

LBAC's Family Calendar & Events

Sunday, May 6

9:00AM Morning Coffee
9:30AM Worship & Celebration Service
11:15AM Foundation Hour Session 5

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 @ 11:15AM

AWANA

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

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

YOUTH MINISTRIES

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

JH & HS Foundations ~ Sundays @ 11:15AM

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: sherylynnelbac@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

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

Contact: mensministry@lbac.org

Monday, May 7

6:00PM Compulsive Eaters Anonymous

Tuesday, May 8

7:00PM Governing Board Meeting

7:00PM Youth Group- High School

Wednesday, May 9

6:30PM AWANA

Thursday, May 10

7:00PM Youth Group- Junior High

Friday, May 11

6:30AM Men's Bible Study

8:00PM Narcotics Anonymous

Saturday, May 12

8:00AM Men's Fellowship Breakfast

9:00AM Compulsive Eaters Anonymous

11:00AM Ladies' Tea

Sunday, May 13

9:00AM Morning Coffee

9:30AM Worship & Celebration Service

11:15AM Foundation Hour Session #5

12:15PM Deacon Meeting

Regular Ministry Schedule & Contacts

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-thursday, 10:00AM-5:00PM

church staff team

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

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

ben shaw, worship & celebration intern
ben@lbac.org

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

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

tina rand, receptionist & treasurer
exts. 1000 & 1006 • tina@lbac.org

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



THE ALLIANCE

The Road Less Traveled

Welcome to Long Beach Alliance Church • May 6, 2018



welcome to long beach alliance church
a community of Jesus followers who
love God, love others, & serve the world

THE JESUS PROJECT
TIME LAB
VBS 2018
JULY 9-13
REGISTER ONLINE NOW!
WWW.LBAC.ORG/VBS

MEN'S FELLOWSHIP BREAKFAST
long beach alliance
Saturday, May 12
at 8:00AM location: sanctuary lobby

LBAC Year-to-Date Financial Report

<u>Budget</u>	<u>Required</u>	<u>Received</u>	<u>Budget %</u>
Weekly:	\$12,041.97	\$8,641.53	71.8%
Month-to-Date:	\$60,209.85	\$59,744.76	99.2%
Year-to-Date:	\$421,468.95	\$409,513.06	97.2%
Disbursed YTD: \$408,290.00 GOF Balance: \$1,223.06			



Join Us In Celebrating 90 Years of God's Great Faithfulness
Sunday, May 20 • Festivities Begin @ 5:00PM (Child Care Post-Dinner)
'Old Fashioned' Potluck Dinner & Evening of Thanks to God
Evening of Memories Will Wrap-Up @ 7:00PM

All Main Dish		Sign up in the courtyard today!
A-M Side Dish or Salad		
N-Z Dessert		




Soul Wars



Long Beach Alliance Church • May 6, 2018 • Pastor Chris Lankford

1) Baseless Accusations

(Luke 11:14-23, Matthew 12:22-30; Mark 3:22-27^Σ, Isaiah 53:12)

 The faithless response of the Pharisees and the Scribes (cf. 10:25ff) to Jesus intensifies in accusations against Jesus of deceptive and demonic motivations in his miraculous work. Jesus responds logically, focusing on the bigger spiritual war (cf. 10:20) while deflecting the judgment of the Pharisees and Scribes back onto them (Luke 6:37-38) in a focused faith challenge.

Jesus reasons that the Kingdom of God has come to conquer the enemy, and brings a challenge to both the religious leaders and to all who will consider Jesus and His work. Jesus has come up against the strong man of this world, and is ripping away the armor and protection of the enemy. Jesus the Conquerer will divide the spoils of victory with all who stand with Him. In essence, Jesus is asking, “Who are you standing with?”



Σ This story from the “Synoptics” (Matthew, Mark, and Luke; named “Synoptic” because of their similar ‘synopsis’ of Jesus’ story) can present some textually critical objections/frustrations potentially leading to less confidence in the veracity and trustworthiness of the Scriptures. The primary issues involve a variety of similar-yet-different and/or different-yet-similar details in each of the Synoptics. If this is the same story (Luke 11:14-23, Matthew 12:22-30; Mark 3:22-27), why is there significant divergence in narrative location (note the early position in Mark’s Gospel account), physical locale (Galilee vs. Judea), and even characters (note Matthew 12:22 & Luke 11:14)? If these are two or three different stories, why the repetition of precise language (“knowing their thoughts,” and “Beelzebug,” “strong man”), and seemingly similar conflict/content (demons, teaching on spiritual world, parable on strong man)? Either option can seem to make the Bible less authentic/trustworthy. As an answer to these objections, I propose that the diversity in these stories actually provides us with greater textual confidence because each writer has clearly recounted complementary details, all with the same essential conclusions. This lends itself to greater confidence in the authenticity of these accounts, rather than less confidence. The positioning of stories in the Synoptics, unlike modern historical writing methods, are located around themes and theology rather than a chronological timeline. As well, specific selections of one or two details are also provided based on theme and theology. To illustrate this point, theologian Darrel Bock notes “...most events in 11:14-54 involve controversy, correction, or a call to trust God. As such, the material reviews elements from Luke 4-9, but the approach is slightly different. For example, in the miracle accounts of the earlier section, the telling of the miracle dominated, while the comment on it was minimal. In 11:14-23, it is the exact reverse: the miracle is told briefly, and the discussion about the miracle’s importance is dominant. This section helps explain how events led to Jesus’ death. After these events, an inevitability sets in about where things are headed...” To summarize, the Synoptic writers recalled their accounts with purposes and themes as their primary motivation, measuring the greater significance of an event’s meaning through less significant historical timeline and location details. While all these aspects are important, imposing modern writing techniques and well-meaning approaches as a critical measurement of Synoptic veracity or trustworthiness is misguided and does not appreciate varied hermeneutics (rules for interpretation) for reading literature. In conclusion, the Synoptic events of Matthew 12:22-30, Mark 3:22-27, and Luke 11:14-23 are almost certainly the same Spirit-directed story (note 2 Timothy 3:16-17), with diverse purposes and emphases brought to the forefront by each unique human writer.



2) Danger in the Demonic Realm

(Luke 11:24-26; Matthew 12:43-45)

Most people want to be free of the demons and diseases which plague their lives and/or the lives of their loved ones. Who hasn't tried to



“make a deal with God,” for some sort of favor? Have you ever prayed something like, “God, if you will do this or that, I promise that I will do this/that...?” But, Jesus warns, the spiritual world can be a very hazardous!

When God brings freedom into someone's life, it does not necessarily mean that a person relinquishes control of their life over to Christ (note John 5:2-16). Jesus warns that earthly amazements over exorcisms and healings should not distract a person from authentic salvation. Who is it that has taken up residence in your heart's home? Does Christ dwell in you?



3) Focus People!

(Luke 11:27-28; cf. 2 Timothy 2:4-6)

Despite Jesus' illustration to not consider an exorcism or healing as the pinnacle of Jesus' work, the crowds remain undeterred and make attempts to “idolize” Jesus and those connected with Him, rather than keep their eyes on the message of salvation Jesus authenticates.



It is always a tendency to make shrines and objects for our appreciation, rather than simply “hear and obey” the Word of God. Jesus steps into the midst of this environment and says, ‘don't hide your sin while making distracting shrines or delightful saints.’ Focus people, “Hear the Word of God, and do what it says!”



Growth Group Guide

The Road Less Traveled

Week #5

Soul Wars

Luke 11:14-28

Ice Breaker

- Have you ever met anyone famous? What did you think of them?

In-Depth

- Read Luke 11:14-28
 - Discuss what you learned from this week's sermon
1. Luke 11:14-19. Read also Mark 3:22-26. What is Jesus accused of? Who is doing the accusing and what is their motivation?
 - 1A. Jesus gives a multi-part response. Explain it in your own words.
 2. Luke 11:20-23. What is the implication of verse 20?

2A. "strong man...palace..stronger...overcomes...spoil." What? Explain what Jesus is saying.

3. Luke 11:24-26. Explain this parable of an empty heart.

Making It Relevant

1. Have you ever been accused unjustly of wrongdoing? How did you react? What would you do differently if it happens again?

2. Give examples today of those who try to be neutral towards God. How can we help them see that God doesn't view them as a neutral party?

3. Considering the parable of an empty heart, what are some of the dangers of demanding moral behavior in a non-believer?

3A. What are some pros and cons of Christians engaging in the "Culture Wars" (i.e. advocating for moral behavior in our society)?