



CALVARY BAPTIST CHURCH

NINILCHIK

OCTOBER 8TH, 2023

TODAY'S SCRIPTURE READING

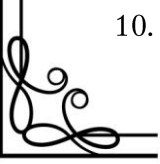
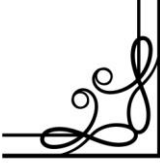
Ezra 9:1-15

In 1989, our dear shepherd at that time, Pastor Ron Blough, initiated our reading through a portion of the 66 books of the Bible as a congregation, typically a chapter each Sunday. Since then, we have been through the entire Bible one full time and are currently in Ezra, the 15th book of the Bible.



TODAY'S SERVICE



1. Hymn #79 - "To God Be the Glory"
 2. Opening Prayer & Announcements
 3. Hymn #136 - "All the Way My Savior Leads Me"
 4. Hymn #421 - "Higher Ground"
 5. Hymn #426 - "Just a Closer Walk with Thee"
 6. Reading: **Brother Teagun Quinlan**
 7. **Message:** "Do Not Be Unequally Yoked"
 8. Hymn #476 - "I Surrender All"
 9. Benediction
 10. Evening Service - 6 p.m.
Holy War #84; Ecclesiastes 7:5-6
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DO NOT BE UNEQUALLY YOKED

“For they have taken some of their daughters to be wives for themselves and for their sons, so that the holy race has mixed itself with the peoples of the lands. And in this faithlessness the hand of the officials and chief men has been foremost.” **EZRA 9:2**, ESV

I. *the* BRIEF HISTORICAL BACKGROUND

- A. Destruction of *the* Temple, 586 BC
- B. Decree of Cyrus to Rebuild, 536 BC
- C. Darius’ 6th Year, Finished, 516 BC
- D. Departure of Ezra from Babylonia, ~458 BC

II. *the* BREAKDOWN of *the* CHAPTER

- A. Mixed Marriages Revealed, vv1-2
- B. Miserable Heart Appalled, vv3-4
- C. Mournful Repentance & Appeal, vv5-15

Book of Ezra

National Restoration under Zerubbabel

Return to Land, 1-2

Rebuilding *the* Temple, 3

Resisting *the* Enemy, 4-6

Spiritual Reformation under Ezra

Ezra Comes to *the* Land, 7-8

Ezra Confesses Sins, 9

Ezra Cleanses Nation, 10

III. *the* BLESSINGS EMPHASIZED from OUR TEXT

Do not be unequally yoked with unbelievers. For what partnership has righteousness with lawlessness? Or what fellowship has light with darkness?

2 CORINTHIANS 6:14, ESV

A. *the* Problem with *this* Spiritual Mixture

- 1. unreasonable
- 2. unholy
- 3. ungodly
- 4. unwise
- 5. unthankful

B. *the* Practical Implications Today

- 1. monasticism?
- 2. ministry?
- 3. marriages?
- 4. community?
- 5. commerce?

C. *the* Prevention & Correction for *the* Believer

- 1. prevention
 - a. Phil 3:10
- 2. correction
 - a. 2 Cor 7:10

D. *the* Promise of Life for *the* Unbeliever

- 1. an earthbound life vs. eternal life
- 2. an essential look to Christ

QUOTE of the WEEK

WHEN our Lord had been condemned to die, the execution of his sentence was hurried. The Jews were in great haste to shed his blood: so intense was the enmity of the chief priests and Pharisees that every moment of delay was wearisome to them. Besides, it was the day of the Passover, and they wished to have this matter finished before they went with hypocritical piety to celebrate the festival of Israel's deliverance. We do not wonder at their eagerness, for they could not bear themselves while he lived, since his very presence reprov'd them for their falsehood and hypocrisy. But at Pilate we do wonder, and herein he is much to be blamed. In all civilized countries there is usually an interval between the sentencing of the prisoner and the time of his putting to death. As the capital sentence is irreversible, it is well to have a little space in which possible evidence may be forthcoming, which may prevent the fatal stroke. In some countries we have thought that there has been a cruelly long delay between the sentence and the execution, but with the Romans it was usual to allow the reasonable respite of ten days. Now, I do not say that it was incumbent upon Pilate according to Roman law to have allowed ten days to a Jew, who had not the rights of Roman citizenship; but I do say that he might have pleaded the custom of his country, and so have secured a delay, and afterwards he might have released his prisoner. It was within his reach to have done so, and he was culpable, as he was all along, in thus yielding to the clamour for an immediate execution for no other reason than this, that he was "willing to content the people." When once we begin to make the wishes of other men our law we know not to what extremity of criminality we may be led; and so the Saviour's hasty execution is due to Pilate's vacillating spirit, and to the insatiable blood-thirstiness of the scribes and Pharisees.

Being given over to death, our Saviour was led away; and I suppose the painters are right when they put a rope about his neck or his loins; for the idea of being led in an open street would seem to imply some sort of bond: "He was led as a sheep to the slaughter." Alas, that the Emancipator of our race should be led forth as a captive to die!

[EMPASIS IN ORIGINAL]

"The Great Cross-Bearer and His Followers"

from the texts, Mark 15:20-21; John 19:17

a sermon delivered on October 8th, 1882

by **Charles Haddon Spurgeon**

Metropolitan Tabernacle Pulpit, Volume 28, Sermon No. 1,683

OCTOBER 2023

FAMILY READINGS			PRIVATE READINGS	
1 Kings 11	Phil. 2	8	Ezekiel 41	Ps. 92-93
1 Kings 12	Phil. 3	9	Ezekiel 42	Psalms 94
1 Kings 13	Phil. 4	10	Ezekiel 43	Ps. 95-96
1 Kings 14	Colossians 1	11	Ezekiel 44	Ps. 97-98
1 Kings 15	Colossians 2	12	Ezekiel 45	Ps. 99-101
1 Kings 16	Colossians 3	13	Ezekiel 46	Psalms 102
1 Kings 17	Colossians 4	14	Ezekiel 47	Psalms 103
1 Kings 18	1 Thess. 1	15	Ezekiel 48	Psalms 104

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