

LECTURE PROGRAM

77th Street Church of Christ

AUGUST 9-12, 1982

7631 1 st. AVE. SOUTH, BIRMINGHAM, ALA 35206

TIME	MONDAY	TUESDAY	WEDNESDAY	THURSDAY
9:00 to 9:50		ABRAHAM: RIGHTEOUS BY FAITH LLOYD BARKER	MOSES: THE MEEKEST MAN JOE CORLEY	JOB: A MAN OF PATIENCE CURTIS FLATT
9:55 to 10:40		JESUS IS COMING DAVE BRADFORD	JESUS HAS COME DAVE BRADFORD	JESUS IS COMING AGAIN DAVE BRADFORD
10:45 to 11:30		THE CHASTENING OF THE LORD MARSHALL PATTON	THE CHASTENING OF THE LORD MARSHALL PATTON	THE CHASTENING OF THE LORD MARSHALL PATTON
7:00 to 7:25	CONGREGA- TIONAL SINGING LEO PLYLER	CONGREGA- TIONAL SINGING LEO PLYLER		CONGREGA- TIONAL SINGING LEO PLYLER
7:30 to 8:20	HUMANISM JAMES NEEDHAM	HUMANISM JAMES NEEDHAM	GUEST SPEAKER	HUMANISM JAMES NEEDHAM
8:30 to 9:15	AUTHORITY BARNEY KEITH	AUTHORITY BARNEY KEITH		AUTHORITY BARNEY KEITH



CONTENTS

<u>HUMANISM</u> , James Needham	1:1-11
<u>AUTHORITY</u> , Barney Keith	2:1-7
<u>Authority — Its Source</u>	2:1
<u>Authority — Basis Of</u>	2:3
<u>Authority — General or Specific</u>	2:5
<u>Authority — Attitudes Toward</u>	2:6
<u>ABRAHAM: RIGHTEOUS BY FAITH</u> , Lloyd Barker	3:1-2
<u>MOSES, THE MEEKEST MAN</u> , Joe Corley	4:1-3
<u>JOB: A MAN OF PATIENCE</u> , Curtis Flatt	5:1-2
<u>JESUS IS COMING, HAS COME, IS COMING AGAIN</u> , Dave Bradford	6:1-8
<u>Coming —</u>	6:1
<u>Has Come —</u>	6:4
<u>Coming Again —</u>	6:6
<u>THE CHASTENING OF THE LORD</u> , Marshall Patton	7:1-7
<u>Misconceptions —</u>	7:1
<u>What Is It? —</u>	7:4
<u>Its Design —</u>	7:6

HUMANISM

James P. Needham
106 Foxwood Drive
Brandon, FL 33511

INTRODUCTION:

- A. Humanism is getting much attention today from so-called fundamentalists —as well it should.
- B. But much opposition to Humanism is too sensational and emotionally charged to produce sound results.
 - 1. Many oppose it who don't really know what it is.
 - 2. It often becomes a rallying point for negative movements motivated by cults of personality caught up in a party spirit.
 - 3. Sometimes seized upon as a convenient tool by headline-grabbing "fundamentalist" preachers whose tactics give legitimate opposition a bad name. (Cf. John Butler book and the "Moral Majority").
- C. What is Humanism?
 - 1. NOT:
 - a. A study of the humanities (a study of the cultural character of past history).
 - b. A study of humanitarianism (a study of human welfare).
 - c. A study of the nature and function of humans.
 - d. A study of the quality of being human.
 - 2. BUT:
 - a. A study of a PHILOSOPHY (a systematic explanation of the causes and principles of reality) which says:
 - A) There is no God.
 - B) MAN is the highest source of truth in the universe.
 - C) All truth is RELATIVE—there are no absolutes.
 - D) There is NO MORAL LAW—Morals are SUBJECTIVE.
 - b. A MOVEMENT which politically:
 - A) Believes in socialism.
 - B) Advocates one world government
 - C) Is allied with and shares a common philosophy with Communism.
 - a) Some of the main leaders in the Humanism movement are known Communists. (Joseph P. Fletcher, author of THE NEW MORALITY, SITUATION ETHICS, and signer of the Humanist Manifesto, was identified by Herb Philbrick, a former under cover FBI agent, as a Communist.).
 - b) The striking harmony between the two philosophies:
 - 1) Both deny God.
 - 2) Both deny the Bible is a revelation from God.
 - 3) Both deny an objective standard of truth and morality.
 - 4) Both seek control of men's minds through the educational system.
 - 5) Both seek the destruction of all religions but their own.
 - 6) Both claim to seek the betterment of humanity.
 - 7) Both advocate socialism
 - 8) Both promote world government in which their philosophy would govern.
 - 9) Both seek advancement through subversion of existing public institutions.

- 10) Both seek the dissolution of the nuclear family
 - 11) Both promote evolution as an explanation of origins.
 - 12) Both have a monistic view of the world.
3. Explained in terms of one's WORLD VIEW:
 - a. There are two basic world views:
 - A) Dualistic (meaning two).
 - a) It says the world is made up of two elements:
 - 1) Material reality (Matter and energy) which can be investigated by the scientific method (essentially the five senses).
 - 2) Non-material reality (God and the human soul) which is revealed OBJECTIVELY in the Bible.
 - B) Monistic (meaning one).
 - a) The earth is made up of only one element:
 - 1) Material reality (matter and energy).
 - i. There is No God.
 - ii. There is no revelation from God.
 - iii. Morals are subjective.
 - iv. All "truth" is subjective.
 - v. There are no absolutes.
 4. From the viewpoint of a well-known Humanist:
 - a. "Humanism is primarily a METHOD OF PROCEDURE and a VALUE SYSTEM—not a dogma about nature. The method of procedure is the scientific method: the use of reason and observation in a naturalistic context. The value system involves the idea that human life in the here and now is the sole context with in which morals apply and that satisfaction of human, social and individual needs is the goal of ethics. Any facts that this leads one to accept are CONSEQUENCES of humanism—not humanism itself" (Frederick Edwards, THE HUMANIST (magazine), ARA, May/June 1982, p. 48).
- D. My purposes in these lectures:
1. To define Humanism in such a way that every ten-year-old child who hears them will go away understanding what is Humanism.
 2. To refute Humanism decisively from the Bible.
 3. To show the results of accepting Humanism.
 4. To expose the insidious plans the Humanist movement has for all of us.
 5. To demonstrate the influence Humanism has already gained over our lives.
 6. To show what Christians can do to oppose its thrusts.

DISCUSSION:

A. ORIGIN AND HISTORY OF HUMANISM:

1. Humanism is an ANCIENT philosophy:
 - a. A system of belief that began about 500 B.C. among a school of Greek philosophers known as Sophists.
 - b. Its most famous leader was PROTAGORAS who lived from 484-415 B.C.
 - c. The 14th century Renaissance was a revival of humanism, and it returned to the principles advocated by Protagoras.
2. As an ORGANIZED MOVEMENT in America, Humanism dates from the early 1940's.

- a. THE AMERICAN HUMANIST ASSOCIATION was chartered in the early 1940's, though the first Humanist Manifesto was issued in 1933.

B. THE ESSENCE OF HUMANISM:

1. Atheism:

- a. "Humanism asserts that the nature of the universe depicted by modern science mains unacceptable any supernatural or cosmic guarantees of human values" (HUMANIST MANIFESTO I, 1933, pp. 8-10).
- b. "No deity will save us; we must save ourselves" (HUMANIST MANIFESTO, II, pp. 15-21, 1973).
- c. Humanists, then, have a MONISTIC world view, that is, they believe man is made up only of PUTTER and ENERGY.

2. Evolution:

- a. "Religious humanists regard the universe as self-existent and not created" (HUMANIST MANIFESTO I, pp. 8-10, 1933).
- b. Anyone who denies the existence of God, must then come up with an explanation of material reality and the complexities of life. Evolution is the common hypothesis.
- c. "Humanism believes that man is a part of nature and that he has emerged as a result of a continuous process" (HUMANIST MANIFESTO I, pp. 8-10, 1933).

3. The autonomy of man:

- a. Protagoras (proponent of humanism 5th century B.C.) said, "Man is the measure in all things, of things that are that they are, and of things that are not that they are not" (HISTORY OF WESTERN PHILOSOPHY, p. 77).
 - A) Of this, Bertrand Russell said, "This is interpreted as meaning that EACH man is the measure of all things, and that, when men differ, there is no objective truth in virtue of which one is right and the other wrong" (HISTORY OF WESTERN PHILOSOPHY, p. 77).
- b. "Humanism... is basically a philosophical outlook centered on the autonomy of man as a dignified rational being, possessing within himself the source of truth and right" (ENCYCLOPEDIA AMERICANA).
- c. "What the autonomous nature of the moral judgment means is that human beings and the quality of human life are the center of all evaluation of patterns of conduct, that morals are man-centered, not God-centered" (Sidney Hook, THE HUMANIST MAGAZINE, Nov/Oct 1978, P. 5.).
- d. "Humanistic ethics ... is based on the principle that only humans themselves can determine the criterion for virtue and sin and not an authority transcending us" (Eric Fromm, WHAT IS HUMANISM? (tract), AHA Brochure series, 1979).

4. All truth is relative:

- a. "Ethics is autonomous and situational, needing no theological or ideological basis" (HUMANIST MANIFESTO II, pp. 15-21, 1973).
- b. "Contradictory assertions are equally true" (Protagoras).

C. OUTGROWTHS OF THESE FOUR PRESUPPOSITIONS (CONSEQUENCES OF HUMANISM):

1. There is no revelation from God—the Bible is a myth.

- a. The Bible claims to be, aid we believe it to be, a verbally inspired, thus an infallible, revelation of God to man (I Cor. 2:13).

- A) It is complete (James 1:25)
 - B) It is inspired (God-breathed) (2 Tim. 3:16,17).
 - C) It is truth (John 17:17).
 - D) We are forbidden to change it (Gal. 1:8,9; Rev. 22:18,19).
 - E) All will be judged by it (John 12:48).
- b. If the Bible is not a revelation from God, then those who don't believe it must explain:
- A) Its durability in spite of determined efforts to destroy it.
 - B) Its incredible accuracy:
 - 1) In geography.
 - 2) In History.
 - 3) In science.
 - 4) In foreknowledge.
 - 5) In prophecy.
2. Man is the highest and only source of truth in the universe.
- a. If there is no God, then there is no revelation from God. If there is no revelation from God, then man is the only source of truth on earth—his own god. This is humanism.
 - b. Such a position breeds arrogance.
 - c. The Bible says:
 - A) It is not in man to direct his own steps (Jer. 10:23).
 - B) Human wisdom is foolishness to God (1 Cor. 3:19).
 - C) Man-made doctrines render worship vain (Mt. 15:9).
 - D) We are not to touch, taste or handle the doctrines and commandments of men (Col. 2:22,23).
3. Value clarification as a method of determining "truth."
- a. Those who don't believe the Bible is the source of truth, must have some means of determining ethical and moral truth. Humanism's most popular method is called "VALUE CLARIFICATION."
 - b. "Value clarification" is really the application of the scientific method (use of the five senses) to determine moral and ethical "truth."
 - A) The five steps that make up the scientific method:
 - 1) Clearly stated problem to be solved.
 - 2) Collect all available information.
 - 3) Use this information to form an hypothesis (educated guess) as to what MAY work best in solving the problem.
 - 4) The hypothesis is then tested by laboratory means.
 - 5) Interpret the data. What is the best solution to the problem?
 - B) The method applied to morals and ethics:
 - 1) Choosing:
 - a) Freely.
 - b) From alternatives.
 - c) After thoughtful consideration of the consequences of each alternative.
 - 2) Prizing:
 - a) Cherishing.
 - b) Being proud of your choice.
 - c) Be willing to affirm your choice publicly.
 - 3) Acting:
 - a) Doing something with your choice.
 - b) Repeatedly in some pattern of life.

THE RESULT IS CALLED "VALUE CLARIFYING" AND IS THE "TRUTH" FOR YOU!

NOTE: This "value clarification" is proposed in text books for educating public school teachers to be used by them in the class room for behavioral, and values modification in the areas of:

- 1) Economics (Capitalism, socialism, colonialism, etc.).
 - 2) Minority group relations (Black, white, Indian, etc.).
 - 3) Social class (Success or failure in a class society, etc.).
 - 4) Sex, courtship, marriage, religion, morality, rationalism and patriotism (Local allegiance, vs. world allegiance).
- c. It is obvious that by this method we can determine what "is," but not what "OUGHT TO BE!"
4. The deprecation of truth—by saying:
- a. Truth is not absolute (Cf. John 17:17; Rev. 22:18,19; Jude 3, Gal. 1:8,9; 1 Peter 4:11).
 - b. Truth is not public—not dogmatic—standardized And accessible to all in the same manner. (John 8:32; John 7:17).
 - c. Truth is not propositional—can't be stated in well-formed propositions, (Cf. Mark 16:16; Acts 2:38; John 12:48; Luke 13:3).
 - d. Truth is not communicable—cannot be communicated from one person to another—each must discover it for himself by his own experience—it will differ from person to person—it is better felt than told (Mark 16:15; 2 Tim. 2:2).
 - e. Truth is not harmonious—"Contradictory assertions are equally true" (Protagoras).
 - A) This is absurd: Cf.
 - 1) Earth round vs. flat.
 - 2) $2+2=4$ vs. $2+2=10$.
 - 3) 100¢ to a dollar vs. 150¢ to a dollar.
 - 4) 60 minutes to an hour vs. 120 minutes to an hour.
 - f. Truth is not fact, but successful human experience (pragmatism).
 - A) Harry Emerson Fosdick said, "Infant baptism is like an oxen's yoke, it is right because it works."
 - g. Truth is not objective—that is, it is not outside of man, but comes from within him
 - h. Truth is not authoritative. It is what anybody says it is at any given time. It is like "silly putty."
5. Situation ethics:
- a. "Nothing is inherently right or wrong, but must be judged in context on the spur of the moment" (Joseph P. Fletcher, TIME MAGAZINE, Apr. 22, 1966, p. 42).
 - b. "There are no rules...none at all" (Joseph P. Fletcher, SITUATION ETHICS, p. 55).
 - c. The Bible says the works of the flesh are these:
 - A) Adultery
 - B) Fornication
 - C) Uncleanness
 - D) Lasciviousness
 - E) Idolatry

- F) Witchcraft
- G) Hatred
- H) Variance
- I) Emulations
- J) Hath
- K) Strife
- L) Seditions
- M) Heresies
- N) Envyings
- O) Murders
- P) Drunkenness
- C) Revellings
- R) And such like....

THESE WILL CAUSE ONE TO BE LOST! ARE THEY ABSOLUTE?

6. Makes worldly pleasure the chief good in life:
 - a. If the premises of humanism be correct, this is the logical conclusion (Cf. I Cor. 15:32).
 - b. But the Bible says:
 - A) We should deny ourselves (Luke 9:23).
 - B) We should crucify the flesh (Gal. 5:24)
 - C) We should not serve divers lusts and pleasures (Tit. 3:3).
 - D) We should not love pleasure more than God (I Tim. 3:4).
 - E) Cares, riches and pleasures of this life should not choke out the word of God (Luke 8:14).
 - F) The pleasure-loving widow is dead while she lives (I Tim. 5:6).
 - G) To fear God and to keep His commandments is the whole duty of man (Eccl. 12:13).
7. It cheapens human life:

Humanism; believes that "Humans are just as much a natural phenomenon as an animal or a plant: That our bodies, minds and souls were not supernaturally created but are the products of evolution, and that we are not under control or guidance of any supernatural being or beings but have to rely on ourselves and our own powers" (Julian Huxley, WHAT IS HUMANISM, AHA brochure, 1979).

 - a. With such a philosophy it is not surprising to find that humanists are in the forefront of:
 - A) Euthanasia (mercy killing of the elderly, afflicted, etc.)
 - B) Abortion
 - C) State-owned cadaver farms where the bodies of those judged to be clinically dead would become the property of the state, kept alive by mechanical means to be used for spare parts.
 - D) Suicide clinics where the state would assist those desiring to commit suicide.
8. Approval and promotion of pornography and obscenity:
 - a. "Taboos that cause people to feel that viewing the genitals is an obscenity or that any verbal or visual expression of the sex act is pornographic undermine objectivity and lead to demands for censorship" (A NEW BILL OF SEXUAL RIGHTS AND RESPONSIBILITIES, American Humanist Assn.; 1979, brochure).
 - b. The Bible says Lasciviousness is a work of the flesh that will keep one out of the kingdom of God (Gal. 5:19-21).

- A). Lasciviousness is anything that tends to produce lewd emotions.
9. Approval of sexual immorality:
 - a. "In the area of sexuality, we believe that intolerant attitudes, often cultivated by orthodox religions and puritanical cultures, unduly repress sexual conduct ... neither do we wish to prohibit by law or social sanction sexual behavior between consenting adults" (HUMANIST MANIFESTO II, p. 15-21, 1973).
 - b. Again, Gal. 5:19-21 is applicable.
 10. Scientism:
 - a. Scientism. is the belief that science can solve all human problems.
 - b. To the humanist, science has taken the place of God.
 11. Approval of the use of drugs:
 - a. "For we doubt that extensive work in this area (drug use, jpn) can fail to result in eventually pushing human consciousness beyond its present limitations and on toward capabilities not yet realized" (Robert A. Wilson, THE HUMANIST, Jan/Feb 1967, p. 26).
- D. THE GOALS OF HUMANISM (STATED IN HUMANIST MANIFESTOES I, II):
1. To subvert and use all public institutions to promote humanism.
 - a. Public schools:
 - A) This has already been accomplished through the work and influence of John Dewey (1859-1952), a signer of the Humanist Manifesto, and most influential person in American education.
 - B) Note some things being said in publications designed for professional teachers:
 - a) "...the basic personality patterns may have been formed before children ever enter school. They can be changed but the later that is postponed, the more difficult is the process" (Kenneth S. Kenworthy, SOCIAL STUDIES FOR THE SEVENTIES, p. 245).
 - b) "In a sense teachers are social engineers but it cannot be done without the previous steps of discovery and diagnosis as well as goal setting" (Ibid., p. 254).
 - c) "...perhaps one can establish cells of counter-culture in the classroom such units would then contribute to the disintegration of existing institutions....educational institutions may be the most effective source of counter-culture units—perhaps the only POSSIBLE source" (Roberta T. Ash, SCHOOL REVIEW (professional magazine) Nov. 1971, p. 121).
 - C) What we see is not always what we are getting in the public school room:
 - a) "I always bootlegged the values under other titles. I was assigned to teach Social Studies in the Elementary School and I taught value clarification. I was assigned Current Trends in American Education, and I taught MY trend" (Gary Farnum, Doing Something About Values, LEARNING, Dec. 1972, (Professional publication).
 - b) We set sex education under the guise of "HEALTH."
 - c) We get evolution under the guise of "ENGLISH."
 - d) We get "value clarification," and "behavioral modification" in almost everything with some teachers.

- b. The government at all levels:
 - A) This has already been done to a great extent as-can be seen by the shocking harmony between government policy and humanist philosophy:
 - a) "...neither do we wish to prohibit by law or social sanction sexual behavior between consenting adults" HUMANIST MANIFESTO II, pp. 15-21).
 - b) "Laws against fornication, or any laws which attempt to prevent young people from coming together in circumstances where sexual activity might take place, i.e. hotels, motels, are non-humanistic approaches which do more harm than good" 1966 American Humanist Association Annual Conference).
 - c) This coincides with government policies toward:
 - 1) Abortion
 - 2) Pornography
 - 3) Evolution
 - 4) Euthanasia
 - i. Consider this statement from a U.S. Government publication: "It most certainly will be necessary for him to decide some day what organisms (Including people) will be permitted to live? when, for how long, and where." (LIFE SCIENCES IN THE MIDDLE SCHOOL, BSCS special publication Seven. A report of the guidelines and recommendations developed as a project of the biological sciences curriculum study with support from the National Science Foundation, University of Cpl. 1969, p. 53).
 - 5) Sex education
 - 6) ERA
 - 7) Elimination of prayer from the school room. (While I don't want the school teaching our children how to pray, this indicates the tremendous influence humanism has in the government and in the schools.)
 - 8) General permissiveness.
- c. The public media (Television, the printed page, the arts).
 - A) Can anyone doubt that humanist philosophy has taken over the public media?
 - B) Tenets of humanism seen in today's television programming:
 - a) Atheism
 - 1) There is no place for God in today's TV program.
 - 2) If religion is portrayed at all, it is the kind Archie Bunker has.
 - 3) Preachers are portrayed as scripture-spewing hypocrites who are leeches on society.
 - b) Evolution: Is in every program having to do with origins, even in Walt Disney "documentaries."
 - c) Subjectivism: Man Is the source of all truth.
 - 1) Might makes right.
 - 2) Lying
 - 3) Stealing
 - 4) Cheating

- d) Moral relativism:
 - 1) Homosexuality
 - 2) Fornication
 - 3) Prostitution
 - 4) Rape
 - 5) Deprecation of marriage:
 - i. Divorce at will
 - ii. Wife swapping
 - iii. Living together without marriage
 - iv. Cf. Soap operas—Carol Burnett's parody, "As the stomach turns."
- e) Secularism:
 - 1) No spiritual emphasis
 - 2) No human values
 - 3) This-worldism
 - 4) Materialism
- d. The churches:
 - A) "By the year 2,000, institutionalized religion, already on the wane as a significant factor in every-day life, will have faded to a point where it is only of slight importance in the community. Theology may still exist as a scholastic exercise, but in reality the God of Authoritative Answers will not only be dead but buried" (Robert W. McCoy, then President of the American Humanist Assn. in a letter to the editor of the Minneapolis Star, July 27, 1968).
 - B) "So far I have considered first the possibilities of a purely secular humanism, and some attempts to show how Christianity for example, should abandon its supernatural character and work in with secular ideals" (Martin C. D'Are, Humanism and Christianity, p. 143).
 - C) Most Protestant churches today, and many so-called churches of Christ, are saturated with the "social gospel" which is a definite influence of humanism.
- 2. Destruction of the nuclear family (One husband, one wife, children)
 - a. "The greatest danger in matrimony, I think, is lack of variety. Most marriage partners need more diversity in sex interplay than they can give each other and should therefore have ample contacts with friends of the opposite sex outside of the family circle" (THE HUMANIST, Mar/Apr, 1980, p. 4-6).
 - b. "Perhaps the traditional biological family unit is not the best institution for fulfilling human needs... Further, families of several adults living together, producing children of various combinations of parents, might have positive advantages" (American Humanist Association staff report, ALTER-NATIVES, p. 113).
 - c. "When I hear politicians and popes get up and talk about restoring the family, I am reminded that they are talking about a family form that is already obsolete" (Alvin Toffler, THE EXAMINER, Independence, Mo., Nov. 30, 1979).
 - d. Already the word family is re-defined in the text books of the public schools as "a group of people living together who love each other."

- e. We have seen how humanism proposes to change our children's moral values and make them a part of a counter-culture through the public educational system of our country.
- 3. The overthrow of our economic system, and the establishment of socialism.
 - a. "The goal of humanism is a free and universal society in which people voluntarily cooperate for the common good. Humanists demand a shared life in a shared society" (HUMANIST MANIFESTO I, pp. 8-10).
- 4. World government: (Also 4 communist goal).
 - a. "We look to the development of a system of world law and a world order based on transnational federal government" (HUMANIST MANIFESTO II, pp. 15-21).
- E. WHAT CAN CHRISTIANS DO TO OPPOSE HUMANISM?
 1. Realize that our first lines of defense are the home and thy church, thus we need to be absolutely determined to We both everything God wants them to be, nothing more, nothing less, and nothing else.
 2. The Antidote of error is TRUTH, so we must be determined to preach it plainly, stand for it daily, and compromise it under no circumstance regardless of the price.
 3. We can attend school board meetings, and speak up when things are proposed or done which conflict with our values.
 4. We can get acquainted with the curriculum in our particular school system, and oppose everything about it that we find offensive to God's law.
 5. We can hold membership in organizations that impact the system (government, education, the media) and be active participants with others of like convictions. In a democracy, there is power in numbers.
 - a. I would not recommend that you run out and join every right-wing radical group that is more interested in publicity than accomplishing the goals I have discussed. Such gives our opposition an appearance of right-wing radical politics, and will not further the cause of truth."
 6. We can be optimistic. It is obvious to any careful observer that humanism has made great inroads in our society, but My have tot yet won the battle. There is an ever-swelling tide of opposition to it, and the best thing we can do now to help promote humanism is to adopt a defeatist attitude, and give up the fight.
 7. We can thoroughly inform ourselves about humanism, so we will know it when we see it. Buy a copy of THE HUMANIST MANIFESTOES I, II, and be able to talk about it authoritatively with first-hand information. Go to your local library and read THE HUMANIST, the bi-monthly publication of THE AMERICAN HUMANIST ASSOCIATION and keep up with their current programs and plans.

CONCLUSION

- A. Humanism is a complex system of beliefs, and cannot be adequately dealt with in three lectures. But perhaps I have provoked you to thought and action and you will use this outline as a guide to further study.
- B. Remember, the best way for evil to win is for good people to do nothing. If we by default allow humanism to dominate, we have no room for complaint.

Truth, crushed to earth, shall rise again.
 The eternal years of God are her's.
 But error wounded, writhes in pain,
 And dies among her worshippers.

BIBLIOGRAPHY

1. Extensive notes and research material on Humanism, Gene Frost, P.O. Box 36033, Louisville, KY 40223.
2. HUMANIST MANIFESTOS I, II, Prometheus Books, 1203 Kensington Ave., Buffalo, NY, 14215, 1973.
3. THE HUMANIST, publication of the American Humanist Assn., 7 Howard Dr., Amherst, NY 14226. (Magazine).
4. CHRISTIAN BIBLE TEACHER, Quality Printing Co., Box 1060, Abilene, TX. A series of 5 articles on THE PHILOSOPHY OF HUMANISM MID THE PUBLIC SCHOOLS, Jan-June, 1979, by Rita Rhodes Ward, 6603 Park Place Dr., Ft. Worth, TX, 76118.
5. BEWARE OF CONVENIENCE KILLING; Franklin V. York, Review of the News, Belmont, MA 02178. (Brochure).
6. GOSPEL ANCHOR (Magazine) Various issues, Gene Frost, Editor, P.O. Box 36033, Louisville, KY 40233.
7. A HUMANIST PSYCHOLOGY OF EDUCATION, Richard A. Schmuck and Patricia A. Schmuck, National Press Books, 285 Hamilton Ave., Palo Alto, CA, 94301, 1974.
8. SECULAR HUMANISM, THE MOST DANGEROUS RELIGION IN AMERICA, Homer Duncan, Missionary Crusader, 4606 Ave. H, Lubbock, TX 79404. 1979.
9. TORCH, Special issue on humanism, James P. Needham, 106 Foxwood Dr., Brandon, FL 33511, 1979.

AUTHORITY—ITS SOURCE

Barney L. Keith
2047 High School Rd.
Hueytown, AL 34023

I. INTRODUCTION

- A. The fundamental nature of our topic is obvious to every thinking person.
- B. Even our Lord was questioned about His authority and, in turn, raised a question about the authority of others (Matt. 21:23).
- C. The consequences of the concept of "no authority" are both serious and frightening.
- D. The present study will consider "authority" from three different angles; (1) The only true SOURCE-of authority; (2) the proper BASIS for determining HOW something is authorized; and (3) a few of the ATTITUDES people hold about authority.

II. BODY OF THE LESSON:

- A. Lexical help with the definition of "authority" should enable one to see what the issue really involved.
 1. Our English word has to do with the legal or rightful power to act, to command, to judge. It involves power both to command to enforce obedience. (See any standard English dictionary.)
 2. Of the Greek words having to do with authority there are two main terms:
 - a. "Exousia"—used 108 times in the New Testament—means "freedom of choice, right, authority, ruling power, a bearer of authority" (New International Dictionary of New Testament Theology, Vol. II, P. 606).
 - b. "Dunamis"—used 118 times in the New Testament—means "power, might, strength, force, ability" (Ibid.).
 3. Both words are used with reference to God, to Christ, to the apostles, to men in certain positions, and even to Satan.

This study, of course, seeks for the ULTIMATE authority.

- B. Authority, of necessity, must be determined either subjectively (internally) or objectively_ (externally).
 1. It is NOT, according to Scripture, subjectively determined (Jer. 10:23; Prov. 16:25; Acts 26:9).
 2. The only alternative is that authority is objectively determined; It MUST come from OUTSIDE the mind of man.
- C. There MUST be an ULTIMATE, final authority—a Person or place beyond which there can be no higher source. THAT ULTIMATE IS GOD!
 1. One can go no further back than "in the beginning God...." (Gen. 1:1; John 1:1, 2; Acts 17:24-29; Ps. 90:2).
 2. The Divine Names for God indicate His primary authority.
 - a. El Elyon—God most high (Gen. 14:18).
 - b. El Shaddai—God Almighty (Ex. 6:3).

- c. Yahweh (Jehovah)—His "memorial name" (Hosea 12:5, 6) (Related to the "I AM" who sent Hosea to Egypt—Ex. 3:13-15).
- d. It is significant that our Lord once said, "Before Abraham was, I AM" (John 8:58).
- 3. The authority of God is rooted in His INHERENT nature and character—His eternal self-existence, His limitless wisdom and knowledge (omniscience), His matchless power and strength (omnipotence), His perfect holiness and righteousness. See Psalm 96:3-9.
- D. God's authority has always been expressed to mankind—His will has been made known through His SPEAKING, His Word. Heb. 1:1, 2.
 - 1. God's truth is a manifestation of the moral character of God—his law, statutes, commandments, etc. are "holy" because HE is holy. They are "true" because HE is true.
 - 2. In every dispensation God's word has possessed authoritative meaning simply because it came from Him who alone was possessed of sufficient power to speak as He spoke.
- E. In this present age God has delegated ALL authority into the hands of His Son (Matt. 28:18).
 - 1. He is that "prophet" of whom Moses spoke (Deut. 18:15, Acts 3:22).
 - 2. Jesus repeatedly said that God had "SENT" Him into the world (John 8:16,18,26,29,42; 9:4; 12:44,45,49; 13:1-3; etc.)
 - 3. The apostles declared His Lordship over and over (Acts 2:36; 3:26; 10:36; Eph. 1:22,23; Col. 1:18; Col. 2:9,10).
 - 4. The ONLY spokesman for God today is HIS SON (Heb. 1:1, 2). All teaching MUST be "of Christ" if it has proper authority behind it (2 John 9-11; 1 Tim. 6:3-5).
- F. Our Lord, in turn, delegated authority to His chosen apostles (John 17:18).
 - 1. He promised that they would receive "dunamis" (power)—Lk. 24:49; Acts 1:8).
 - 2. They were to be given "exousia" (authority)—2 Cor. 10:8; 13:10.
 - 3. This was accomplished through the work of the Holy Spirit in them (John 14:26; 16:7-13; etc.)
 - a. This work began on Pentecost Day of Acts 2. (What these men spoke, they spoke by the direction of the Spirit.)
 - b. Later when they wrote, the WORDS were given them by the Holy Spirit (1 Cor. 2:9-13).

CONCLUSION: The summation of the whole issue:

ALL authority stems from GOD.

God gave authority to His SON.

His Son gave authority to His APOSTLES.

They SPOKE and then WROTE the word of God as the Spirit revealed it. Hence, only what the word of Christ teaches is authorized. If a doctrine or practice cannot be found in the teaching of Christ, there is no authority behind it to make it binding upon anyone (2 John 9; 1 Pet. 4:11; 1 Tim. 6:3-5; Gal. 1:6-9). To reject the teaching of Christ's appointed messengers is to reject Christ; and to reject Christ is to reject God. And to receive what Jesus' ambassadors taught is to receive both Christ and God (see John 13:20; Luke 10:16).

THE BASIS OF AUTHORITY

Barney L. Keith

I. INTRODUCTION:

In our first lesson three basic points were emphasized:

- A. The ultimate SOURCE of authority is GOD—this authority is inherent in His very nature: limitless power, infinite wisdom, perfect holiness and righteousness. Ps. 90:2; 96:3-9; Isa. 40:10-26.
- B. The present LORDSHIP of JESUS as God's spokesman today (Acts 2:36; 10:36; Phil. 2:11).
- C. The REVELATION of divine will in the scriptures is Christ's standard of authority, being perfect and all-sufficient. The Holy Spirit empowered His ambassadors to write His word (1 Cor. 2:9-14; Eph. 3:3-6).

Our present deals with HOW scriptural authority is determined.

II. BODY OF THE LESSON

- A. THE BIBLE IS AUTHORITATIVE IN THE STRICTEST SENSE AND NOT JUST "LOOSELY."
 1. It is here that the distinction between the "liberal" and the "conservative" attitudes are seen.
 2. There are divinely-imposed limits or boundaries for truth; i.e., a specific REALM or area where divine authority is found, and outside of which there is no authority. (Read John 16:13; Gal. 1:6-9; 2 John 9; 2 Tim. 2:14-19; 1 Tim. 6:3-5).
- B. THE BIBLE AUTHORIZES A THING TO BE BELIEVED OR PRACTICED IN THREE WAYS (Same explicitly and some implicitly).
 1. Often there are factual statements and clear-cut commands.
 - a. Statements of fact: the virgin birth, atonement, resurrection, judgment, etc.
 - b. Commands: baptism for remission of sins, Lord's Supper, doing good, etc.
 2. At times one learns from apostolic examples which illustrate what the apostles had instructed men to do (the Lord's supper on the FIRST day of the week; the organizational structure of a local congregation, etc.).
 3. In other cases there may be an implication in a passage from which the Bible reader must necessarily infer truth which is not stated in the very words of the text.
 - a. Examples: Gen. 13:1; Matt. 3:16; 1 Pet. 5:2 (Acts 20:28); etc.
 - b. Such teaching is just as valid as if directly stated.
- C. THE SCRIPTURES CONTAIN TWO TYPES OF INSTRUCTION—GENERIC, SPECIFIC.
 1. Illustration: Generic - "cow" (includes ANY kind of cow)
Specific - "Holstein" (does not include anything but Holstein).
 2. Bible illustrations:
Capture of Jericho (Josh. 6): Had God said, "Take Jericho," such would have been GENERAL in nature—would have included, "authorized," ANY way Joshua might have devised for capturing Jericho. However, God was SPECIFIC in His instructions. The ONLY way the Israelites could have obeyed God was by doing specifically what He had authorized.

Preaching, Teaching the word: This GENERAL authority includes whatever comes within the scope of the term. Teaching may be ORAL (pulpit, radio, TV) or it may be WRITTEN (tract, chart, newspaper, bulletin).

"Singing" is SPECIFIC (playing instruments is not included, for playing is another KIND of music).

Work of the church (this is SPECIFIED): Evangelism, Edification, relief of needy saints. Recreation, social fellowship, etc. are NOT included in these terms.

- D. "LIBERALISM" IS MANIFESTED IN A CONGREGATION WHICH DOES NOT RESTRICT OR LIMIT THE CHURCH TO WHAT IS AUTHORIZED IN THE DOCTRINE OF CHRIST.
1. It is really a matter of either OBEYING or DISOBEYING Christ.
 2. A "liberal" stance by a congregation could involve:
 - a. Adding to its work or mission—engaging in unauthorized activities.
 - b. Devising organizational changes—enlarging the scope of the elders' authority.
 - c. Perverting the worship activities. Etc.

CONCLUSION:

It is not enough to be a baptized believer. One must WALK BY FAITH, obeying the doctrine of Christ. Within the last 25 to 40 years there has been a steady lessening of respect for the authority of the Scriptures in many churches of Christ. This is a serious condition and has led to much division. Every child of God needs to be concerned.

BIBLE AUTHORITY MAY BE EITHER:

GENERAL	OR	SPECIFIC	
Included:		Not included:	
<u>MAKE AN ARK</u> Gen. 6:14	Tools, site, Transportation	<u>GOPHER</u> wood Gen. 6:14	Oak, Pine, Cedar, ANY other kind
<u>ASSEMBLE</u> Heb. 10:25	Home, tent, rented hall church bldg., (seats, etc.)	<u>TIME</u> for L.S. Acts 20:7	Monday, Tuesday, Friday ANY other day.
<u>TEACH WORD</u>	Radio, TV, Newspaper, charts, diagm, projectors, classrooms, furniture, etc.	<u>SINGING</u> Eph. 5:19 (Vocal music)	Piano, organ, orchestra, ANY other kind of music
<u>SINGING</u> Eph. 5:19	From memory, books, pitch pipe, parts, etc..	<u>LOCAL CONG.</u> as church's organ- ization to <u>EVAN-</u> <u>GELIZE</u> Ph. 1:1; Acts 14:23, etc.	Missionary Soc.; "Christian" college, ANY other kind of organization.
<u>RELIEVE</u> I Tim. 5:16	Place, food, clothing, per- sonnel.	<u>LOCAL CONG.</u> as church's organ- ization to <u>RELIEVE</u> Ph. 1:1; 1 Tim. 5:16	Subsidizing human institutions, as "Homes" for Aged, widows, orphans.
<u>PAY WAGES TO PREACHERS</u> 2 Cor. 11:8,9 Ph. 5:15-17	Money, house, utilities, etc.. upkeep of prop- erty.	<u>CHURCH WORK:</u> Preaching, edify- ing saints, reliev- ing needy saints.	Recreation, day schools, sports, parties, social "fellowship," etc.

NOTE: It is wrong to demand SPECIFIC authority for things which are INCLUDED where there is GENERIC instruction. (Ex: classes, church building, etc..) It is also wrong to justify something as an "expedient" when there is not even general authority for that which is being "expedited." (Ex: piano in worship, fellowship halls, playground equipment, etc.)

ATTITUDES TOWARD AUTHORITY

Barney L. Keith

I. INTRODUCTION:

Thus far we have observed (1) that proper authority for everything must be found in DIVINELY-GIVEN REVELATION from God; (2) that Christ sent the Holy Spirit to reveal "all truth" and that the inspired Scriptures are the authoritative standard; (3) that one is limited to what is found in the doctrine of Christ if he desires fellowship with Deity; and (4) that there are ways of determining just HOW scriptural authority can be established for any point of faith and practice.

Yet it is evident that the many differences and divisions among religious people indicate diverse attitudes toward Bible authority. This study will examine a few erroneous views which contribute to the continuing divisions.

II. BODY OF THE LESSON:

- A. One's attitude toward Bible authority will determine just what that person believes to be allowed or disallowed, approved or disapproved, authorized or unauthorized.
- B. The following misconceptions exist—they need to be understood and faithful Christians should be able to show their fallacies.
 1. "We don't have to have authority for everything we do. We all do many things for which there is no authority." (If so, then "we" are in deep trouble, for ALL that we do must be by the authority of Christ. Col. 3:17; 1 Pet. 4:11; 2 John 9; etc.)
 2. "When the scriptures are SILENT on a matter, we are left free to act. The Bible does not say, 'Thou shalt not...'" (Such a concept would make what God does NOT say just as authoritative as what He DID say. It makes allowance for every kind of innovation. Lesson #2 shows the fallacy of such claims.)
 3. "We live in the 20th century, not the first. Times have changed. We are not bound by first-century patterns." (Remember that Jesus said the Holy Spirit would guide the apostles into "ALL TRUTH" and that truth is AGE-LASTING. John 16:13; Matt. 28:19,20; 2 Tim. 3:16,17.)
 4. "There is just as much authority for what we are doing as for your church building, preacher's home, etc." (This is an effort to justify practices for which there is not even GENERAL authority, to say nothing of SPECIFIC authority-Lesson 2.)
 5. "Whatever is 'expedient' is allowable in the work of the church." (It must be remembered that NO "means" or "method" can be an "expedient" unless the thing being expedited is itself LAWFUL. 1 Cor. 6:12. Ex: A "church kitchen" is NOT an expedient, for its use is not for any kind of work the church is authorized to do! A piano in worship is not an expedient, for it is used in making a kind of music that is not even authorized. On the other hand, a songbook IS an expedient in connection with the kind of music that God DID authorize—vocal.)

6. "The Bible is authoritative, but there must be an official, infallible interpreter, for the average man cannot understand it." (This ignores 1. plain teaching of the Bible that God's word IS UNDERSTANDABLE—Eph. 3:1-5; 5:17; John 8:32.)
- C. All of the divisive doctrines and practices today (both IN the church and OUT of it) can be traced to one or more of the above concepts. (Think of examples.)
- D. As pointed out earlier, the whole matter of "authority in religion" and how authority is determined lies at the very center of the question about who is "liberal" and who is "conservative." (These may not be the best terms with which to identify everyone, but they do denote attitudes that prevail today.)

CONCLUSION:

Let us sum up the importance of our study by reading again some fundamental passages from the authoritative word of God: Gal. 1:6-9; 1 Tim. 6:3-5; 2 John 9; 2 Tim. 2:14-19.

Let us be thankful to HIM who is the Source of all things for revealing that teaching by which one is saved (1 Pet 1:22,23), is built up in faith (Acts 20:32), and will finally be Judged (John 12:48). May we never take lightly the necessity of having BIBLE AUTHORITY for our preaching and our practices, but rather seek to glorify God and Christ by "handling aright the word of truth" (2 Tim. 2:15).

A final word: Psalm 73:24, 25.

ABRAHAM—JUSTIFIED BY FAITH

Lloyd Barker
604 23rd Ave., N.W.
Birmingham, AL 35215

INTRODUCTION

1. Youngest son of Terah, born 1996 B.C., died at the age of 175.
2. Pure descendent of Shem, the son of Noah.
 - a. Married his half sister, Sarah (Gen. 20:12).
 - b. He chooses Rebekah for Isaac. She descended from both of his brothers, Nahor and Haran (Gen. 11:29; 22:22).
3. Mentioned 74 times in the N.T.—more than any other O.T. character.
4. Father of all Israel—physical and spiritual (Gal. 3:7; Rom. 4:16).

I. WEAKNESSES THAT MARRED.

- A. Great men sin and must be forgiven, if they correct.
- B. Sacrificed Sarah to save himself.
 1. Before Pharaoh in Egypt—(Gen. 12:10-20).
 2. Before Abimelech in Gerar—(Gen. 20:1-18).
 3. Sarah was beautiful—so said she was his sister to save him.

II. TREMENDOUS EXAMPLE OF FAITH.

- A. Left Ur of the Chaldees—(Gen. 12:1-3).
 1. Never doubted God's wisdom.
 - a. Many doubt God now on baptism, the church, etc.
 - b. To doubt is to exalt oneself above God.
 2. Difficult to leave home NEVER TO RETURN.
 - a. They could have but chose not to—(Heb. 11:8-19).
 - b. We must return often
- B. Believed promise though naturally impossible.
 1. Rom. 4:18-21 tells us he "against hope believed in hope."
 2. How much more should we trust "difficult promises."
- C. Cast out Ishmael.
 1. Sarah and God commanded it. (Gen. 21:10-12).
 2. Greatly hurt Abraham—was his son.
 3. Said to be example of first "LADIES' AID SOCIETY."
 4. One may be successful in wrong—get results but be rejected.
- D. Offered Isaac.
 1. God seemingly was never going to give the son, and then by the time he is half grown, God makes this "contradictory" command-Gen. 22.
 2. Sarah probably remembers when she caused Abraham to lose a son.
 3. He arises early, cuts the wood for the fire, takes the knife and fire so that he will be prepared to worship.
 - a. Could you have done such?
 - b. Suppose he "got much out of worship" at this time?
 4. God stopped the sacrifice at the last possible second.
 5. He knew all along the Lord would raise him up. (Heb. 11:19).
- E. Taught his children.
 1. God shared His knowledge of the destruction of Sodom. (Gen. 18).
 2. Knowing Abraham would teach his children, the Lord was able to bless him.
 3. Read Genesis 24 where a Canaanite was not good enough for Isaac to marry.
 4. Follow his example and be a blessing to your family.

III. PARADISE IS NAMED AFTER HIM.

- A. Lk. 16:19-31 shows him to be also the spokesman Rom there to hell.
- B. Teaches rich man and us the awfulness of missing paradise.
- C. Let Abraham speak to you now.

IV. EVERLASTING COVENANT.

- A. Circumcision—(Gen. 17:9-14).
- B. God remembered even when decedents were sinful.

V. CHARACTERISTICS THAT MADE HIM A FRIEND OF GOD.

- A. Faithful—Heb. 11:1. Seen in Gen. 22.
- B. Prompt—not only obeyed but quickly.
- C. Devoted—"Builded an altar"—Gen. 22:9. Take time to worship.
- D. Peaceable—"Let there be no strife"—Gen. 13:8; Ps. 133:1.
- E. Hospitable—Entertained strangers—Gen. 18; Heb. 13:2; Rom. 12:13.
- F. Unselfish—intercession for others—Gen. 18:22.

VI. MEDIATOR LIKE MOSES.

- A. For Ishmael—Gen. 17:20.
- B. For Lot—Gen. 18:23-32; 19:29.
- C. For Abimelech—Gen. 20:17.
- D. Could not in Lk. 16. "You have had your time."

CONCLUSION:

1. Abraham lived in star light age—obeyed.
2. Others lived in moon light age—also obeyed.
3. We live in the sun light age—must obey the Son.
4. He "looked for a city" of God and in essence has it now. Heb. 11:10-16.
5. Let us truly be his seed today and go to his bosom. Cal. 3:26-29.

MOSES, THE MEEK

Numbers 12:3

Joe Corley
525 Roebuck Drive
Birmingham, AL 35215

INTRODUCTION:

- A. A word about the text: (Num. 12:3)
1. Some consider this verse an interpolation since, say some, Moses would not have praised himself in such bold terms.
 2. Others, such as Adam Clarke, consider the word "meek" a poor translation and prefer the word "oppressed."
 3. Most scholars, it seems, regard the passage correctly translated, and explain that Moses, writing under the influence of the Holy Spirit, merely wrote what the Spirit guided him to write (II Pet. 1:21).
 4. Even if this verse were not in the Bible, we can see plainly the characteristic of meekness in the life of Moses.
- B. A word about the life of Moses:
1. His life is divided into three equal parts (Acts 7:20-30):
 - a. The first 40 years were spent in Egypt, Only 15 verses are devoted to this section of his life (Ex. 2:1-15) other than a few additional facts supplied by other Bible writers.
 - b. The second 40 years were spent in Midian as a shepherd (Ex. 2:16—4:19). Perhaps during this time he began to develop the spirit of meekness.
 - c. The third 40 years were spent as a leader of Israel. It is during this period that we see his meekness manifested. This characteristic contributed to his greatness.
 2. Moses was a type of Christ in this spirit we call "meekness" as well as in many other ways. (Acts 7:37; mt. 11:29).
- C. A word about our discussion:
1. It is not our purpose to emphasize the life of Moses so much as to emphasize the characteristic mentioned in our text—meekness.
 2. We will define the word "meekness" and then endeavor to show how this quality manifests itself in our lives, by appealing not only to the example of Moses, but to other Bible examples and teaching.

BODY:

A. THE MEANING OF THE WORD:

1. Modern ideas about meekness different from Bible meaning:
 - a. Most people equate meekness with weakness.
 - b. Common idea is that of being a spineless, cowardly, milk-toast creature—one who never gets angry, and who always compromises.
 - c. Expressions such as "meek as a mouse" or "meek little man" indicate modern ideas about meekness.
 - d. But both Moses and Christ are said to be meek. Surely the modern ideas about meekness do not fit them!
2. What it does not mean:
 - a. To shrink from declaring the truth or doing right—1 Pet. 3:15.
 - b. A lack of courage (Moses and Christ were men of courage).

- c. Weakness (Moses and Christ were men of strength and power).
 - d. To never get angry (both Moses and Christ blazed with anger at times). One can be angry and be under control--Eph. 4:26.
3. The meaning:
- a. The word "meek" in N.T. is from praus:
 - (1) "Mild, soft, meek, gentle"—Liddell-Scott.
 - (2) "Gentle, mild, meek"—Thayer.
 - (3) "Gentle, meek"—Abbott-Smith.
 - b. Hence, the basic idea in the word is that of gentleness—having been tamed, thus having a gentle nature, being under control.
 - c. In commenting on meekness Barclay says: "No man can lead others until he has mastered himself; no man can serve others until he has subjected himself; no man can be in control of others until he has learned to control himself." (William Barclay, The Gospel of Matthew, The Daily Study Bible Series, Philadelphia, Westminster Press, 1958, 1, 93)

B. CHARACTERISTICS OF MEEKNESS:

- 1. It is not a natural state, but must be learned.
 - a. Moses, and apostles were not meek by nature. They had to learn it. (Note the apostles attitude In Mt. 26:51, 74; Lk. 9:51-56. Such was anything but meekness.)
 - b. We must be taught to be mild mannered, submissive, to know when and how to vent anger, and when not to.
 - c. Such teaching comes not only from God's word, but in the afflictions and experiences of life.
- 2. Meekness requires certain other virtues:
 - a. Humility. One cannot be meek unless he is first humble as meekness grows out of humility.
 - b. Patience. Meekness is perfected by patience (with God, with self, with others, and with circumstances of life.)
- 3. Meekness is an indication of strength, rather than weakness. Only the strong are also meek. One who does not possess this quality is without defense—Prov. 25:28.

C. MEEKNESS COMMANDED AND COMMENDED:

- 1. Comanded—Gal. 6:1; Eph. 4:2; Col. 3:12; James 3:13.
- 2. Commended:
 - a. Mt. 5:5 "Blessed are the meek"
 - b. Gal. 5:23 No law against.
 - c. I Pet. 3:4 Of great value in God's sight.
- 3. The results of meekness:
 - a. Ps. 147:6 God lifts up the meek.
 - b. Ps. 149:4 Beautifies with salvation..
 - c. Mt. 5:5 They inherit the earth.

D. THE MANIFESTATION OF MEEKNESS:

- 1. Meekness toward God:
 - a. One whom God has tamed and brought under subjection to His will (Like wild beast, or wild river that has been brought under control. Note: The Greeks sometimes used the word praus to describe the taming of wild beasts.)
 - b. Moses at first was unwilling to do God's bidding but finally surrendered:
 - (1) Hesitation at God's calling—Ex. 3, 4.
 - (2) Delayed circumcision of his son—Ex. 4:20-26.
 - (3) Afterwards Moses is receptive of God's will even though often contrary to his own will, and when he was unpopular with the people to do so. Tamed!

- c. Must be tamed to the extent of being receptive of God's word— Ps.25:9; Jas. 1:21:
 - (1) Even if it condemns us.
 - (2) Whether or not it is convenient.
 - (3) Meekness demands we say, "Speak, Lord, thy servant heareth, command and I will obey."
- d. It is the spirit in which we must accept God's dealing with us, even afflictions:
 - (1) This was Job's attitude— Job 1:21, and Mary's attitude—Lk. 1:37.
 - (2) In meekness Jesus patiently suffered—Mt. 26:39.
- 2. Meekness toward men:
 - a. With respect to his own cause Moses was mild as a lamb (See Num. 12:1, 2, 13), but his anger was kindled and he was bold as a lion when God's cause was threatened—Ex. 32:19-28.
 - b. Jesus in meekness placed himself in God's hands and patiently suffered the abuses of wicked men without retaliation (I Pet. 2:21-23). Yet, where God's cause was concerned, he drove out the moneychangers in anger—Mt. 21:12-13.
 - c. With respect to personal injury, meekness means let God take care of the matter:
 - (1) See Pa. 37:1-11.
 - (2) The Greek philosopher Aristotle said, "To praotes (meekness) belongs the ability to bear reproaches and slights with moderation... to be free from bitterness and contentiousness, having tranquility and stability of spirit."
 - d. With respect to our dealings with others meekness demands:
 - (1) Courtesy, consideration, -kindness, gentleness toward all men in imitation of Christ—Tit. 3:2-5.
 - (2) Forbearance—Eph. 4:2.
 - (3) Kindness in correcting or teaching—Gal. 6:1; 1 Pet. 3:15; 2 Tim. 2:25
 - (4) That we hate the sin without hating the sinner.
 - (5) Yet, leaves no room for compromise of truth—1 Pet. 3:15; Eph. 5:11.
 - e. Barclay, commenting upon meekness said, "It is when we have meekness that we can treat all men with perfect courtesy, that we can rebuke without rancor, that we can argue without intolerance, that we can face truth without resentment, that we can be angry and sin not, that we can be gentle and yet not weak." (William Barclay, *Flesh and Spirit; An Explanation of Gal. 5:19-23*, London: SCM Press, 1962, p. 121).

CONCLUSION:

- A. "O the bliss of the man who is always angry at the right time and never angry at the wrong time, who has every instinct, and impulse, and passion under control, because he himself is God-controlled, who has the humility to realize his own ignorance and his own weakness, for such a man is a king among men!" (William Barclay, *The Gospel of Matthew*).
- B. Such was Moses! Such was Jesus! May such be the character of each of us!

"JOB—AN EXAMPLE OF PATIENCE"

Curtis E. Platt
1349 45th Street, West
Birmingham, AL 35208

- I. INTRODUCTION:
 - A. Job may be an example of many things but the New Testament says he is an example of patience. (James 5:11)
 - B. In this lesson, we are concerned only with some lessons on the patience of Job. This is not a treatise on the book of Job.
- II. NOTICE THE MEANING OF PATIENCE.
- III. NOTICE THE IMPORTANCE OF PATIENCE. (I Cor. 15:58; James 1:2-7)
- IV. NOTICE THE CONSTANT NEED FOR PATIENCE. (II Timothy 3:12)
 - A. These finally came to Job.
- V. LET US BECOME ACQUAINTED WITH JOB. (Job 1:1-12)
 - A. Job was perfect and upright. (Job 1:1) This is what Christians must be. (Philippians 3:13-16)
 - B. Job feared God. (Job 1:1) This is so necessary. (Eccl. 12:12,13)
 - C. Job eschewed evil. (Job 1:1) This is necessary if one is to see good days (I Peter 3:10)
 - D. Job was one of a kind. (Job 1:8) Christians must be like this. (Romans 12:1, 2)
 - E. Job was careful and cautious. (Job 1:5) It is so necessary to seek safety first.
 - F. Job had seven sons and three daughters. (Job 1:2)
 - G. Job was rich in material things. (Job 1:3)
 - H. Job was great. (Job 1:3)
- VI. OF ALL THE CHARACTERISTICS OF JOB, THE HOLY SPIRIT USED HIS PATIENCE TO TEACH CHRISTIANS A NECESSARY LESSON. (James 5:11)
 - A. Job needed patience because trials and troubles finally came to him.
 - B. Notice the source of Job's trials. (Job 1:6) This is still the source of trouble. (I Peter 5:8, 9; James 1:12-15)
 - C. Let us consider Job's trials one by one and make applications as they pertain to us.
- VII. JOB'S PATIENCE WAS TRIED, NO DOUBT, BY HIS RICHES EVEN THOUGH THAT IS NOT MENTIONED IN THE LIST OF HIS TRIALS.
 - A. Christians are so tried. (Luke 8:14) Such trial may lead to destruction. (Luke 12:13-21)
- VIII. JOB'S PATIENCE WAS TRIED BY ALL HIS PROPERTY BEING TAKEN AWAY FROM HIM, ALL AT ONCE. (Job 1:13-17)
 - A. Christians sometimes have to face this trial. Others have to live in poverty all the time. (Luke 8:14; 11 Cor. 8:2)
 - B. Job was steadfast even when he was so tried. (Job 1:22)

- C. When Christians face this trial, they may fail (Luke 8:14) or they may be made stronger. (James 1:2, 3)
- IX. JOB'S PATIENCE WAS TRIED BY ALL HIS CHILDREN BEING KILLED. (Job 1:19)
- A. The trial, which comes with loved ones dying, is often a trial which seems to be beyond bearing. However, Christians know this is to come. (Hebrews 9:27)
 - B. Job was steadfast in all of this. (Job 1:20-22)
- X. JOB'S PATIENCE WAS TRIED BY HAVING TO SUFFER PERSONAL AFFLICTIONS. (Job 2:3-8)
- A. Christians are often tried with various forms of personal afflictions and persecutions. (I Peter 1:6, 7) This may lead to a crown or it may lead to death. (James 1:12-14)
 - B. This did not cause Job to leave his God.
- XI. JOB'S PATIENCE WAS TRIED BY HIS LOVED ONES—BY HIS WIFE AND THEN BY HIS FRIENDS. (Job 2:9)
- A. Christians may be tried in the same way. (Matthew 5:11; Matthew 10:34-39)
 - B. Job endured even this. (Job 2:10)
 - C. The reward will be great for those who so endure. (Matthew 5:12; I Peter 2:19-21)
- XII. THE VICTORY OF PATIENCE IS ILLUSTRATED BY JOB. (Job 42:12-17)
- A. Christians can be victorious through patience, too. (Matthew 19:29; James 1:12; James 1:2-4; 1 Peter 3:10-17)

JESUS IS COMING

Dave Bradford
1980 Canary Dr.
Auburn, AL 36830

- I. Overview of Mission of Jesus
 - A. From 3 standpoints
 1. From O.T.—"Jesus Is Coming"—What was prophesied?
 2. From N.T.—"Jesus Has Come"—What did He accomplish?
 3. "Jesus is Coming Again"—What will happen?
 - B. As open N.T.—Evident Anticipation of Christ/Messiah
 1. Matthew 2:1-6
 2. John 7:25-27, 41-43 Some questionable areas—Misconceptions
 3. Definitely looking for a personal Messiah
 - C. Why?—Prophecies Foretold
 1. Acts 13:27 Misconceptions
 2. 1 Peter 1:10-11 Searched—Time, Manner of Time—Christ
 3. Accumulation of Info.—Time to search it out

- II. The Growing Anticipation of the Coming Christ
 - A. Patriarchal Age—Early Information
 1. Gen. 3:15 Seed of woman would bruise Satan's head
 2. Promise to Abraham (Gen. 12:3; 22:18), Isaac (Gen. 26:4), Jacob (Gen. 28:14) In Thy Seed—All Families/Nations Blessed. (How?—Acts 3:26-27)
 3. Could see how some might take "In Thy Seed" to be Descendants
 - a. Wording allowed for Individual
 - b. But Seed of woman—"He"—"His"—Definitely Singular
 4. These and Gen. 49:10 cause Jews anticipate a Personal Messiah
 - B. Then in Moses' Time—1500 B.C.—Deut. 18:18 "A Prophet"— Not "Prophets" added to Messianic Anticipation
 - C. David's Time—1000 B.C.—Much said to clearly give anticipation of a personal Messiah
 1. 2 Sam. 7:11-16—After His death—One of His Seed—Throne/House/Kingdom established forever
 - a. Psalm 89 and 2 Sam. 23:1-5 David "by the Spirit"—stressed this as an everlasting covenant with David
 - b. Though David recognized his house then was "not so" with the Lord
 2. Other Psalms definitely added to this—(Psalm 16,45,89,110)
 - D. Later we have the Prophets adding to this
 1. Isaiah—700 B.C.
 - a. Speaking of "the Latter Days/Times" and a kingdom to come
 - b. And again God speaking through Isaiah of "My Servant" and what he would do
 - c. Many innovative ideas of coming Messiah and His Kingdom
 2. Then 600 B.C.
 - a. Jeremiah—A New Covenant
 - b. Daniel—A Kingdom to stand forever
 3. Other Prophets add to the Anticipation

III. The Mission Of Jesus As foretold by the Prophets

- A. I Freely Admit—More clearly seen by us in light of completed Revelation—N.T.
 1. Yet many things in Prophets could have cleared some misconceptions that some had
 2. We plan to see such from O.T.
 3. Then add light of N.T.
- B. A Personal Messiah
 1. Not—Nation of Israel
 - a. They then grasped this
 - b. Contrast: Jews today make Israel the "Servant"
 2. Many evidences of a personal Messiah
 - a. Gen. 3:15 Singular personal pronoun
 - b. David—2 Sam. 7:11 "Thy Seed"—"His" Kingdom, "He"—Ps. 16:10 "Thy Holy One"
 - c. Isaiah—Isa. 52:13; 53:8 While "My Servant" was Israel in same contexts, here contrast to "my people"
- C. A David—But more than a David
 1. Seen in the O.T.
 - a. 2 Sam. 7:13,16 Throne Forever.
 - b. Ps. 16:10 Holy One not left to sheol—flesh not see corruption
 - c. Ps. 110:1 David's Lord
 - d. Ps. 45:1, 6-7 King called "God"
 - e. Ps. 110:4; Zech. 6:12-13 Priest on throne after order of Melchizedek
 2. Better understood through completed revelation
 - a. Luke 1:31-33; Acts 2:30,33-35
 - b. Acts 2:25-32
 - c. Mt. 22:41-46; Acts 2:33-36
 - d. Heb. 1:8-9; John 1:1
 - e. Heb. 7:1-3, 15-17; 4:14; 9:11,24
- D. A Kingdom—But Not of a Physical Nature
 1. Not just Israel
 - a. "All Nations" Isa. 2:2; 11:10,12; Dan. 7:14
 - b. Yet over enemies Ps. 110:2 therefore not all of "all nations"
 - c. Compare Rev. 5:9-10
 2. Swords to plowshares—Isa. 2:4; Micah 4:1-4. Compare Jn. 18:36
 3. Dan. 7:18,21-22,25-27. Compare Rev. 6:9-11; 11:15,17-18
- E. A New Covenant—Of a different nature
 1. Jer. 31:31-34 From least to greatest, all God's people have law in hearts and not have to be taught to know the Lord— Isaiah 2:3
 2. Compare John 6:44-45; Heb. 8:7-13
- F. Blessings—Not normal physical blessings
 1. Isa. 11:6-9 Lion, but Isa. 35:9 no Lion—If liberal, impossible, but figuratively teach same truth
 2. Animals not carnivorous (maybe possible) but Isa. 55:12 would stretch the imagination if literal, therefore, figurative
 3. Isa. 61:10 Literal Clothing?
 4. Amos 9:11-15 Hills melt—A Blessing?
 - a. Inspired Interpretation gives a key to understanding such language Acts 15:13-18; Lk. 1:67-79; Acts 3:18-21,24-26

G. The Mission of the Messiah

1. Crush Satan's Head—Gen. 3:15 How, is better understood in N.T.
2. Die for sins of people—Isaiah 53:4-9
3. Live again—Isaiah 53:10; Psalm 16:10
4. Receive A Kingdom and Rule Forever—2 Sam. 7:11-16; Dan. 2:44; 7:14
5. Be a Teacher Isaiah 2:3, Counselor giving light, joy, peace Isaiah 9:1-7

H. Next Lesson—Mission of Jesus as accomplished when he came.

IV. What a Privilege We Have

- A. 1 Peter 1:10-12
- B. Discipleship brings great blessing

JESUS HAS COME

Dave Bradford

- I. An Overview of the Mission of Jesus
 - A. Gal. 4:4 God sent forth His Son
 1. "Mission"—"the special duty A function for which someone is sent"
 2. Mt. 20:25-28
 3. A mission planned by God
 - a. John 4:34; 6:38
 - b. God's eternal purpose Eph. 3:10-11; 1:9-10; 1 Pet. 1:19-20
 - B. What was that mission as revealed by the New Testament?
- II. The Mission of Jesus when He came to earth
 - A. The Mission Summarized: TO SEEK AND TO SAVE THE LOST
 1. Luke 19:10; John 3:17; 12:47; Mt. 1:21
 - B. Seeking the lost through a Teaching Ministry—Mt. 4:23-25; Mt. 9:35-38 Himself personally
 1. Sending others—Mt. 10:5-7; Luke 10:1-2
 2. Mk. 16:15 Christians share in this mission
 3. The need—Luke 5:29-32
 - a. When accused of eating with sinners—Luke 15:4, 8
 - b. God's Desire—1 Tim. 2:4; 11 Pet. 3:9
 4. Understanding the Purpose of Miracles
 - a. Some may see healing, feeding, as giving physical purpose to his ministry
 - b. Purpose: To show both He and His teaching were of God
 - 1) Messiah to do such signs—Isa. 53:4
 - 2) John 5:36; 14:10-12
 - 3) John 3:2; Mk. 16:20
 - 4) Connection with forgiveness Mk. 2:7, 9-11
 - c. Compare John 6:1-14, 15, 26-29, 60, 66, 68
 - d. John 9:39
 - C. To Bear Witness To The Truth—John 18:37
 1. John 14:6; 1:17; 8:12 Truth—Light
 - a. John 14:6 Leading to Father
 - b. John 8:32; 1 Pet. 1:22
 2. Corrected Misconceptions of Law of Moses
 - a. Sin—Transgression of the Law; not traditions
 - b. Examples: Much of Sermon on the Mount and Mt. 15:4-5
 3. Revealed the New Law
 - a. Example—Mt. 19:9
 - b. John 7:16-17; 14:10,26; 16:12-15
 - c. God's spokesman—Prophet—Heb. 1:1-2; Acts 3:22-23,26; Mt. 17:5
 - d. Mediator of a Better Covenant—Heb. 8:6; 2 Cor. 3:7,9; Acts 15:10
 - D. To Fulfill the Law—Then Abolish It
 1. Col. 2:14; Eph. 2:15 Accomplished (After life of fulfillment) in death
 2. Heb. 10:9-10 Take away 1st to establish 2nd—By which sanctified by the offering of Jesus
 3. Mt. 5:17? Not destroy (break), rather do, exceed Mt. 23:3

4. To fulfill or accomplish
 - a. John 5:39; 19:28-30; Acts 13:29; Lk. 24:44
 - b. When fulfilled then could pass away
 5. New Covenant went into effect on Pentecost after Jesus' ascension to heaven, but he paved the way for this in his ministry
- E. To Give His Life A Ransom For Many—Mt. 20:28
1. Man's condition—Rom. 3:23; Isa. 59:1-2; Luke 7:42
 2. Jesus rendered the greatest service, he paid the debt for us
 - a. Heb. 2:9 tasted of death for every man
 - b. 2 Cor. 5:20 No sin, became sin on our behalf
 - c. 1 Pet. 2:24 Bore our sins in his body on the tree, by his stripes we are healed
 - d. 1 Pet. 3:18 Suffered for our sins, the righteous for the unrighteous
 - e. Isa. 53:4-6
- F. To Destroy The Works Of The Devil—I John 3:8
1. Casting out demons showed ultimate power over Satan Luke 10: 17-18; Mt. 12:29
 2. Became flesh (mortal) that through death might destroy the devil's power—Heb. 2:14-15; John 12:31-33
 3. How possible?—John 14:30; 1 Cor. 15:56-57
 4. Christ's resurrection was victory over Satan and his power over death. With the final resurrection, all enemies will be brought wholly under Christ's feet. 1 Cor. 15:20-26
- G. To Cast Fire on the Earth
1. Luke 12:49-53; Mt. 10:34; 1 Cor. 3:12-15
 2. Yet trials are to perfect us and lead to our salvation. James 1:2-4; Rom. 5:3-4; 1 Peter 1:6-9
- H. To Become a Merciful High Priest, able to succor the tempted
1. Heb. 2:17-18
 2. Heb. 4:14-16
- III. He is presently PROPHET, PRIEST, AND KING—Heb. 1:1-3
- A. His ministry was a part of, or led to, these present functions
 - B. He is king of his kingdom and the ruler of the kings of the earth—Eph. 1:20-23; Rev. 1:5
 - C. He leads his church to ultimate victory—Rev. 17:14
- IV. Jesus refused to be swayed from his mission
- A. Men would like to use one of such ability and power to their own ends
 1. Luke 12:13-15 Dividing inheritances vs. covetousness
 2. Mt. 20:20-28 Places of prominence vs. serving
 3. John 19:12; 18:36 Political/Material vs. spiritual
 4. Mt. 27:42-43 Physical battle vs. spiritual battle
 - B. The Church's Mission
 1. Worship, Evangelism, Edification, Caring for its own needy
 2. Not Social, political causes
- V. Jesus came to save the lost
- A. The church is the body of the saved, Acts 2:47; Eph. 5:23
 - B. Let his mission be fulfilled in you
 1. Obey the gospel to be saved
 2. Remain faithful in all—Work to save others

JESUS IS COMING AGAIN

Dave Bradford

- I. Jesus Is Coming Again
 - A. God Sent His Son Into World
 1. Had been Prophesied—Messiah is coming
 2. Jesus is the Messiah and did come—to save the lost
 - a. Began with Virgin Birth, then Life, Ministry, Death, Resurrection, Appearances
 - b. Closed with ascension to heaven
 - B. Promise of his coming again
 1. Acts 1:9-11
 2. Heb. 10:28
 3. What will happen when he comes again?

- II. Many misconceptions of what will happen when he comes again
 - A. Millennial Theories
 1. Premillennialism—Christ comes before a Millennial Reign
 2. Post-millennialism—Christ comes after a Millennial Reign
 3. A millennialism—No millennium as historical period
 - B. Some Basic Errors
 1. Kingdom postponed and to be established at 2nd coming—Error Because:
 - a. Dan. 2:44 In days of 4th (i.e. Roman) Kingdom
 - b. Dan. 7:13-14 To receive Kingdom when ascend
 - c. Mk. 1:14-15; Mk. 9:1
 - d. Mk. 9:1; Acts 1:8; Acts 2:1-4, 47
 - e. Col. 1:12-13; Heb. 12:28; Rev. 1:9
 2. Christ to Reign on David's throne on earth— Error Because:
 - a. As Solomon's throne was his own, David's and God's (1 Kings 1:46-47; 2:12; 1 Chron. 29:23) so Christ's throne is his own, David's and God's (Rev. 3:21; Lk. 1:31-33) and He now sits on this throne in Heaven (Acts 2:29-36)
 - b. The Christ was to "sit," "rule," and be "priest on his throne" (Zech. 6:12-13) which Jesus does now in heaven (Acts 2:29-36; Heb. 8:1) and since he could not be priest on earth (Heb. 8:4; 7:14) he could not sit on his throne on earth
 - c. Jer. 23:24-30 One of Coniah's (Jeconiah) seed could not prosper sitting on David's throne ruling in Judah. Jesus was of Jeconiah (Mt. 1:11) so must not rule on David's throne in Judah (rather in heaven)
 - d. To "sit" is to "reign" (Heb. 1:13; 1 Cor. 15:25) and Jesus began to "sit" or "reign" after he became a sacrifice for sins (Heb. 1:3; 10:12-13; Acts 2:34-35) and will reign till the last enemy death is brought under his feet. This happens when he comes and the dead are raised (I Cor. 15: 20-26). This will have been forever (until the end of time/the age)
 3. The Kingdom of Political/Material Nature— Error Because:
John 18:36; Lk. 17:20-21

4. The Righteous and wicked raised at separate times— Error Because:
 - a. Resurrection of Righteous at the "Last Day"—John 6:39, 40,44,45
 - b. Judgment of Wicked at the "Last Day"—John 12:48
 - c. ALL at same hour—John 5:28-29 therefore no time in between for tribulation, 1000 years, etc.
 - d. Based on Careless reading and interpretation of 1 Thess. 4:13-18 which assumes a contrast between "dead in Christ" (mentioned) and dead out of Christ (not mentioned). The contrast is between the "dead in Christ" being raised before the "alive" in Christ are caught up to meet Jesus in the air.
5. Premillennialists Distinguish between the Rapture (Christ's coming for the Saints to take them up to a Marriage Feast while there is Tribulation on Earth) and the Revelation (Christ's coming with the Saints to Destroy Evil on Earth and to Begin His Millennial Reign of Peace and Prosperity) Error Because:
 - a. "Rapture" is not a Bible Word
 - b. While they associate some passages referring to Jesus "coming" (Gk. parousia) to "the rapture" (as I Thess. 4:13-18) and distinguish this from the "revelation of the Lord ... rendering vengeance" (2 Thess. 1:6-10) such distinction is unscriptural as context bears out. (1) "Recompense—Rest and Affliction" at "revelation"—both "in the day" (2) 2 Thess. 2:1-10 "Coming" yet "slay"
 - c. Jesus comes "with" the saints as brings the dead with him and comes for those who are alive, yet these are the same coming
6. Revelation 20 clearly teaches Premillennial views— Error Because:
 - a. The only place a 1000 years is mentioned is in a difficult, highly symbolic chapter of a book revealing things with signs—Rev. 1:1
 - b. Rev. 20 Does not mention—Jesus returning to earth, establishing a kingdom, beginning to reign, reign on earth/ Jerusalem, distinction of Rapture and revelation, Restoration of Israel to Palestine, reign with saints in general (rather with martyrs)
 - c. Certainly a highly symbolic passage does not clearly teach things not mentioned in it that are contrary to other clear passages of scripture

III. What Will Happen When Jesus Comes Again?

- A. His Coming
 1. With a shout, voice of archangel, trump of God—1 Thess. 4:16
 2. With the Clouds—Rev. 1:7; Acts 1:9-11
 3. Meet in the air—1 Thess. 4:17-18 No reference to contact with the earth
- B. Resurrection of All The Dead
 1. Resurrection of Righteous

- a. I Thess. 4:13-18 with the dead—for the alive
- b. I Cor. 15:20-23 "His"—"at His coming"
- c. How?—A Spiritual Body—I Cor. 15:35-49; 1 John 3:2
- d. Why?—Fitted to inherit incorruption in the eternal state —I Cor. 15:50-57
- 2. Resurrection of Wicked—John 5:28-29 No description of them (as with righteous)
- C. Change of the Living Righteous--I Cor. 15:51-52 No description of wicked
- D. Caught up To Meet Lord in The Air—I Thess. 4:17; Mt. 25:31-32
- E. Judgment
 - 1. A General Judgment
 - a. Mt. 25:31-46 His "Coming"—Christ the Judge (vs. 32, John 5:22; Acts 17:31) separation—explanation of decision-eternal destiny
 - b. Rev. 20:11-15 Dead, great and small—Book of life according to works (Rom. 14:10-14; 2 Cor. 5:10)
 - 2. Coming and judgment against religious error and wicked
 - a. 2 Thess. 2:1-10 Against man of sin of the apostasy
 - b. 2 Thess. 1:6-10 Recompense affliction to persecutors and rest to be persecuted
- F. Destruction of Heavens and Earth—2 Peter 3:10-14
- G. End of Time
 - 1. "His Coming"—"then cometh the end"—I Cor. 15:23-24
 - 2. Coming associated with resurrection associated with eternal reward of righteous and wicked; and this at "the last day John 6:39-40; 12:48
 - 3. Beyond this is eternity
- H. Kingdom delivered up to Father—I Cor. 15:23-28 Reigning now— Last enemy death conquered by resurrection—Deliver kingdom to God
- I. Eternal Destiny (End of Time)
 - 1. Mt. 25:46 "eternal" life or punishment
 - 2. Hell—Rev. 20:14-15
 - 3. Heaven—1 Peter 1:3-9 "End ... Salvation"—New Heavens and New Earth of II Pet. 3:13

IV. CONCLUSION

- A. Summary of Events
- B. Unanswered Questions—Deut. 29:29 Much Revealed
- C. When Is He Coming?—Mt. 25:36; 1 Thess. 5:1-3
- D. Certainty of His Coming 2 Peter 3:1-10
 - a. What manner of persons ought we to be—2 Pet. 3:11
 - b. Watch—Be Ready

THE CHASTENING OF THE LORD—MISCONCEPTIONS

Marshall E. Patton
1024 Coronado Drive
Huntsville, AL 35802

LESSON I

INTRODUCTION

1. Text: Hebrews 12:5-11
2. While this subject is one of frequent conversation in the field of religious thought, very little preaching or writing has been done on it.
 - A. Much that has been said or written on it is so full of Calvinian Theology, very little can be gained from it.
 - B. True because of ideas, conclusions, and doctrines which are false.
3. Design of Series:
 - A. Identify and expose error.
 - B. Clarify and set forth truth.
 - C. Deepen appreciation of the chastening of the Lord.
4. Series involves three lessons:
 - A. The Chastening Of The Lord—Misconceptions.
 - B. The Chastening Of The Lord—What is It?
 - C. The Chastening Of The Lord—Its Design.
5. This lesson: Misconceptions.

I. CALVINISM AFFIRMS

1. Foreordination to the degree that all that comes to pass has been unchangeably foreordained of God.
 - A. Bases upon an improper concept of the sovereignty of God.
 - B. In relation to salvation—"The elect and non-elect."
 - C. In relation to life—"What is to be will be"—even time to die.
 - a. Unfortunately, some Christians influenced by this concept.
 - b. The foundation for concept that all tragedies in life of Christian are part of God's foreordained program of chastisement.
2. Chastening is Punitive.
 - A. While other purposes may be served by such, God does punish His children in the here and now for their sins.
 - B. Example: An Exposition Of Hebrews, by Arthur W. Pink.
 - a. Uses position to prove falsity of "Sinless Perfection."
 - b. Labors in vain to harmonize with "Imputed Righteousness."
 - c. Quotation: "God does find something to "rebuke" in us, and uses the rod upon every one of His children. Chastisement for sin is a family mark, a sign of sonship, a proof of God's love, a token of His Fatherly kindness and care; it is an inestimable mercy, a choice new-covenant blessing. Woe to the man whom God chastens not, whom He suffers to go recklessly on in the boastful and presumptuous security which so many now mistake for faith. There is a reckoning

to come of which he little dreams. Were he a son he would be chastened for his sin; he would be brought to repentance and godly sorrow, he would with grief of heart confess his backslidings, and then be blest with pardon and peace.

“The truth of Divine chastisement corrects another serious error, which has become quite common in certain quarters, namely, that God views His people so completely in Christ that He sees no sin in them. It is true, blessedly true, that of His elect it is stated, *'He hath not beheld iniquity in Jacob, neither hath He seen perverseness in Israel'* (Num. 23:21). And that Christ declares of His spouse *'thou art fair, my Love; there is no spot in thee'* (Song of Sol. 4:7). The testimony of Scripture is most expressive that in regard to the justification or acceptance of the persons of the elect, they are "*complete in Him*"—Christ (Col. 2:10); *'accepted in the Beloved'* (Eph. 1:6)—washed in Christ's blood, clothed with His righteousness. In that sense, God sees no sin in them; none to punish. But we must not use that precious truth to set aside another, revealed with equal clearness, and thus fall into serious error.

"God does see sin in His children and chastises them for it. Even though the non-imputation of sin to the believer (Ran. 4:8) and the chastisement of sin in believers (1 Cor. 11:30-32) were irreconcilable to human reason, we are bound to receive both on the authority of Holy Writ. Let us beware lest we fall under the solemn charge of Mal. 2:9, *'Ye have not kept My ways, but have been partial in the law'* (An Exposition Of Hebrews, By Arthur W. Pink, pp. 920, 921).

- C. Thus, Chastisement—viewed as a whipping for sin, yet which sin God does not see in the sense of condemning the guilty.
- 3. The Bible does not teach Calvinistic foreordination, the imputation of the personal righteousness of Christ, or that Chastisement is punitive.—Verses appealed to in above quote are strained or misused.

II. OTHERS ALSO AFFIRM THAT CHASTENING IS PUNITIVE

- 1. Not according to Calvinism.
 - A. But that such comes as punishment in tragedies, misfortunes, sufferings, pain, etc.
 - B. Evidence: On funeral and other occasions—"God's will," "God took her," or quote Rom. 8:28.
 - C. Example: "I know, dear Lord, you have a reason for everything, so I will not try to question why you took my daddy who was so good, who never had a vacation or drank or cursed and always worked so hard to take care of us" (Article by Bill Crews, via The Discerner, May 1982).
 - D. While may comfort, makes God respecter of persons and a monster.
- 2. The Bible Does Not Teach It!
 - A. This world is not one of retribution, but rather one of injustices, inequities, irregularities, and chaos.
 - a. "Pay day" does not come in this life.

- b. In world to come: Wicked will be punished, injustices made just, etc.
- c. Distinguish between consequences of own sin and direct punishment at hands of God and compare immutable natural laws.
- B. Jesus denied this concept—John 9:1-3.
- C. Again, taught otherwise—Luke 13:1-5.
- D. Book of Job—a clear refutation—Job 4; 12; 42:7.
- 3. While text says (v. 6), we shall identify nature of such in next lesson.—Not punitive, otherwise, contradict what just learned.

III. "ALL THINGS WORK TOGETHER FOR GOOD..." (Romans 8:28).

- 1. Some affirm that everything that happens—good or bad—included in "all things" of this verse; that such works ... for our good.
 - A. However tragic, must be understood as "Chastening Of The Lord" —purposed, planned, and executed by Lord for our good, whether punitive or otherwise.
 - B. Examples: "Why is God doing this to me?" "What have I done to deserve this?"
 - C. Then someone (sometimes a preacher) tries to comfort saying, "all things work together for good...."
 - D. This is ghost of Calvinism!
- 2. Exegesis of Verse 28:
 - A. "All things" often limited in its use: I Cor. 10:23; 1 John 2:20 —Context determines such.
 - a. Cf. Mt. 24:12—Did "iniquity" work for their good? Remember, they loved, but ... waxed cold.
 - b. Cf. I Cor. 8:11—Did such act work for his good?
 - c. Surely, does not include devil, his works, his agents, lust of flesh which war against the soul (1 Peter 2:11).
 - d. Some say, "But God overrules...to our good"—If so, then overruling power and not experience itself works for our good.
 - B. Context: Theme—the love of God manifested in what He has done and is doing in bringing to pass scheme of redemption.
 - a. "For" (v. 29) connects and gives reason for v. 28.
 - b. V. 29—gives meaning of v. 28—"all things" must be part of God's work in scheme of redemption as set forth in vs. 29-30.
 - C. This comports with theme of whole chapter: The love of God manifested in Christ toward "them...love, ...them. ... called...."
 - a. Both expressions refer to same people.
 - b. They are object for whom "all things" are purposed, planned, and executed.
 - c. The "all things," therefore, must refer to what God has done and is doing through Christ for redemption of human race.
 - (1) Involves His dealings with nations—Jews and Gentiles.
 - (2) Involves their reconciliation unto God and each other in Christ.
 - (3) Involves all spiritual blessings in Christ, some of which are specifically mentioned in this chapter manifesting the love of God.

CONCLUSION: Let us not be deceived by any false view. There are wonderful things to be learned and appreciated about chastening of God. Like Jer. must first clear away rubbish (Jer. 1:10). Now ready "to build ... plant." This we shall do in our next lesson: "The Chastening Of The Lord—What Is It?"

THE CHASTENING OF THE LORD—WHAT IS IT?

Marshall E. Patton
Lesson II
Hebrews 12:5-11

INTRODUCTION

1. Former lesson was negative—Involved what the Chastening Of The Lord is not.
 - A. Not foreordained from eternity according to Calvinian theology — "What is to be will be"—and that for our good.
 - B. Not punitive—God does not directly punish for sin now.
 - C. That the "all things" of Rom. 8:28 is limited to context.
Hence, everything not purposed, planned, and executed by God for our good as part of His chastening program.
2. This lesson—Positive: What Is It?

I. DEFINITION OF "CHASTENING"

1. W. E. Vine: "Paideia"—"denotes the training of a child, including instruction; hence, discipline, correction," then gives examples: Eph. 6:4 ("nurture"), Heb. 12:5, 7, 8; 2 Tim. 3:16 (Expository Dictionary Of New Testament Words, p. 183).
 - A. Thus, includes experiences by which one is trained as well as instruction.
 - B. May be corrective, but not necessarily punitive.
 - a. Often is in child-parent relationship.
 - b. But not in Christian-God relationship.
2. Thayer: "1. The whole training and education of children (which relates to 1. cultivation of mind and morals, and employs for this purpose now commands and admonitions, now reproof and punishment): Eph. 6:4... 2. Whatever in adults also cultivates the soul, esp. by correcting mistakes and curbing the passions; hence,
 - a. instruction which aims at the increase of virtue: 2 Tim. 3:16.
 - b. acc. to biblical usage chastisement, chastening, (of evils with which God visits men for their amendment): Heb. 12:5" (Greek-English Lexicon Of The New Testament, p. 473).
3. Until Thayer, et al., produce evidence that God visits evil upon—punishes directly—His children now, his opinion is worth no more than that of any man.
 - A. However, let us not lose sight of true meaning.
 - B. Includes instruction, words of reproof, training, correction (not necessarily involving direct punishment, though it may).

II. HOW ADMINISTERED TODAY

1. Through suffering for right.
 - A. Heb. 12:6—"scourgeth."
 - a. Obviously used metaphorically of suffering.
 - b. Appositional—showing "chastening" includes suffering.
 - c. Not that which comes to everybody (Cf. Mt. 5:45), i.e., natural calamities, but only to children of God.
 - d. Not that which comes from our own wrong doing (I Pet. 4:12-16).

- B. Context forces conclusion that it is suffering for right.
 - a. Cf. Heb. 10:32-39; 11:1-31, 32-34, 34-40.
 - b. Heb. 12:2-4—Note: "striving against sin."
 - c. 2 Tim. 3:12; Mt. 5:10-12.
 - d. Why? Ans.: John 15:18,19; 17:15.
- C. Why attributed to God?
 - a. Only in sense—He allows it.
 - b. Necessarily so as long as men are allowed to be men—Cf. their volition.
 - c. Cf. 2 Thess. 2:10-12; Jer. 6:16-19.
- 2. Through Words of Instruction or Reproof.
 - A. Heb. 12:5—"chastening" and "rebuked" used interchangeably to identify that which may cause us to either "despise" or "faint."
 - B. 1 Cor. 11:32; Rev. 3:19; 2 Tim. 2:25; 3:16.
 - C. Examples: 1 Cor. 3:1-3; Heb. 5:12-14.
- 3. By "Withdrawal" or "Church Discipline "
 - A. 1 Tim. 1:20—"learn" from same word elsewhere translated "chasten."
 - B. 1 Cor. 5:5—Delivering such "unto Satan" with view to saving the spirit. Cf. 2 Thess. 3:14. Hence, chastening ordained for our good.

III. OBJECTION CONSIDERED—2 Cor. 12:7-10.

- 1. Was not Paul's "thorn in the flesh" given of God for his good and does this not militate against former and present lesson?
- 2. Ans.: No! Not of God, but "messenger of Satan. "
 - A. Identity—cannot be established by necessary inference or otherwise.
 - B. Perhaps—a temptation—Cf. 1 Cor. 10:13 and "My grace is sufficient for thee."
 - C. Temptations are not of God (James 1:13-15).

CONCLUSION

From this lesson we learn that the "Chastening Of The Lord" involves suffering for right, words of instruction and reproof, and the disciplinary action of the church that such might "learn" (be chastened—1 Tim. 1:20) so as to turn from sin.

In our next lesson we shall behold the infinite love and beautiful design of God in it all. Here we shall see that such is indeed "for our profit" here and ultimately for our eternal good.

THE CHASTENING OF THE LORD—ITS DESIGN

Marshall E. Patton
Lesson III
Hebrews 12:5-11

INTRODUCTION

1. Final lesson in series.
2. Design of this lesson.
 - A. Deepen our appreciation of infinite love and beautiful design of God in chastening His children.
 - B. Encourage, strengthen, and fortify all, lest we "faint" under the chastening hand of God.

I. EVIDENCE OF GOD'S LOVE—verse 6

1. However unpleasant and "grievous" for present—yet "Joyous in the end" (v. 11).
 - A. Because motivated by infinite love.
 - B. Cf. earthly father (v. 9); Cf. Prov. 13:24.
 - a. We can understand that such is in love—even physical punishment.
 - b. Should understand that His chastening—as much in love.
2. Therefore, "despise not"—"nor faint."

II. FOR OUR PROFIT—verse 10

1. Again made clear—neither retributive nor punitive.
 - A. God is not trying to get even with us or punish us (in this life).
 - B. Rather there is a beautiful design in His chastening—"for our profit."
2. The suffering God allows is "for our profit."
 - A. God allows us to live in a world of woe—John 17:15
 - B. Involves suffering from both natural calamities as well as from our stand for right.
 - C. Though these differ—end result is the same—"for our profit."
 - D. Means the way to heaven does not lead around suffering, but rather through it. Cf. misconceptions of same.
3. All words of correction, rebuke, and instruction—"for our profit" —2 Tim. 3:16,17.
4. Already learned that disciplinary action of church—"for the destruction of the flesh, that the spirit may be saved"—"that he may be ashamed" (2 Thess. 3:14)—"that he may learn not to blaspheme" (1 Tim. 1:20).

III. PARTAKERS OF HIS HOLINESS—verse 10

1. Chastening is a means to realizing the highest possible objective: Becoming holy as He is holy—1 Pet. 1:15,16; 2 Pet. 1:4, 5f.
2. "Afterward it yieldeth the peaceable fruit of righteousness—v. 11.

- A. "His holiness"—"divine nature"—of which us partake—called "fruit of righteousness."
 - a. Cf. "fruit of Spirit"—Gal. 5:22.
 - b. Note "afterward"—Hence a growth process—requires "diligence."
- B. Not to all—Only those "exercised thereby."
- 3. "Affliction worketh for us"—2 Cor. 4:17,18.
 - A. Paul's afflictions—2 Cor. 11:23-28.
 - B. Involves his suffering for right, hence, "chastening."
 - C. Behold the contrast and ultimate objective—"glory."
- 4. Like a crucible—1 Pet. 1:6,7—Truly, "for our profit."
- 5. Example: Factory—with complicated machinery—yet beautiful product—"Satisfied then."

IV. HOW ENDURE?

- 1. By seeing the unseen—keeping our eye on the goal—2 Cor. 4:18.
- 2. Cf. Heb. 12:2; Col. 3:1-3; 2 Tim. 4:6-8.

CONCLUSION

- 1. Our attitude and action should be like that of Paul—Acts 20:22-24; Rom. 8:18.
- 2. Cf. words of the poet (John Greenleaf Whittier):

I know not what the future hath
 Of marvel or surprise.
 I only know that life and death
 His mercy underlies.

And if my heart and flesh be weak
 To bear the untried pain,
 A bruised reed He will not break,
 But strengthen and sustain.

And so beside the silent sea
 I await the muffled oar,
 Assured no harm can come to me
 On ocean or on shore.

I know not where His islands lift
 Their froned palms in air,
 I only know I cannot drift
 Beyond His love and care.