

THAYER ST. CHURCH OF CHRIST

FALL MEETING

TIME	MONDAY	TUESDAY	WEDNESDAY	THURSDAY
9:30 to 10:25		NATURE OF THE CHURCH James U. Ward Akron, Ohio	Continued	Continued
10:35 to 11:25		LOVE Marvin Young Stilesville, Ind.	DIVINE HEALING Lloyd Barker Medina, Ohio	PROVIDENCE Bill Reeves Fredericktown, Ohio
1:30 to 2:20		WORK OF CHURCH Jimmy Tuten Tallmadge, Ohio	Continued	Continued
2:30 to 3:25		LIFE OF CHRIST George Lelasters Norton, Ohio	DEATH OF CHRIST Tom Ogleby Alliance, Ohio	RESURRECTION OF CHRIST Roscoe McBe Wagadore, Ohio
7:30 to 8:25	WORSHIP OF THE CHURCH M. A. Ross, Jr. Arlington, Texas	WORSHIP OF THE CHURCH	Guest Speaker	WORSHIP OF THE CHURCH
8:35 to 9:25	HOME-AS GOD INTENDED Suwell Hall Athens, Ala.	HOME-AS GOD INTENDED		HOME-AS GOD INTENDED

SEPTEMBER 20-23, 1971

640 THAYER ST.

AKRON, OHIO

PLAN NOW TO ATTEND

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H. A. Moss, Jr.
Sewell Hall
James W. Ward
Jimmy Tuten
Marvin Young
Lloyd Barker
Bill Reeves
George LeMasters
Tom Oglesby
Roscoe McBee



WORSHIP

Hubert A. Moss, Jr.

I. Introduction.

A. My subject for these three lectures is "Worship".

B. Some questions to answer:

1. Worship—what (is it)?
2. Worship — who?
3. Worship — why?
4. Worship — how?
5. Worship—where and when?
6. Worship — true versus false?

C. What does the Bible say?

1. It has the answers: 2 Tim 3:16,17; 2 Pet 1:3; Psa 119:160.
2. Briefly: "But the hour is coming — yea, has already arrived!—when the genuine worshipers will worship the Father in spirit and truth, for such are the very people whom the Father is seeking as his worshipers. God is Spirit, and those who worship (him) must worship in spirit and truth." —John 4:23, 24, Hendriksen's translation.
3. Some key passages:
Deut 6:13 (cf. Matt 4:8-10).
1 Chron 16:8-11, 23-29, 36.
Psa. 95:1-7.
Heb. 12:28.
4. Some other significant passages (for future reference):
Deut 5:6-10; 6:4-9, 14, 15; 10:12, 13
Psa 8:1-9; 9:1, 2; 19:1-6, 14; 22:22, 23; 29:1, 2; 33:1-9;
51:15-17; 67; 92:1, 2; 100; 103; 117; 121:1, 2; 145:1-5, 10, 11, 18-21; 148; 150;
122:1.
Phil 2:9-11.
Rev 4:8, 11; 5:12-14; 15:3, 43 19:5.

D. The thesis of these lectures:

1. It is the conviction of the author (speaker) that one of the most important and significant signs of failure among Christians today is in the cold A formalism of their life and worship.
2. Hence, the main emphasis of these lectures will be on spiritual worship, that is, on worship that is real, genuine, vital, and heartfelt.

II. Definitions.

A. Hebrew OT

1. SHAHAH is the principal word. It is translated "worship" 99 times (in AV), "bow selves" 35 times, "bow down" and "bow down selves" each 8 times, "do obeisance" and "do reverence" each 5 times, "make obeisance" 4 times, "fall down" 3 times, and "bow down", "make to stoop", "crouch", "fall flat" and "humbly beseech" each 1 time. When translated "worship" it is also very often associated with such expressions as "bowed down", e.g., Ex 4:31, "bowed their heads and worshipped"; so in 94 other places. I.S.B.E., Art., "Worship", says, "The context determines more or less clearly whether the physical act or the volitional and emotional idea is intended. The word is applied to acts of reverence to human superiors as well as supernatural. RV renders it according to its physical aspect, as indicated by the context, 'bowed himself down' (AV 'worshipped', Gen 24:52; cf 23:7; 27:29, etc)." Following are some examples of the translation "worship" in RV:

Gen 22:5—"I and the lad will go yonder and worship" (cf vs 2).

24:26—"the man bowed his head, and worshipped Jehovah".

48:12—"bowed himself to the earth" (cf Heb. 11:21).

Ex 33:10—"worshipped, every man at his tent door".

Neh. 8:6—"they bowed their heads, and worshipped Jehovah with their faces to the ground". Job 1:20—"fell down upon the ground and worshipped".

Isa. 36:7—"Ye shall worship before this altar".

Psa. 95:6—"O come let us worship and bow down".

2. SAGHADH. Translated "fall down" 4 times. The Aramaic SEGHDH is translated "worship" 12 times, 7 times associated with "falling down" and 5 times with "serve".
3. ABHADH, "work", "labor", "serve". Translated "serve" 214 times, "worshipper" 5 times, and many other ways.

B. Greek NT

1. PROSKUNEO is the principal word: "kiss (the hand or the, ground) toward, hence often in the oriental fashion bowing prostrate upon the ground" —I.S.B.E. "To do reverence or homage by kissing the hand; in the NT to do reverence or homage by prostration...to pay divine homage, worship, adore to bow one's self in adoration...." —THE ANALYTICAL GREEK LEXICON., (Hereafter, AGL). It is always translated "worship" in the NT (60 times). "It is to render homage to men, angels, demons, the devil, the 'beast', idols, or to God. . . .The root idea of bodily prostration is much less prominent than in the OT." —I.S.B.E! Allowing are some of the more familiar passages in which this word occurs:

Matt 2:2—"and are come to worship him".

2:11—"fell down, and worshipped him".

4:10—"Thou shalt worship the Lord".

John 4:20, 21, 22, 23, 24.

1 Cor 14:25—"falling down on (his) face he will worship God".

2. SEBOMAI, "to stand in awe; to venerate, reverence, worship, adore worshipping, devout, pious"—AGL. This word and its cognates are translated "worship" 10 times, and "devout", "devotions", "religious") "godly", "godliness", "piety", etc. The main idea is reverence, awe.

Familiar examples:

Matt. 15:9—"in vain do they worship me".

Acts 17:23—Hand beheld your devotions" (RV, "objects of your worship")...."what therefore ye worship in ignorance".

3. LATREUO, "to be a servant, to serve....to render religious service and homage, worship.... to offer sacrifices, present offerings" —AGL. "To render religious service or homage, to worship; to perform sacred services, to offer gifts, to worship God in the observance of the rites instituted for His worship" —THAYER. Translated "worship" a few times., but usually "serve". It is trd. 'worship' in Acts 7:42; 24:14, AV, but 'serve' ARV: 'serve the host of heaven' 'serve I the God of our fathers'; but both AV and ARV render Phil 3:3, 'worship by the Spirit of God', and Heb. 10:2 'the worshippers', the context in the first two being general, in the second two being specific. In 2 Tim 1:3 and many other cases both AV and ARV give 'serve', the meaning not being confined to worship; but cf Lk 2:37 RV: 'worshipping (AV 'served') with fastings and supplications'. Rom 1:25 gives both sebazomai and latreuo in their specific meanings: 'worshipped (venerated) and served the creature'." —I.S.B.E. A few other familiar examples:

Matt. 4: 10 — "him only shalt thou serve". Heb. 12:28—"whereby we may offer service well pleasing to God..."

9:9—"make the worshipper perfect".

- C. English word "worship".
 1. "1. reverent honor and homage paid to God or a sacred personage, or to any object regarded as sacred. 2. formal or ceremonious rendering of such honor and homage....3. adoring reverence or regard...." —THE RANDOM HOUSE DICTIONARY OF THE ENGLISH LANGUAGE, Unabridged Edition.
 2. "Our English word means 'worthship', denoting the worthiness of an individual to receive special honor in accordance with that worth." —BAKERS'S DICTIONARY OF THEOLOGY, Art., "Worship", by E. F. Harrison, (Hereafter, BDT),

III. General Biblical Idea.

- A. "The OT idea is therefore the reverential attitude of mind or body or both, combined with the more generic notions of religious adoration, obedience, service."
- B. "The NT idea of worship is a combination of the reverential attitude of mind and body, the general ceremonial and religious service of God, the feeling of awe, veneration, adoration; with the outward and ceremonial aspects approaching, but not reaching, the vanishing point. The total idea of worship, however, both in the OT and NT, must be built up, not from the words specifically so trd. but also, and chiefly, from the whole body of description of worshipful feeling and action" —I.S.B.E.
- C. "Honor, reverence, homage, in thought, feeling; or act, paid to men, angels, or other 'spiritual' beings, and figuratively to other entities, ideas, powers, or qualities, but specifically and supremely to Deity."
- D. "The principal biblical terms, the Hebrew saha and the Greek proskyneo, emphasize the act of prostration, the doing of obeisance. This may be done put of regard for the dignity of personality and influenced some-what by custom (Gen 18:2), or may be based on family relationship (Gen 49:8) or on station in life (1 Kings 1:31).
"On a higher plane the same terms are used of divine honors rendered to a deity, whether to the gods of the nation (e.g., Ex. 20:5) or to the one true and living God who reveals himself in Scripture and in his Son (Ex 24:1). The tutelage of Israel in the wilderness laid great stress on the sinfulness of idolatrous worship and its dire consequences (e.g., Deut 8:19). No injury to God compares with the denial of his uniqueness and the transfer to another of the recognition due to him. In this light must be understood his references to himself as a jealous God (Ex. 20:5)." —BDT.
- E. "Worship may be briefly described as an adoring mental attitude toward God and an outward expression in corporate speech and act. It recognizes God's holiness, goodness and love and reverently tells God so. Apart from the fact that worship is divinely commanded ('Thou shalt worship the Lord My God', Mt. 4,10) it has an inherent reasonableness. If God is utter perfection, then he ought to be praised....In worship there are two parties involved God and the worshiper(s). This is the simple implication of our original definition, though it ought to be remembered that worship will not be understood by those who do not know it as an experience from the inside. The mere observer can see only so much. The nonbeliever can see a man on his knees and he may know that it is called prayer or worship, but he cannot really see or know a Christian engaged in worship." —BAKER'S DICTIONARY OF PRACTICAL THEOLOGY, Art., "Worship", by Ronald P. Ward, (Hereafter, BDPT).

IV. Worship and/or Service.

- A. Is there any distinction between acts of worship and general religious service?
- B. "It is useful to distinguish between a broad and a restricted meaning of worship as applied to God. In general he may be honored with prayer and praise and the bringing of sacrificial gifts (1 Sam 1:3). This cultic worship is especially appropriate in the house of God (Psa 138:2) and when it is carried on with a desire to be clothed in his holiness (Psa 29:2). In a still broader sense the service which issues from worship and services therefrom its inspiration may be included (Matt 4:10). "In the narrower sense worship is pure adoration, the lifting up of the redeemed spirit toward God in contemplation of his holy perfection. Matthew distinguishes between the presentation of gifts by the Magi to the Christ child and their worship of him (Matt 2:11)." —BDT
- C. My conclusions; There is certainly some distinction made between worship in particular and service in general (e.g., Deut 4:19; 5:9; 6:13; Matt 4:10, etc.). The principal words translated "worship" stress the thought of adoration, obeisance, prostration. Generally "worship" describes this inward feeling as it is manifested by a specific act. This is usually what the Bible means (and what we mean) when it says a person "worshipped" (whether or not any descriptive phrase, such as "fell down", etc., is used). In contrast to this, the Bible usually describes the general doing of God's will as "service". Yet, in serving God, we worship God. On the other hand, there are passages in which the two words are used almost interchangeably. The overall life of the individual may be described as "one that worshipped God" or "they serve him night and day". Worship, in the strict and usual sense, is more limited and specific than serve. There is some overlapping, however.
- D. Are we biblical correct when we affirm that there are five, and only five, acts of worship authorized by Christ for his church? Are we correct when we affirm that preaching or teaching and contributing money into the common fund are acts of worship in the same sense as prayer, praise, and communion (breaking the bread)? Is there any difference between preaching or teaching and the reading of God's word? Are any, or all, of the above acts distinct from the "pure religion" of Jam 1:27, or "a cup of cold water only, in the name of a disciple" of Matt 10:42? What do you believe?

V. The Classical Passage on Christian Worship, John 4:1-26 (esp. verses 20-24).

- A. The background to verses 20-24: "In order to prevent a premature crisis Jesus left Judea for Galilee. He had to go through Samaria. He reached Sychar, located in this province, and sat down, weary and thirsty, at Jacob's Spring or Well. Here he engaged in a conversation with an immoral Samaritan woman. He asked her for a drink, spoke to her about the living water which he himself was able to supply, told her that this living water would not only quench thirst but would even prevent its recurrence, revealed to her the secrets of her own immoral life, showed her the character of true worship, and finally disclosed himself to her as the Messiah.

"The woman's heart rebelled against the disclosure of her sinful state and she tried to change the subject. It seems at first as if the woman is in control of the conversation and as if the Lord allows himself to be side-tracked. However, without realizing it, the woman is being led to the goal established by the Lord himself.

"This section shows a progressive series of surprises. Little by little Jesus reveals who he is; and, in complete correspondence with this gradually ascending self-disclosure, the woman's confession also

- advances, so that she sees in this stranger first a Jew, then a prophet, finally, the Christ." —Hendriksen.
- B. Verse 20: "Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship."
1. Who were the Samaritans? Ez. 4:1-5; Neh 2:10, 19, 20.
 2. The Samaritan Temple was erected there after the return of the Jews from Babylonian Exile in the 6th century BC. It was destroyed in the 2nd century BC.
 3. Controversy between Jews and Samaritans about the religious centre of the world—Jerusalem or Samaria ("in this mountain". Gerizim, at the foot of which the well lies)
 4. "Our fathers," the patriarchs and our ancestors from the time of the erection of the Samaritan Temple.
 - (a) Samaritan tradition said Abraham prepared the sacrifice of Isaac on this mountain (Gen 22:1-8).
 - (b) Samaritan tradition that here also Abraham met Melchizedek (Gen 14).
 - (c) On this mountain both Abraham and Jacob had built altars (at Shechem at least, on or near Gerizim's slopes, Gen 12:6,7; 33:18-20).
 - (d) Here six of the tribes stood to pronounce the blessings upon the reading of the Law, Deut. 27:12f.
 - (e) The Samaritan Pentateuch substitutes Gerizim for Ebal in the reference to the erection of the altar and memorial stones after they passed over Jordan into Canaan, Deut 27:1-8.
 5. "You say"—the Jews placed great stress on Jerusalem as the one, central place of worship.
 6. "Where men ought to worship"—expresses a divine obligation, "must" (cf vs 24).
 7. Who is right? is the implied question. Where am I to go to obtain cleansing for my sins?
- C. Verse 21: "Jesus saith unto her, Woman, believe me, the hour cometh, when neither in this mountain, nor in Jerusalem, shall ye worship the Father."
1. The hour is coming when neither exclusively in this mountain nor exclusively in Jerusalem will you worship the Father.
 2. It is not where one worships that matters, but the how and the what that is all-important.
 3. "Worship the Father"—"A sweet gospel touch lies in the expression.... It opens the door also to the Samaritans so that they may become the children of this Father by Faith in the Son. The word 'Father' here means so much more, also to this woman, than the word 'God' could mean. Jesus keeps the verb *proskunein*, literally 'to touch with kisses,' but used regarding the oriental prostration in worship and adoration of God." —Lenski. Wescott says, "The word worship was used indefinitely in vs 20; here it finds its true complement. The object finds His home where His children are." This absolute use of the title, 'the Father', is characteristic of St. John, and almost peculiar to himThe revelation of God as the Father sums up the now tidings of the Gospel. In this place the title stands in a significant relation to the boast .of a special descent (our fathers, v. 20)."
 4. No wonder Jesus said, "Woman, believe me". He was about to make a startling declaration and wished to emphasize it. Similar to "verily, verily."
- D. Verse 22; "Ye worship that which ye know not what; we worship that which we know; for salvation is from the Jews".
1. The Lord continues with respect to the what (or whom) of worship.
 2. "Ye worship that which ye know not"—the Samaritans had only the Pentateuch, hence they were without much precious knowledge of the character of God as he had revealed himself in the prophets, etc.

Jesus says, "What you do not know" is the Father. "You know whom to worship, but you do not know Him." —Wescott.

3. "We worship that which we know"—the Jews knew what they worshipped, so far as the will, and in that the nature, of God was gradually unfolded before them. Jesus tells "what we (Jews) do know". They knew God as he was revealed in the entire O.T. "For salvation is from the Jews"—the promised salvation to be realized in Messiah "proceeds from" (not "belongs to") the Jews. The gradual preparation for the Incarnation was in Judaism. The salvation to proceed therefrom was not promised to Samaritans so that it would emanate from their midst, but to the Jews alone. The Messiah could not be a Samaritan, he had to be a Jew. See Psa 147:19, 20; Isa. 2:3; Amos 3:2; Mic. 4:1, 2; Rom. 3:1, 2; 9:3-5, 18.
- E. Verse 23: "But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and truth for such doth the Father seek to be his worshippers."
1. Reaches back to vs 21, anent the how and the what.
 2. "The hour cometh, and now is"—"yea, has already arrived!" The redemptive work of Christ had been undertaken but was not done (The hour is coming"); but he himself was here, the Redeemer and Savior ("and now is").
 3. "True worshippers" — genuine, those deserving of the name. The word describes that which is completely what it professes to be, ideal, fulfilling the complete conception.
 4. "Shall worship in spirit and truth"—has been variously interpreted.
 - (a) "...He lifted the whole problem out of the categories of time and space and made it a matter of the heart He appealed to her religious sensibilities. In effect, He said, 'if you really want to know the truth about worship, you will find it not in the formula of our fathers, but in the relation of your own heart with God. You must deal with Him through His Spirit, and on the basis of truth, which precludes the kind of a life that you are living now'." — Tenney.
 - (b) "This is what matters, not where, but how (in reality, in the spirit of man, the highest part of man, and 11 so in truth'). All this is according the Holy Spirit (Rom 8:5) who is the Spirit of truth (John 16:13). Here Jesus has said the final word on worship, one needed today." —Robertson.
 - (c) "The words describe the characteristics of worship in one complex phrase and rat in two co-ordinate phrases. Worship involves an expression of feeling and a conception of the object towards whom the feeling is entertained. The expression is here described as made in spirit: the conception as formed in truth. Judaism (speaking generally) was a worship of the letter and not of spirit (to take examples from the time): Samaritans was a worship of falsehood and not of truth. By the Incarnation men are enabled to have immediate communion.... with God, and thus a worship in spirit has become possible; at the same time the Son is a complete manifestation of God for men, and thus a worship in truth has been placed within their reach. These two characteristics answer to the higher sense of the second and third commandments, the former of which tends to a spiritual service, and the latter to a devout regard for the 'name' of God, that is, for every revelation of His person or attributes or action. spirit) In biblical language, that part of man's nature which holds, or is capable of holding, intercourse with the eternal order is the spirit (1 Thess 5:23). The spirit in man responds to the Spirit of God. Comp. 6:63. The sphere of worship was therefore now to be that highest region where the divine and human meet, not, as in an earlier

period of discipline, material or fleshly. Comp. Rom 1:9. truth) Worship is necessarily limited by the idea of the being worshipped. A true idea of God is essential to a right service of Him. Comp. Hebr. 8.5; 10:1." —Wescott.

- (d) "Jesus has been emphasizing two things: a. worship which is worth the name is not hampered by physical considerations; e.g., whether one prays at this place or at that place (4:21); and b. such worship operates in the realm of truth: clear and definite knowledge of God derived from his special revelation (4:22). In such a setting, it would seem to us, worshiping in spirit and truth can only mean a.) rendering such homage to God that the entire heart enters into the apt, and b.) doing this in full harmony with the truth of God as revealed in his Word. Such worship, therefore, will not only be spiritual instead of physical, inward instead of outward, but it will also be directed to the true God as set forth in Scripture and as displayed in the work of redemption. As some see it, a humble, spiritual attitude means little. According to others, truth or doctrinal soundness is of no importance. Both are one-sided, unbalanced, and therefore wrong. Genuine worshipers worship in spirit and truth!" —Hendriksen.
- (e) "They worship 'the Father' as his genuine children in a way that corresponds to their character. Here again Jesus uses the significant designation "the Father," which connotes, first of all, that Jesus is this Father's Son, sent to work out the promised salvation, and, secondly, connotes that all genuine worshippers are the children of this Father by faith in his Son, by accepting the salvation wrought and wrought by this Son.
 "...One preposition joins the two nouns and thus makes of the two one idea. But not in the superficial sense that genuine worshippers shall worship in a genuine way; for they would not be such if they used a different way. Jesus here describes what the genuine way is. It centers in the worshipper's own "spirit" and spirit nature (Rom 1:9), moved, of course, by God's Spirit (Rom 8:14, 16, 26). We should say, all true worship is one of the soul. But this is not enough, for many put their very souls into their worship and yet are only false, self-deceived worshippers. Hence the addition; in spirit "and truth." The fact that this means more than "truly," i. e., sincerely, with subjective truth, should be obvious at a glance. The essential subjective feature of genuine worship is fully covered by "in spirit," To this the objective counterpart must be added, which evidently is (alathia, HM), "truth," in the sense of reality." —Lenski.
- (d) "...To worship God in spirit involves a contrast with worship in the letter, in the legalistic encumbrance so characteristic of the Jew; to worship him in truth contrasts with the Samaritan and all other worship which is false to a greater or lesser extent." —BDT.
- (g) Kittel's THEOLOGICAL DICTIONARY OF THE NT gives the following meanings of the Greek word ALATHIA, usually translated "Truth:"
 1. That which "has certainty and force." 2. That "on which one can rely," "reliability" or "trustworthiness," "sincerity" or "honesty." 3. The "real state of affairs." 4. "Truth of statement." 5. "true teaching or faith." 6. "genuineness," "divine reality," "revelation."
 Kittel then adds the following under number six above, "We are to understand the demand for (worship in spirit and truth, HM) (4:23f.) along the same lines. For Jn. (spirit, HM) as well as (truth, HM) denotes the sphere of divine essence and occurrence as distinct from human (3:6-8). Hence the meaning is not that true worship takes place in spirituality and pure knowledge on the basis of a concept

of God purged of anthropomorphic conceptions, but that it takes place as determined by God's own essence, i.e., by the (spirit, HM). If (truth, HM) is added, this is an indication that such worship can take place only as determined by the revelation accomplished in Jesus (v. 25f.), and consequently as determined by the Revealer who is the only way of access to God (1:18; 14:6)."

5. "For such doth the Father seek" — John pictures God as seeking people to worship him (3:16; 6:44; 15:16' 1 John 4:10), and just such people as he has described.
 - (a) "There is a real correspondence between the true worshipper and God... The true (alathinos, HM) worshipper answers to the true (alathinos, HM) God 17:3)," —Wescott.
 - (b) "The Father has revealed himself in the Son who is the truth (John 14:6. 9). It does matter whether we have a true conception of God whom we worship." —Robertson.
- F. Verse 242 "God is a Spirit, and they that worship him must worship in spirit and truth."
 1. "Why God seeks only such worshippers is answered by pointing to the nature of God." —Lenski.
 2. "The necessity for distinctly spiritual worship is rooted in the very being of God." —Hendriksen.
 3. "God is a Spirit"—More precisely, God is Spirit," as "God is light" (1 John 1:9. "God is love" (1 John 4:8).
 - (a) "The non-corporeality of God is clearly stated and the personality of God also." —Robertson.
 - (b) "In the original (spirit the God)the subject, God, stands last and is preceded by the article. The predicate, Spirit, is the first word of the sentence, and is not preceded by the article. (Cf. our remarks on the grammatical construction of the third clause of 1:1.) The predicate is placed first for the sake of emphasis: completely spiritual in his essence is God. He is not a stone-deity or tree-deity, neither is he a mountain-deity so that he has to be worshiped on this or that specific mountain; e.g., Gerizim! He is an independent, incorporeal, personal Being." —Hendriksen.
 4. "And they that worship him must worship in spirit and truth"—this, for emphasis, in view of what has been said about the nature of God (cf. vs. 23).
 - (a) Genuine worshippers not only will, they must.
 - (b) Jesus places his own must over against the must of the woman (vs. 20).
 - (c) "Must" (dei) here expresses the real necessity, not the one used by the woman about the right place of worship. It expresses a necessity, a divine obligation, that is due to God's own nature.
 - (d) This has always held and always nil! hold true, it is not new.
- G. Summary and Conclusions.
 1. What? To touch with kisses; reverence, honor, adoration, veneration, awe, prostration, obeisance, in thought and feeling expressed in acts of religious ceremony and service, esp. in prayer and praise. Cf. Heb. 12:28.
 2. Who?
 - (a) God, the Father! him only. Matt 4:10. Cf p. 3, III, D; p. 5, C, 3.
 - (b) Not Satan. Matt. 4:9; Rev. 13:4.
 - (c) Not angels. Gal 1:8; Col. 2:18; Rev 22:9.
 - (d) Not man. Acts 10:25, 26; 14:11-14.
 - (e) Not idols (not even of our own creation). 1 John 5:21.
 3. When? and where?

Any time, any place! "To show forth thy lovingkindness in the morning, and thy faithfulness every night." Psa. 92:2.

4. How?
 - (a) In spirit and truth—an expression of feeling in which the whole heart is in the act, formed by a conception of God that is true, in harmony with the revelation of him in his Son and in Scripture, hence in reality.
 - (b) Related passages: Phil 3:3; Rom 1:9; 2:29; 7:6; Matt 22:37; 1 Cor 5:7,8; 13:3; Matt 15:7-9; Hos 14:2; Psa 51:17; Heb. 13:15f; Matt 9:13; 12:7; 23:23.
5. Why?
 - (a) Genuine worshipers "must"; divine obligation and necessity.
 - (b) Inherent reasonableness; if God is utter perfection, then he ought to be praised.
 - (c) The Father seeks genuine worshipers.
 - (d) God is Spirit.
 - (e) To glorify God. 1 Cor 10:31; Rom 15:6; 1 John 3:22; 1 Chr 16:10.
 - (f) To edify the worshipers. 1 Cor 10:23; 14:3f, 12, 15, 17, 24-26; Matt 5:16; Eph 5:19; Heb. 10:25; Acts 17:25; Deut 6:24,25; 10:12, 13; Col. 2:23. But see 1 Cor 10:31 again!
6. True? or false?
 - (a) True, genuine worship is worship of the Father in spirit and truth.
 - (b) All other is false.
 - (1) Vain. Matt 15:7-9.
 - (2) Ignorant. Acts 17:23.
 - (3) Self-imposed. Col. 2:23.

VI. The God Whom We Worship.

- A. He is the Living God. Heb. 9:14; 10:31; 11:6; 7:25; Acts 14:13ff; 1 Thess 1:9.
- B. He is the Creator. Acts 4:24; Psa 146:6; Acts 17:22ff; Rom 1:18ff; Rev. 4:9; Psa 95:6, et el.
- C. He is the Lord. Acts 4:24ff; Matt 4:10; Phil 2:9-11.
- D. He is present. 1 Cor 14:25; Matt 18:20; 1 Cor 3:16,17; Rev 15:4; cf. Luke 13:26; 2 Cor 6:16ff.
- E. He is the heart-knower. Acts 1:24; 15:8; Rom 8:27; Heb. 4:12f; Jno 2:24f.
- F. He has an attitude toward the worship. Heb. 12:28; 13:16; Phil 4:18.
- G. He invites and responds. Jam 4:8; Heb 4:16; 7:19; 10:19ff; Rom. 14:3; 15:7; Matt 11:28,29.
- H. He is "for us". Rom 8:31-39; 1 Pet 1:17; Acts 4:29ff; Rom 10:12.
- I. He is ever constant. Mal 3:6; Heb 1:12; 13:8; 2 Tim 2:11-13.

VII. The Christian Who Worships.

- A. He is a man of faith. Heb. 11:6; 10:22; 2 Cor 5:7.
- B. He is "for God". Acts 4:24ff; 2 Cor 6:16ff.
- C. He is spiritually minded. John 4:23f; Gal 5:16, 22f; Col 3:23.
- D. He is a man of experience. 1 Pet 2:3; Rom 8:14ff; Gal 4:6.
- E. He is bold, but not boastful. Luke 18:9-14; 1 Cor 1:29; Phil 3:3; Heb 4:15f; Rom 8:1; Heb 12:28.

VIII. The Background and the Horizon of Worship.

- A. Background.
 1. Sin, unbelief, privilege. 1 Cor 6:9-11; Eph 5:8; 1 Tim 1:12ff; 1 Cor 15:10; Eph 3:83 Gal 2:15f; 1 Pet 2:9f.
 2. Private devotion. Gal 2:20; Matt 6:6; Acts 16:25; 21:5f.
- B. Horizon.
 1. Things unseen. 2 Cor 4:18; 5:2, 7; Heb 11:27. This is illustrated in the following hymn by William Cowper

Jesus, where'er Thy people meet,
 There they behold Thy mercy-seat:
 Where'er they seek Thee, Thou art found,
 And every place is hallowed ground.

Here may we prove the power of prayer,
 To strengthen faith and banish care;
 To teach our faint desires to rise,
 And bring all heaven before our eyes.

2. Missionary zeal and service. 2 Cor 1:11; Acts 4:29; Heb 10:24.

IX. Questions and Current Problems About Worship.

- A. What "acts" of worship are authorized? Does it make any difference?
- B. What about "rock" music in worship?
- C. Does physical appearance have anything to do with acceptable worship?
- D. Are there others?

X. Some Applications.

- A. To singing.
- B. To prayer.
- C. To the reading of God's word.
- D. To the Lord's Supper.

Conclusion.,

"Oh come, let us worship and bow down;
 Let us kneel before Jehovah our Maker" —Psa 95:6.

"Ascribe unto Jehovah the glory due unto his name;
 Worship Jehovah in holy array" (in the beauty of holiness) —Psa 29:2

-End-

THE HOME — PERMANENT, AS GOD INTENDED

Sewell Hall

Lesson # 1

Introduction:

- A. Fitting that a series on "Church" include lessons on "Home"
 - 1. Home is God's other Institution
 - 2. Church of tomorrow depends largely upon homes of today
 - 3. Rome shares common enemies with the church
- B. Never a time in recent history when future of home so uncertain
 - 1. Its functions have been usurped one by one

"All of life owes a great debt to the home. Every good activity and institution was born within its walls. From earliest days the home was the center of worship; the first industrial problems were parlayed there; law and government began with parental authority and discipline; the beginnings of hospitals began with home nursing; the seeds of democracy, education, culture, libraries, social clubs, and character building enterprises found inception in the family.

"One by one these historic functions found fruition outside the home. Due to what we can call progress, quite different patterns have emerged, and the family is not the compact unit of former years." Frances Vandervelde The Christian Home and Family Living — p. 17

- 2. The result is stated by Psychologist Richard Farson
 - "The family is now often without function. It is no longer necessarily the basic unit of our society." —Time, Dec. 28, 1970, p. 34
- 3. Any now question that the home has a future.
 - "Can the family survive? Students in rebellion, the young people living in communes, unmarried couples living together—call into question the very meaning and structure of the stable family unit as our society has known it." —Margaret Meade, Time, Dec. 28, 1970, p. 34

C. God intended that the home should be a permanent institution

I. A PERMANENT ADMINISTRATOR

- A. God is the designer of the home.
 - 1. Any "specialists" do not know Its origin.
 - "...What of its origin? Just how did this family life come into being? What was its earliest type? What was its prototype? These are questions we still cannot answer with certainty. ...We do not know. The impenetrable curtain of antiquity baffles the keenest eyes, and we can only speculate on the enticing mystery so effectually hidden from us." — Ray E. Baber, Marriage and the Family, pp. 22-23
 - 2. Origin revealed in Genesis
 - a. Woman formed and given to man — Genesis 2:20-23
 - b. Instructions for complement of children — Genesis 1:28; 4:1
 - 3. Definition: For purposes of this study home is defined as a family living together.

- B. God is the permanent authority over the home.
 - 1. When men inquired of Jesus concerning marriage, He referred them to God's law. (Matthew 19:3-9; Mark 10:2-12)
 - 2. State has no authority to set aside God's laws. A king was not above them. (Matthew 14:3, 4)
- C. God is a factor in every marriage.
 - 1. He joins husband and wife. Mark 10:9
 - 2. As a party to the contract, He is involved in breaking of it.

II. A PERMANENT ARRANGEMENT

- A. Original arrangement was intended to continue as long as man.
 - 1. Instructions for perpetuation. Genesis 2:24
 - 2. Original plan temporarily set aside by Moses (Mark 10:5)
 - 3. Jesus restored original law and original arrangement (Mark 10:6)
 - 4. Thus, it is part of what was "once for all delivered" (Jude 3)
- B. Original arrangement has, satisfied man's needs since beginning.
 - 1. "According to Sociologist Reuben Hill, among others, the family has traditionally performed seven functions: reproduction, protection and care of children, economic production of family goods and services, socialization of children, education of children, recreation, and affection giving." —Time, Dec. 28, 1970, p. 35
 - 2. With possible exception of 43 all are basic needs of man.
 - 3. Man's needs have not, and will not change.
 - 4. Fact that family satisfied these needs in past is proof that it can continue to do so, at least on a minimal basis.
 - 5. Where supplement is needed, family may utilize schools, industry, etc.
- C. Original arrangement, indispensable to human well-being.
 - 1. Russians learned this. "Early Ideas of reconstructing society around the state at the expense of the family have been cast aside in the Soviet Union. Under the old system, parents, after bringing children into the world, were to be left free of the main responsibilities of their care so they could devote themselves to other duties. Soviet authorities contend that an exaggerated idea of this experiment gained circulation abroad. They do not, however, deny that energetic measures have become necessary to make the family the institution they now want it to be. A whole series of regulations has been enacted recently with this purpose in mind. Parents have been given to understand that they must look to their children's education, must answer for their conduct, and cannot escape duties of maintenance." Associated Press, Nov. 29, 1935 —quoted by Walter A. Maier, "For Better Not For Worse", p. 107
 - 2. America is now attempting inauguration of same system Soviets have abandoned. We should know by faith what they learned by experience.

III. A PERMANENT FOUNDATION

- A. Permanence of "The Home" depends on permanence of individual marriages.

1. Ill. Physical health of nation depends on health of individuals
2. Every broken home undermines "The Home"
- B. Statistics indicate American Marriage is flimsy
 1. Time, Dec. 28, 1970, gives the following statistics: "One in every four marriages now ends in divorce. The rate is rising dramatically for marriages made in the past several years. In some densely populated West Coast communities the rate is running as high as 70%."
 2. Vance Packard in "The Sexual Wilderness", page 284 "Divorce and annulment are only the most visible forms of marital breakdown. Sociologist Harold T. Christensen estimates that for every divorce there is another breakup by desertion or separation. He states, "The United States is experiencing close to one million marital breakups each year—or about half of the number of marriages that are taking place." "In other words, a marriage made in the United States in the late 1960s has about a 50-50 chance of remaining even nominally intact."
 3. Each divorce makes increased failure all the more likely.
 - a. Young people do not think in terms of life-time marriages.
 - (1) "Till death do us part" has given way to "For all of our married life," and "For as long as love shall last"
 - (2) Several interviewed are waiting to have children "until we see if our marriage is going to work out."
 - b. The thought that divorce can be easily obtained
 - (1) Takes away the seriousness of choosing a mate
 - (2) Removes the necessity of working out problems
 - c. "Successful marriages do not result if people go into marriage with reservations. ...The one who would marry with confidence in the thought that divorce is possible or relatively easy would already be steering toward divorce. The swimmer who starts to swim across a river, but is careful to stay close enough to shore so his feet can always touch bottom in case he should change his mind and wish to go back to dry land, will never make the crossing." —Landis and Landis, Building A Successful Marriage 5th Edition, pp. 3, 4.
- C. God's Law must be respected.
 1. The law in inception in Eden
 - a. One man and one woman
 - b. Joined for life
 2. The law stated: "A man (sing) ... cleave unto his wife (sing)"
 3. Law applied — Mark 10:2-12, Romans 7:1-3
- D. Only one exception allowed
 1. Rule must be learned before exception considered
 2. Exception stated — Matt. 5:32; 19:9
 3. Caution advisable:
 - a. Certain that fornication has actually occurred
 - b. Certain "innocent" one is not responsible
 - c. Certain fornication is the cause of the "putting away"
 - d. Certain reconciliation is impossible
 4. Divorce should never even cross the mind of those marrying

- E. Teaching responsibility of parents, preachers, teachers is great
 - 1. Teach children from infancy that marriage is for life
 - 2. Teach them to marry others with the same conception of marriage

Conclusion

- A. Keenly aware this teaching is contrary to popular theory
 - 1. Many so-called authorities are calling for basic changes in marriage.
"The institution of marriage is obviously in need of modifications to fit modern needs."
—Vance Packard, *op. cit.*, p. 459
 - 2. Packard lists eight possible patterns of "marriage or near-marriage" which might be adopted in the future:
 - 1. Serial mating
 - 2. Unstructured cohabitation
 - 3. Mutual polygamy
 - 4. Single-parent marriages
 - 5. Specialists in parenthood
 - 6. Communal living
 - 7. Legalized polygamy for senior citizens
 - 8. A simultaneous variety
 - 3. States stand ready to legalize whatever custom and the egg-heads propose.
- B. God's Way is the best way — the only way
 - 1. It is the only way for society
"A long-esteemed sociologist, Carle C. Zimmerman, while at Harvard in the 1940s, traced the development of the family in the Western World and concluded that crises in the family tended to coincide with convulsions or crises of the civilizations of the same time. He focused, on 3 periods of crisis: The Greece of about 100 B.C., the Rome of about 300 A.D., and the Western world of about 1910-1945. He concluded that in each of these periods — lead pots or not — the family showed many of the same symptoms of crisis as in institution. Some of these identical evidences of crisis, in his view, were: Youth in revolt, a high degree of sensualism in public life, and a high rate of marital disruption." —Vance Packard, *op. cit.*, p. 421-422
 - 2. It is the only way for personal happiness and security
 - 3. It is the only way for heaven. Rev. 21:8
- C. We must choose between ungodly counsellors and the law of the Lord. Ps. 1

THE HOME — PEACEFUL, AS GOD INTENDED

Sewell Hall

Lesson 2

Introduction:

- A. Scriptural pictures of peaceful homes
 - 1. From man's viewpoint — Psalm 128
 - a. Father laboring for support
 - b. Mother as a fruitful vine
 - c. Children as olive sprouts
 - d. Peace as such a home extends to Jerusalem and all Israel
 - 2. From woman's viewpoint — Proverbs 31:28-31
 - a. Blessed by her children
 - b. Praised by her husband
 - 3. Begins with Fear of the Lord
- B. The Lord intends for all to have a peaceful home and has given instructions for building it.

I. EXTERNAL REQUIREMENTS

- A. Leaving Father and Mother — Genesis 2:24
 - 1. Studies show in-law problems a common cause of friction.
 - a. Among couples married 20 years, "in-law problems" were mentioned by women as the second most common cause of friction; and by men as the third most common cause.
 - b. 544 student couples in their first year of marriage "gave in-law relationships first place in their list of difficult areas." —Landis and Landis, Building a Successful Marriage, 5th edition, p. 529
 - 2. "When a young bride can toss a defiant head and assert with finality that she is going back to Mother, knowing full well that her indulgent parent will only fan the flames of her outraged feelings; or when a young husband is everlastingly beset by a jealous mama who can find no commendable qualities in the young woman of his choice; or when a mother-in-law swoops down upon the household that has not entirely emerged from its honeymoon enchantment and immediately assumes a self-appointed role of majordomo, even in matters of food and furniture, this domination may quickly become a contributory cause to marital discord." —Walter A. Maier, For Better Not For Worse, p. 307
 - 3. God's plan will prevent such difficulties.
- B. Common Courtesy — Respect for another — unselfishness
 - 1. Husband and wife should retain attitudes (not necessarily the formalities) of courtship.
 - 2. Children need to be trained to be considerate of others.
 - a. Not taught by always giving in to them.
 - b. Mother should teach them consideration of father, and father of the mother
- C. Control of the Tongue — Proverbs 15:1, 29:20
 - 1. Husband must be patient — Col. 3:19, 1 Pet; 3:7
 - 2. Wives not naggers — Prov. 19:13; 21:9
 - 3. Parents — Col. 3:21
 - 4. Children — Exodus 21:17, Lev. 20:9

II. INTERNAL REQUIREMENTS

A. Real peace requires each person to occupy assigned place. Like parts of a clock; engine.

B. Places assigned

1. Wife's place

a. Subjection to husband

(1) Eph. 5:22-24, 1 Pet. 3:1-6

(2) Limited only by fitness in the Lord — Col. 3:18, Acts 5:29

b. Bear children I Tim. 5:14

c. Guide house I Tim. 5:14 ("Keep house" —NAS)

(1) Workers at home — Titus 2:5

(2) Looking well to the ways of her household — Prov. 31:27

(3) "There is vastly more to home making than mere keeping house. In addition to keeping a tidy house, the wife should make an atmosphere of love, happiness, friendliness, cheerfulness, and co-operation.

To be a keeper at home (worker) as some translations give it, is woman's chief work. Here she is supreme—she has no equals. Here her first and her best work is to be done. Perhaps the reason some men spend so much of their spare time away from home is because of a nagging wife, sloven in appearance, who gads about, and shows little or no interest in him and his work, She has truly blasphemed the Word of God. (Tit. 2:5) —P.D. Wilmeth, The Christian Home, p. 101

d. Love her husband — Titus 2:4

(1) His companion — Gen. 1:18, 20

(2) Must fulfill her duty as a wife — I Cor. 7:3

2. Husband's Place

a. Love his wife. Eph, 5:25

(1) Must "fulfill his duty to his wife" I Cor. 7:3

(2) Be reasonable unselfish — Eph. 5:28

(3) Patient I Pet. 3:7, Col. 3:19

(4) He should praise her — Proverbs 31:28, 29

b. Rule well his house — 1 Tim. 3:4, 5

(1) Shows love by accepting responsibility

(2) "Man by the fact that he was first created; that the woman was taken from him: that he is better qualified for ruling than she is, is evidently designed to be the head of the little community that constitutes a family. In many other things woman may be his equal. In loveliness, and grace, and beauty, and tenderness, and gentleness, she is far his superior; but these are not the qualities adapted for government." — Albert Barnes

c. Financial support — 1 Tim. 5:8

3. Parents —

a. Provide necessities — I Tim. 5:8; II Cor. 12:14

b. Love them — Titus 2:4

c. Training and discipline

(1) Loving and diligent — Prov. 13:24

(2) Timely and controlled — Prov. 19:18

(3) Corrective — Prov. 22:15

(4) Adequate — Prov. 23:13,14

(5) Educational — Prov. 29:15

4. Children
 - a. Accept discipline — Prov. 15:5
 - b. Obey parents — Eph. 6:1
 - c. Honor (support) parents — Eph. 6:2-3

III. MODERN WORLD HAS REJECTED THESE CONCEPTS

A. Evidence

1. Women's Lib movement
 - a. "Recent data indicates that quality between spouses is increasing and that women are more frequently stepping into the primary role in the family." — Sociologist Charles E. Bowerman and Glen H. Elder, Jr. in The Sexual Wilderness, p. 249
 - b. "An overwhelming majority of both boys and girls agreed that the man was not to be considered the head of the family." Clark Blackburn in study of 500 Louisiana teen-agers — The Sexual Wilderness, p. 224
2. Roles of Husbands and Wives exchanged insofar as possible
3. Parents have largely abdicated their roles as guides for their children
 - a. "We are also creating a world where Parents give things to their children instead of giving themselves.
"We did a cross-cultural study of child-rearing practices in America and West Germany. Of course we expected that German parents would be stricter than American parents, and, sure enough, they were. But they were also more affectionate and spent more time with their children. Perhaps when we think we are being permissive, we are really just not paying attention to our kids. — Dr. Urie Bronfenbrenner, Chairman of one of the task forces in the White House Conference on children.
 - b. "Parents always want to do the right thing, but end up doing nothing, so the young turn to their peer group for guidance on behavior." — Sociologist Aubrey Wendling — Quoted in The Sexual Wilderness, p. 35
4. Parent-child relationship best described in following words: "The parent falls into the habit of behaving like a child, and the child like the parent.... The young will not do as they are told; and the old, anxious not to be thought disagreeable tyrants, imitate the young." — Plato — Republic — Discussing decline of democracy in Greece (427-347 B.C.)

B. Rejection of Divinely Inspired Concepts Has Destroyed Peace

1. Divorce Rate. Many homes that hold together are unhappy.
2. "The studies by Robert Blood, Jr., and Donald Wolfe of several hundred wives in the Detroit area produced strong evidence that women have little to gain and much to lose when they assume a dominant position in the household. These investigators state: 'We will find throughout this study. . . dissatisfaction associated with wife-dominance. This is not, however, simply a reflection of breaking social rules. Rather the circumstances which lead to the wife's dominance involve corresponding inadequacies or incompetence on the husband's part. an inadequate husband is by definition unable to make a satisfactory marriage partner, so the dominant wife is not exultant over her 'victory' but exercises power regretfully by default...'"

Other evidence suggests that wife dominance is dysfunctional to a good marriage relationship and that wives in wife-dominated families are less likely to indicate marital satisfaction than are wives in either husband-dominant or equalitarian families." The Sexual Wilderness, p. 386

3. Youth reared in permissive homes have not found peace or happiness.

Conclusion:

1. Again, a question of following God's way or man's
2. Our ability to follow God's plan is determined to considerable degree by whom we marry. Again: Marry a Christian.
3. No relation closer to heaven than a peaceful home.
No relation closer to hell than a troubled home.

THE HOME PIOUS, AS GOD INTENDED

Sewell Hall
Lesson #3

Introduction:

- A. Word "pious" seldom used except in derision
 - 1. Sometimes used to suggest
 - a. Insincerity
 - b. "Seediness" in contrast with sophistication
 - 2. Definition makes it perfectly suited to express our thoughts
"Devoted to God."
- B. God, intended that homes be pious
 - 1. Patriarchal age — very word "patriarch" suggests priesthood of the father Gen. 18:19
 - 2. Mosaic age — Deut. 6:4-9
 - 3. Present age — Eph. 6:4

I. CHURCH AND HOME

- A. Some believe in separation of church and home
 - 1. "Let home provide physical necessities."
 - 2. "Let church provide spiritual necessities."
- B. Church does have a role
 - 1. Must teach all as there is opportunity — I Tim. 3:15
 - 2. When a youth obeys the gospel, responsibility of church is increased
 - a. Now elders watch for a soul — Heb. 13:17
 - b. Brothers and sisters In Christ now have obligations.
 - 3. Obligations of church to Christians
 - a. Edification
 - 1. Instruction beyond what home can provide
 - 2. Opportunities for exercise in teachings singing, etc.
 - b. Discipline
 - 1. Among the young
 - (a) Primary responsibility may still be with parents
 - (b) But church Is Involved — Not simply a "family affair, Deut. 21:18-21; 1 Cor. 5:1-11
 - 2. Among all, action taken by church should be supported by all family Mt. 10:34-37
 - c. Benevolence where home is incapable.
- C. Church cannot substitute for home, especially in instruction
 - 1. Church limited in:
 - a. Effectiveness of teaching staff
 - b. Number and duration of contacts with students
 - c. Control over attendance, behaviors and cooperation of students
 - 2. Home is charged with duty of rearing children — Eph. 6:4

II. SCHOOL AND HOME

- A. "Christian School" cannot substitute for home
 - 1. If church (divine) cannot substitute, surely school (human) cannot
 - 2. The school may;
 - a. Supplement teaching done by home

- b. Reinforce influence of home
 - c. Protect from harmful detrimental influence
 - 3. The school is limited by:
 - a. Type of students who attend
 - b. Cooperation of homes
- B. Public schools
 - 1. Cannot substitute for homes in spiritual training
 - 2. Form one of greatest challenges to piety of home
 - a. Make great demands on time of children and parents
 - (1) Importance of secular education often obscures the essentiality of spiritual things.
 - (2) Parents often allow grades, extra-curricular activities, etc. to hinder children from Bible classes, meetings, etc.
 - b. Offer respectable substitutes for parental authority
 - 1. Children respect teachers for their position and education
 - 2. Parents often feel inferior and do not press convictions
 - 3. School relationships offer parents on; of finest opportunities to teach that God comes first, regardless of consequences.

III. CHARACTERISTICS OF PIOUS HOME

- A. Goal — To be a blessing — Gen. 12:2
 - 1. To one another
 - 2. To children
 - 3. To others
- B. Faithful attendance to services
 - 1. An exercise obviously related to serving God
 - 2. Value recognized by secular authorities
 - a. "That a religious orientation seems to be a benefit in family living is explained in various ways. For example, most churches emphasize the value of religious participation by family groups and today the forces that separate the members of the family and direct their interests into widely divergent channels are more numerous than are the opportunities for participation in any activity as a family unit. Hence, for children to participate with their parents in religious worship and in the activities of a church often aids in building family solidarity." — Landis and Landis, Building a Successful Marriage, p. 350
 - 3. Sitting together has great benefits
- C. Family devotions — Bible reading, prayer, thanks at meals
 - 1. Once considered universally characteristic
 - 2. Now unusual — Feel we do not have time
 - a. Have time to eat, watch TV, go to games, etc.
 - b. Some still find time. Why can't we?
- D. Spiritual atmosphere
 - 1. Care must be given to keep out alcohol, cursing, bad literature, degrading TV and radio, lascivious music, etc.
 - 2. Good literature, good music, wholesome recreation, etc.
 - 3. Hospitality — I Tim. 3:3; 5:10; 1 Pet. 4:9; Heb. 13:2
- E. Sincere Christian living
 - 1. God the authority in all things
 - 2. God considered first in decisions involving work, money, residence,

- recreation, vacations, associations.
- 3. Joyful, not grudging
- F. Pious foundation — Husband and wife devoted to God
 1. How can former characteristics be achieved without this?
 2. Example: Priscilla and Aquila together
 - a. Worked with Paul in Christ — Rom. 16:3
 - b. Extended hospitality — Acts 18:2-4
 - c. Corrected Apollos — Acts 18:25-26
 - d. Offered their home as a meeting place — Rom. 16:5; 1 Cor. 16:19
 - e. "Laid down their own necks" for Paul — Rom. 16:4
 3. Requires more than marrying a "church-member" It means marrying a true Christian
 4. While emphasizing importance of spiritual training for children, must not forget adults in the home.

IV. PRODUCTS OF SUCH HOMES

- A. Happy, well adjusted spiritual minded children
 1. Still some young people like this in the world
 2. This is the kind of home from which they come
- B. Gospel preachers, church leaders
 1. Dowell Flatt of Warren, Michigan, did a study of 20 families from which two or more gospel preachers had come.
 - a. 17 of 20 had both parents who were faithful Christians
 - b. 16 stated that parents attended all services
 - c. 10 had fathers who were elders, 5 Preachers, 2 song leaders
 - d. 10 of their mothers taught Bible classes
 - e. 19 of the 20 believed their parent; "practiced what they preached."
Gospel Herald, April, 1971, p. 3
 2. Such a home is due much of the credit for whatever I am.
- C. A circle unbroken in Heaven — I Pet. 3:7

Conclusion:

- A. Some fear they will "over expose" their children to religion.
 1. Do not worry about this if they want children to play football, go to a certain college, etc.
 2. Kind of exposure is what counts.
 3. Many young people resent absence of religious influence in homes — study by Landis and Landis involving 625 university students.
 - a. Only 2% thought there had been too much religious influence in their homes
 - b. 35% thought there had not been enough
Building a Successful Marriage, 5th Ed., p. 350
- B. Devout and pious homes are blessings we can all give to our children,

THE NATURE OF THE CHURCH

James W. Ward

INTRODUCTION:

- A. Study of the church is relevant; many misconceptions exist. For example:
 - 1. Many are "dropping out" and forming "underground" churches.
 - 2. Some leave God altogether, claiming the "church has failed me."
 - 3. Sons claim there is no local organic entity. This study will not be primarily polemic in nature. Except to establish a positive position, we will not elaborate on negative views.
- C. Definitions:
 - 1. Nature — "Essential character or constitution; distinguishing quality qualities; essence; as, the nature of steel, or love." The inherent character or basic constitution of a person or thing: essence."
 - 2. Church — From root word "kaleo" meaning to call; prefix "ek" meaning out of; thus "ekkllesia" meaning the called out; cf. Thayer, Greek-English Lexicon, page 195.
 - a. Any translation of the word would involve some problems: assembly, congregation, church; even a transliteration would not help.
 - b. Uses in the New Testament:
 - (1) Secular — Acts 19:32, 39, 41.
 - (2) Spiritual:
 - (a) Without regard to geography — Eph. 3:10; Matt. 16:18.
 - (b) With regard to locality — 1 Cor. 1:2; 2 Cor. 1:1 (Plural Gal. 1:22; 1 Cor. 16:12.
 - (c) With regard to physical assemblies — 1 Cor. 11:18; 14:4, 19.
 - (d) With regard to racial or general ethnic background — Rom. 16:4b.
 - (3) Without regard to geography and with regard to locality seem to be the basic employments of the word.

I. WITHOUT REGARD TO GEOGRAPHICAL BOUNDARIES.

- A. When did Jesus establish it? Was it established because the kingdom had to be postponed at the rejection of Jesus by the Jews?
 - 1. According to God's eternal purpose — Eph. 3:10; cf. 1:10.
 - 2. Jews were told to repent because the kingdom was coming, not in order that it might come— cf. Matt. 13:11f
 - 3. Two parables of Jesus:
 - a. Matthew 21:28-32.
 - (1) Jews did not repent at John's preaching—v. 32.
 - (2) Publicans and harlots would enter kingdom before Jews—v. 31.
 - b. Matthew 21:33-45
 - (1) Rejection of Jesus was foreseen—v. 42.
 - (2) Vineyard let out to other husbandmen—v. 41.
 - (3) Given to a fruit-bearing nation—v. 43 (Spiritual Israel— cf. 1 Pet. 2:9; Heb. 12:28; Rom. 2:28f; Rom. 9:5-8.
 - 4. Note the following chart on prophecy and fulfillment (or fact):

PROPHECY

Dan. 2:44
Isa. 2:2f; Micah 4:1f

CENTRAL IMAGE

Kingdom
House

REALIZATION

Heb. 12:28
1 Tim. 3:15; Heb. 3:3-6

2 Sam. 7:12-16; Amos 9:11f; Lk. 1:32 f.	Throne, Tabernacle, Mercies of David	Acts 13:34; Acts 15:13-18; Acts 2:25-31
Isa, 2:2f Joel 2:28ff	All Nations Outpouring of Spirit	Acts 2:5; Eph. 2:13-16 Acts 2:16f, 33

- B. What did Jesus bring about? (adapted from material by Robert Turner)
1. Built temple—1 Cor. 3:10-17; 1 Pet. 2:5; individual peoples
 2. Bought freedom of individual slaves (manumission)—Acts 20:28.
 3. Cleansed Individuals—Eph. 5:22-27; persons who submit to "washing of water by word" (cf. Acts 22:16; 1 Pet. 3:21).
 4. Did not build, buy, or cleanse a vehicle that one gets in and rides to heaven.
 5. His work continues in the gospel and through it Jesus will build each one into His building, buy each one from slavery, cleanse each from spiritual filth.
- C. Nature of "ekklesia" is therefore spiritual—Lk. 17:20f; Jn. 18:36-39; Rom. 14:17.
1. Christ's work:
 - a. Repudiated the means and methods of men.
 - (1) Property—Lk. 9:57f.
 - (2) Force—Jn. 18:36 (cf. Zech. 9:9f).
 - (3) Political methods—Mt. 20:25-28.
 - (4) Buildings, schools, papers, etc.—founded none*
 - (5) No schemes to insure successor; perpetuated kingdom by death—Matt. 16:21-27.
 - b. Taught truth as the power to free—Jn. 1:14, 16f; 14:6, 16-18; 16:7,14; 18:37f; 8:31-36; 1 Pet. 1:22f.
 2. Character is spiritual—Mt. 16:13-20.
 - a. Each one is twice born—Jn. 3:1-7; 2 Cor. 5:17; Rom. 8:1-f.
 - b. Follow Spirit—Rom. 8:12-17; Gal. 5:16
 - c. Worship in spirit—Jn. 4:23f; offer spiritual sacrifices—Phil. 3:3; 1 Pet. 2:5; Heb. 13:15-17.
 - d. Live in newness of spirit—Rom. 7:6; 12:1f.
 - e. Spiritual warfare—2 Cor. 10:3-5; Eph. 6:10-18.
 3. Kingdom of God is not:
 - a. "In word"—1 Cor. 4:20; Vine—"its energy consists, not in the externals of human talk, but in the inward activities of the Holy Spirit, producing in life those qualities which are described as the 'fruit of the spirit,'" Gal. 5:22."
 - b. "Meat and drink"—Rom. 14:17.
- D. Some images by which the "ekklesia" is depicted.
1. Temple—spiritual house and sacrifices—1 Pet. 2:5a (under the priesthood of Christ—Zech. 6:12f; Ps. 110:4; Heb. 7:11f, 17, 24-28).
 - a. Living stones:
 - (1) People with real life—1 Pet. 2:4; Jn. 3:5.
 - (2) In whom Holy Spirit dwells—1 Cor. 6:19; Acts 2:38; 5:32.
 - (3) Bearing fruit of Spirit—Gal. 5:19-23; Phil. 4:8
 - (4) Using spiritual weapons—2 Cor. 10:4; Eph. 6:10-13.
 - b. Spiritual sacrifice:
 - (1) We all are priests; Christians do not have, but rather are, a priesthood—Mt. 20:25-28; 23:8; 1 Pet. 2:9.

- (2) Worship, an individual matter; a daily matter; no such thing as "church" worship (we are too tied to the "church" building).
 - (3) Daily activities not fully definable as worship.
 - (4) Sacrifices, though spiritual, not necessarily non-material— Heb. 13:16; Rom. 12:1; cf. 2 Cor. 8 (gave selves, then money).
2. Called out.
 - a. Called of God—1 Pet. 5:10; 1 Cor. 7:1 2 Tim. 1:7-9.
 - b. Children of God—Rom. 9:25f; 1 Jn. 3:1.
 - c. Saints—1 Cor. 1:21 Rom. 1:7.
 - d. Holy calling—1 Thes. 4:7; 2 Tim. 1:9; 1 Pet. 1:15.
 - e. Heavenly calling—Heb. 3:1.
 3. Family or house of God.
 - a. Use of term house:
 - (1) Physical family—Lk. 1:27; Acts 10:2; Heb. 11:7.
 - (2) Spiritual family—1 Tim. 3:11; Heb. 3:6; Eph. 2:19.
 - b. Blessings in God's family:
 - (1) God as Father—Mt. 6:6-9; 7:7-11; Rom. 8:32, 38f; Jas. 1:17.
 - (2) Holy Spirit to guide—Rom. 8:14.
 - (3) Correction—Heb. 12:4-11.
 - (4) Peace and escape from temptation—Phil. 4:5-7; 1 Cor. 10:12f.
 - c. Responsibilities in God's family:
 - (1) Hate world—2 Cor. 6:17f; 1 Jn. 2:15f.
 - (2) Love brethren—1 Jn. 3:10; 4:7, 20f; 3:13-19.
 - (3) Obey God—1 Pet. 1:141 Eph. 5:6; Rom. 8:12-17.
 4. Kingdom.
 - a. God's kingship is universal and eternal—Ps. 47:3, 7, 8; 103:19; Rom. 13:1; Dan. 4; Jud. 8:22.
 - b. Spiritual reign of Christ is forever—Isa. 9:6f; Ps. 89:3f; Dan. 2:44.
 - (1) Note chart again; point on David.
 - (2) Keil and Delitzsch: "The posterity of David, therefore, could only last forever by running out in a person who lives forever, i.e., by culminating in the Messiah, who lives forever, and of whose kingdom there is no end."
 - c. Kingdom and church.
 - (1) Same beginning—Acts 2; Isa. 2:2f; Joel 2:23ff; Acts 11:15.
 - (2) Same boundaries—Mk. 16:15' Dan. 2:44.
 - (3) Same owner, Christ—Mt. 16:18; Jn. 18:36.
 - (4) Same ruler, Christ—Eph. 5:23; 1 Cor. 15:25.
 - (5) Same law, word of God, that went forth from Jerusalem—Acts 2:38-47; Isa. 2:3; Lk. 24:46f.
 - (6) Same terms of admission—Acts 2:36-41; Jn. 3:5.
 - (7) Same membership—Col. 1:2; 1:13.
 - (8) Same memorial, Lord's Supper—1 Cor. 11:20-27; Lk. 22:29f.
 - (9) Same rewards—1 Cor. 15:58; Lt. 25:31-46.
 - d. Christians are citizens of the kingdom (Eph. 2:19) in whom Jesus Christ reigns—Lk. 17:20f.
 5. Body—Eph. 1:22f; I Cor. 12:12-20.
 - a. United under the headship of Christ—Eph. 4:4; 1:22f; ("There is not one aspect of my physical body that my head is not over." David Claypool, article, 4-13-61)
 - b. Work; extending the image in 1 Cor. 12.
 - (1) Eyes—saw the harvest field.
 - (2) Ears—attuned to the will of God and the need of man.
 - (3) Tongue—praised God and taught men.
 - (4) Shoulders—bore burdens of world; carried own cross (cf. Gal. 6).
 - (5) Arms and hands—embraced little children; hands open to do service, to wash

feet.

THE NATURE OF THE CHURCH

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(6) Feet—carried him throughout Galilee, Samaria, Judea, round about.

c. No schism in body—1 Cor. 12:24f.

d. Loving care—vv. 25-27.

II. WITH REGARD TO LOCALITY.

- A. "3. The churches of Christ are subject to Christ in organization. "The local group is the only organization Christ gave his church. The church was simply not organized into a complex denominational system on a universal basis. The local group of saints is the beginning and end of it." —L. A. Mott, Jr., *WHAT IS THE CHURCH OF CHRIST?* (tract), p. 12.
- B. The local group is sometimes referred to as a body.
1. "1 Cor. 12:27 Now ye are the body of Christ,—The ye referred to the membership at Corinth as a whole. They constituted the body of Christ. Not a part of it, but the body complete and entire, within itself a complete body of Christ.... The church is the body of Christ in the community in which it is situated. It is not a foot in Corinth, an arm in Colosse, an eye in Ephesus, and an ear in Thessalonica; but each was a complete integral body of Christ composed of all the different members needed to make up his body." David Lipscomb, *A Commentary on the New Testament Epistles*, Vol, II, First Corinthians, pp. 189, 190.
 2. Rom. 12:4-8
 - a. "'Body" in the text has rulers—v. 8.
 - b. Bishops rule or oversee (by definition)—cf. 1 Pet. 5:2.
 - c. Their overseership or rule is not universal but limited to the "flock among them" —1 Pet. 5:2.
 - d. "Body" of Rom. 8 would thus be local "flock."
- C. The "ekklesia" in either the universal or local sense is undenominational in character.
1. Denomination—"a religious organization smaller than the whole church and larger than the local church." "A religious organization uniting a single legal and administrative body a number of local congregations."
 2. There are no organic (organizing) ties between the local bodies of Christ according to the N. T.
- D. Work and functions in the "ekklesia"—Phil. 1:1
1. "According to the direction of the head of the church, each local group is to have its own elders (Acts 14:23), also called overseers (Acts 20:17, 28) or bishops (Titus 1:5, 7), whose work is not to act as a board of directors over the work of either that one local group or several local groups combined, but to oversee, shepherd, tend the flock (Acts 20:17, 28-31; 1 Pet. 5:1-3)." —L. A. Mott, Jr., op. cit., p. 12. (note the word "Pastor" in Eph. 4:11; cf. Acts 20:28—jww).
 - a. Bishop, overseer (episkopos)—"An overseer, a man charged with the duty of seeing that things to be done by others are done rightly; any curator, guardian, or superintendent." Thayer, p. 243.
 - b. Bishops are chiefly over the spiritual affairs of Christians, seeing that every saint is doing the things given to him by Christ.
 - c. Thus their primary work is to teach! teach! teach! Not merely to administrate the "business" of the local "ekklesials" physical property. Primarily; they are to enforce Christ's spiritual edicts, not simply make decisions in matters of judgment
(1) Pastors and teachers— Eph. 4:11—same in that passage.

- (2) They do the teaching, not merely assign It to others.
- (3) Give meat to the mature.
- (4) Nurture babes with milk.
- (5) Strengthen the weak.
- (6) Refute the false teacher.
- (7) Correct the erring.
- d. Acts 20:17-38 is fruitful passage In which Paul says he gave pattern (to trace out before one's eyes) to Ephesian elders, bishops, pastors.
 - (1) Personal dedication—vv. 18f.
 - (2) Labor in word and doctrine—vv. 20f, 25-27.
 - (3) Watchful and vigilant—vv. 28-32.
 - (4) Attitude toward financial support—vv. 33f.
 - (5) Self-sacrifice as taught by Jesus—v. 35 (to minister, not to be ministered to—Mt. 20:28; cf. I Kgs. 12:7).
- 2. Deacons—Phil. 1:1; 1 Tim. 3.
 - a. Two words defined,
 - (1) Diakoks—"servant, minister."
 - (2) Diakeneo—"to serve, to minister."
 - b. No specific duties taught, so must be learned from these words.
 - (1) Not to oversee.
 - (2) Not mentioned in Eph. 4:11, so not necessarily teachers (though all Christians are to teach).
 - (3) Acts 6 gives a clue (though it is moot whether the seven men there were "deacons" as qualified by Paul to Timothy).
 - (a) They served tables in caring for the needy hungry.
 - (b) "Diakoneo"—"to be a servant, attendant, domestic; to serve, wait upon, to wait at the table and offer food and drink to guests...to minister, i.e., supply food and the necessaries of life...to serve as deacons." —Thayer, p. 137.
- 3. Saints—word denotes character: separated to God. Book of Ephesians addressed to saints—1:1.
 - a. In this book the emphasis is on the church (which is not an abstract, invisible vehicle, but people separated to God, concrete and viewable), the fulness of Christ.
 - b. In this book, as in most of his work, Paul treats doctrine and then the application of that doctrine to Christians, not to some institution apart from individual Christians. Consider the following brief outline adapted from material by Homer Hailey;
 - (1) THE ETERNAL PURPOSE IN THE CHURCH—doctrine.
 - (a) The church, the fulness of Christ—1:15-23.
 - (b) The church, the alive with Christ—2:1-10.
 - (c) The church, the body of the reconciled—2:11-16.
 - (d) The church, the Kingdom, Temple, and Family of God—2:19-22.
 - (e) The church, the mystery of God according to His purpose— 3:1-21
 - (2) THE CHRISTIAN, HIS CHARACTER AND BEHAVIOUR IN CHRIST—application of the doctrine.
 - (a) Relation to his calling and fellow-saints: unity demanded— Eph. 4:1-16.
 - (1) Proper sense (worthy) of calling: heavenly, holy, etc.
 - (2) Attitudes that make for unity: Lowliness, meekness, long-suffering, forbearance, diligence.
 - (3) Facts that make for unity: one body, one Spirit, one hope, one Lord, one faith, one baptism, one God.
 - (b) Relation to the world—4:17-5:21
 - (1) Not as the Gentiles—4:17-24.
 - (2) But as renewed creatures—4:25-5:21.

- (c) Relation to family—3:22-6:9.
 - (1) Husband and wife—5:22-33.
 - (2) Parents and children—6:1-4.
 - (3) Masters and servants—6:5-9.
 - (d) Relation to spiritual enemies—Soldiers—6:10-20.
 - (1) Spiritual conflict—vv. 11-13.
 - (2) Armor and weapon (defense and offense)—vv. 13-17.
 - c. It is apparent in all this that "church" is not just a Sunday thing! And that no one can delegate his work to another; it is an individual affair.
 - 4. Preachers. (through (5) (f) adapted from material by Connie Adams).
 - a. Not suggesting preachers relate only to local body, but include the material here for purposes of comparison and contrast with other functions.
 - b. Designations:
 - (1) Evangelist—2 Tim. 4:5; Eph. 4:11; Acts 21:8—"a messenger of good news."
 - (2) Preacher—1 Tim. 2:7; 2 Tim. 1:11; Rom. 10:14—"a herald or proclaimer."
 - (3) Minister—Eph. 3:7; Col. 1:23, 25; 1 Tim. 4:6—"a servant, attendant," not used exclusively of preachers.
 - (4) Teacher or instructor—1 Cor. 4:17; 1 Tim. 4:11; 2 Tim. 2:25 "train, correct, impart information."
 - (5) Some conclusions:
 - (a) Preacher tells what one does, proclaims a message.
 - (b) Evangelist tells the nature of the message, good news.
 - (c) Minister describes his relationship to what he does, a servant, not a master.
 - (d) Teacher describes the object in view, instruct and/or correct.
 - (e) Nature of service is spiritual not physical.
 - (1) Note Acts 6:2
 - (2) Many are expected to do things that should be the work of elders and deacons.
 - (f) Terms are not titles of distinction (cf. Mt. 23:8-12).
 - c. A study of Titus and I and 2 Timothy would more nearly exhaust the subject, but note I Cor. 4:1-6:
 - (1) vv. 1f—servants, not lords; stewards, not masters; faithful— I Tim. 4:16; 2 Tim. 4:42; Acts 20:27.
 - (2) vv. 3-5—on view.
 - (a) Of men—v. 3; note Gal. 1:10.
 - (b) Of self—v. 4.
 - (c) Of God—v. 5.
 - (3) Not to be elevated above that written—v. 6.
 - (a) Respected for work, like all Christians.
 - (b) But note 1 Cor. 3:3-7.
- E. Viewing two New Testament churches.
1. Jerusalem.
 - a. Success.
 - (1) 3,000 added—Acts 2:41.
 - (2) Added daily—2:47.
 - (3) 5,000 added—4:4.
 - (4) Multitude—4:32.
 - (5) Multiplied—6:1.
 - (6) Great company of priest—6:7.
 - (7) Found favor with people—2:47.

- b. Not due to:
 - (1) Fine meeting houses—Acts 2:46; Rom. 16:3, 5.
 - (2) Education—Acts 4:13; 1 Cor. 1:18-31.
 - (3) Money or prestige—Acts 2:44f; 11:27-30.
 - (4) Entertainment.
 - (5) Internal organization, committees, etc.
- c. Due to personal commitment of each one—cf. Acts 8:4.
- 2. Antioch—Acts 11:19
 - a. Jews and Greeks—19-21.
 - b. God's grace to all—v. 23.
 - c. Continued growth—vv. 23, 26.
 - d. A model in:
 - (1) Faithfulness—vv. 23, 26.
 - (2) Evangelism—13:1f.
 - (3) Unity—Jews and Greeks relieved Jews in Judea.
 - (4) Liberality—11:27-39.
 - e. Unity threatened:
 - (1) Division over circumcision—Acts 15:1-5.
 - (2) Summary of Acts 15; Gal. 2.
 - (3) Peter divided brethren; actions declared law both void and valid; hypocritical.
 - (4) Paul withstood Peter.

III. SOME PROBLEMS IN MEN'S CHURCHES THAT ARE CREEPING INTO THE LORD'S. (adapted from material by Gaylon Embrey, "Rotten Eggs and the Hen that Lays Them," Sentinel of Truth, Vol. 5, No. 8, p. 7.)

A. Organization.

1. Departments, offices, officers, committees, channels, holy orders, fraternities, societies, associations, agencies, etc.
2. "The excessive presence of sophisticated church machinery is ample indication that professing believers IN THEIR INDIVIDUAL CAPACITY have no serious intention of practicing the faith they have publicly espoused. Personally, to any significant degree, they are NOT going to teach the lost about Christ, they are NOT going to relieve the indigent, they are NOT going to train the young in the ways of the Lord, they are NOT going to be intimate with any daily devotion. And church leaders know this! How well they know it. Therefore to compensate for this failure they are forced to construct an organized system that will accomplish for nominal Christians the righteousness they are unwilling to practice in daily life. Thus each church develops enough organized arms to perform the necessary functions, to dispense with all the difficult obligations. Although the accumulated muscle of organized religion is never enough to make up for its lack of heart, it does produce readable statistics that make church "people proud."—Gaylon Embry (Lately, even their statistics are not too impressive—jww).

B. Professionalization.

1. Somebody has to handle all that organization.
2. Professional orators, musicians, personal workers, educational directors, fund raisers, social workers, public relations experts, etc
3. In N.T. faith was regarded as a profession in the sense of "calling" or "vocation," but it applied to all Christians, not a group of church employees.

- C. Commercialization.
 1. John 2:13-17
 2. Farms, ranches, dairies, schools, parking lots, grocery stores, hotels, restaurants, apartment houses, breweries, insurance companies, etc.
 3. Church-owned real estate in America worth nearly 100 BILLION!
 4. Capitalize on fame of movie stars, sports heroes, etc. 5. Money is involved in Christianity, but not for paying dues, or renting righteousness; Christians gave their money after they gave themselves—2 Cor. 8:5.
- D. Secularization.
 1. Entertainment: ping pong tables, swimming pools; tennis courts, roller skating rinks, bowling alleys, gymnasiums, TV dens, party rooms, coffee houses, kitchens.
 2. Therapy and job training: drama workshops, automobile clubs, arts, . crafts, beauty culture, gardening, cake decorating, millinery, modeling.
 3. Social emphasis: better government, better and fairer housing, full employment, higher wages, unpolluted air and water, population control, highway safety.
 4. Jesus did not die to purchase a people whose task would be to purify the drinking water of Palestine, or promote National Safe Camel-Driving Sunday.
 5. The political arena.
 - a. Almost every major group has its lobby in Washington.
 - b. Churches convene, debate, vote on and draft resolutions on war in Vietnam, poverty, civil rights, admission of Red China to U.N., etc.
- E. Neutralization: it doesn't do the job.
 1. People are "dropping out" by the thousands.
 2. Paul seems to have been looking at our society—2 Tim. 3:1-9—with all its forms and no substance.

CONCLUSION:

- A. When the church is builded up and strengthened, what takes place? Larger meeting houses? renovated auditoriums, new mimeograph machines? No! These things are merely a means to an end.
- B. Purpose of reign of Christ:
 1. Gospel preached to break down carnal strongholds 2 Cor. 10:4f) so men can share an inheritance from heaven.
 2. Those who refuse the reign of Christ in themselves will be destroyed— cf Lk. 19:11f.

THE WORK OF THE CHURCH

Who? — What? — How?

Jimmy Tuten, Jr.

Session #1

INTRODUCTION

1. Design of the lesson: To show how the church does its work in evangelism, benevolence and edification. This is a presentation of the positive side of the subject, and therefore only passing reference will be made to the question of human institutions as they relate to the discussion.
2. It is our duty to maintain every aspect of faith as it relates to the subject (Matt. 7:21-23; Jude 3; 2 Tim. 3:16-17; 2 Tim. 1:13).

BODY:

I. THE CHURCH — WHAT IS IT?

A. It Is God's Ekklesia (Matt. 16:16-18; Eph. 1:22; Col. 2:24).

1. "ek" (out of, from), "kaleo" (I Call) — "An assembly of the citizens summoned by the crier" (Liddell -Scott), i.e., the called out.
 - a. At Ephesus it was used of a lawful assembly contrast to body politic (any assembly) Acts 19:32, 39, 41. Hence an assembly discussing the affairs of state (Cf. J.W. Roberts, Firm Foundation, July 6, 1965).
 - b. Applied to the church, the "called out" ones, an idea replete in the New Testament (1 Cor. 1:2, 9; 1 Pet. 2:9).
2. The two passages contrasted:¹

The secular ekklesia

1. The assembly.
2. Citizens — those thus assembled.
3. The call of the citizens.
4. Purpose — to perform legal acts.

God's ekklesia

1. The assembly, both literal & figurative (Heb. 12:23; 1 Cor. 11:18).
2. Citizens of the assembly (Phil. 3:20).
3. Heavenly call 2. Thess. 2:14).
4. Purpose: glorify God & benefit man (Eph. 3:21; 1 Thess. 5:11).

19:32-41

B. What the ekklesia of God denotes:

1. The realm of salvation, the constituted purpose of God, the result of God's ordained remedial plans (Matt. 16:16; Eph. 3:10).
2. It denotes all Christians (Eph. 1:22; 1 Tim. 3:15).
3. A body of Christians in a given locality who act together personally and individually in the service of God (Phil. 1:1; 4:15-16).
4. Christians physically assembled (1 Cor. 11:18).

C. The Church — relationship between Christians:

1. Because Christians are related to God, they are related to each other (1 Thess. 1:1).
2. Brothers to each other (Col. 1:2). cf. 1 Pet. 2:17b.

3. They are fellow-members (Eph. 3:6).
 4. We do not have the right to recognize others as "fellows" except on the basis of a relationship to God. (2 Cor. 6:14; 1 Jno. 1:3, 6-7).
 - a. When fellowship between a Christian and God is broken, then fellowship between Christians is broken (2 Jno. 9).
 5. A collective (local church) is an arrangement of Christians in order that they might help each other. (Heb. 10:24-25; Phil. 1:5).
 - a. It is in God and in Christ (1 Thess. 1:1). i.e., it exists in reference to God and Christ. Its purpose must be directly connected with a Christian's relationship to God and Christ.
- D. Concepts that are at variance With the Now Testament:
1. The church is an organization rather than a relationship — This view considers the church an organization one becomes a member of rather than a relationship one enters. It stresses party loyalty, rather than loyalty to God and Christ, and personality responsibility.
 2. The Church is a body of local churches — The New testament does not teach that churches are related to one another as parts to a whole, or partners in a unit. It is a brotherhood of brethren (1 Pet. 2:17), a body of people (1 Cor. 12:12).

II. THE CHURCH — ON A LOCAL LEVEL (Phil. 1:1; Rev. 1:11).

- A. Local Level (Consisting of all the saved who assemble in a given locality) (1 Cor. 1:1; Phil. 1:1).²
1. Components of the local organization:
 - a. Elders, bishops, pastors, or presbyters as spiritual overseers (Eph. 4:11; Acts 20:28; 1 Tim. 3:17; Tit. 1:5, 11; Acts 14:23; Phil. 1:1).
 - b. Deacons as physical servants (1 Tim. 3:8, 13 Cf. Acts 6:1, 6; Phil. 1:1).
 - c. Evangelists as heralds of the good news (Eph. 4:11).
 - d. Saints to work and worship (Phil. 1:1).
 2. Possibilities — Every church falls into one of the following categories in reference to local organization:
 - a. **SCRIPTURALLY ORGANIZED:** When a plurality of men meet the scriptural qualifications for the respective offices and are duly appointed.
 - b. **UNSCRIPTURALLY ORGANIZED:** When men who are not scripturally qualified are supposedly put into the respective offices man made officers.
 - c. **SCRIPTURALLY UNORGANIZED:** When no plurality of men scripturally qualify for the respective offices (Acts 14:23; Tit. 1:5).
 - d. **UNSCRIPTURALLY UNORGANIZED:** When a plurality of men are qualified for the respective offices, but for some reason are not appointed (Tit. 1:5).

III. TWO COMPONENTS OF THE COLLECTIVE:³

- A. **AUTONOMY:** "Independent in government; self governing; without outside control." (Webster's International Dict.).
1. Comes from two words:
 - a. Auto — meaning self.
 - b. Nomos — meaning law.
 Hence, self law, self governing, self rule. Each congregation is to govern itself.
 2. We learn this by:
 - a. The law of exclusion — There is no authority for any other form of local government.

- b. Direct statements limiting the authority of elders to the flock where they are members: (1 Pet. 5:2; Acts 20:28; Acts 14:23; Tit. 1:5).
- c. Apostolic example: Antioch did not go to Judea during the famine and take over the work of benevolence among thy Judaea churches, but rather sent help to the ELDERS of those churches. (Acts 11:27, 30) They respected the autonomy of thy Judaea churches whose responsibility it was to care for their own members
- d. Necessary Inference: The N.T. reveals that the churches are:
 - (1) INDEPENDENTLY ORGANIZED (Acts 14:23; Tit. 1:5).
 - (2) INDEPENDENTLY DIRECTED (1 Pet. 5:2; Acts 20:28).
 - (3) INDEPENDENTLY CHARGED (Eph. 4:12; seven churches of Asia).
 - (4) INDEPENDENT IN FUNCTION (Acts 11:27 30; 2 Cor. 11:8; Phil. 4:15, 16).
 Hence how could they be anything but autonomous?
- B. Equality: 2 Cor. 8:14 There are no distinctions between churches such as sponsoring churches and contributing churches. Each church is all sufficient, having all the organization needed to do all that God expects of it.

IV. THE WORK DEMANDED OF THE COLLECTIVE:

- A. Edification (1 Cor. 14:3, 12; 3:9; Eph. 4:12; 2 Cor. 11:8; 1 Tim. 3:15).
- B. Evangelism (Eph. 4:12; Phil 4:15; 1 Thess. 1:8).
- C. Benevolence (Acts 6:11 27; Rom. 15:25; 2 Cor. 8 9).

V. THE USE OF EXPEDIENTS AND METHODS BY THE COLLECTIVE:

- A. How may Who do What???
- 1. Not specified, therefore any way the specified What may be expedited by the identified Who that does not violate Scripture is allowed by the New Testament.
- 2. What are the expedients?
 - a. Whatever is evangelism is authorized. Though the method varies, it is evangelism when the gospel is preached over the radio, from the Pulpit, etc. These things expedite the command. They neither create a disturbance nor cause division.
 - b. The same is true in benevolence. Whenever and wherever there are indigent saints, a multitude of methods are available. The church can provide every essential and brethren can be appointed to administer the need (Acts 6:1 6), be it food, shelter, etc.
 - c. In edifying the church similar methods are at our disposal. The entire assembly may be instructed at one time, or as conditions and wisdom warrant.
- B. Where does the breach occur?
 - 1. When human organizations usurp the place of the church.
 - 2. All agree that methods are essential, but strife comes when other organizations are employed.
 - 3. Human organizations are not mere methods, they, like the church, employ methods and means.

CONCLUSION:

- 1. Whatever is the work of the church, the church will do it. No organization is needed to oversee, superintend, or coordinate the affairs and functions of the church.

2. Do we oppose methods, or quibble over "how" the church is to do its work? A thousand times, no!
3. We oppose human organizations and boards that stand between the church and its work. Such is a prostitution of God's order.
4. The Issue is WHICH ORGANIZATION? This is the issue, and answer is clear.

¹Harry Pickup, "Inherent features of the Church," Think, June, 1966.

²James P. Needham "Preserving Distinctive Church Organization," P. 2.

³ibid., PP 23.

PERSONAL RESPONSIBILITY IN THE LORD'S WORK
(Phil. 2:12-15)

Jimmy Tuten, Jr.
Session # 2

INTRODUCTION:

1. The text in Philippians because it suggests a personal responsibility which is threefold in nature:
 - a. Personal accountability.
 - b. Personal responsibility required by the Lord.
 - c. Personal responsibility in contrast to group (church) action.
2. We are concerned in this study with the third classification.

BODY:

- I. THE POWER OF CHRISTIANITY LIES IN THE EMPHASIS CHRIST PUT UPON THE INDIVIDUAL.
 - A. The importance of this emphasis rests upon the significance of the individual and God's love for each individual (Jno. 3:16; Rom. 5:8; 2 Pet. 3:9).
 1. The attitude of Jesus toward the individual:
 - a. While preaching to crowds he never lost sight of individuals (Lk. 19:1-6).
 - b. Many of His best lessons were delivered to individuals.
 - (1) Called the disciples one by one (Jno. 1:35-51).
 - (2) Nicodemus (Jno. 3).
 - (3) Samaritan woman (Jno. 4)
 - (4) Lame man of Bethesda (Jno. 5).
 - (5) Woman taken in adultery (Jno. 8:1-11).
 - (6) The blind man (Jno. 9).
 - (7) Mary and Martha (Jno. 11).
 2. Jesus concentrated on teaching and training a few individuals for the establishment and spread of the kingdom.
 - a. The Apostles were schooled in the principles of personal conduct, not the techniques of crusades, campaigns, or workshops.
 - b. This was accomplished without "restoration centennials" in sports arenas, mass meetings, etc.
 - B. The key to the success of the first century church lies in personal contact (Acts 8:4, 5; Col. 1:23).
 1. The apostles preached boldly privately and publicly (Acts 5:42; 20:20).
 2. Even dispersion did not kill the church. It made it grow (Acts 8:4).
 - a. Water that never becomes disturbed becomes stagnant as a pond, breeding corruption and disease.
 3. Philip was called from a successful work in Samaria to deal with an individual (Acts 8:26-39).
 4. Much of the work of the Apostle Paul was on a personal basis (Acts 16:13; 17:17).
 5. Illustration: Don't be a wooden Indian.
 - C. The collective action of the church in this place depends upon individual response:
 1. The collective is a unit when it assembles, yet worship takes place only when individuals act in the collective.
 2. The church acts as unit in withdrawing fellowship. It would fail if there was no individual response (1 Cor. 5:4-7; 2 Thess. 3:6).
 3. Even the common fund (treasury) results from individual liberality (1 Cor. 16:1,2; Phil. 4:15,16).

- D. This generation has shifted emphasis from the individual to group action.
 - 1. It has begun to think of what can be done on a large scale. Hence an institutional concept has come into being. "Let the church get the glory," we are told (a misunderstanding of Ephesians 3:21). Christians are conditioned to think:
 - a. That they have no responsibility except that exercised through the collective (local church)
 - b. As long as we attend services (worship, Bible study and meeting), we have fulfilled our responsibility.
 - 2. The church does not release us from obligations that are individual in nature. In fact it assists us. This is why functional arrangements such as home studios and visitation activities are vital to the growth of the collective.

II. INDIVIDUAL RESPONSIBILITY AS TAUGHT IN I CORINTHIANS:

- A. Be free from divisiveness (I Cor. 1).
- B. Stand firmly on the Word of God (I Cor. 2).
- C. Labor for the building up of the body of Christ by teaching others (I Cor. 3-4)
- D. Lead a righteously moral life — I Cor. 5-7).
- E. Be concerned about the consciences of others (I Cor. 8:1-11:16).
- F. Join with other brethren in Scriptural worship (I Cor. 11:17-34).
- G. Reach each other in his place within the collective (I Cor. 12).
- H. Be filled with love for the brethren (I Cor. 13-14).
- I. Be filled with hope (I Cor. 15).
- J. Freely support the work of the collective (I Cor. 16:1-4).

Summed up: I Cor. 15:58

III. THE CONSEQUENCES OF THIS LOSS OF INDIVIDUAL RESPONSIBILITY:

- A. The development of "Big things" in "Big ways" attitude.
- B. One man pastor system.
- C. Individual duties charged to the church (Jas. 1:27; Gal. 6:10; 1 Tim. 5:8,16).
- D. Mis-application of passages applying to individuals (Jas. 1:27, etc.).
- E. Contentment of individuals to simply belong to the church.
- F. The loss of joy that comes from personal work.
- G. The collective is retarded in spiritual growth.
- H. Drifting along with the crowd, conforming to moods and customs, failure to condemn sin because the majority will not, and fear of being spoken against.
 - 1. "Let the words of my mouth and the meditations of my heart be acceptable unto thee, oh man."

CONCLUSION:

- 1. We are individuals. Let us stand and fight the good fight of faith individually and collectively
- 2. Restoration must begin with the individual. This church is no stronger than its weakest member, in one sense of the word.
- 3. Stress Matthew 28: Galatians 6, etc.
- 4. Our final judgment will not be congregational, but individual (Rom. 14:12; 2 Cor. 5:10).

OVERCOMING MEDIOCRITY

(Rev. 3:15 19; 2 Cor. 10:12)

Jimmy Tuten, Jr.

Session # 3

INTRODUCTION:

1. Mediocrity is the quality or state of being mediocre, a middle state or degree, hence, just half way measures.
2. The menace of mediocrity is a very real and frightening thing. It has fastened itself on us in a hundred ways in hundreds of congregations of God's people.
 - a. Too many of us see only monotony for tomorrow because we have sold out to mediocrity today. For us to wallow in the stagnation of mediocrity invokes the degradation of today, and a hopeless depression of tomorrow.
3. "To him that knoweth to do good, and doeth it not, to him it is sin" (Jas. 4:17).
 - a. More will fail of entrance into everlasting bliss by reason of sloth, negligence, and consequent inactivity in the Lord's service than by gross wickedness.
 - b. Mediocrity has a way of accumulating to our account until we are unfit for eternal habitation with God.

BODY:

I. THE ANTIAPATION OF MEDIOCRITY:

- A. It must have some appeal—otherwise how can we explain its overwhelming existence from the sales clerk in the local store to the shepherds and ministers in God's kingdom? It is a reality! It does exist! On every level of our experience! Now, why?
- B. The life of mediocrity seems and sounds good
 1. Being mediocre we are acceptable and accepted.
 2. We satisfy the expectations of the norm, and therefore we feel content and comfortable, (misery loves company).
 3. The vast majority believes he can be morally and legally good and relax in mediocrity.
- C. But such feelings are completely foreign to the Bible! Its relevancy to human experience is just the opposite of these ideas. Its dynamic challenge can be clearly seen in such passages as, Lk. 14:25 36; Matt. 6:33; Lk. 13:24; Gal.. 6:24; Gal. 2:20. Where is the mediocrity found in these passages?

II. THE ANTIPATHY OF MEDIOCRITY

- A. He who is mediocre contends that acceptance contentment. comfort, security, and even moral goodness is enough! But the one who wishes to be a Christian, Christ like, finds himself deeply involved in the dynamics of Christian excellence.
- B. What is the Christian dynamic?
 1. A life of ministry—To God first, then to mankind (Eph. 4:8, 11, 12, New ASV God's people were brought to a state of maturity (or potential self perpetuation as a spiritual body) in order that they might effectively minister.

2. There is a ministry that relates to God exclusively, and one that is a ministry to God which is accomplished through ministering to men.
 - a. We err when we conclude that certain aspect; of this ministry to men are purely humanitarian in character, and do not relate to God. All that the Christian does, whether "spiritual" or social" is to be done "fearing God" and as "to the Lord, and not unto men" (Col. 3:22 23).

III. OF WHAT DOES THE MINISTRY OF THE CHRISTIAN CONSIST?

- A. Loving dedication of oneself to God through Jesus Christ (1.A. 12:30; Jno. 14:6; 1 Cor. 16:22).
 1. Romans 12:1 2 It is begun of surrender of self to God in Christ through faith and obedience to the gospel. It is continued through a steadfast "renewing of the mind" by means of study and prayer, praise and communion".
- B. Service accomplished through service to men (Mk. 12:31; Gal. 5:13). Mediocrity must not stifle its four way demonstration:
 1. It is a demonstration (Matt. 5:16; Jno. 13:25; 2 Cor. 3:23; Ax. 4:13). We demonstrate to men the practical application of the spirit, and the will of Christ in all the relationships of life spiritual, intellectual, social, political, or economic.
 2. It is a proclamation (Mk. 16:15; 2 Tim. 4:2; 1 Tim. 2:2; 4:16; Rom. 1:16). The Christian is saved to save others. His is the solemn responsibility to tell others the sweet story of Jesus and His love.
 3. It is a ministry of edification (Gal. 6:1 2, 10; Feb. 3:12-13; 10:23 25; Jas; 5:19 20). Ours is the responsibility of strengthening our brethren.
 4. It is a service of compassion (Gal. 2:10; Matt. 5:44 47; Rom, 12:10).

IV. THE ANTIDOTE FOR MEDIOCRITY

- A. Confess our mediocrity for we cannot overcome what we are unwilling to confess! Cf. Jn. 1:8, 9.
- B. Make a commitment for greater service and sacrifice. Cf. Matt. 22:37, 40.
- C. Begin today to change for God and good! To wait is to fail!
- D. Change your plans for the future to overcome the mistakes of the past and the present.

CONCLUSION:

Overcoming mediocrity will take drastic measures in your life. It will require herculean effort. You will have to keep everlastingly at it Or it is a blight that never ceases to grow if allowed to begin. God has created us for great things, and mediocrity has no place in God's scheme. Will you forsake it today? Amen.

LOVE
(FALSE CONCEPTS OF)
Marvin Young

INTRODUCTION:

- A. Love is a difficult subject to discuss for it can mean many different things.
- B. Love, like all feelings possessed by man, cannot be examined except by the actions it produces.
- C. Since love is a feeling it is understandable that it would not produce the same specific action in all.
- D. It is perhaps this fact alone which accounts for the misconceptions and misunderstanding on love.

I. LOVE DEFINED

- A. Love is an inborn quality, but like all other such qualities, it must be trained to respond. Some do not know how to love simply because they have not been taught, while others substitute passion for love, their idea being that love is totally physical.
- B. Until we have some concept of what love is, some of its qualities and attributes, it is evident that we will not be capable of such and will be guilty of substituting something in its place to fill the void.
- C. "Love emphasizes strength, depth, sincerity, and warmth of feeling, suggesting also tenderness, as for a child or parent, devotion and loyalty, as to friends or family; reverence as for God, passion, as for man or woman, or belief, etc." (World Book Dictionary, Vol. II, p. 1154)
- D. One could read all the books written on the subject of love, list all the definitions given and not find any greater treatment or definition of love than that given by Paul, in First Corinthians, chapter thirteen.
 - 1. "Love suffereth long"—love is patient, forbearing, not given to rashness, haste. Is not quick to accuse.
 - 2. "Love is kind"—i.e., is gentle, affectionate, seeks the well-fare of another. Is not harsh and fighty.
 - 3. "Love envieth not"— i.e., seeks not to take from another what he possesses, does not wish evil to one because of what he is or what he has. It rather finds happiness in another's good fortune.
 - 4. "Love vaunteth not itself"— i.e., does not boast or brag of its accomplishment. Does not seek to thrust itself forward, to make known its superiority.
 - a. "This quality is the exact opposite of envy; the one envying in another what is not possessed by ourselves, the other looking down on another for the want of something which we possess." (David Lipscomb, A COMMENTARY OF THE JEW TESTAMENT EPISTLES, Vol. II, p. 196)
 - 5. "Love is not puffed up"— i.e., is not inflated or blown up over one's own greatness. It will not permit arrogance and Pride to dominate one's being.
 - a. The difference between this and the preceding, is, this word denotes primarily the feeling of pride while "vaunteth" has reference to the expression of this feeling.
 - 6. "Love doth not behave itself unseemly"— i.e., does not engage in that which is indecent, unmannerly and rude. Love causes one to exhibit proper conduct; to do what is fit and becoming.
 - 7. "Love seeketh not its own"—i.e., is not interested solely and completely in one's own welfare. It is not selfish, causing a man to think only and totally of himself.

8. "Love is not provoked"—i.e., is not quickly-angered, made irritable, excited to indignation or wrath.
 - a. "The meaning of the phrase in the Greek is, that a man who is under the influence of love is not prone to violent anger or exasperation; it is not his character to be hasty, excited or passionate. He is calm, serious, patient. He looks soberly at things; and though he may be injured, yet he governs his passions, restrains his temper, subdues his feelings."(Albert Barnes: NOTES ON THE NEW TESTAMENT, Vol. 5, pp. 249, 250)
9. "Love taketh not account of evil—i.e., does not reckon, charge or impute to one any evil intention A design. Believes no evil where no evil seems. Love puts the best construction upon the acts of others.
10. "Love rejoiceth not in unrighteousness"—i.e., finds no pleasure in the evil committed by others or in their committing such. There is no joy upon, discovering other man's vices or upon learning that one has fallen into sin.
11. "Love rejoiceth with the truth"—i.e., it is happy and finds pleasure in the righteousness of others and is disposed to promote such.
12. "Love beareth all things"—i.e., it seeks to protect rather than destroy. It wars off insults and injuries; it does not mention the faults of others for the purpose of destroying them ; it holds go grudge.
 - a. "Primarily to protect, or preserve by covering, hence means to keep off something which threatens, to bear up against, to hold out against, and so to endure, bear forbear." (W. E. Vine: EXPOSITORY DICTIONARY OF NEW TESTAMENT WORDS, Vol. I, p. 102)
13. "Late believeth all things"— i.e., it is disposed to believe the best of others, to place trust in them.
 - a. "It cannot mean that the man who is under the influence of love is a man of universal credulity; that he makes no distinction in regard to things to be believed; and is prone to believe a falsehood as the truth; or that he is at no pains to inquire what is true and what is false, what is right and what is wrong." (Albert Barnes: IBID., p. 252)
14. "Love hopeth all things" — it is love of God which causes us to trust; put confidence in God and it is love for our fellow-man which will cause us to trust one another and desire their best.
15. "Love endureth all things" —i. e., it bears up under trial and persecution. Causes a steadfast quality which keeps one for striking back when evilly treated.

II. FALSE CONCEPTS OF LOVE.

- A. Now that we have noticed something about the nature of love it should help us in determining what love is not.
- B. God Will Destroy No Man For He Love Him.
 1. While it is true that God loves man, the above conclusion is not, (I John 4:7-11)
 2. While the Bible plainly sets forth God's great love for man it also teaches that God will not save everyone. (Matthew 7:21-23; Romans 1:16;1 Corinthians 1:21)
- C. Love Requires No Convictions.
 1. A common concept of what love is, especially among denominationalist; is that if you have love you can have no convictions. It is closely akin to cowardice.
 2. Love for the souls of others and a burning desire to led them to freedom in Christ will cause us to be kind, gentle and patient.
 3. It will also cause us to be firm and to sound the alarm. (Gal. 2:3-5,11-14; Matthew 23:13-39)
 4. Love will not permit one to sit idly by while someone goes to hell, simply for the sake of peace.

- D. Man Can Love God and Serve Satan.
1. Seems to be a common concept among men, especially those in the Lord's church, that he can share his affections with God and Satan.
 2. God requires our total affections. To love God we must be ready and, willing to obey His commandments, to follow Him explicitly. (Matthew 22:37; 6:24; Romans 6:16)
- E. Free Love.
1. This is a popular phrase, especially among the "jet-set", in today's society.
 2. "The doctrine of the right of free choice in sexual relations, without the restraint of marriage or other legal obligation." (World Book Dictionary, Vol. I, P. 790)
 - a. It becomes evident as one considers the Bible doctrine of love that "free love" is not love at all, but rather unrestrained lust and passion.
 3. As we look at the word "free" and the word "Love" we see a distinct contradiction of terms.
 - a. "Not under another's control; having liberty; able to act, to do, or think as one pleases; not held back; released from ties, obligations, work, duty; etc." (World Book Dictionary, Vol. I, p. 769)
 - b. Is it possible for love to exist and one "do and think as he pleases"; can one practice love and at the same time "be released from obligations"?
 4. I believe the Bible plainly and adequately shows that "love"; not "passion" or "lust" entails obligation.
 - a. Does anyone doubt God's love for man? (Jno. 3:16)
 - b. Can we question the love of His Son? (John 15:12, 13; Philippians 2:5-8)
 - c. Love of God brings us under obligations. (I John 5:3,2:3-5)
 - d. Love of fellow-man has obligations. (Romans 13:10)
 - e. Love of husband to wife; wife to husband; parents to children; children to parents has its obligations. (Ephesians 5:22-31; 6:1-4)
 5. Love is not "free" of obligations and the sexual act, outside the sanctity of marriage, is not "free" of consequence.
 - a. Venereal disease; According to World Book Encyclopedia of the main contagious diseases reported in 1964, venereal disease was second only to the measles.
 - b. Unwanted pregnancies.
 - c. Emotional pressure and stress.
 - d. Eternal destruction in a devil's hell. (Galatians 5:19-21)
 6. "Free Love" is a gross misnomer of terms, for it is neither "free nor it "love".

CONCLUSION:

- A. Most definitely love is a major theme in God's Word, a subject which demands our most serious study.
- B. There is perhaps no other subject voiced so vehemently and understood so shallowly.
- C. There can be no question about our needing to demonstrate more love.
 1. However, let us strive to love God with every fiber of our being, responding to His commands through obedience.
 2. Let us be tender affectioned one toward another, seeking the welfare of each other.
 3. Let us be of a friendly disposition toward our enemies.
- D. For if this be our understanding and our practice of this quality called love we cannot help but be right.

FALSE IDEAS ABOUT DIVINE HEALING

Lloyd Barker

1. Many brethren and various denominational folk are now pushing the idea that they have the gift of tongues, miraculous healing, etc. and thus have revived great interest in a study or such.
 2. There is so much confusion on the subject that constant teaching is needed.
 3. to do not question Bible miracles but only their continuity.
 4. Our subject is limited to false ideas and thus we shall not give a detailed positive approach,
 5. If some points seem to conflict it is because "Healers" often conflict with themselves.
- I. THAT DIVINE HEALING IS ALWAYS INSTANTANEOUS MIRACULOUS HEALING.
- A. All healing is Divine — Divine law operating.
 - B. Webster defines miracle: "1. An event or effect in the physical world deviating from the known laws of nature, or transcending our knowledge of those laws; an extraordinary, anomalous, or abnormal event brought about by superhuman agency."
 - C. Trench defines miracle: "An extraordinary divine causality, and not that ordinary which we acknowledge everywhere and in everything, belongs, then, to the essence of the miracle. The unresting activity of God, which at other times hides and conceals itself behind the veil of what we term natural laws, does in the miracle unveil itself; it stops out from its concealment, and the hand which works is laid bare." (NOTES ON THE MIRACLES OF OUR LORD, R. C. Trench, p. 10-11)
 - D. Gordon says: "That is to say, a miracle is the immediate action of God, as distinguished from His mediate action through natural laws."
- II. THAT MIRACULOUS HEALING IS FOR THE WHOLE CHRISTIAN DISPENSATION!
- A. We are falsely charged with not believing the Bible if we do not believe miracles are for all time.
 - B. 1 Cor. 13:8-10 states clearly that prophecies, tongues, and knowledge would "fail" "cease" and "vanish away".
 1. Verse 9 states that knowledge was in part and prophesy was in part and verse 10 explains that such miraculous gifts (discussed in ch. 12) "shall be done away" "when that which is perfect is come".
 2. Revelation in O.T. and N.T. came gradually—in part as contrasted with the whole.
 3. Commenting on John 16:12-14 and the truth being revealed gradually, Westcott states; "the order of the original is remarkable; THE TRUTH IN ALL ITS PARTS..."
 4. H. K. Barrett gives this translation: "For we know in part, and we prophesy in part, but when THE TOTALITY comes, that which is partial shall be done away with." He commented: "The adjective (in the neuter gender, and with the article, TO TELEIOA) rendered TOTALITY is fairly common in Paul; see ii 6; xiv. 20. It takes its precise meaning from the context, and here, in contrast with IN PART . . . it means not perfection (IN QUALITY) but TOTALITY— in particular the whole truth about God. This totality is love; in comparison with it, other things (true and valuable in themselves) may be left behind like the ways and achievements of childhood."
 5. Discussing "Perfect" not referring to Christ and His second coming: (Gromacki, 122-123) states: "The second coming is not a process; it is an

- instantaneous event." VINE says PERFECT "signifies having reached its end (teles), finished, complete, perfect."
6. The "more excellent way" (1 Cor. 12:31) of "faith, hope, and charity" cannot refer to Heaven because Faith and hope will be no more then,
 7. That which "abideth" (I Cor. 13:13) contrasted with gifts shows gifts must cease when complete revelation was made and their purpose ceased.
- C. Eph. 4:11-16 shows the purpose and duration of teachers with miraculous powers.
1. When full complete knowledge or revelation came there was no need for such.
 2. Jude 3 states the "faith" has been revealed and we should contend for it.
 3. If we still have spiritual gifts we should be adding more scriptures to the Bible just as inspired. Then what sense can be given to Rev. 22:18, 19?
- D. Zach. 13:2 states that prophets and unclean spirits would pass out of the land.
1. Refers to coming of Christ and the need of prophets ceasing.
 2. Probably shows that demons would not be permitted to dwell in people when the power to cast them out miraculously was taken from the earth.
- E. Miraculous gifts were to confirm the lord. Mk. 16:19-20 and Heb. 2:2-3.
1. That which is confirmed does not need to be confirmed with miracles over and over.
 2. John 20:30, 31 states that the miracles of Jesus were recorded so that we may believe, if we need further confirmation; we reflect on the Bible.
- F. Spiritual gifts were given through the laying on of the apostles' hands and cannot be passed on now that the apostles have died. Acts 19:1-6 & Acts 8:14-21

III. THAT SPIRITUAL AND PHYSICAL HEALING ALWAYS COMES AT THE SAME TIME.

- A. Based greatly on the false idea that all sickness comes directly from Satan and that when one is saved (Satan cast out) then one is made whole physically and spiritually.
1. It is true that sin and Satan started man's physical sorrows but Satan is not directly involved in all cases, nor is sin.
 2. The book of Job shows that sin is not always involved.
 3. How then do we explain the death of a baby which has no sin?
 4. Jack Linn, p. 659 DOES GOD HEAL THE BODY TODAY? argues: "We all know that a good tree cannot bring forth bad fruit, and neither can a holy God send forth unclean things unto His people, such as loathsome cancer, terrible consumption, awful tumors, dreaded small-pox, and many, many more maladies."
 - a. Does Linn not know that God threatened Israel with "every sickness and every plague" if they disobeyed Him? Deut. 28:21-22, 59-68.
 - b. Who sent plagues on Egypt and cursed Adam and Eve?
 - c. John 9:3 states that physical sickness cannot be traced to sin now.
- B. Linn states: "If divine healing is included in the atonement, then that should settle the question for all time for every believer. It should stop the mouth of every objector. It should forever silence the criticism of 'fanaticism' which is hurled at those who trust God for their bodies. But is Divine Healing in the Atonement? We believe it is. We do not believe it is merely accidental; but firmly believe it is a part of the work of salvation which Christ died to bring." P. 15.
- C. Salvation is thus always thought to be as miraculous as physical healing.
1. God has natural physical and natural spiritual laws.
 2. One is born spiritually of the word of God. John 3:5; 1 Pet. 1:22-23.
- D. If true, how could Paul glory in sickness and weakness? 2 Cor. 12:9-10.
- E. Why any sickness among believers — Timothy, Epaphroditus (Phil. 2:25), Trophimus (2 Tim. 4:20)?
- F. Obviously Isa. 53 "healing" is spiritual and not physical.
- G. If we still have physical death, why argue for redemption of body from more disease?
- H. Failures at "MOURNERS' BENCH" are thus said to be parallel to healing failures—lack of faith of one being healed.

1. If healing is on the Atonement, Why does it not come at conversion 1. where he receives benefits of the atonement?
- J. If healing is in the Atonement, why is there no passage so stating clearly? Why were there special gifts of healing (1 Cor. 12:9,30), if healing is in the Atonement? There were no miraculous gifts of salvation
- L. PAT BOONE in CHRISTIAN LIFE, July, 1970, p. 50 claims Isa. 53 links physical healing with the Atonement.

IV. THAT ALL THINGS ARE UNEXPLAINABLE.

- A. Thus they seek no logical Scriptural order in anything.
- B. Jack Linn, p. 36, of DOES GOD HEAL THE BODY TODAY?, states; "The best way to overcome objections and surmount obstacles is to trust God for your body, and that will put an end to all contrary positions."
 1. Will this take care of all controversy over idolatry, paganism, etc.?
 2. Isa. 1:18 tells us to come reason together with God, rather than throw logic to the winds.
- C. Pat Boone and many other authors have stated that there is no way to explain what is happening and claim the Scriptures cannot be argued to a logical conclusion.
- D. This is SUBJECTIVISM vs OBJECTIVISM — rejecting the Bible as a standard of authority and trusting one's inner feelings.

V. THAT ONLY PART OF THE N.T. MIRACLES ARE OPERATING NOW.

- A. A. J. Gordon, p. 52, 53 insists that "raising the dead is no where promised as a privilege or possibility for the believers of today." He adds:"...this was given specifically TO THE TWELVE and in a temporary commission."
 1. He ignores the raising of the dead (Acts 9:36-42; 20:9-12) by the apostles in the great and universal commission.
 2. Where are the different gifts singled out for the Great Commission?
- B. This is used as an excuse often to cover up their "healing" basically only easy and internal sickness.
- C. Thus they do the O.T. like the Adventist and others do the O.T.—divide it and bind parts to suit their will.
- D. Johnie Luker, GOSPEL GUARDIAN, March 4, 1971, states that some brethren who believe they still can perform miracles tried and failed to raise a dead friend of his.

VI. THAT FAITH IS ESSENTIAL TO HEALING.

- A. Andrew Murray, p. 25, DIVINE HEALING, states: "Take notice first that without faith no one can be healed."
- B. This is why they insist on one being saved and then healed.
- C. Demoniacs resisted healing ("come to torment us") and yet healed—"saved"?
 1. See Mt. 8:28-34; Mk. 5:1-10; Lk. 4:33-36.
- D. One raised from the dead have any faith?
- E. Failures by "healers" today blamed on lack of faith of the sick one.
 1. Thus they are never blamed for their failures—God or the sick fail the "healers".
 2. Any failures in the N.T. after church established or by Christ? Gift to heal also carried with it the gift to know who God would heal, so why not now?
- F. Yet they say great faith not essential: "It is not greater faith we need in order to obtain healing, but simpler faith"..."faith for healing is not different from faith for salvation." DIVINE HEALING, compiled by Warren C. Roark, chapter: "Faith for Healing," J. R. Tackett, p. 103.
- G. In James 5:15 the one performing the miracle is to have the faith.

VII. THAT "HEALER" MAY BECOME EXTREMELY WEALTHY "HEALING"

- A. Any apostles or N.T. Christians become wealthy from such?
 - 1. Acts 8 Simon was rebuked for even thinking such.
 - 2. Apostles never known for wealth from their office but died pitiful deaths.
 - 9. Oral Roberts admits that millions come into his coffers yearly.
- C. A recent Readers Digest article reported J. Charles Jessup of Gulfport, Miss. had taken in over \$10 million claiming to do missionary work with it only to use it for personal luxury. Jessup pleaded to "no contest" on two counts and Was fined \$2000 and sentenced to one year in prison and five years' probation. Said the judge, "For all these years you have been pretending to pray FOR people, and you have been preying ON them."
- D. Many; many such cases of fraud could be given but time and space does not permit.

VIII. THAT ONE SHOULD NOT SEE A PHYSICIAN.

- A. Jack Linn, p. 95, DOES GOD HEAL THE BODY TODAY? says: "When a Christian does not trust God for the healing of his body, but runs to drugs and medicines, he is resorting to the same expedients as does the drunkard, the harlot or the thief." On page 43-44 he further states: "Talk about medical science! No one but a fool would use that expression... It is medical humbug and medical bunk ... Most physicians will not take medicine themselves."
- B. All "healers" do not so feel even though it is inconsistent.
- C. Why then did Jesus say the sick need a physician? Lk. 5:31.
- D. Miracles were not to heal all sick and destroy disease and the challenge to man to learn to live on the earth in harmony with natural laws.

IX. THAT A LITTLE IMPROVEMENT IS A MIRACLE, OR AT LEAST HEALING.

- A. F. F. Bosworth, p. 1034 CHRIST THE HEALER, says: "The Bible differentiates between 'gifts of healing' and gifts of 'miracles'. Christ could do no MIRACLE in Nazareth because of the unbelief, but He healed a few sick ones. If every one were to be made perfectly whole instantly, there would be no place for the gifts of healing; it would all be miracles. Many people miss healing by trying to confine God to miracles."
- B. In I Cor. 12:8-10 Paul does list them separately but certainly does not imply that healing is not a miracle.
- C. Healing was always a miracle and complete in the Bible. Mt. 9:8-26; 12:13.
- D. Many in Dayton healing meeting carried around and said to be healed and would probably be completely healed in a month or so.
- E. Not only was Bible healing complete but it was always instantly. Mt. 8:3; 8:15; 9:27-30.

X. THAT WITNESSES PROVE HEALING STILL HAPPENING.

- A. Jesus and the apostles proved their testimony by their miracles and not prove their miracles by testimony of those healed.
- B. Catholics in Lourdes, France make tremendous claims of miracles as do "Christian Scientists".
 - 1. All religious people right then because some of about all group; claim to have much testimony of their healings.
 - 2. Yet most of the Healers are not willing to grant Catholics, etc. saved.
- C. Bible warns of deceivers—Rev. 13:13-14; 2 Thess. 2:8-10.
- D. We should not deny that some form of healing takes place in these healing campaigns. Some medical authorities claim that over 55% of people seeking medical help are suffering from psychosomatic illness. For instance, "At the Oschner Clinic in New Orleans a report was published reviewing 500 consecutive admissions to that institution; of these 386 — or 77% — were sick with this one disease." "Your Mind Can Keep You Well." John A. Schindler, M.D., READERS DIGEST, Dec. 1949.
- E. Healers make patient lie about healing and then expect us to take their testimony

- XI. THAT IF SYMPTOMS FROM CURED AILMENT REAPPEAR, THIS IS ONLY SATAN TRYING TO GET ONE TO DOUBT GOD HAS HEALED HIM.
- A. One lady told me after healing her symptoms seldom reoccurred.
 - B. A. B. Simpson, p. 93, THE GOSPEL OF HEALING, states: "Do not look always for the immediate removal of symptoms. Do not think of them. Simply ignore them and press forward, claiming the reality back of all symptoms."
 - 1. Christian Science makes the same plea
 - 2. What if doctor made the above claim to a patient that he had healed?
 - C. And they expect us to accept the testimony of all those healed.
 - D. According to this test all could say they are healed.
- XII. THAT "SNAKE HANDLING" IS ESSENTIAL.
- A. Only part claim this.
 - B. Jesus not allowed to tempt the Father as such services do. Mt. 4
 - C. Young woman near Oakwood, Va. left to die after being bitten.
 - D. So horribly many failures in those meetings should show not of God.
- XIII. THAT OBJECTORS ARE LIMITING GOD'S POWER AND DO NOT BELIEVE IN PRAYER.
- A. Not a question of the power of God but the Will of God.
 - 1. 1 Cor. 13:8-10 shows God's will in duration of miracles.
 - 2. If God limits Himself it is not my doing. God limits His power in not destroying the earth, etc.
 - B. God willed that Gospel be His power to salvation. Rom. 1:16
 - C. Certainly it is right to pray for the sick just like we are told to pray for our daily bread but are we to expect God to food us like Israel in Wilderness?
 - D. A lesson on providence is to cover this working of God.
- XIV. THAT ONLY ANSWER TO FORMALISM AND INDIFFERENCE IS MIRACULOUS PERFORMANCES.
- A. Their defense of subjectivism and rejecting the Bible.
 - B. Reason there is such a revival of tongues, etc. even among brethren.
 - 1. Pat Boone admits this is what caused him to become a "seeker".
 - C. Seemingly never consider the real Biblical approach to serving God in Spirit and Truth.
 - D. Answers an ego problem of many seeking sensational things for publicity and to draw a crowd by sensationalism. The seeds of this have been sown among brethren for years.
- XV. THAT IF THERE IS A LOVING GOD WHO CARES HE BUST HEAL NOW
- A. Like atheist who tells how God must act if there is a God. Doesn't have the right.
 - B. Most consider overall view of God's the right. for man.
 - C. Difficult for us to understand out due to our placing too much emphasis an the physical man, suffering, the length of life rather than the spiritual.
 - D. God showed His love by letting Jesus and Apostles die so why let us escape suffering.
 - E. Job's friends missed reading God's purpose like many today do.
- XVI. THAT NO POWER RESIDES IN THE "HEALER".
- A. A. J. Gordon, p. 144, THE MINISTRY OF HEALING, states: "We do not attribute to any man the power of curing sickness, though we think many are called to be instruments to that end." . . . "But we do not understand from this that the apostle had any inherent personal power to heal disease; else why did pray?" He is referring to Paul when he healed Publius.

- B. If this be true, how did spiritual gifts go through the apostles hands?
 1. Acts 8:5-22; 19:6; Rom. 1:11; 2 Tim. 1:6. Paul spoke of the gift "IN THEE" when writing to Timothy.
 2. Eph. 4:8—the Lord "gave gifts UNTO MEN."
 3. Paul enumerates various gifts so GIVEN TO MEN. I Cor. 12:8-10
 4. "Have all the Gifts of healing?" 1 Cor. 12:30
- C. Jesus promised the apostles POWER "after that the Holy Ghost is come upon you." Acts 1:8
- D. Thus "healers" can escape any blame for multitudes of failures.
 1. Oral Roberts said; "if I could bring healing to 25% of those that ask for it, I would be the happiest man in the world."
 2. Jesus rebuked the apostles for their failure to cast out devils rather than to reflect on God.

XVII. THAT MIRACULOUS HEALING IS ESSENTIAL TO CONVERT PEOPLE TO THE BIBLE.

- A. A. O. Simpson, p. 55, THE GOSPEL OF HEALING, declares: "Why, then, do critics call in question the existence of these facts and the credibility of these writings? How are the inhabitants of new countries to know the Divinity of these oracles? What access have they, or indeed the great masses of men everywhere, to the archives of learning or the manuscripts of the Bible?"
- B. There have always been critics of God's word even when Jesus spoke.
- C. Faith is to come by hearing God's word" Rom. 10:17; John 20:30,31.
- D. Christians all over the world are evidence to the power of the Word.
- E. Lk. 16 explains that even the raising of the dead will not cause men to believe if they will not hear the word of God,
- F. No statement of Scripture telling of continued need of confirming the Bible.
- G. Critics have not destroyed the power of the Scriptures as the poet has well stated:

"Despised and torn in pieces, By infidels decried,
 The thunderbelts of hatred,
 The haughty cynic's pride,
 All these have railed against it,
 In this and other lands;
 Yet dynasties have fallen,
 And still the Bible stands!"

XVIII. THAT THE PERSON TO BE HEALED AND THE AUDIENCE MUST BE PREPARED.

- A. P. C. Nelson, pp. 28-29 in DOES CHRIST HEAL TODAY? states the case thus: "All who come up in the healing line should be in the services several days to hear the Word of God, see people healed before their eyes, and hear the joyful testimonies of these who have been healed. They should have time for private confession of hidden sins and for the reading of God's promises . . . So many have been soaked in unbelief so long that it takes a long time to get it all out of their systems When possible, insist on good preparation for 'healing services'."
- B. If modern healing is not achieved by psychological factors, why the need of this lengthy psychological preparation?
- C. Where is the Scriptural precedent for such lengthy and cautious preparation?
- D. Did the Lord need to spend "several days" briefing His subjects before they qualified to receive healing at his hand?

- E. Although they say it is God's will to heal all they see to it that ALL are not recommended for healing.
 - 1. Bynum writes: "Besides the power and authority to lay an hands and to rebuke disease, one must have, to be especially used of God, discernment in order TO KNOW THO ARE PROPER CANDIDATES FOR HEALING. . ." DIVINE HEALING., Compiled by Warren C. Roark, chapter: "The Gospel of Healing," E. E. Bynum, p. 30.
 - 2. Is it not amazing that this is one gift that they freely exercise most that come for healing are NOT "proper candidates For healing," For they reject them?
- F. P .C. Nelson, p. 130 In DOES CHRIST HEAL TODAY? states: "When many are to be anointed do not start with those who evidently have no faith of their own, and for whose healing you have little or no faith. It is better, when possible, to begin with cases that are easier for your faith.
 - 1. Now, do you wonder why the "easier" cases are chosen?
 - 2. Most cases the "healers" attempt are of an internal or emotional nature.

XIX. THAT THE TESTIMONY OF THE POST-APOSTOLIC FATHERS PROVES MIRACLES CONTINUED SEVERAL CENTURIES AFTER THE APOSTLES.

- A. This is used to try to destroy the NT teaching that the apostles had to lay their hands on one to receive spiritual gifts. Acts 8 and 19.
- B. People on whom the apostles laid their hands could have lived through the second century.
- C. Naturally there were many fakes then as now and some history would seemingly prove miracles were happening in the third century and later.
- D. For an excellent detailed study of this argument see MODERN DIVINE HEALING by Waymen D. Miller. We offer these quotes to show that historians generally way miracles had ceased very early in church history:
 - 1. PROTESTANT DICTIONARY, "Miracles," p. 404 states: "Miracles did not long continue in the church after the apostolic times. The Roman Church maintains, however, that ecclesiastical miracles have teen continued. . . The so-called ecclesiastical miracles are adduced to sup port not so much Bible truth as papal corruptions."
 - 2. FIVE CENTURIES OF RELIGION, G. G. Coulten, p. 59 declares, "Ecclesiastical writers began very early to note that miracles are dwindling in the church."
 - 3. Vivian Ahrendt, p. 45 of the chapter; "Divine Healing Through The Ages," in DIVINE HEALING, Compiled by Warren C. Roark says. "It is generally agreed by church historians that after the close of the third century divine healing was all but forgotten ' "
 - 4. Buck believes that before Chrysostom's time (A.D. 347-404), miracles had completely disappeared. He writes: "It seems pretty clear, however, that miracles universally ceased before Chrysostom's time. As for what Augustine says of those wrought at the tombs of the martyrs, and some other places, in his time, the evidence is not always so convincing as might be desired in facts of importance." THEOLOGICAL DICTIONARY, Charles Buck, "Miracles," p. 289.
- E. It is a weak point indeed that goes to history to prove such a theory knowing how much corruption and superstition there was as the Roman Catholic Church was forming.

CONCLUSION:

1. It is significant to notice also that Jesus never issued a statement that the afflicted should appeal to him for healing. Why is such a statement, so vital to this issue of divine healing, conspicuously absent if the Lord proposed to become the great universal HEALER?
2. Healing was never connected with forgiveness of sins any more than any other of the gifts of the Holy Spirit so one need not worry about his soul's salvation in his inability to perform miracles.
3. Promising something in God's name that He never promised to all believers does nothing but produce atheism with millions.
4. Surely if one of these world religions or American denominations were of God they could do as Moses did in Egypt and show who is of God. Doctors and non-religious persons are able to do as good a job of performing miracles as any modern day "healers".
5. The miracles of Jesus and His apostles were nearly always on external afflictions and so great that even the enemies did not deny a miracle had been done. One only turns away in disgust as he watches the frauds of the day.
6. The miracles of Jesus and His apostles were designed to establish the facts and doctrines of Christianity and thus being so well done are not needed now. To lack nothing needed for our souls' salvation now.
7. Will "Healers" affirm that we are going to Hell for not having such powers?
8. If modern divine healing is true why require untrue testimony of those claimed to be healed, advertise false cures, be plagued with so many half-cures or our right failures; not instantaneous, and why reject the hard cases for healing?
9. In view of the horrible failures of so-called healers today, it is good that God made it so clear that such would cease when the great need for such ceased. I Cor. 13:8-10.

DIVINE PROVIDENCE

Bill Reeves

Introduction:

The expression "providence of God" does not appear in the Scriptures, but it does represent certain truths revealed in the Scriptures.

The subject merits study because: (1) grand theme worthy of our knowledge and acceptance, (2) caution needed against glibly attributing to God's providence every specific event and blaming Him with every adversity.

I. DEFINITION OF TERMS:

1. Providence has to do with providing. Provide=foresee, or see ahead. Abraham to Isaac, "God will provide himself the lamb" (Septuagint text, OPSETAI, "he will see" to it; future tense of HORAO).
2. English word "providence" occurs but once in English Bible, Acts 24:2. Refers to forethought and subsequent arrangements of a man (Felix).
3. Etymology of the word "providence." In Acts 24:2, Greek word is PRONOIA, found also in Rom. 13:14 where translated "provision." Means literally "forethought, provident care; to make provision for a thing" (Thayer's Lexicon). The verb form of the word PRONOIA, found in three places: Rom. 12:7, "take thought," 2 Cor. 6:21, "take thought," and 1 Tim. 5:8, "provided."
Another Greek word, PROBLEPO, means literally "to see ahead*" and occurs once, in Heb. 11:40, "provided."
4. Evident then that "providence" refers primarily to looking ahead, planning, forethought, and then making necessary arrangements, rather than spur of the moment action to alter the chain of natural events.
5. Meaning of "providence" as commonly used: In the wider sense of the term it denotes the exercises of God's wisdom, omnipotence and goodness. In the narrower sense it means God's guidance of the world toward the end which He has appointed.
Dictionary definition: "the act of providing, exercising foresight, or preparing . . . Divine guidance or care; also, an act or instance of it." When capitalized, providence is personified to refer to God Himself. (e.g., The hand of Providence was in it all).
6. Inherent ideas in the term "providence:" (a) forethought (foresight, foreknowledge), (b) care, (c) make provision for or provide, and (d) guidance.
Scriptural application of these ideas to God: (a) Acts 2:23, (b) 1 Pet. 5:7, (c) Philip. 4:19, and (d) Gen. 45:5.
7. God's providential relation to the physical world as its Creator and Preserver, and to the moral world as its Governor, clearly set forth in Neh. 9:6,19,20.
8. General and Special providence. Much controversy on this phase of the subject, but I think it due mainly to the different ideas entertained in the phrase "general and special providence." That God has made provisions (taken forethought) for the physical creation admits of no doubt. He by His word not only created the universe but sustains it by His word (Col. 1:17; Heb. 1:3; Acts 17:28; Matt. 5:45). This is general providence. "Natural law" is but our term to describe the universe in response to His providence, to His mighty word.
That God takes special note of His own is abundantly testified to in the Scriptures. Ps. 37:23; Prov. 3:6; 12:21; Matt. 6:33; Rom. 8:28; 1 Pet. 3:10-12; 5:7.
Special providence is made evident also by the Scriptures' teaching on prayer (otherwise prayer would be useless! But we pray and expect answer according to God's will, 1 Cor. 4:19; Jas. 4:13-16). Phil. 4:6; Eph. 3:20.
NOTE: (a) This "special" providence of God toward His own has as its end

spiritual, and not material, good. (b) It is not to be identified with instances in which one narrowly escapes tragedy or receives extraordinary goods, as if special providence meant only capricious and even miraculous intervention on the part of God. (On the other hand, we should not affirm that God was totally removed and disinterested in such specific events in life! See 2 Tim. 4:17, God delivered Paul out of the mouth of the lion; Philemon 22, prayers were made for a safe arrival). (c) While we are taught to pray for temporal blessings (Matt. 6:11; Jas. 5:16; 2 Thess. 3:2), yet spiritual blessings are to be the main object of our prayers! A study of the prayers and petitions of Paul the apostle make this obvious. Note for example 2 Thess. 1:3; 3:1. (d) God's provisions are related to our doing our part. We pray for our daily bread and work (2 Thess. 3:2; Eph. 4:28)

The purpose of the revealing to us of God's special providence is to relieve us of all hurtful anxiety about the future. Because we know that he will Provide, we trust, we believe.

II. PROVIDENCE IN THE OLD TESTAMENT

1. The Old Testament records many of the workings of God (providence) in the execution of His divine aim or end, which aim or end is brought along its way throughout O. T. history, as God at times affects whole nations and at times the minute details of individuals' lives.
2. Genesis records providential dealings in the lives of such individuals as Abraham (Neh. 9:7,8); Isaac (Gen. 31:42; 48:15) and Joseph (45:5-7; 50:20). The entire life of Moses is a study in providence.
3. The books of Ruth and Esther are studies in providence.
4. Psalm 37 is an excellent treatise on the subject. Read it often!
5. Proverbs 3:6; 16:9,33; 20:24; 21:1, 31.
6. Job 12:9,10; 34:13,24.
7. Deut. 28; Lev. 26. Blessings, curses, contingent upon obedience, disobedience.
8. Isaiah abounds in passages relating blessings to obedience, godliness.
9. Psalms 44, 66, 78, 85, 135, thanksgiving and praise for providential mercies. Psalms 91, 103, 104, 139. 105 traces God's hand in providential guidance through every stage of Israel's history.
10. Others; Eccl. 9:1,11; Dan 4:17,25,35; 5:18-20,23.

III. PROVIDENCE IN THE NEW TESTAMENT

1. An sent from God: John the baptist, Jn. 1:6; Paul, Acts 22:21.
2. Pray for needs, Matt. 7:9-11.
3. The minuteness of God's care, Matt. 10:28-31. God does not exempt Christians from trials and afflictions, but is completely cognizant of our state and will deliver us out of our trials and afflictions. Compare Acts 7:9,10; 1 Cor. 10:13; Luke 21:18,19 (not perish in vain); Acts 27:34.
4. God's hand in the destruction of Jerusalem, Matt. 24:22. He made the days of destruction less than the sins of the Jewish nation deserved; he did it for the elect's sake.
5. God's material provisions in general, Acts 17:25.
6. God's special providence for the righteous, Rom. 8:28.
7. God's intervention in Paul's life, permitting a "thorn in the flesh," 2 Cor. 12:7-10.
8. God supplies needs, Phil. 4:19.
9. God sends workings of error to those who love not the truth, 2 Thess. 2:11,12.
10. Through faith in the providence of God the Christian gains the right faith in toward the earthly ills that he experiences, knowing that they are but (a) the chastenings of a father, Heb. 12:5,6, (b) tests of patience and faith, Jas. 1:2-4, 12, (c) and the glorification of God

if they be endured in the name of Christ and for his sake, 1 Pet. 4:12-16.

11. God hears prayers (to answer them), 1 Pet. 3:12.
12. Even in death, God provides, Rev 6:9-11; 14:13.

IV. PURPOSE OF DIVINE PROVIDENCE

1. Since there is no purpose behind God's providence, I can be content in any circumstance of life, instead of complaining and blaming God, as did Job's wife. See Job 2:19; Phil. 4:11-13; Heb. 13:5.
2. "Divine Providence" must have as its conception or idea the eternal purpose of God, foreseen at the beginning, of redeeming the world in sin and creating a body of saved people fitted for eternity with Him. God's providence overrules and provides for the lives of those who live in harmony with this plan, but this providence is working to secure as its chief end, not material and temporal blessings, but spiritual and eternal ones. It is summed up in Rom. 8:28, "And we know that to them that love God all things work together for good, even to them that are called according to his purpose."

The "all things" of this text are not to be understood as each and every minute and specific instance of life, but the things of the context, such as God's provisions in the law of the Spirit of the life in Christ Jesus (v. 2), in being led by the Spirit (v. 14), in our hope and patience (v. 25), in the intercession of the Spirit (v. 26), and even in the beneficial lessons learned in sufferings (v. 18).

The basis of belief in the providence of God is the love of God as revealed on the grand purpose of saving and perfecting man. This purpose is carried throughout the Old Testament in the providential dealings of God in bringing the Messiah into the world. In the New Testament that purpose is underscored by the emphasis put upon the moral needs of man and his spiritual interests in view of eternity. Men should work and pray toward the same end as God does in his ceaseless providence in behalf of man's redemption from sin.

The purpose and final end of God's providence is set forth plainly in Ephes. 1:3-14. To this end God is revealed in the Bible as ruling and overruling as He provides that which is necessary to this end. Thus His providence is seen throughout all ages. He rules in the kingdom of men, removing some and setting up others. His providence was most often directed toward the benefit of the many and not of the individual through whom He was working (e.g., His care for Joseph, Gen. 50:20, and His use of Queen Esther, 4:13, 14). His providence employed men of faith as instruments for spiritual enlightenment, even though they were: unlettered (Amos 7:14, 15; Acts 4:13).

It can be safely affirmed that providence has to do mainly with spiritual interests, and not material. Even in Matt. 6:24-34, where assurance is given as to food and clothing, this leads up to the main point in v. 33 of seeking first the kingdom and God's righteousness. What really counts is the soul of man; this is God's major concern.

But what about "hairs of your head," "sparrow's fall," etc.? Jesus is not promising them that literally they would not be harmed physically. In the context we find persecution, hatred, mistreatment of all kind, and in reality these things come to pass. So even in these passages the emphasis must be on the well-being of the soul. If ever a man was the object of God's providence, Saul, separated from his mother's womb to be an apostle, certainly was and yet who has been tormented more on earth than he? (2 Cor. 11:24-28)

V. HOW HARMONIZE PROVIDENCE OF GOD WITH SUFFERING, SICKNESS, TRIBULATION?

The Christian is able to bear up under the stresses of adversities, and save himself from despair and unrest, because of his belief in the providence of God and his Understanding of the grand purpose of God's providence. He knows that evil and distress are, in God's hands, made to work toward the purposed end of saving the soul Luke 21:19, "In your patience" (steadfastness

in tribulation) "ye shall win your souls."

1. Heb. 12:7-11, God deals with us as with children.
2. God's providence is not promised to secure earthly or secular good for us, but rather spiritual riches, growth, and well-being.
3. James 1:2,3, to develop steadfastness. Also, Rom. 5:3-5.
4. In converting obstacles into opportunities (Philip. 1:12-14), we grow and the cause of righteousness advances.
5. Degrees of suffering are not commensurate with degrees of evil, necessarily (John 9:2,3).
6. Much evil falls the innocent because of the sins of others, but whereas God could prevent such He often overrules it for the moral and eternal good of the innocent, according to the purposes of His providence (Gen. 50:20; Philip. 1:12).
7. Our knowledge of God's providential ways and purposes gives us the proper attitude in adversities: to make the best of them and profit from them, rather than turn bitter and incriminate God. Note Joseph; note Job! All adversities should be viewed by the innocent in the light of the final end. (Jas. 5: 10,11).
8. We should therefore pray especially for spiritual benefits. When we're made aware of the real uses of divine providence, it makes us aware of God's mind, His desires, what He wants for us most. This should be our greatest interest also. Make a study of Paul's prayers! Whether for himself, or for others.
See the emphasis on spiritual providence instead of any sort of material benefit, physical protection or good. He often prayed for courage to preach the word in boldness and for the strength and edification of all the saints.

VI. GOD'S TEACHING, WHEN OBEYED, PROVIDES FOR US

1. Easy to overlook this facet of the study, to take it for granted.
2. Eph. 6:1-3. Isn't this providence? This is observable providence! God show us how to live and this guidance if followed produces a good life; it keeps us from much harm, accident, and misery.
3. 1 Pet. 3:10-12. A Christian has a well ordered life, a useful and happy life, because he follows the teachings of God. God shows us the way to the "good life? He provides this good life.
4. Eph. 1:3. Spiritual blessings benefit us physically, mentally, and emotionally. Clean conscience and peace of mind spare us ulcers, high blood pressure, heart attacks, migraine headaches, etc.
5. All the texts on "sober" and "sober-minded" produce tremendous blessings, if heeded. Whatever beclouds the mind of a person (whether alcohol or cares) puts him into danger's path (Luke 21:34).
6. Whatever God's Word does, He does! (e.g., God hardened Pharaoh's heart by the word spoken through Moses). By same principle, God can do mighty works for us through His teachings! To the extent that we accept them and follow them we are mightily blessed, and we rejoice in being under the kind providence of God. Burdens are light. Sorrows don't over-whelm us. "We are pressed on every side, yet not straitened; perplexed, yet turn not unto despair..." (2 Cor. 4:8, 9).
7. How many of our troubles, sorrows, accidents, illnesses, etc., do we bring on ourselves because we simply do not submit to God's way?

VII. ERRONEOUS CONCEPTS CONCERNING PROVIDENCE

1. Many conceive of God's providence as being whimsical, capricious, and arbitrary, crediting God with minute details of life (such as saving the preacher a parking space at the hospital), or charging God with the circumstances that prevent one from certain duties (such as saying that one was "providentially hindered" from attending services; or, saying at the funeral of a child, "God took him," "God wanted that little child for His own.").

2. God is made out to be some monster, when charged with "taking" a loved one at some precise moment and by some precise means, when in reality such cannot be known to be true. It might console the grief of the survivors, but look what it does for the skeptic; gives him occasion to blaspheme the name of God! Tragedies are often caused by willingly or unwillingly violating some established law of God in the physical realm, or by the sins of others; hence, fatal accidents and crimes. That God may use such incidents to try some and warn others is not denied; that God is to be charged with the responsibility of what happened is denied!
3. Rom, 8:20 is often applied to the most minute of incidents in life, as if men were merely puppets directed here and there by stringy running to the hands of God. The "all things" of Rom. 8:28 are all of the things such as mentioned in the context.
4. some confuse God's providence with fortune, luck, chance, or fatalism. Rather than thank God for material blessings and pray for strength to be faithful in adversities, many professed Christians, along with worldly folk, attribute all to "fortune," "luck" (good or bad), or "chance.". The fatalist is one who believes in the pagan goddess who controls men's destinies. The Calvinist believes that "what will be, will be," and attributes all to God's (whimsical) providence. Note popular song of a few years ago: "Que sera, sera" (What will be, will be). Augustine took the epoch-making position of holding that divine providence operates in all things, no matter how minute or obscure, and that all was unconditionally predestined, and occurs of necessity.
5. Some make a god of the "laws of nature." God's laws in the physical realm are deified, and the result is Mother Nature! These "laws of nature" then deified become self-existent forces or powers governing the World (the position of the Deist), and the Supreme Being, Jehovah God, is eliminated. Therefore professed believers in God are actually arguing as a Deist when they attribute certain events to Mother Nature! (Example: Many die in a hurricane; it is affirmed: Mother Nature was cruel; or, Mother Nature punished them, Compare Acts 28:14). In the minds of some professed Christians so-called Mother Nature and God's providence are confused. Behind every law is a mind. Behind the laws of nature is God. He rules the universe according to these laws which He made. The world is not ruled by the laws of nature as if they were a god!
6. The mistake of interpreting providence only in the sense of material consideration. If a happy escape from some looming danger is God's providence watching over the good, what is the explanation of the wicked's escape from similar catastrophes? If the providence of God is meting out judgment against the wicked by means of a drought or fire or other adversity, how can it be explained that the good often suffer the same experiences? If the wicked prosper financially and the good are impoverished, what does this do to the notion of many concerning God's providence?
7. Job's wife made the mistake of many today, regarding God's providence. An adversity came, she blamed God for it, and was ready to curse Him (2:9). While they had great prosperity, presumably she was grateful to God and blessed Him. She interpreted God's providence only in the context of material prosperity for the good and adversity for the wicked. Job did not commit this error (Job 1:22; 2:10).
8. Many interpret adversity as commensurate with wickedness: the more wicked a person, the more adversity. Not necessarily so. Lk. 13:1-5; John 9:2,3, This was the error in thinking of Job's three friends.
9. False notion: that God's providence is designed especially for securing for the believer material and physical good. This notion is false because it contradicts the eternal purpose behind God's providence. That

purpose is to secure eternal life for His creatures. Whatever works toward that end is "good," is "providential." God may permit one to lose his health or his wealth, in order to fit him for eternal life. He may use the death of one to the advancement of His kingdom on this earth, while blessing the dead one with the rest of Paradise as he awaits the Judgment Day.

Therefore, even human suffering can be "providential" because it can be used by God for the correction and cure of moral evil, and for the spiritual development of individuals. See John 15:2; Ps. 119,67,71.

VIII. CONCLUSIONS

1. God's providence, as revealed in both Old Testament and New Testament, surely has to do mainly with His eternal plan of redemption. Hence, it is aimed at our eternal, spiritual, well-being. Absolutely every experience in life can be made to be beneficial to us spiritually, Rom. 5:3-5
2. Our goal: not material prosperity and freedom from ills while on earth, but the possession of our souls (Lk. 21:19). The invitation of Jesus (Matt. 11:28-30) was given in the light of cost of discipleship (16:24; A. 14:25-35).
3. God's Providence is based upon His promise (Heb. 13:5), and He cannot lie (Tit. 1:2). Therefore, He will fulfill His part! Our part is faith and gratitude (Job 1:21; 1 Tim. 6:6,7).
4. Being a Christian gives no guarantees against sickness, accidents, etc. in any miraculous way. God's providence does not guarantee such. Adversities, though evil within themselves and undesired, can serve as useful tools in the refining of our souls, in the light of Jas. 1:1-3; Rom.4:3-5; Heb. 12:1-11; Ps. 119:67,71.
5. Don't dictate to God! Don't serve Him ultimatums. Don't make demands of Him! (e.g., "Give me good health and I'll serve you;" or, "God said that He feeds the animals and will feed me, and care for me. Therefore I won't work, and I won't buy Insurance policies, etc."). Rather, let us pray for our daily bread, and work for It; pray for health and follow good health rules based upon God's established laws (established for man's good). Let us be content, free of anxiety, full of faith; and in all say: "Thy will be done."
6. Interpreting providence is the insoluble problem. It is not ours to interpret Any specific event in our lives, but to believe that God is overruling our lives according to His purposes, if we are living in conformity with His will. God will use us according to how we fit ourselves for service (2 Tim! 2:20,21). Judas fitted himself for a role in which God used him. But the same is true of John (John 19:17). It was true of the Assyrians (Isa. 10:5-19), whom God used and then punished them for doing what they did!
The mystery of providence is the "modus operandi" of it. To understand and give reason for all the minutiae of life's events would require that we be God ourselves! To be able to interpret each single event in life as God does would make providence no providence at all! There are some things which we are to fully understand later (Jn. 13:7).
7. We have a great advantage over Bible characters in that we can look over the entire lives of men and see God's providential dealings reflecting His purposes in those lives. Now, where is our faith? (Philip. 4:11; 1 Pet. 5:7). It is not ours to ask "why?" but to trust in God! Do we learn nothing from the children of Israel in the wilderness, who constantly murmured and complained, in spite of God's promises and mighty miracles on their behalf? They needed to "wait on God, and stand still" (Ex. 14:13,14).
The Bible recounts lives and specific events in lives to reveal to us the fact of providence and the purpose of it. This message suffices us to give us patience (steadfastness in afflictions) and comfort as we live our lives in conformity with God's will (Rom. 15:4). Let us learn to use these events, though tragic they be, and not be used by them.
8. A child often fails to understand why his parents direct the affairs of the home as they do. They constantly are asking "why," when told to do something, or

told that such and such is the decision in the matter. We, like children, often ask why. Why did God leave Joseph in prison so long? Why order Abraham to offer up his son in sacrifice? Why make Saul of Tarsus suffer agony for three days before sending Ananias to him? Why let Job pass through such torture? But childishness is left for maturity when we cease asking "why?" and with contentment accept our lot and say, "Thy will be done." This expresses our faith in God's providence as nothing else can!

THE LIFE OF CHRIST

George LeMasters

INTRODUCTION

I. THE VAST POSSIBILITIES OF SUCH A STUDY ARE STAGGERING.

- A. As evidenced by divinely inspired writer. Jn. 21:24-25.
 - 1. Impossible to touch on every facet illustrated, or every detail mentioned. 2. Equally impossible to cover every principle of truth spoken or the scope of every example recorded.
- B. Any number of approaches could be made: The Life of Christ:
 - 1. As respects his being The Master Teacher: both content of the message as well as methods used.
 - 2. As regards his exemplary character.
 - 3. As a demonstration of Divine Love.
- C. Even though we may touch momentarily on some of the aforementioned themes, it is necessary to limit the scope of material we shall cover under the prevailing circumstances.

II. THE INITIAL PASSAGE SUGGESTS THE APPROACH TO BE MADE. Phil. 2:5-11.

- A. An analysis of the passage
 - 1. There are two fundamental assertions.
 - a. The pre-existence of Christ: In the form of God (a state of being; manner of existence.)
 - (1) This is defined as equality with God— He partook fully of that essential nature which makes, God, God
 - (2) His Deity therefore can not be questioned. (So used here to make his incarnation stand out in stronger relief.)
 - b. His incarnate existence; In form of servant (of God)
 - (1) Hence, in "The days of his flesh" he divests himself of that mode of existence which was proper to him as one with God, and equates with man. He partook fully of that nature which makes Man, Man.
 - (2) Equally true, therefore, that his humanity is without question. The thing for which he grasped in the incarnation was not divine sovereignty but service.
 - 2. From this therefore, we conclude that any study which deals with The Life of Christ must:
 - a. Reckon that it is concerned only with the 33+ years of the historical Jesus—that time in which he is introduced into and is involved with the course of human events as man.
 - b. But at the same time reckon with the fact that while he was in the likeness of men it was an absolute identity to the extent that the divine nature was lost. (He was among us, but apart from us) cf. language used by Josephus.
 - 3. Therefore such a study must recognize the fusing together both of the Human and the Divine. And in this study in particular we deal with the life as respects the character of Christ himself in accomplishment of the Divine Purpose of God.
- B. The approach suggested then by this passage shall be as follows:
 - 1. Divine beginning—the virgin birth

2. Divine Demonstrations:
 - a. The ion of God The proof of his works
 - b. The Son of Man

DISCUSSION:

I. DIVINE BEGINNING, THE VIRGIN BIRTH Isa. 7:10; Mt. 1:18-25; Lk. 1:26-35

- A. Some general observations.
 1. Not merely supernatural birth
 - a. This would apply to such as Isaac; Samuel; John the Baptist.
 - b. Supernatural is generic terminology of which virgin birth is specific.
 2. This point can not be left as an open one; the narratives of his beginning cannot be treated indifferently for:
 - a. They touch on matters where the line between that Which is sacred and that which is morally degrading is closely drawn.
 - b. They touch on the central mystery of our Lord's person so as to make vital contribution to the doctrine of the incarnation or a serious mutilation of truth.
 - c. It is not a question of interpretation but of fact.
 - (1) If a fact then acceptance is the only alternative.
 - (2) No fact in any study can be ruled as not important.
 - d. This point may not be the sole foundation of faith in Christ; Deity, but it certainly is one of the many. Once learned and accepted my faith is greatly impoverished without it.
 - e. They incorporate Jesus into the course of history as nothing else can or does.
 - f. Without the infancy narratives we are introduced to him at age 30 (for all practical purposes) with his past history unknown.
 - g. A consideration of the life of Jesus indicates that if there is no resurrection there is no suitable ending to the account of his existence; equally so that if there is no virgin birth there is no suitable beginning.
 3. Our present contention.
 - a. Not With the one who rejects it as a miracle
 - b. Not with the individual who rules out the higher aspects of Christ's person.
 - c. But rather that there is sufficient evidence in scripture for us to have this as a foundation fact of faith.

SO WE GIVE CONSIDERATION TO

- B. The necessity of the virgin birth
 1. That Jesus was God made manifest in the flesh already established. cf. I Tim. 3:16; Jno. 1:1-3; 14
 - a. He was the express image and fullness of Godhead bodily. Heb. 1:1-4; Col. 2:8-9; Jno. 14:1-9; 10:22-39
 - b. Yet while he argued for his divine sonship He was nonetheless "In the days of his flesh" Heb. 2:14-18
 - c. He was both human and divine in fullest sense of both terms.
 2. In what way did God choose to give earthly origin to him?
 - a. He could have used any method he might choose.
 - b. But the record Will show that God frequently uses natural means to accomplish his purposes.

- c. The only way that He could use a birth of the flesh but still assure us of his deity was through a virgin.
 - (1) Mendel's Law regarding characteristics of child.
 - (2) Natural birth assures us that he partook of the fullness of the flesh while the virginity of his mother assures us of the paternity of God and thus the stamp of divinity upon the offspring.
- C. The psychology of the virgin birth.
1. The reaction of Mary.
 - a. She goes into the presence of the high priest who ordinarily would have lead the investigation into her immorality and pronounced the death penalty. Num. 5:11-28; Deut. 22:13-29.
 - b. Her reaction at the annunciation by the angel (Lk. 1:38); and her reaction in presence of Elizabeth (Lk. 1:46-55) is not the natural innate cry of one guilty of immorality.
 - c. Per reaction at Calvary is not that of a guilty party. She could have spared her son by merely naming his father. She is therefore innocent or a parody of motherhood. (Her motherly concern for Jesus as pictured in gospel accounts rules out the latter.)
 2. The action of Joseph indicates he was far removed from any immoral act with her.
 - a. His refusal at first to Mary here indicates that he was one who honored the law.
 - b. His consideration to put her away privily indicates his devotion for her.
 - c. His haste to take her as wife at angels injunction indicates his thinking in the matter.
 3. The Lord himself, if illegitimate, violated the law by his presence in the temple. Deut. 23:2
- II. DIVINE DEMONSTRATION: HIS LIFE EXHIBITED THAT HE WAS —
- A. The son of Man.
1. About the usage of this terminology. Not confined to New Testament or to Jesus.
 - a. Found some 90 times in Ezekiel. Applied to the prophet — primarily to designate his prophetic office and mission.
 - b. Used with reference to the Messiah as seen in Psa. 8:3-9 and Dan. 7:13-14 (cf. Heb. 2:5-8; 12:25)
 - c. Used of Jesus to so designate him as the Messiah (Similar language used by him. Mt. 24:30; 26:64)
 2. But his work as the Messiah necessitated his "Becoming in the likeness of men" hence it is used to express his connection with all men in sympathy, destiny, etc.
 3. Some examples of this in his life.
 - a. He is touched by human suffering and inadequacy. Note the miracles which so teach:
 - (1) The centurions servant — Mt. 8:5-13
 - (2) Raising daughter of Jairus — Mt. 9:18-26
 - (3) The Canaanitish woman — Mt. 15:21-28
 - (4) Feeding the 4,000 — Mt. 15:32-39
 Note: True, that they were also demonstrations of Deity but the humanitarian aspect of them can not be denied.

- b. He experienced our fleshly needs.
 - (1) Hunger at the temptation— Mt. 4
 - (2) Became tired and slept — Mt. 8:23-24
 - (3) Weary from travel"— Jno. 4:6 and from press of multitudes Mt. 14:22-23
 - c. Grappled with human emotions.
 - (1) Indignation (Anger) at those who corrupted temple. Jno. 2:13-17, Mk. 11:15-18
 - (2) Grief at death of Lazarus— Jno. 11
 - (3) Fear (apprehension) in face of cross — Lk. 22:39-46 cf. Heb. 5:7
 - 4. From this we should be able all the more to 22:39-46.
 - a. The agony of the cross: physically and emotionally
 - b. The lesson of Heb. 4:14-16; 2:14-18
 - c. Though He was apart from us He truly stood among us.
- B. The Son of God
1. As argued by Jesus in Jno. 5:19-47
 - a. His own testimony (vv. 19-29) ruled out as being inadmissible vv. 30-31
 - b. Testimony of John the Baptist vv. 32-35. Ruled out as being from man v. 34.
 - c. The testimony of his works v. 35
 - d. The testimony of the Father vv. 37-38
 - e. The testimony of scripture vv. 39-40
 2. As argued from his life by John himself. Jno.20:30-31. By the recording of seven select miracles; John drives this point home.
 - a. Water to wine — Mastery over Quality — Jno. 2:1-11
 - b. Healing Nobleman's son Mastery over space — Jno. 4:14-54
 - c. Healing the paralytic Mastery over time — Jno. 5:1-9
 - d. Feeding of 5,000 Mastery over human deficiency — Jno. 6:1-14
 - e. Walking on water Mastery over natural law — Jno. 6:15,21
 - f. Healing blind man —Mastery over human misfortune — Jno. 9:1-7
 - g. Raising of Lazarus — Mastery over death — Jno. 11:1-46
 3. From this we should be able all the more to appreciate:
 - a. The importance of the confession we make. Mt. 16
 - b. The divine prerogatives of Jesus. If he is all that he claims and that scripture proves then he has both the right to demand our lives in service and to reject those who refuse him.

CONCLUSION:

A life that began as the virgin's tiny babe and culminated in God's masterpiece of redemption.

A life that partook of the attributes of the flesh to demonstrate the attributes of Deity.

A life which records the time when God walked among men that men might walk in the presence of God eternally.

Small wonder that the whole of the human family has been influenced more over the centuries since by this than by any other solitary life.

THE DEATH OF CHRIST

Tom Oglesby

Text: Rom. 5:6-10

INTRODUCTION: There really are no English words suitable for describing the enormity of the sin perpetrated by our fellow man when the very Son of God was crucified and slain about two-thousand years ago. The theological world in its peculiar jargon has scurried about to place the blame for this incident of infamy and in some instances has attempted to rationalize the fault away from anyone. Many religious people no doubt feel somewhat like the hypocritical Pharisees, who were inclined to say, "If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets," Yet, these same people, by their moral and doctrinal rebellion against God's word, indicate by their present actions that they are indeed the children of those that crucified the precious Lamb of God. In this lesson, I want to talk about the death of Christ and particularly its significance to all men today.

I. CHRIST'S DEATH IN PROPHECY

- A. The curse of Satan. Gen. 3:15
- B. The prophecy of Isaiah. Isa. 53, cf. Acts 8:26-39.
- C. The prophecy of Caiaphas. John 11:49-52.

II. THE ABSOLUTE NECESSITY OF CHRIST'S DEATH

- A. The fulfillment of the prophecies. Matt. 5:17-18.
- B. Christ's own words. Matt. 16:21' Mark 9.12.

III. CHRIST'S DEATH AS A WILLING SACRIFICE

- A. His determination. — Luke 9:51.
- B. His decision. — John 10:18.
- C. His control of His power. Matt. 26:53.
- D. His obedience to the Father. Matt. 26:39, 42.
- E. His words to Pilate. John 19:10-11.

IV. THE DESIGN AND SIGNIFICANCE OF CHRIST'S DEATH

- A. The significance of crucifixion.
 1. A part of God's plans. John 12:32-33.
 2. The most ignominious and shameful form of death. Phil. 2:8
Quotation: "Crucifixion was the form of punishment reserved by the Romans for slaves, foreigner; and the vilest criminals, and could not be inflicted on a Roman citizen. With its prolonged and excruciating torture, it was the most agonizing and ignominious death which the cruelty of a cruel age could devise." (International Standard Bible Encyclopedia, p. 1662.)
 3. "The Scandal of the Cross" Quotations "Let us forget once and for all the Christ of Calvary; His physical anguish ceased long ago, Let us remember Jesus of Nazareth and seek to follow his sublime teaching and example." (Quoted from an unidentified Poet by A. Leonard Griffith in Beneath the Cross of Jesus, p. 10.) Comment: Many are ashamed of the cross and doubt its actual necessity. Our plays, in contrast to that of God's, would have omitted the humiliation, anguish, and shame of the cross.
 4. Crucifixion (as the type of His death) was an integral part of subsequent gospel preaching.
 - a. Paul's statements to the Corinthians. 1 Cor. 1:23; 2:2.
 - b. Paul's words to the Galatians. Gal. 6:14.
 5. A figure of man's duty today. Matt. 10:38' 16:24.

- B. The significance of His death as shown by the events surrounding it.
 - 1. Failure of the Sun's light. Matt. 27:45.
 - 2. Earthquake. Matt. 27:51.
 - 3. Renting of the veil of the temple. Matt. 27:51.
 - 4. Resurrection of the bodies of saints. Matt. 27:52-53.
- C. Why did Christ have to die? Given God's power, why not some other way to redeem mankind? Why was the death of an innocent one necessary? Isa. 55:8-9; Deut. 29:29. Let us concern ourselves with some revealed reasons:
 - 1. It fully and incontrovertibly demonstrated God's great love for man. John 3:16-17; Rom. 5:8; 1 John 4:8-10.
 - 2. It demonstrated the enormity and atrocity of sin in God's eyes. Isa. 53:4-6, 10-12.
 - 3. It accords with the principle of the shedding of blood. Heb. 9:22, 11-14, Eph. 1:7.
 - 4. It abolished the Old Covenant and reconciled Jew and Gentile. Col. 2:14, Eph. 2:11-16.
 - 5. It was a necessary prerequisite to a demonstration of the final victory. Rom, 6:9; Phil. 3:10-11.
 - 6. It gave God the undeniable right by any system of justice to punish man for his continual rejection of His word. Matt. 21:33-41; Heb. 10:26-30.

CONCLUSION: The death of Christ was both a heinous crime and a great blessing to all mankind. He has died FOR US. The question that now confronts man is: WILL YOU DIE FOR HIM? Rom. 6:2-8. How we answer that question will determine our eternal destiny.

THE RESURRECTION — "MIRACLE OF MIRACLES"

(Matt. 28, Mark 16, Luke 24, John 20 & 21, 1 Cor. 15)

Roscoe McBee

INTRODUCTION:

We separate parts from the whole for convenience of study.

"There is a wholeness about the life of Jesus that it may well be that we ought to think more about. His life is incomplete without His death; His death is incomplete without His resurrection; His resurrection is incomplete without His return to glory." (William Barclay, The Letter to the Hebrew, p. 132).

1. There have been more than sixty thousand books in the past one hundred years written about the life, death, and resurrection of Jesus Christ. (Akron Beacon Journal, May 2, 1971., p. F 7).
 - A. We shall be concerned here with the Original Book which contains the Original story.
 2. Is belief in the Resurrection a preposterous idea?
 - A. The philosophy of our modern "head-hiders".
 - B. Must we understand something before it is believable?
 - C. The Greatest Event in the History of Man!
- I. His Resurrection Predicted and Fulfillment Accomplished.
1. What David predicted in Psalms 16:8-10 Peter declared to have been fulfilled in Acts 2:23-32.
 - A. Christ himself foretold His resurrection. John 2:18, Matt. 12:38-40.
- II. Witnesses to the Empty Tomb.
1. Who came to the Empty Tomb?
 - A. Nary Magdalene Matt. 28:1, John 20:1
 - B. Mary, mother of James and Joses. Matt. 28:1, Luke 24:10, Mark 15:40
 - C. Salome, wife of Zebedee, mother of James and John. Matt. 27:56, Mark 15:40, Mark 16:1
 - D. Joanna, wife of Chuza, Herod's steward Luke 24:10, Luke 8:3
 - E. Certain others not specified. Luke 24:1, 10.
 2. When did they come?
 - A. "In the end of the sabbath, as it began to dawn toward the first day of the week,..." Matt. 28:1

- B. "And very early in the morning ..." Mark 16:2
 - C. "... early in the Morning ..." Luke 24:1
 - D. "...early, when it was yet dark..." John 20:1
 - 3. Why did they come? (NOT To see the empty tomb)
 - A. To see the sepulcher. Matt. 28:1
 - B. To anoint Him, bringing spices which they had prepared. Mark 16:1, Faith did not produce the empty tomb, the empty tomb produced their faith.)
 - 4. What was their major concern?
 - A. Not the guards on duty, but who should roll away the stone. Mark 16:3
 - 1. This obstacle was miraculously removed for them. Matt. 28:2, Mark 16:4.
 - 5. The Immediate Action triggered by the discovery of the missing body.
 - A. Mary Magdalene left the other women. She ran to the city (approx. ½ mile) to inform the disciples.
 - 1. She informed Peter and John.
 - B. After Mary Magdalene departed, the "other women" entered into the tomb, and encountered the two angels. 1. One of the angels charged them to go tell Peter and the other disciples. Matt. 28:7; Mark 16:7.
 - C. After the "other women" left, John, Peter, and Mary Magdalene (in that order) arrived at the tomb. John 20:2-9.
 - 1. John out ran Peter; arrived first.
 - 2. John stopped before he entered the tomb; Peter proceeded to go in. (Orderliness of the grave clothes)
 - 3. Peter and John depart; Mary Magdalene remained; Jesus appeared to her.
- III. More Witnesses — The Enemies of Christ proclaim His Resurrection, Matt. 27:62-66, 28:4, 11-15. (Acts 2 by Repentance and Baptism)
- 1. Did His enemies steal the body?
 - A. Why would they? His body was already in their possession.
 - B. They could have produced the body when the apostles began to proclaim the resurrection.

2. Did His friends steal the body?
 - A. The disciples were a very discouraged, disorganized and confused group.
 - B. Account for the frenzied activity upon the discovery of the empty tomb.
 - C. The apostles and early disciples would have been nothing less than rank idiots to have suffered perils and persecutions while "earnestly contending" for a false faith.
3. Only other possibility, Jesus Christ (Jehovah's salvation, the Anointed One) ROSE from the dead. Repeat — Their faith did not produce the resurrection.

IV. Recorded Appearances of Jesus after His Resurrection.

1. Rather than going into a detailed study of these appearances (10 to 13 times) let us consider the summary given by the apostle Paul some twenty-seven years later.
2. 1 Cor. 15:1-8 — During the lifetime of the apostles would have been a most opportune time to have disproved the resurrection. (e.g. Pentecost)
 - A. One cannot become obedient to the gospel without acknowledging the resurrection of Christ.

V. The hope of our Resurrection rests upon Jesus' Resurrection. If Christ is not risen, then “. . .” I Cor. 15:12-19.

1. “. . . is our preaching vain,” (v. 14) The apostles preached the resurrection, Acts 2:24-32, 3:13-15, 4:33, 17:30-31.
2. “. . . your faith is also vain.” (v. 14)
 - a. Faith rests upon testimony and testimony upon facts.
3. “. . . we are found false witnesses of God; (v. 15)
4. “. . . ye are yet in your sins.” (v. 17)
5. “. . . they also which are fallen asleep in Christ are perished.” (V. 18)

CONCLUSION

VI. Are you a modern Sadducee?

1. You are if you are an alien sinner!
 - A. Religious Matt. 15:13.
 - B. Irreligious
2. You are if you have in times past obeyed the Gospel, and since then have fallen away!
 - A. Why? You are denying the resurrection of Christ!