

Saturday, March 4
at 8:00AM

Jesus Is The Great Healer

LONG BEACH ALLIANCE CHURCH
FEBRUARY 19, 2017 · PASTOR CHRIS LANKFORD

O Lord my God, I cried to you for help, and you have healed me.
Psalm 30:2

1) Dead Men Walking

- A) The ancient world was fraught with dangers and exposure to diseases. We are not as accustomed to this fear because of modern advances in science and medicine. It's also why verses like Leviticus 13:45-46 feel primitive and can send a disturbing message about God's love. If God is good and loving (cf. Exodus 20:6, 34:6-7), then why dictate such brutal practices?
- B) At one time, mankind suffered far more acutely from the effects of sin (pain & death, cf. Genesis 2:17, 3:17-19). Often, bizarre rules in the Law of Moses ("Torah," Genesis–Deuteronomy) are actually windows into God's love and compassion for defenseless people against diseases.
- C) If you want to be completely grossed out, spend some time reading Leviticus 13 (blech)! There were many dangerous and contagious skin diseases in the ancient world, and (much like "cancer"), they were all categorized in the Law as "leprosy" (various contagious skin diseases).
- D) These diseases were so terrifying, a person contracting one was ostracized, for the safety of the camp (13:45-46). A 'leper' was like a living dead man – always mourning (torn clothing, grungy hair), wore a mask (covered upper lip), and whenever people came near had to yell "UNCLEAN!"
- E) Can you imagine the humiliation, loneliness, and abandonment? If it were you, wouldn't you question God's love for you? Is it any wonder that as an unnamed leper came to Jesus, he fell flat on his face (prostrate), and begged Jesus for mercy (Luke 5:12)? What happens next is truly radical...
- F) Jesus, moved by compassion (cf. Mark 1:41), reached out and TOUCHED the leper, and Jesus "cleaned" him (Luke 5:13)! Jesus obediently (Leviticus 14) sent the ex-leper to the Jewish priests (as an announcement to them), and fruitlessly warns him to keep quiet about his healing (Mark 1:43-45).
- G) The leper was aware he was sick and dying, came and submitted his life to Jesus, and expressed faith in Christ and His power to cleanse, which Jesus did. DO NOT MISS IT! *This is a genuine physical picture of our actual spiritual condition (Ephesians 2:1-3), and of our only hope in Christ (2:4-5).* You and I are lepers, we are hopeless, but Jesus is the good news of the Gospel!

2) Contagious Diseases = 0; Contagious News = 1

- A) Despite his stern warning to keep quiet, the former leper spread his good news about healing to anyone who would listen (Mark 1:45). In customary fashion, Jesus retreated into "desolate places" (Luke 5:15-16) to seek silence and solitude for prayer and direction from His Father, God.
- B) Interestingly (perhaps because it was intended?), in just a short time after Jesus sent His evangelizing ex-leper to the local Jewish leadership (5:14), Pharisees (see insert) and "teachers of the Law" (5:17) arrive. These leaders pour into Galilee from every major Jewish region of Israel – but most notably from the capitol city of Jerusalem.

3) Forgiveness of Sins Authenticated

- A) Perhaps because of the popularity of the visiting religious leaders, the crowds following Jesus to listen to His teaching and experience His ministry were huge. This effectively cut people off from being able to come to Jesus, including a paralyzed man and his four friends (5:17-18).
- B) But the crowds would not deter these four men (Mark 2:3-4). Knowing that the "low road" was flooded with people, they took the "high road" and removed a section of the wood & dirt rooftop, in order to lower their paralyzed friend down to Jesus. Can you imagine the scene?!
- C) Jesus is sitting in the middle of a home in Capernaum with religious leaders from all over Israel right there in front of Him. Dirt and dust start falling from the ceiling, and then after (no doubt) a bit of yelling from the homeowner, ropes lower a bed downward through the roof. As the bed reaches the ground floor, an immobile man, clearly paralyzed, is revealed.
- D) The religious leaders must have wondered what in the 'oy vey' was going on! Jesus' first disciples (Luke 5:8-11) probably watched the whole thing, wondering if leaving their days jobs was such a good idea! But Jesus "saw their faith," looked at the paralytic, and *forgave him for his sins* (5:20).
- E) It must have sucked the air right out of the room. The ears of the scribes and Pharisees burned, lighting a fire of righteous objection in their midst to Jesus' blasphemous words of forgiveness; because only God Himself could forgive sins (5:21, cf. Isaiah 1:18; Jeremiah 31:34).
- F) Jesus could tell what they were thinking and whispering before they even accused Him (5:22). So Jesus calls their bluff with an easily answered question, 'what is easier, to say he is forgiven, or to tell him to get up and walk' (5:23)? Before they can even answer, he turns back to the paralytic.
- G) The man with the front row bed watching this all happen is still paralyzed. But then Jesus, in order to authenticate His power to forgive sins, tells the paralyzed man to get up, get his stuff, and go home – which he promptly does (5:24-25)! Everyone is amazed and praises God with great awe (5:26)!

Growth Group Guide

Week #7 • Luke 5:12-26

Jesus Is... The Great Healer

Ice Breaker

- Do you tend to be a rule follower or one more likely to challenge rules? What are some examples?

In-Depth

Read Luke 5:12-26

- Discuss what you learned from this week's sermon.
1. Verse 17: Pharisees and teachers of the law (scribes) came to hear Jesus. Following the sermon handout or your own research, describe each of these groups of NT Jews and an analogous modern-day group:
 - A. Pharisees
 - B. Sadducees
 - C. Essenes
 - D. Zealots
 - E. Teachers of the law

2. Verse 24: This is the first of dozens of times Jesus calls himself "the Son of Man."
 - A. Read Daniel 7:13-14. Read Matthew 26:63-64. What do we learn about the Son of Man from these passages?
 - B. Jesus usually referred to himself as the Son of Man in one of two contexts. Read Matthew 17:12, Luke 9:44, 9:58. Read Luke 9:26, 12:8, 21:27, 22:69.

The Son of Man will be _____ and then _____.

3. Verse 24: "The Son of Man has authority on earth to forgive sins." This is an audacious statement. What are its implications for Jesus, for the disabled man, and for the crowd?

Making It Relevant

1. Verse 20: Jesus saw their faith and forgave his sins.
 - A. What does faith look like that leads to forgiveness of sins?
 - B. When Jesus looks at you, does he see that kind of faith?

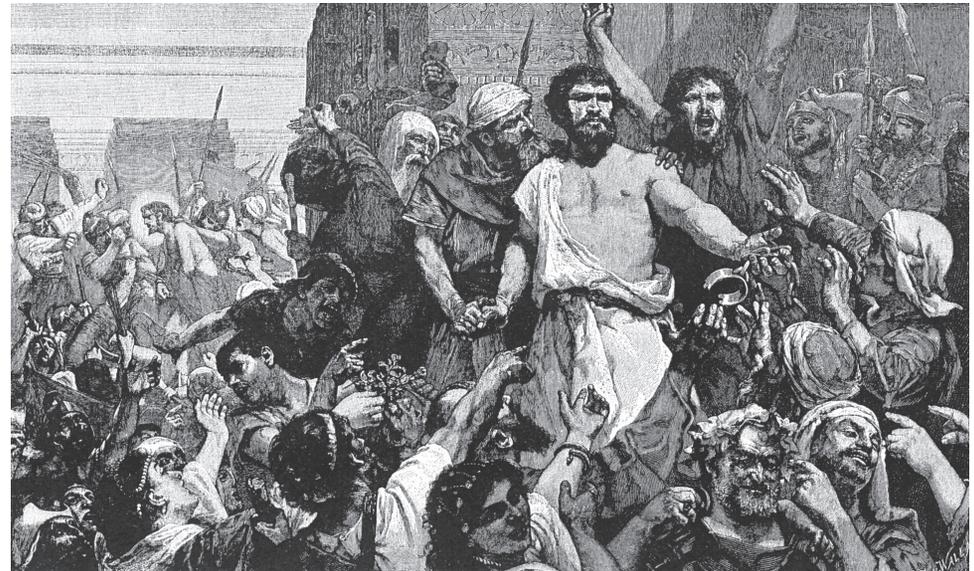
Primary Religious Groups & Sects During The Time of Christ

The Pharisees (probably means ‘separated ones’) were a religious party, dating from the time of John Hyrcanus and Alexander Jannaeus (around 130-105 B.C., roughly around the time period which surrounds the Maccabean revolt of the intertestamental period). They seem always to have represented the ordinary people against the aristocracy, and pure religion over against the ecclesiastical policies so characteristic of the Sadducees (see notes on that political party below). The Pharisees made a great deal out of the study of the Law. But, they were even more passionately dedicated to the oral tradition, the historical scribal interpretations of the Law. They felt this made the Law relevant for their day and time, and surrounded the Law with an enormous body of their own interpretations. The result was that keeping the oral traditions of the Pharisees loomed larger than the actual Law of Moses. On occasion, as Jesus pointed out, the traditions of the Pharisees hindered the people from living in accordance with the spirit of the Law (Mark 7:6-13). The historian Josephus notes there were probably around 6,000 Pharisees at the time of Jesus Christ. Some of the Pharisees were men of noble spirit, but all too often their numerous regulations led to an emphasis on outward behaviors (legalism), and often to spiritual pride. Despite the popularity of the Pharisees with ordinary people, most people did not have the time (or desire!) to learn, let alone practice, the host of traditions the Pharisees valued so highly. The Pharisees and their belief systems are the basis for orthodox Jewish belief to this day.



The Sadducees (probably means ‘those aligned with Zadok’) were a religious and political party, perhaps dating back to the time of King David under Zadok, the high priest, though they never claimed the connection. Historically, the Sadducees came into being when the Zadokite priesthood came to an end. The Sadducees were a small group who controlled the temple, and held the sacrificial system in

The Zealots (a small sect modeled after the righteous-vengeance-prototype of Phinehas, Numbers 25:7-8) were a group of Israeli nationalists who endorsed violent means in an effort to gain independence from Roman oppressors/occupiers, and were not a school-of-thought/religious group as the others listed above. “Simon the Zealot,” a disciple of Jesus, was from this group (Luke 6:15; Acts 1:13). Also notable, Barabbas was “among the rebels in prison, who had committed murder in the insurrection” (Mark 15:7). The words describing Barabbas closely resemble characteristics of Zealot groups of traveling bandits recently uncovered in recent studies of the social history of first century Palestine. The same term is used for the other two criminals between whom Jesus was crucified (Mark 15:27). Roaming gangs of Zealots became popular among the common people because they preyed upon the wealthy establishment of Israel (“The 1%” of the ancient world!) and created havoc for the ruling Romans. Barabbas was being held prisoner by the Roman authorities at the time of Jesus’ trial, and was released by Pontius Pilate to carry out a customary “Passover Pardon” (Mark 15:6-15), a nod by Pilate to keep peace with the local cultural and religious atmosphere. The reason given for the crowd choosing Barabbas over Jesus is said to be the instigation of the chief-priests and elders (Matthew 27:20; Mark 15:11), but quite likely they were manipulating the reality that the crowds in Jerusalem probably preferred Barabbas’ actively violent and separatist methods of resistance against Rome over Jesus’ way of non-resistant peace and redemptive communal living.



very high esteem. They were conservative, only accepting the written Word of God as authoritative, and only the Torah (The Law, the first five books of the Bible) as the written Word of God. They did not deny the authenticity of the remaining books of the Old Testament, but they saw the Torah as exclusively authoritative. Because of this, they rejected the resurrection of the dead, the reality of angels, and the spirit life (cf. Acts 23:8). An illustration of this can be found when Jesus responded to the Sadducees about the resurrection (Matthew 22:23-33). Christ's response from the Pentateuch (Exodus 3:6) answered their questions on their own theological turf. More obvious passages from Daniel or Isaiah would have been more direct, but with the Sadducees, those passages would have carried no real weight of conviction. Obviously, they were at odds with the Pharisees and their dedication to their oral tradition. They were steeped in the happenings of the temple, which made them a political, as well as religious, powerhouse. They were a party of wealthy priests with many friends in the political and social aristocracy of Jerusalem. They combined conservative religious attitudes with power politics. The Sadducees' relationships with foreign overlords tended to diminish their religious devotion and produced a rather stagnated orthodoxy with few guiding

principles except *quod semper, quod ubique, quod ab omnibus* (that which has been believed everywhere, always, amongst all people). Bottom line, they were, because of their comforts and relationships, attempting to maintain the status quo. If the Pharisees were well known for "adding" innovations to an ever-expansive practice of the Law, the Sadducees were well known for exclusively "maintaining" the Law of Moses. While the Sadducees had a set of their own traditions, they were more clear (than the Pharisees) in defining that their traditions and interpretations were not Torah, and thus, were not binding. This, however, created a strange mixture of liberal politics mixed with conservative worship, even limiting the obvious intent of Scripture (much like liberal Christianity in our modern-day milieu). Because the Sadducees had no Messianic expectation, they tended to be satisfied and protective of their social and political



status. The Sadducees had a great deal of dominance in the Great Sanhedrin (the 'religious supreme court' amongst the Jews at the time of Christ), and were probably the majority and ruling influence. Clearly, there were Pharisees in the Sanhedrin, but the Pharisees were not very interested in the politics of the Sanhedrin, and as a result, composed the minority party. Because the temple was destroyed in 70 A.D. (after the death of Christ), the Sadducees ceased to exist (since their power was centered in the temple/priesthood).

The Essenes (probably means 'pious/holy ones' or 'doers of what God speaks') were another religious party, but much more conservative and legalistic than the Pharisees. The Essenes believed they were the only true, holy, and faithful

Israel. The Essenes often lived in cloistered monastic communities to maintain their purity (asceticism) from the rest of society (e.g. the Qumran community, which produced the Dead Sea Scrolls, was an Essene community). They did not participate in temple sacrifices because they considered the temple polluted by a corrupt priesthood (they were NOT friends of the Sadducees). They were freakishly committed to ritual purity, taking ritual baths daily (in *Mikveh baths*, see picture), and even avoided bowel movements on the Sabbath. Some scholars believe John the Baptist and Jesus were partial to the radical beliefs of the Essene communities (such as Qumran), though significant dissimilarities seem to rule out any real connection. The Essenes probably did not contribute much to the development of Christianity, mainly because of their complete withdrawal from society and culture.

