

THE SIXTH ANNUAL VIVION ROAD LECTURES

JUNE 25-28, 1990

with speakers

JAMES COOPER — Elizabethtown, Kentucky

RODNEY MILLER — Orlando, Florida

DON TRUEX — Plainfield, Indiana

Morning Lectures - 9:30 A.M. - 11:45 A.M.

LESSONS FROM HEBREWS

7:00 P.M. — CONGREGATIONAL SINGING

EVENING LESSONS

	MONDAY	TUESDAY	WEDNESDAY	THURSDAY
7:30 P.M.	<i>"The Church In The 90's"</i> (Miller)	<i>"Recognizing Sin In Television and Movies"</i> (Truex)	<i>"Worship In The Family"</i> (Cooper)	<i>"Hell"</i> (Miller)
8:15 P.M.	<i>"Rejoicing In The Lord"</i> (Truex)	<i>"Family Activities For Christians: Responsibility For Guidance"</i> (Cooper)	<i>"Moral Teaching In The Family"</i> (Miller)	<i>"Heaven"</i> (Truex)
9:00 P.M.				<i>"God's Invitation"</i> (Cooper)

VIVION ROAD CHURCH OF CHRIST

2026 N.E. Vivion Road
Kansas City, Missouri 64118
Phone (816) 452-3684

(For information concerning video tapes, audio tapes and accommodations for out-of-town visitors, write to Church of Christ, P.O. Box 28478, Kansas City, Missouri 64118)

MORNING LECTURES

Monday

9:30 - 10:15

Hebrews 1

Rodney Miller

10:15 - 11:00

Hebrews 2

Don Truex

11:00 - 11:45

Hebrews 3

James Cooper

Life In The Son

Hebrews 1:

- I. The Prophets: The E. F. Hutton of the past generation.
 - A. Though never popular always revered, after the fact.
 - B. They brought a multi-faceted message:
- II. The Son: The message for this generation.
 - A. A final message.
 - B. A unique message.
 - 1. Seven statements in three categories Why He is Superior to the Prophets:
 - a. In relation to the universe:
 - (1) Heir of all things-v.2.
 - (2) He made the worlds-v.2.
 - b. In Relation to the Eternal Father:
 - (1) He is the radiance of His Glory. v.3
 - (2) He is the representation of the Father. v.3
 - (3) He Maintains all this by the word of His power. v.3
 - c. In Relation to His priesthood and reign.
 - (1) He made purification for our sins.
 - (2) He Sat down at the right hand of the Father.
 - 2. Three Statements Why He is Superior to the Angels:
 - a. In relation to the Father:
 - He is the Son. v.4
 - b. In relation to worship v.6
 - He is the recipient.
 - c. In relation to authority v.7
 - They do His bidding.

HEBREWS CHAPTER 2

INTRODUCTION:

In his classic song, Bridge Over Troubled Waters, Paul Simon spoke of feeling weary and small, of times being rough and friends few. He sang of the darkness of life and the prevalence of pain. He bemoaned being "down and out." But, take heart, he counseled: A bridge over troubled waters was available.

Nineteen centuries earlier, a rag-tag band of believers sang the same song—just a different verse. But this was no song. No, this was life. Real life. They knew first hand of the pain of persecution; the hurt of reproach and contempt. And they knew of faltering faith. They knew of weakened resolve. They needed a "Bridge over (the) troubled waters." And God provided!

Hebrews chapter 2:

BODY:

I. THE DIVINE WARNING: DON'T DRIFT!

- A. Drifting's Deceit: "Neglect."
- B. Drifting's Danger: Leads to defying God's word (12:14-29)
- C. Drifting's Damage: "Just recompense of reward" (cf. Romans 6:23)

II. THE DIVINE PROVISION: "BUT WE SEE JESUS!"

- A. Our Redeemer: "Captian of Salvation."
- B. Our Brother: "He that sanctifies and they who are sanctified are all of one."
- C. Our Deliverer: He delivered those "who through fear of death were all their lifetime subject to bondage."
- D. Our Helper:
 - 1. He taught us that our battles are often:
 - a. Inside not Outside.
 - b. "Up there" not Down here.
 - c. Apparently lost but can be won.

--Don Truex

A WARNING FROM HISTORY

Introduction:

- A. The Epistle to the Hebrews was written to people who were thoroughly familiar with the Old Covenant. It was the basis of their culture, and experience. They had heard the Scriptures expounded in their synagogues. Now that they had become Christians, they were under pressure to return to their traditional religion. This Epistle is written to persuade them not to turn back in unbelief.
- B. Already the writer has shown the Son of God is superior to angels, by contrasting what the Old Testament said about each.
 - 1. Angels delivered the Law to Moses. cf. Heb. 2:2; Acts 7:38, 53; Gal. 3:19.
 - 2. But "the world to come" [i.e., the Messianic Age] was not put in subjection to angels, but to the Son of Man. Heb. 2:5-9.
- C. By His incarnation the One who was superior to angels had become [temporarily] "a little lower than angels," the ideal man of Psalm 8:4-6. Heb. 2:8-9.
 - 1. His incarnation was necessary for His suffering and death. Heb. 2:9-10.
 - 2. His incarnation identified Him with man: His "brothers." 2:11, 17. Psalm 22.
 - 3. By His death, He accomplished two things: (a) He destroyed the power of the devil, and (b) as a "merciful high priest" He is able to give aid to man. Heb. 2:14-16.
- D. We are now asked to consider the Apostle and High Priest of our confession. Heb. 3:1.
 - 1. Because He was sent by the Father He is an Apostle ["one sent"].
 - 2. The High Priesthood of Christ is a major theme of this Epistle, but it will not be fully developed until Chapter 4:14 thru 10:18.
 - 3. In this chapter, we are asked to consider His *faithfulness*.

I. CHRIST COMPARED WITH MOSES.

- A. Like Moses the faithful lawgiver, Christ "was faithful in all His house." Heb. 3:2.
 - 1. In Chapter 11, the writer emphasizes the faith of Moses as an example of "those who believe to the saving of the soul" (10:39). cf. 11:23-29; Ex. 14:13.
 - 2. Moses was faithful, even when the people of Israel who had seen the mighty works of God were rebelling against Him. Heb. 3:7-11. cf. Num. 14:11; Deut. 1:26-ff.
 - a. The word "rebellion" in Hebrew is *Maribah*. "Temptation" (KJ) or "trial" (NKJ) in Hebrew is *Massah*. Psal. 95:8-9; cf. Ex. 17:7; Num. 20:13.
 - b. They so exhausted God's patience that He swore that "they shall not enter My rest." Heb. 3:11.
 - 3. The faithfulness of Moses serves as a type — as "a testimony of those things which would be spoken afterward." Heb. 3:5.
- B. But Christ was faithful *not as a servant, but as a Son over His own house!* Heb. 3:2-6.
 - 1. Like Moses, He was faithful to Him who appointed Him. Heb. 3:2.
 - 2. The builder of the house is superior, and deserves more honor than the house.
 - 3. As the builder of all things, He is God [deity]. cf. Heb. 1:8-9, 10-12.
 - 4. It is the Son, through whom God speaks to us today. Heb. 1:2.

II. DAVID DREW A LESSON FOR HIS OWN DAY FROM ISRAEL'S REBELLION.

- A. The first part of David's Psalm contains a call to come and worship God. Psal. 95:1-5.

- B. The latter part of the Psalm contains a warning based upon the apostasy of Israel in the wilderness, and applied to the people of David's day. *Psa. 95:6-11.*

III. THE SAME LESSON IS APPROPRIATE FOR GOD'S PEOPLE TODAY.

- A. The Psalm contains the testimony of the Holy Spirit which is appropriate for our own time. *Heb. 3:7-15.*
1. The Holy Spirit testified through David's words in Psalm 95:7-11.
 2. The word "today" indicates that God's word is "living and active" (*cf. 4:12*).
 3. At no point does it become outdated and irrelevant. God still speaks to us today through the words of Scripture.
- B. We are exhorted: "Beware, brethren, lest there be in any of you an evil heart of disbelief in departing from the living God; but exhort one another daily, while it is called 'Today,' lest any of you be hardened through the deceitfulness of sin." *Heb. 3:12-13.*
1. We should be warned by the experience of rebellious Israel, lest we make the same mistake as they. *cf. 1 Cor. 10:1-13.*
 2. Falling away from God begins in *disbelief*, and because of the deceitfulness of sin, results in a heart that is so calloused that it can feel no remorse for sin.
 3. We need to be concerned about one another, and express it daily, "lest any (single) one be hardened through the deceitfulness of sin." *cf. 1 Thess. 5:11; Col. 3:16; Acts 14:22.*
 4. We are to continue our efforts on behalf of one another "as long as it is called 'Today' — as long as time and opportunity remain.
- C. The writer summarizes by showing the failure of the Israelites in the wilderness.
1. Three questions are asked, and then answered, to hammer home the lesson. *Heb. 3:16-19.*
 - a. "For who, having heard, rebelled?" Answer: "Was it not with all who came out of Egypt, by Moses?"
 - b. "With whom was He angry forty years?" Answer: "Was it not with those who sinned, whose corpses fell in the wilderness?"
 - c. "To whom did He swear that they would not enter His rest?" Answer: "Those who did not obey."
 2. Conclusion: "So we see that they could not enter in because of unbelief."
- D. The church today is the "house of God" (*1 Tim. 3:15*). But to remain "His house" we must continue in faith unto the end. *Heb. 3:6, 14.*
1. The church is God's spiritual house — a temple in which the Spirit of God dwells. *cf. 1 Cor. 3:16; Eph. 2:20-22; 1 Pet. 2:4-5.*
 2. However, to remain the house of God, we must individually and collectively hold to "the confidence and the rejoicing of the hope firm to the end (*Heb. 3:6*), or "hold the beginning of our confidence steadfast to the end" (*3:14*). *cf. Matt. 10:22.*
 - a. God will not be with us if we turn back in unbelief. Ezekiel saw "the glory of the Lord" depart from the temple. *cf. Ezek. 6:4; 9:3; 10:3, 18; 11:23.*
 - b. The church at Ephesus was warned that their candlestick would be removed from its place if they did not repent. *Rev. 2:1, 5.*

Conclusion:

- A. Moses was faithful, even when the entire nation of Israel fell away in unbelief.
- B. Will we remain faithful to God? Let us "labor to enter into that rest, lest any man fall after the same example of disbelief." *Heb. 4:11.*

Tuesday

9:30 - 10:15

Hebrews 4

Don Truex

10:15 - 11:00

Hebrews 5

James Cooper

11:00 - 11:45

Hebrews 6

Rodney Miller

HEBREWS CHAPTER 4

INTRODUCTION:

Rest. The word brings a warm image to the mind and a smile to the face. An image of undemanding schedules and unshaken nerves. An image of calm and tranquility. Comfort. Security. Warmth. Hope. Rest. Whether physical or spiritual, we need that.

In Hebrews chapter four, God says He understands our need and meets it with a promise and a challenge. A promise of sabbath (rest) past, present, and future. And a challenge to take the initiative, give diligence, and make rest a reality.

BODY:

I. THE GOD PROVIDED REST.

A. The Creation Sabbath.

1. Genesis 2:3/Hebrews 4:4

B. The Ceremonial Sabbath.

1. Exodus 20:8-11

C. The Canaan Sabbath.

1. Deuteronomy 12:10; 25:19/Hebrews 4:7(b),8

D. Our Current Rest In Christ.

1. Hebrews 4:3/Matthew 11:28

E. The Coming Rest With Our Father.

1. Hebrews 4:11/Revelation 14:13

II. THE GOD ISSUED WARNING.

- ##### A. "Let us therefore fear..." (Verse 1). "Let us labor..." (Verse 11).

B. The antidote to "unbelief":

1. Understanding we cannot hide from the Father's sight (Verse 13).
2. Submission to surgery performed by the living, active, sharp, piercing judging Word of God.

--Don Truex

CHRIST'S QUALIFICATIONS FOR HIGH PRIESTHOOD

Introduction:

A. The writer of Hebrews has already referred to the priestly office of Christ. He was "made a little lower than the angels" (2:9) and "made like unto His brothers, that He might be a merciful and faithful High Priest in things pertaining to God, to make propitiation for the sins of the people: (2:17). By offering Himself, He purged our sins, and then sat down at the right hand of God (1:3). Because of His sufferings as a man, "He is able to aid those who are tempted" (2:18). Like Moses, He was "faithful to Him who appointed Him" (3:12), but whereas Moses was a willing servant in God's house, Christ Jesus, the Apostle and High Priest of our confession, was faithful as a Son over His own house (3:6).

B. In 4:14-16, the writer exhorts: "Come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need." The fact that we have a great High Priest encourages us to do so. Our High Priest has three outstanding qualities:

1. He is One who has "passed through the heavens," into the very presence of God.

The earthly High Priests, like Aaron, passed through the veil of the tabernacle or temple and stood once each year "in the presence of God," but Jesus has passed into Heaven and is always at the right hand of God. cf. Heb. 7:26; 9:24.

2. He is Jesus the Son of God, and not a mere man.

This phrase joins together both the human and the divine nature of our High Priest. "Jesus" reminds us that as a man He was "made a little lower than angels," and has behind Him a distinct human history. "Son of God" reminds us of His rank and dignity. cf. Heb. 1:1-14.

3. His experience enables Him to sympathize with our weaknesses.

He was "tempted in all points like as we are, yet without sin." He has experienced the full range of temptation that men experience. There is nothing that human beings can experience that is foreign to Him. He knows the intensity and power of temptation. Sin is the only human experience in which Christ has not participated.

I. THREE QUALITIES ARE NEEDED IN A HIGH PRIEST, Heb. 5:1-4.

A. The High Priest is "taken from among men." Heb. 5:1.

1. It was necessary that *a man* be chosen to represent *men* in dealing with their sins against God.
2. The Aaronic High Priest was subject to the same weaknesses that were possessed by the people he represented.

B. A High Priest must be appointed. Heb. 5:1.

1. He cannot select himself. "No man takes this honor to himself; only those called by God" to the priesthood, like Aaron, may serve (5:4).
2. According to the Law of Moses, only Aaron and his descendants were to become high priests. cf. Ex. 28:1-ff.; 29:43-44.

C. A High Priest must be able to have compassion on the erring. Heb. 5:1-3.

1. Being a man and having the weaknesses of men, enables the high priest to be able to minister in behalf of men.
 - a. Since a descendent of Aaron was "beset by weaknesses," he was required to make an offering for his own sins, as well as for those of the people.
 - b. Since he is "beset by weaknesses," he is able to "have compassion" on the ignorant and the wayward.
2. The ideal high priest would be able to determine which sins were committed "unwittingly" and which sins were committed "with a high hand."
 - a. Sins committing "unwittingly" were sins committed in ignorance and sins in which a man fell through passion and weakness. Atonement was to be made for this kind of sin, and he would be forgiven. Num. 15:28.
 - b. Those who sinned "with a high hand" were to be cut off from among the people. No atonement was to be made for open rebellion against God. cf. Num. 15:30.

II. CHRIST POSSESSES THE QUALIFICATIONS FOR HIGH PRIEST, Heb. 5:5-10.

A. Christ did not select Himself. Two scriptures are used to prove it:

1. Psalm 2:7 called Him Son: "You are My Son, Today I have begotten you."
2. Psalm 110:7 called Him Priest: "You are a priest forever according to the order of Melchizedek."
3. He is the priest-king of Old Testament prophecy. cf. Zech. 6:13.

B. Christ was "called of God as High Priest." Heb. 5:10.

1. It was God Himself who called Him a priest. Psalm 110:4, a recognized Messianic Psalm, referred to Him as "a priest after the order of Melchizedek."
2. The writer does not elaborate on how He could be a priest "after the order of Melchizedek" at this point. We will study this point when we take up chapter 7.

C. He is a compassionate High Priest.

1. The experience of Jesus in the Garden of Gethsemane shows the intensity of His sufferings. There He wholly identified Himself with men, not only in being made flesh, but also by experiencing distressing weaknesses. He "offered up prayers and supplications, with vehement cries and tears to Him who was able to save Him from death" (5:7).
2. Although His prayer for physical deliverance ["let this cup be taken away from Me"] was not granted, He was "heard" for He also prayed, "not what I will, but what You will" (Mk. 14:33-36). He was heard "for His godly fear." He prayed out of great reverence and submission to the Father.
3. Jesus "learned obedience by the things which He suffered" (5:8). He "learned" it in the sense that He experienced it. "He was tempted in all points like as we are" (4:15). Obedience was no mere abstract idea; through experience as a suffering man He knew what it was, and because of His suffering He has been "perfected," emanently qualified to be a compassionate High Priest.
4. He is the "author" or "source" of eternal salvation to all who obey Him (5:9).

Conclusion:

A. In these three basic ways, our Lord is qualified to be a High Priest.

B. His priesthood is different from the Aaronic or Levitical priesthood. This would be difficult for them to comprehend because of their spiritual immaturity (Heb. 5:12-14). He will take up that theme again after the exhortations in chapter 6.

When Your World Caves In

Hebrews 6:

- I. The Need for faithfulness
 - A. What the writer is not going to discuss-
 - B. We will press on: Why? Because of the nature of falling away
 - 1. Don't drift- 2:1
 - 2. Don't neglect- 2:5
 - C. Which soil are you? v.7,8
- II. The Need for encouragement:
 - A. The art of affirmation!
 - 1. Following the negative warnings:
 - a. 5:11-14 Grow up
 - b. 6:4-8 Don't backslide.
 - 2. Personal- v.9 "you"
 - B. The reasons for His affirmation
 - 1. Their work- v.10
 - 2. Their Attitude- v.10 Love
 - C. The need for remembering-
- III. The Need for confidence: There is hope
 - A. The Tearnny of the Doubts:
 - 1. Why? Why do bad thing happen to Good people?
 - 2. Why? Why does heaven seem like it has a steel floor?
 - 3. Why? Why does God take so long?

B. The example of Abraham:

1. What he believed should never happen did happen--He was childless.
2. Abraham believed should happen--never happened.
No son.
3. Why did it take God so long?

IV. The conclusion -- We have Hope.

- A. There is purpose with God.
- B. It is guaranteed with an Oath.
- C. We have an anchor.

Wednesday

9:30 - 10:15

Hebrews 7

James Cooper

10:15 - 11:00

Hebrews 8

Rodney Miller

11:00 - 11:45

Hebrews 9

Don Truex

A PRIEST AFTER THE ORDER OF MELCHIZEDEK

Introduction:

- A. The writer of Hebrews has introduced the priesthood in 2:17-18; 3:1; 4:14-16, and has shown that He meets the general qualifications for priests in 5:1-10. In 7:1-25 he develops the theme that Christ is a High Priest after the order of Melchizedek.
- B. We may think of this chapter as the writer's commentary on Psalm 110:4: "The Lord has sworn and will not relent, You are a priest forever according to the order of Melchizedek." The stress is on the word "forever."

I. CHRIST AND MELCHIZEDEK COMPARED, Heb. 7:1-3.

- A. When Heb. 7:1-3 is carefully read and stripped of its descriptive clauses, one finds that its basic affirmation is: "Melchizedek . . . remains a priest forever." Melchizedek was a historical person, mentioned only in Gen. 14:18-20 and Psa. 110:4, but the writer finds profound meaning in what the Scriptures say about him.
 - 1. There is significance in his name:
 - a. He was "king of Salem." The author does not identify the city beyond this statement, but most scholars think it was Jerusalem.
 - b. "Melchizedek" has the same ending as Adoni-zedek, king of Jerusalem mentioned in Josh. 10:1, 3. "Melchi" means "my king," and "zedek" means "righteousness." Hence, "Melchizedek" means "my king is righteousness," and the writer translates his name as "king of righteousness." 7:2.
 - c. Compare the statement: "A scepter of righteousness is the scepter of Your Kingdom" (from Psa. 45:6-7). It is said to refer to the Son. cf. 1:8.
 - 2. There is significance in his position as a "priest of the Most High God." He represented the God served by Abraham. 7:1.
 - a. The word "Salem" is akin to the Hebrew *Shalom*, meaning "peace."
 - b. The writer defines "king of Salem" to mean "king of peace." 7:2.
 - c. The Messiah is the "Prince of Peace" (Isa. 9:5), who "is our peace" (Eph. 2:14).
 - 3. The writer sees significance in what Scripture does not say about Melchizedek.
 - a. Scripture gives no account of his ancestry, or his birth and death. Since one does not presume to say what the Scripture does not say, he "lives."
 - 1) Remember: the writer is thinking like a Jewish Rabbi here, and arguing on the basis of the silence of the Scriptures.
 - 2) He is not affirming that Melchizedek was some kind of a mysterious person who was not an actual human being.
 - b. There is an implied contrast with the Levitical priesthood. In the time of Ezra and Nehemiah, certain men were excluded from the priesthood because they could not trace their pedigree (cf. Ezra 2:61-63; Neh. 7:63-65). These are to "mortal men" of Heb. 7:8.
 - c. The writer does not say that Christ and Melchizedek are identical. They are similar in that neither had predecessor or successor in the priest's office.
- B. The combination of priest and king in Melchizedek is a type of the combination found in Christ, though the writer of Hebrews does not develop that thought at this point. cf. Zech. 6:13; Isa. 9:6-7; Acts 2:30-33; Heb. 1:3, 8, 13.

- C. After establishing the similarity between Christ and Melchizedek, the writer argues the greatness of Melchizedek in order to demonstrate the superiority of a priesthood "after the order of Melchizedek."

II. THE GREATNESS OF MELCHIZEDEK IS ESTABLISHED BY FOUR POINTS: Heb. 7:4-10.

- A. Melchizedek received tithes from Abraham. 7:2, 4-6.
1. "Even the great patriarch Abraham" paid tithes to Melchizedek. cf. Gen. 14:14-24.
 2. Under the Law, it was the legal obligation of the people to pay tithes to the Levites, but Abraham's tithe to Melchizedek was not based on a legal obligation. It was voluntary and spontaneous. 7:5.
- B. Melchizedek blessed Abraham. 7:1, 7.
1. Simple logic tells us that "the lesser is blessed by the greater." 7:7.
 2. Even the great patriarch Abraham was blessed by Melchizedek, who was greater.
- C. Melchizedek's priesthood was greater because death has no hold over it. 7:3, 8.
1. Here "mortal men receive tithes." The Levites were subject to death. Dying men must give way to successors.
 2. There is no record of the death of Melchizedek. Abraham paid tithes to a man of whom the Bible says nothing of his death, so in that sense, "he lives."
- D. Melchizedek's priesthood is greater than the Levitical priesthood is seen in the fact that Levi himself paid tithes to him. 7:9-10.
1. Levi did not directly pay tithes to Melchizedek. He paid them while he was "still in the loins of his father, Abraham."
 2. When Abraham paid tithes to Melchizedek, he represented Levi and all his descendants. The Hebrews would appreciate this type of argument.

III. THE SUPERIORITY OF THE MELCHIZEDEK TYPE OF PRIESTHOOD, Heb. 7:11-18.

- A. The Levitical priesthood was imperfect. 7:11-14.
1. He does not deny that the Levitical priesthood was ordained of God. That priesthood was the basis of the Law itself. cf. 7:11, parenthesis.
 2. The writer's argument is based on Psalm 110:4, written long after the Levitical priesthood was established, which implies another priestly order was yet to come.
 - a. The Levitical system had not brought men unto perfection, i.e., into a suitable relationship with God. cf. 7:19.
 - b. The reason it failed in this respect is that it could not adequately deal with sin. cf. 10:4, 11; 9:13-14.
- B. A change of the priesthood required a change of the law. 7:12-14.
1. To have a priest "after the order of Melchizedek" (Psa. 110:4), would require a priest from another tribe, from whom no man had ever officiated at the altar. 7:13.
 2. "It is evident that our Lord sprang out of Judah." Moses had said nothing of a priest from that tribe. 7:14. cf. Isa. 11:1-5; Mic. 5:2; Rev. 5:5.
 3. Hence, there must be a change of the law, allowing a change in the priesthood, in order for the prophecy of Psalm 110:4 to be fulfilled.

IV. The priesthood of Christ is superior to that of the Levitical priesthood. 7:15-25.

- A. It is based on His "endless life." 7:16, 25.
 - 1. He is not a successor to a priest who has died, like the Levitical priests were.
 - 2. Like Melchizedek, He had no predecessors in the priest's office. Although He died on the cross, He conquered death and lives forever. Seated at the right hand of God, his priesthood is "according to the power of an endless life." 7:16.
- B. It provides for a "better hope" than that which was set aside. 7:18-19.
 - 1. This "better hope" was implied in Melchizedek, and predicted by David, long after the Law was given (Psa. 110:4). It does not come through the Levitical priesthood.
 - 2. The "former commandment" [the Law] was "annulled" [set aside, declared as void, invalidated] because of its weakness and unprofitableness. 7:18.
 - 3. The "better hope, through which we draw near to God" comes as a result of having a "priest after the order of Melchizedek." 7:19.
- C. The fact that His priesthood was confirmed upon Him "with an oath" is evidence that His priesthood is superior to the Levitical priesthood. Note how the writer quotes from the first part of Psa. 110:4 to establish his point. 7:20-21.
- D. His priesthood is permanent: it is "forever." That He is not "prevented by death from continuing," but "continues forever," indicates that he has "an unchangeable priesthood." 7:24.
 - 1. Because of the unchangeable nature of His priesthood, He "has become a surety of a better covenant." 7:22.
 - 2. Because of his "endless life," He is also "able to save to the uttermost those who come to God through Him." 7:25.

Conclusion: Christ is a High Priest who fits our needs, Heb. 7:26-28.

- A. The characteristics of the High Priest who fits our needs are: cf. 7:26.
 - 1. *Holy* — refers to His inner disposition toward God. He fulfills His will flawlessly.
 - 2. *Harmless* — refers to His blameless external life. He is free from any imperfection that might disqualify Him from the priesthood. cf. Lev. 21.
 - 3. *Undefiled* — unstained (RSV) — pure (NIV) — He is, like a doctor who works with the sick, immune from sin. He is unstained by it.
 - 4. *Separate from sinners* — Although He shared our humanity, He did not participate in our sins. The perfect tense indicates a fixed condition, started in the past and remaining true now.
 - 5. *Exalted* — He has "become higher than the heavens." cf. 1:3, where He is "seated at the right hand of God." See also Eph. 4:10.
- B. Think of this kind of a priest in contrast with the Levitical priests. 7:27-28.
 - 1. They were daily aware of their sinfulness and need to offer sacrifices for their own sins: first for the priest, and then for the people. The super-precautions taken by the priests is indicated by the "day to day" offerings. cf. Lev. 4:2-3; 16:6-ff.
 - 2. The Law appointed priests who had "weakness," but the word of the oath (Psa. 110:4) which came after the Law, appoints the *Son* who has been *perfected forever*.

The Superiority Of Christ's Ministry.

Chapter 8

I. Our Most Basic Needs:

- A. The Question:
What to do with my Sin:
- B. The Answer:
Jesus Christ's Cross.

II. The New Priesthood:

- A. He is sinless.
- B. His sacrifice offered once.
- C. He is the perfect son of God.

III. The New Covenant:

- A. Better because of its appeal to the heart.
- B. Better because of the relationship it established.
- C. Better because of what it offers.
- D. Better because of problems it solves.

HEBREWS CHAPTER 9

INTRODUCTION:

"Now even the first covenant had its own rules and regulations for divine worship and it had a sanctuary, but one of this world" (Hebrews 9:1 Amplified).

And God could have left it that way. He could have left the lamb on the altar, the curtain in the temple, the price of redemption unpaid, the soul unransomed. He could have...

But Christ came! And with that there dawned a new day. And with that, there came, according to Galatians 4:4,5, an answer to the questions relative to the when, who, what, where, and why of redemption.

BODY:

I. BUT CHRIST CAME!...TO DIE.

- A. Hence the dominant theme: "By His own blood."
- B. This is, and must ever be, our dominant theme as well! (I Corinthians 15:1-4).

II. BUT CHRIST CAME!...

- A. To allow us to see the seriousness of sin, (Verse 22,26).
- B. To obtain "eternal redemption for us," (Verse 12).
- C. To make one sacrifice for all men for all time, (Verse 12,25-28).
- D. To "appear in the presence of God for us" now, (Verse 24).
- E. To provide the means for us to obtain our inheritance, (Verse 15-17).
 - 1. A covenant signed, sealed, and delivered in blood.
 - 2. A covenant that demands service from the heart vs. ritual performance.
 - 3. A covenant that has the answers not just the questions.

Thursday

9:30 - 10:15

Hebrews 10

Rodney Miller

10:15 - 11:00

Hebrews 11

Don Truex

11:00 - 11:45

Hebrews 12

James Cooper

Chapter 10

A Faith To Stand The Test

I. Three types of Faith.

- A. Saving Faith -- In Whom you Believe.
- B. Doctrinal Faith -- In What you Believe.
- C. Practical Faith -- How you Believe.

II. Practical of Hebrews 10:32 - 11:1

- A. The Political Background.
- B. The Death of Great Men.

III. Three ways to Stop Shrinking

- A. Focus on Past Victories. v.32.
- B. Endure with Confidence. v.35.
- C. Exercise the Faith you have. v.38.

HEBREWS CHAPTER 11

INTRODUCTION:

"Now faith is the substance of things hoped for, the evidence of things not seen" (Hebrews 11:1).

"Faith is to believe what we have not seen and the reward to see what we have believed" (Augustine).

"Faith may be defined briefly as an illogical belief in the occurrence of the improbable" (H.L. Mencken).

Thank God, Mr. Mencken was not correct in his arrogant assertion. No, "faith" (which "comes by hearing, and hearing by the word of God") "is the substance", the assurance, the firm and well grounded confidence "of things hoped for" (namely, salvation eternally-Romans 8:24), "the evidence," the conviction "of things not seen" ("things" like God, the creation, Heaven and Hell, all that pertains to that which is not discerned by the natural senses).

And this faith, as illustrated by the heroes whose lives are chronicled in this eleventh chapter, is powerful. It allows us to...

BODY:

I. BELIEVE IN THE TRANSCENDENCE OF GOD.

- A. That is, Jehovah is infinitely greater than man, He reigns among the nations of men, His will is absolutely sovereign, we are wholly dependant upon Him and His mercy, and it is He, not man, that is the very standard of holiness and righteousness.
- B. This is a far cry from the spirit of our age which has sought to make the Father a tame, manageable, fathomable God.

II. BELIEVE IN WHAT WE DON'T UNDERSTAND.

- A. E.g., the creation, (Verse 3).
- B. E.g., Abraham, (Verses 8ff).

III. BELIEVE THAT WE REALLY DO MAKE A DIFFERENCE.

- A. Thus like these great men and women we:
 - 1. Defy the system.
 - 2. Defy present pleasure.

IV. BELIEVE IN THE FUTURE.

- A. Thus, like Abraham, Isaac, and Jacob we are "aliens," "pilgrims" in this world.
- B. Thus, our identity is defined by our citizenship, (Philippians 3:20; 2 Timothy 2:3).

RUNNING WITH ENDURANCE

Introduction:

- A. In the last two chapters the writer has exhorted Christians to hold fast to their hope in Christ (10:23), warned against the consequences of losing heart (10:26-31), and cited several examples of men who have faithfully served God (ch. 11).
 - 1. Even though they did not immediately realize the fulfillment of their dreams, they patiently endured and successfully served God, fully persuaded that His promises would ultimately be fulfilled. cf. 11:13-16, 26, 39.
 - 2. At the end of chapter 11, he concluded with the thought that those Old Testament worthies share with us in the blessings we have in Christ. 11:40.
- B. In chapter 12, verses 1-3 serve as a transition between what has already been said, and the new material to be introduced.
 - 1. The metaphor is that of a race in a great arena, with hordes of spectators who have successfully run the race before us looking on to encourage us.
 - 2. Like an athlete who trains hard to prune excess fat from his body, and runs with the least possible amount of weight, we must "lay aside every weight, and the sin which so easily ensnares us" if are to run our race successfully.

I. ENDURANCE REQUIRES MINDS THAT ARE PROPERLY FOCUSED, Heb. 12:1-17.

- A. To endure, we must look to Jesus, the author and finisher of our faith. 12:1-3.
 - 1. A successful runner will not allow himself to be distracted by the crowds, or the competition, but will keep his eye on the goal.
 - 2. Jesus is the *author* [*archegos*] of our faith. Having successfully run the race before us, He serves as a source of inspiration for us.
 - 3. He is the *perfector* of our faith. In Him faith has its full expression. His attitude and example teaches us what we should be and do.
 - a. He kept His eye on the goal — "the joy set before Him."
 - b. Pain and humiliation did not deter Him from His course — He "endured the cross, despising the shame."
 - c. He finished the race, and "sat down at the right hand of of God."
 - 4. Reflecting on the shame and suffering endured by Christ should prevent the Christian from becoming "weary and discouraged in your souls." 12:3.
- B. To endure, we must be willing to suffer.
 - 1. We should view suffering as discipline from a loving Father. The fact that we are persecuted, or suffering, is no evidence that we are unfaithful to God. 12:4-11.
 - 2. He reminds them that they have not yet "resisted to bloodshed, striving against sin" (12:4). They had not yet faced the severest form of trial.
 - 3. But those who were wavering indicated that some had "forgotten the exhortation which speaks to you as sons." He cites Prov. 3:11-12 as proof.
 - a. The wise teacher of Proverbs is portrayed as God speaking to His sons. That you are chastened is evidence that God "deals with you as sons."
 - b. A father might be indifferent to an illegitimate child, but not with one he recognizes as his own child. If God is truly our Father, He must deal with us as a father deals with his sons.
 - 4. Our fallible human fathers chastened us and we respected them for it. Should we not understand that God chastens us "for our profit, that we may be partakers of His holiness"? 12:9-10.

5. No chastening is pleasant while it is going on, but later it "yields the peaceable fruit of righteousness to those who have been trained by it." 12:11.
- C. To endure, we need to overcome discouragement, revive our sinking hearts, and press on in the race. 12:12-17.
 1. The exhortation, "strengthen the hands that hang down, and the feeble knees," comes from Isa. 35:3. It is a classic picture of discouragement and despair.
 2. "Make straight paths for your feet" comes from Prov. 4:26, and should be viewed in the light of its larger context (Prov. 4:25-27). Special care should be taken "so that what is lame may not be dislocated, but rather healed." 12:13.
 3. The Christian should strive for peace in his relationship with others, and for holiness in his own personal life. 12:14. cf. 1 Thess. 4:7.
 4. We should manifest interest in the welfare of the group: "looking diligently lest anyone fall short of the grace of God." 12:15.
 - a. The "root of bitterness" is from Deut. 29:18, where Israel was warned against idolatry, "lest there be among you a root bearing poisonous and bitter fruit." A person, or a movement, may spring up among Christians and become a malignant growth and affect the spiritual vigor of the whole group. cf. 3:12-13.
 - b. In Gen. 25:29-34, Esau is represented as a worldly-minded man who sold his birthright for a single meal. He was "profane" in the sense of "common."
 - 1) A "fornicator" shares the same attitude toward spiritual matters; he is more concerned about temporarily satisfying his sexual desires than he is in doing the will of God. Our bodies are "for the Lord" (1 Cor. 6:13); one who commits fornication "sins against his own body" (1 Cor. 6:18).
 2. Esau later sought to "inherit the blessing," but was "rejected." Since the blessing had already been bestowed upon Jacob, Esau could not get his father to "repent," although he "sought it diligently with tears." 12:17.

II. TO ENDURE, WE NEED TO SEE THE SUPERIORITY OF OUR SITUATION, Heb. 12:18-24.

- A. God delivered the first covenant to Israel at Mt. Sinai, amidst great physical circumstances. The fire, blackness, darkness, the tempest, and the sound of trumpets, and the "voice of words" all relate to what could be observed with the physical senses. Yet, it was *God* who spoke to His people on that occasion. 12:18-21.
- B. In contrast with the physical scene at Mt. Sinai, we have come to a spiritual scene:
 1. To "Mt. Zion, and to the city of the living God, the heavenly Jerusalem." This is not the physical city, but the "Jerusalem above" (Gal. 4:26); the "city which has foundations" (11:10), the "new Jerusalem" (Rev. 3:12; 21:2).
 - a. "Have come" [perfect tense] indicates we came into this spiritual city when we were converted to Christ, and we remain there until yet.
 2. We still "seek the one to come" (13:14), but we have a share in it thru Christ.
 2. To "an innumerable company of angels." Angels surround God's throne (Rev. 5:11; Dan. 7:10) and are "ministering spirits sent forth to minister" (1:14). They rejoice when sinners repent (Lk. 15:10).
 3. To "the general assembly and church of the firstborn who are registered in heaven" (12:23). The *firstborn* occupy a position of rank and heirship (1:6; 12:16); their names are "in the book of life" (Phil. 4:3; Lk. 10:20; Rev. 21:27).
 4. To "God the Judge of all, to the spirits of just men made perfect." "to a judge who is God of all, and to the spirits of just men made perfect" [RSV]. "Spirits of just men made perfect" emphasizes the spiritual nature of the new order.
 5. To "Jesus the Mediator of the new covenant, and to the blood of sprinkling that speaks better than that of Abel" (12:24). Abel's blood cried out for vengeance, but Christ's blood opens a way into the Holiest of all (10:19).

C. We must listen to Him who speaks to us. 12:25-29.

1. God now speaks to us through His Son. Heb. 1:1.
2. Those who refused to hear God's voice in the Old Covenant did not escape. 12:25.
3. He has promised "yet once more" to "shake the earth and heaven." cf. Hag. 2:6.
4. Physical things can be shaken but the spiritual remains unshakeable; we have received "a kingdom that cannot be shaken" (cf. Dan. 2:44). 12:28.
5. Because of our superior advantages, "let us have grace, by which we may serve God acceptably with reverence and godly fear. For our God is a consuming fire. 12:28.

III. SOME SPECIFICS INVOLVED IN SERVING GOD ACCEPTABLY, Heb. 13:1-17.

A. Acceptable service to God requires right with relations with our fellow men.

1. We must let brotherly love continue. 13:1. cf. 1 Pet. 1:22; 1 Jno. 5:20-21.
2. We must be hospitable. Abraham "entertained angels unawares." Gen. 18 & 19.
3. We must remember to help suffering brethren, such as prisoners and those who are mistreated. 13:3. cf. 10:32-34; Matt. 25:36.
4. We must be willing to share our possessions with those in need. 13:16.

B. Acceptable service to God requires proper conduct in sexual matters.

1. "Marriage is honorable among all and the bed undefiled," but "fornicators and adulterers God will judge." 13:4.
2. We must respect God's marriage laws. Only those who have a right to be married should get married. Celibacy is better than damnation in hell. cf. Matt. 19:12.

C. Acceptable service to God requires the proper attitude toward material things.

1. We must avoid covetousness, and learn to be content with such as we have. 13:5.
2. Let us not "trust in riches," but "in the living God" (1 Tim. 6:17). He has promised to never leave or forsake us. 13:5-6. cf. Ps. 118:6.

D. Acceptable service to God requires us to respect our spiritual overseers. 13:7, 17.

1. We should consider and follow the example of their conduct. cf. 1 Pet. 5:3.
2. We should strive to make their task a joyful one, rather than an occasion of grief.

E. Acceptable service to God requires us to be doctrinally stable. 13:8-9.

1. We must not be "carried away with various and strange doctrines." 13:9.
2. Our "altar" is not that which was connected with the tabernacle, but that on which our High Priest offered His own blood. It is connected with the shedding of Christ's blood. 13:10-11.
 - a. That He might sanctify the people with His own blood, Jesus suffered "without the gate."
 - b. We, too, must be willing to "go forth to Him, outside the camp, bearing His reproach." 13:10-13.
 - c. We "have no continuing city" in this world, but "seek the one to come." 13:14.

F. Acceptable service to God requires us to offer the proper sacrifices unto God. 13:15-16.

1. We are to offer the "sacrifice of praise to God, that is, the fruit of our lips, giving thanks to His name." 13:15.
2. We are to also offer another kind of sacrifice: "to do good and to share" with others. 13:16.

Conclusion: Let us "be steadfast, unmoveable, always abounding in the work of the Lord." We are assured that our Labor will not have been in vain. 1 Cor. 15:58.

EVENING LECTURES

Monday

7:30 - 8:15

Rodney Miller

8:15 - 9:00

Don Truex

The Church In The 90's

- I. A question of identity.
 - A. Our Identity is not:
 - B. Our Identity lies in Jesus Christ. Luke 6:46.
- II. The key note address for the ministry of Jesus Christ Luke 4:16-24
 - A. The return to Nazareth. v.16
 - B. The visit to synagogue v.16
 - 1. The reading (Isaiah 61:1,2) v.18,19
 - 2. The Sermon v.20
 - 3. The Conclusion. v.21
- III. The Definition of His ministry.
 - A. The Purpose of His ministry.
 - "To preach the Gospel to the Poor"
 - 1. The release of the captives.
 - 2. The restoration of sight to the blind.
 - 3. To heal the broken hearted.
 - B. The Message of the ministry
 - "To proclaim the favorable day of the Lord"
- IV. What is our purpose?
 - A. What He did, determines who we are.
 - B. The Power of one solitary man.

REJOICING IN THE LORD

INTRODUCTION:

Christian's are irrefutably the most blessed of all people. Hence, for us, joy should be a natural thing. Joy is ours because of a relationship with the Lord. You don't have to move anywhere, go to school, get out of debt, find a mate, or die and go to heaven. No, joy is ours now, in Christ.

But more than a few Christian's are, in reality, miserable...And I've been there! But God never intended it to be so!

BODY:

I. SEVERAL THINGS CONSPIRE TO ROB US OF OUR JOY IN CHRIST.

- A. First, lack of assurance regarding salvation.
- B. Second, being consumed with the "stuff" of life.
- C. Third, the tyranny of the "oughts."
- D. Fourth, low sense of spiritual self-esteem.
- E. Fifth, irrational scruples of others.
- F. Sixth, fear.

II. SEVERAL THING COMBINE TO BRING US JOY IN CHRIST.

- A. "We have found the Messiah!"
- B. In Him we find mercy, forgiveness, and provision for our failures, (I John 2:1-3).
- C. In Him we are now children and heirs of the Father, (Galatians 4:5; Romans 8:16,17).
- D. In Him we have assurance regarding our future, (I John 2:28,29; 5:10-13; 2 Timothy 4:6-8).

--Don Truex

Tuesday

7:30 - 8:15

Don Truex

8:15 - 9:00

James Cooper

RECOGNIZING SIN ON TELEVISION AND IN THE MOVIES

INTRODUCTION:

"But evil men and impostors will grow worse and worse, deceiving and being deceived. But as for you, continue in the things which you have learned and have been assured of..." (2 Timothy 3:13,14).

The antagonism between the fundamentals of our faith and the attitudes cultivated in and espoused by the world, is perpetual. If ever there was a passage that illustrates that truth along with the applicability of the Scriptures to modern man it is 2 Timothy 3:1ff. We often seem to be a society that is gagging on putrified morals, fulfilling the prophecy of Paul.

In our society, that downward spiral has been spearheaded by the media. Print, audio, and visual: All are involved. All serve useful, beneficial, valuable functions in our society. And all three can also be cancers on our moral and ethical sensibilities.

Problem areas with television and the movies? Four areas come immediately to mind. They seek to...

BODY:

- I. PERPETUATE THE MYTHS OF SIN.
- II. CHEAPEN THE VALUE OF LIFE.
- III. ESTABLISH OUR VALUES.
- IV. DULL OUR MORAL AND SPIRITUAL SENSIBILITIES.
- V. THE OBVIOUS ANSWER: DISCERNMENT!

--Don Truex

PROVIDING GUIDANCE FOR FAMILY ACTIVITIES

Introduction:

- A. There is no question but that family life is in trouble in America. Husbands and wives fail in their relationships to each other, as well as in their duty toward their children. As a result, our young people are growing up without the spiritual direction that they so desperately need.
- B. Modern "Christianity" tries to meet the needs of the family by getting the church involved in special "ministries" for the youth, singles, etc. Churches, including some "conservative" churches, are emphasizing special programs for the young people so much that the preacher almost serves as the *de facto* "youth director."
- C. It is the thesis of this lesson that Christian parents have the responsibility for guiding the activities of their families.

I. The Church Is Limited in Its Responsibility on Family Matters.

- A. The word "church" is used in two senses in the Bible: (a) *universal*, which includes all of God's saints wherever they may be, and (b) *local*, which refers to the saints who compose a particular local group. Each Christian has responsibilities he must perform as an individual, and others which are to be performed as a member of the local group.
- B. Our culture has increasingly tried to divide the individual's life into the secular and the religious. The result is that many of us have an "institutionalized" concept — *religion* is to be practiced only when we come together as a congregation. We have a tendency to turn our personal responsibilities over to the Government, or to the School, or to the Community, or to the Church.
- C. God nowhere directed the church [as an organized entity] to bring our children up in the nurture and admonition of the Lord. That obligation is laid upon parents.
 1. The responsibility of the congregation is limited to that of teaching the principles of conduct taught in God's word, and encouraging everybody to follow them.
 2. But, as individual Christians, we are obligated to provide an environment in which the intellectual, physical, social and spiritual needs of the family are met.

II. God Laid upon Parents the Responsibility for Directing Family Activities.

- A. Parents have always been charged with the responsibility of teaching their children. Israel was to diligently teach the Law to their children when they were sat in the house or walked by the way, when lying down or rising up. cf. Deut. 6:5-7.
 1. Both mothers and fathers share in this responsibility.
 - a. "My son, hear the instruction of your father, and forsake not the law of your mother" (Prov. 1:8). Both are to be honored (Ex. 20:12; Eph. 6:2).
 - b. Paul taught that the younger women should be "homemakers" (Tit. 2:3-5); they should be taught to "love their husbands, to love their children... to manage the house..." etc. (1 Tim. 5:14, NKJ).
 - c. It is said of the virtuous woman that "her children rise up and call her blessed." Prov. 31:28.
 2. But fathers are especially charged with this duty. God made him the head and spiritual leader of the family. He must not shirk his God-given responsibility. Eph. 5:23; 1 Cor. 11:3; cf. 1 Tim. 3:4-5.

- a. "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 at 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, commenting on Eph. 5:23..
 - b. "In every family there should be a head — some one who is to be looked up to as the counsellor and the ruler; some one to whom all should be subordinate. God has given that prerogative to man; and no family prospers where that arrangement is violated." Albert Barnes, *op. cit.*
- B. Generally, children will not depart from the training they receive in their youth. But this is not an iron-clad rule; each must choose obedience or disobedience for himself. Prov. 22:6.

III. There are Several Areas in which Parents are to Provide Guidance for their Children.

- A. Our children need to develop, as did Jesus, in four different areas. cf. Lk. 2:52.
1. Intellectually — in wisdom.
 2. Physically — in stature.
 3. Spiritually — in favor with God.
 4. Socially — in favor with man.
- B. Parents are responsible for guiding the intellectual development of their children. This responsibility must not be surrendered to the public schools or the State.
1. I am not arguing that Christians should pull their children out of the public school system, but I am saying that we must be involved in the education of our children. We must make sure that our children are innoculated against the humanistic philosophy that is so prevalent in the American educational system.
 - a. We must teach them that God created the material world, and explain to them that the observable physical evidence is better explained on the basis of creation rather than evolution. cf. Gen. 1:1; Acts 4:24; 17:24.
 - b. We must teach them that they are more than mere animals. They were made "in the image of God" and as "the offspring of God" they should *glorify God* in their bodies as well as in their spirits. cf. 1 Cor. 6:19-20; Matt. 5:16.
 2. We need to see to it that our children learn about history and culture, so they may be able to understand the world in which they live, and their relationship to it.
 - a. We need to understand, and pass along to our children, the fact that we are merely "sojourners and pilgrims" on the earth. 1 Pet. 2:11-12.
 - b. Moses was schooled in the "wisdom of the Egyptians," but he knew who he was, and chose to become identified with God's people. Acts 7:21-22; Heb. 11:23-26.
- C. Parents are responsible for guiding the physical development of family members.
1. Physical development can result in good health, athletic ability, an understanding of one's "maleness" or "femaleness," etc.
 2. There is a distinction between *dissipation* [which tears down, or destroys] and *recreation* [literally re-creation]. Recreation renews physical and mental energies of a tired body. Jesus recognized the value of "R and R." cf. Mk. 6:31.
 3. Rather than trying to list all the possible kinds of activities in which Christians may properly participate, we suggest that the following questions will provide guidance for choosing among activities:
 - a. Will this particular activity be harmful to the body? 1 Cor. 6:19.
 - b. Is this activity within our financial means? 1 Cor. 4:2; 1 Pet. 4:10.

- c. Does it appeal to the indecent? cf. "old man" and "new man" in Eph. 4:17-32; Col. 3:1-15; Gal. 5:16-26, etc.
 - d. Does it bring us under the influence of evil companions? cf. 1 Cor. 15:33.
 - e. Will this activity weaken our influence for good? Prov. 22:1; cf. 1 Cor. 8:13; 10:32; Rom. 14:21; 1 Tim. 4:12.
 - f. Is this activity detrimental to our relationship with God? Matt. 6:33; 22:37-38.
 - g. Would I want for my family to be engaged in this activity when Jesus comes?
- D. Parents are responsible for guiding the social development of their children.
- 1. One of the best thing that parents can do for their children is to love one another.
 - a. Children who grow up in homes filled with rancor and bitterness almost never learn how to establish a godly family life of their own . cf. Eph. 5:22-23; 4:32.
 - b. When father and mothers obey the Lord's will in their relationships to one another and to their children, they set a proper example for the next generation. The lack of a proper "role model" for the family is hurting our children.
 - 2. Parents need to provide proper guidance and supervision for TV and Movies watched by their children. Being a "couch potato" is not the proper way to develop social skills.
 - 3. Parents need to provide opportunities for their young people to be with other young Christians. It will cost a little time and money, but the attention and energy devoted to such projects will pay big dividends for your youngsters.
 - 4. We should remember that the "social skills" that we want to develop are those which are consistent with God's will. We want our children to be able to make proper judgments concerning right and wrong. cf. Heb. 5:12-14.
 - a. They need to learn that "work" is not a dirty word. cf. Eccl. 5:12; Eph. 3:28; Gen. 3:19; 2 Thess. 3:6-13.
 - b. They need to learn that "life does not consist in the abundance of the things one possesses" and develop the skills to properly handle their money. Lk. 12:15.
 - c. They need to learn to be respectful to authority — in the home (Eph. 6:1-2), in the school and in the government (Rom. 13:1-7; 1 Pet. 2:13-17).
 - d. They need to develop the skills to handle their sexuality after a godly manner. "Marriage is honorable in all, and the bed undefiled: but whoremongers and adulterers God will judge" (Heb. 13:4). Fornication is actually a sin against the body, which was made "for the Lord" (cf. 1 Cor. 6:18, 13).
- E. Parents are responsible for guiding the spiritual development of their children.
- 1. "The hand that rocks the cradle rules the world." Mothers and grandmothers are especially effective as teachers of children. Consider the profound influence of mother and grandmother on young Timothy. 2 Tim. 1:5; 3:14-15.
 - 2. But God made fathers especially responsible for bringing their children up in the "nurture and admonition of the Lord." Two specific cautions are addressed to fathers:
 - a. "*Provoke not your children to wrath*" (Eph. 6:4): By unreasonable demands, or unjust severity, a parent may actually provoke his child to *rebellion*.
 - b. "*Provoke not your children, that they be not discouraged*" (Col. 3:21). Criticizing but never encouraging, and physical or mental abuse may break a child's spirit and cause him to *discouraged*.
 - 3. Instead, parents must bring them up in the "nurture" and the "admonition" of the Lord. According to Thayer (473), "nurture" means "the whole training and education of children (which relates to the cultivation of mind and morals, and employs for this purpose now commands and admonitions, now reproof and punishment."

Conclusion: Let each of us discharge our responsibilities in guiding our families.

Wednesday

7:30 - 8:15

James Cooper

8:15 - 9:00

Rodney Miller

WORSHIP IN THE FAMILY

Introduction:

- A. According to a footnote on Matt. 2:2 in the ASV, *proskuneo*, the Greek word most often translated worship, "denotes an act of reverence whether paid to a creature (see ch. 4:9; 18:26), or to the Creator (see ch. 4:10)."
 - B. After defining five verbs which are rendered "worship," W. E. Vine adds the following:

"(1) The worship of God is nowhere defined in Scripture. A consideration of the above verbs shows that it is not confined to praise; broadly it may be regarded as the direct acknowledgement to God, of His nature, attributes, ways and claims, whether by the outgoing of the heart in praise and thanksgiving or by deed done in such acknowledgment. (2) In Acts 17:25 *therapeuo*, to serve, do service to (so R.V.), is rendered 'is worshipped.'"

 1. Our English word *worship* is derived from the Old English *weorthscipe* [cf. worth + ship], and suggests the value we place upon God and our relationship to Him.
 2. Worship may be formal or informal — the emphasis is upon the attitude manifested by the worshiper.
 3. In this lesson we are particularly concerned with how we manifest our reverence for God within the family circle.
- I. **We May Show Our Respect for God by Following His Plan for Family Relationships.**
- A. Christian husbands and wives show their respect for the Lord in following His will concerning their relationship to one another.
 1. God is "a witness between you and the wife of your youth." She is "*your companion and your wife by covenant*" (Mal. 2:14). *God made you one*; you cannot manifest reverence for God by you severing that God-established relationship. Matt. 19:6.
 2. The husband is to love his wife "*just as Christ loved the church and gave Himself for it.*" Eph. 5:25.
 3. The wife is to subject to her husband "*as to the Lord*" (Eph. 5:22), "*as is fitting in the Lord*" (Col. 3:18), and "*just as the church is subject to Christ*" (Eph. 5:24).
 - B. Christian parents and children show their respect for the Lord in following His will concerning the relationship between parents and children.
 1. Parents are taught to bring their children up "*in the training and admonition of the Lord*" (Eph. 6:4, NKJ).
 2. Children are taught to obey their parents "*in the Lord, for this is right*" (Eph. 6:1), "*for this is well pleasing to the Lord*" (Col. 3:20).
 3. It is "*good and acceptable before God*" for children to *repay* their parents (cf. 1 Tim. 5:4). The Jews who had established a human tradition which they thought excused them from doing so "made the word of God of no effect" (cf. Mk. 7:1-13).
 - C. Failure to function properly toward one another in the family affects one's relationship with God.
 1. Improper behavior of wives may cause the word of God to be blasphemed. Tit. 2:5.
 2. Proper behavior may adorn the doctrine of God. Tit. 2:10.
 3. A husband who mistreats his wife will have his prayers hindered. 1 Pet. 3:7.
 4. A man who will not support his family "has denied the faith and is worse than an unbeliever." 1 Tim. 5:8.
 5. Consider the context of the expression, "disobedient to parents" (Rom. 1:30). It is characteristic of those who "do not like to retain God in their knowledge."

II. We May Show Our Respect for God by Putting Him First in our Lives.

- A. We show our respect for God when we put His will before our own self-interests.
 - 1. In order to truly be a disciple of Christ, we must *deny self*. Matt. 16:24-26.
 - 2. We must not allow material considerations to come between us and God, but "*seek first the kingdom of God and His righteousness*." Matt. 6:33.
 - 3. There may even come a time when you must choose between doing the will of God and continuing to live on this earth. Be "faithful unto death." Rev. 2:10.
- B. We show our respect for God when we put loyalty to Him before loyalty to others.
 - 1. As important as it is to love the members of your family, there may come a time when you have to choose between your family and God. Matt. 10:34-39.
 - 2. You are to love God "with all your heart, with all your soul, and with all your mind." Matt. 22:37; Deut. 6:5.
 - 3. At times, we must choose to obey God rather than men. cf. Acts 4:19; 5:29.

III. We May Show our Respect for God In Specific Acts of Family Worship.

- A. We should restore to our homes the family worship session.
 - 1. Dr. Paul Popenoe, of the American Institute of Family Relations, has said:

"Two or three generations ago, most families on this continent observed some form of family worship. The custom has almost disappeared in many parts of the population, but more and more parents are wondering whether something has not been lost that should be regained."
 - 2. In the Thomas Campbell family, it was the "rule that every member should memorize, during each day, some portion of the Bible, to be recited at evening worship. Long passages were often recited, but if only a single verse was correctly repeated by the smaller children, it was received with encouraging approbation" (*Memoirs of Alexander Campbell*, Richardson, I, 35).
 - a. When Thomas Campbell was away from home, "his pious wife constantly labored to keep up the regular order of worship and instruction in the family."
 - b. In his declining years, long after the death of his parents, Alexander paid this tribute to the memory of his mother:

"having a peculiarly ready and retentive memory, she treasured up the Scriptures in early life, and could quote and apply them with fluency and pertinency from childhood to old age... Greatly devoted to her children... she was indefatigable in her labors of love, and in her attention to their physical, intellectual, moral and religious training and development."
 - c. He continued:

"I can but gratefully add that to my mother, as well as to my father, I am indebted for having memorized in early life almost all of the writings of King Solomon — his Proverbs, his Ecclesiastes — and many of the Psalms of his father David. They have not only been written on the tablet of my memory, but incorporated with my modes of thinking and speaking."
 - d. In Alexander's home family worship was no minor matter:

"It was the evening that was always specially devoted to social and religious improvement. At an early hour the entire household, domestics included, assembled in the spacious parlor, each one having hymns or some Scripture lessons to recite. After these were heard, often with pertinent and encouraging remarks from Mr. Campbell, the Scriptures were read in regular sequence, with questions to those present as to the previous connection or scope of the chapter. These being briefly considered, he would call upon Mrs. Campbell, who had a good voice, to lead in singing a psalm or spiritual song, in which he himself would heartily join, and then kneeling down would most reverently and earnestly present before the throne of grace their united thanksgivings and petitions for divine guardianship and guidance. Such was the customary order, but the details were often varied to suit the occasion. (*Ibid*, pp. 300-301).

- B. In our fast-paced modern way of life, it is not always possible to devote an extended period of time to a family worship session, but every family should at least sit down together and offer a prayer of thanksgiving for their daily meals.
1. God reminded Israel: "When you have eaten and are full, then you shall bless the Lord your God for the good land which He has given you." Deut. 8:10.
 2. At the feeding of the five thousand, Jesus set an example for us by giving thanks for the loaves before they were distributed. Matt. 14:19.
 3. All kinds of foods are to be "received with thanksgiving; for it is sanctified by the word of God and prayer." 1 Tim. 4:5-6.
 4. Jesus taught us to rely on God and pray: "give us this day our daily bread." Why have we allowed this godly exercise to be crowded out of our lives? Is it because we no longer appreciate the fact that all such blessings come from God? Matt. 6:11.
 5. At mealtime, a family might have a passage of scripture read, and then discuss its meaning. Ask the children how they think the passage might apply to Dad, and they will most likely be willing to join the discussion!
- C. Helping the children with the preparation of their Bible Class Lessons would be a good way for families to participate in family worship.
1. If you do your job well at home, your children will have much more to share with the others in their classes.
 2. The church can help encourage this type of family worship by planning a Bible study program where the whole family studies the same Scriptures for each lesson. Combine that with a daily Bible reading assignment, and you have a "ready made" family worship program.
- D. Informal sessions can be utilized on almost every occasion, by discussing life-situations in the light of the Scriptures (cf. Deut. 6:6-9). Discuss such subjects as:
1. Problems for the children that arise at school — what the teacher or textbook said, or an opinion expressed by a fellow student.
 2. Something that they observe as a part of a TV program, etc.
 3. Something that the preacher said in his sermon, or the Bible class teacher brought up in the class. Discuss how this can be applied in daily life.
- E. If your mate [and/or children] does not appreciate your efforts, continue to read the Scriptures and meditate about their meaning. Practice godliness in your own life. The faithfulness of a devoted wife and mother has often softened the heart of a hardened sinner. cf. 1 Pet. 3:1-6.

Conclusion:

- A. Some homes have this placard hanging on a wall: "*Christ is the head of this house, the unseen guest at every meal, the silent listener to every conversation.*" While the placard may not be there, may its sentiments be found in your home!
- B. Family devotions, engaged in simply as a formality, are worse than useless. Let us engage in them, not simply because "families that pray together stay together," but because we obtain from them strength for our daily life.
- C. If you are motivated to begin family devotions in your home, make them sincere, happy, brief and varied. You want everyone to be relaxed, and enjoy the experience.

Communicating Values

"Our society is an endangered species. Why? Because we lack a strong sense of morality. The problems of young and old come from the fact that no moral system now has a powerful hold on the public imagination." Bruno Bettelheim

I. Introduction:

- A. The values of the young. Genesis 39 Joseph.
- B. How do we do this as parents?

III. The Biblical model of communication of values. Deut. 6:

Erik Erikson - "Generativity"

A person takes on the responsibility for the next generation by guiding them.

- A. God's truth must reside in the heart. v.4-6
- B. God's truth must reside in the home. v.7
- C. God's truth must reside in habit. v.8,9
- D. Observations about communication:
 - 1. In a Reality setting.
 - 2. In a Relational setting.
 - 3. In a Reproductive setting.

III. Definition of Values:

A. What is a value?

A principle which one prizes enough to practice in life.

B. Notice three things:

- 1. "Principle"
- 2. "Prize"
- 3. "Practices"

IV. The two basic ingredients of values:

A. The what value.

B. The why.

V. Seven guide lines as to how to best communicate your values:

A. Relationships are more important than rules.

B. Help children to make their own decisions.

C. Allow them to experience the consequences of their behavior.

D. Model what you are seeking to develop.

E. Teach Biblical values.

F. Involve them in responsibility for others.

G. Keep your goals in focus.

Thursday

7:30 - 8:15

Rodney Miller

8:15 - 9:00

Don Truex

9:00 - 9:45

James Cooper

Acts 26:12-15

HELL

- I. Hell: the fascination of the human mind.
 - A. Our literary world.
 - B. Our emotional world.
 - 1. It is final and Eternal.
 - 2. It is a total loss of control.
- II. How hard it is going to be to get there: Acts 26:12-18
 - A. It was hard for Saul of Tarsus to be lost.
 - 1. Acts 22:3 His background of Bible knowledge.
 - 2. Acts 26:5 Lived an up-right life.
 - 3. Acts 23:1 Sincerely tried to do the right thing.
 - B. People that are:
 - 1. Spiritually minded.
 - 2. Sincerely seeking to do the right thing.
 - 3. Trying to apply all the Word to their lives.
- III. Why will it be difficult for some to go to Hell?
 - A. They will be lost inspite of the Love of God.
 - 1. John 3:16
 - 2. I Corinthians 13:13
 - 3. Romans 5:6-7
 - 4. Ephesians 2:13-18
 - 1. "Broke down the middle wall of separation."
 - 2. "In His Flesh"

B. They will be lost inspite of the Greatest life of most perfect Example in All of Human History.

1. Acts 2:22

2. Others may fail But never our Savior.

3. "I can never come close to that example"

a. Steven -

b. The early church.

c. Paul -

d. Men and Women of Hebrews 11:

C. They will be lost inspite of the greatest plan ever devised.

1. Mark 16:16

2. I Corinthians 15:3-4

D. They will be lost inspite of the Rewards to be offered.

1. John 14:1-4

2. Matthew 11:28-30

HEAVEN

INTRODUCTION:

Heaven. How benevolent was our God in providing for us "an inheritance incorruptible, undefiled, and that fades not away." To the Christian, the grandeur of the City of God is not a "pie-in-the-sky" fantasy, rather, it is a valid "hope" which serves as an "anchor of the soul." It was this hope that motivated Abraham to willingly wander "for he looked for a city whose builder and maker is God." This hope motivated Moses to endure a ceaseless series of privations, "for he had respect unto the recompense of reward." And it is this hope that motivates us, after the similitude of Jesus, to "run with patience the race that is before us" for we, like Him, envision the "joy" that is set before us."

But today, in 1990, where are our thoughts of Heaven? Isn't it interesting that we, who claim to have as paramount importance the hope of Heaven, seldom think or speak of that future?

BODY:

I. OUR HOPE OF HEAVEN.

- A. Ecclesiastes 3:10 God has set "eternity in our hearts."
- B. Revelation 4:1 "Come up...I will show you things which must be hereafter."
 - 1. But what is our concept of eternity? What is our motivation to inherit Heaven?
 - 2. For us, the "hereafter" will be a situation of:
 - a. God reigning without adversaries vs. chaos on this earth.
 - b. Certainty and security vs. the uncertainty we face on earth.
 - c. Worship of the Father vs. the blasphemy rampant on earth.

II. ZEALOUS IN THE HOPE OF HEAVEN.

- A. 2 Peter 1:5-10
- B. Entrance into the "everlasting kingdom" is predicated upon something, namely, "diligence."
- C. Whatever the cost, the reward is well worth the expenditure for "our citizenship is in Heaven, from which also look for the Savior, the Lord Jesus Christ."

THE GREAT INVITATION

Introduction:

- A. The religion of Jesus Christ is the only religion that has "Come" in it. Matt. 11:28-30.
 1. Humanism says that man doesn't need a savior; he need only to look to himself.
 2. Eastern mysticism urges man to find peace by becoming one with nature.
 3. Only Christianity urges man to "Come to the Savior," receive pardon for his sins, and live in continued spiritual fellowship with his Creator.
- B. Like the clear notes of a ringing bell, God through the centuries has called out to sinful men: "Come — Come — Come..."
 1. "'Come now, and let us reason together,' says the Lord, 'Though your sins are like scarlet, they shall be white as snow....'" Isa. 1:18.
 2. "Ho! Everyone who thirsts, Come to the waters...." Isa. 55:1.
 3. While on earth our Lord said: "Come to Me, all you who labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn from Me; for I am gentle and lowly in heart, and you shall find rest unto your souls. For My yoke is easy and My burden is light." Matt. 11:28-30.
 4. Now, at the close of Revelation, we find another invitation: "And the Spirit and the bride say, 'Come!' And let him who hears say, 'Come!' And let him who thirsts come. And whoever desires, let him take the water of life freely." Rev. 22:17.

I. From Whom is the Invitation Extended?

- A. The Spirit says "Come."
 1. The book of Revelation begins with a greeting in which Grace is extended to the readers from the Father, the Son and the Holy Spirit. Rev. 1:4.
 2. Each letter to the seven churches of Asia concludes with: "He who has an ear to hear, let him hear what the Spirit says to the churches" (Rev. 2:7, 11, 17, 29; 3:6, 13, 22). The Spirit that was to be heard by the churches says, "Come."
 3. The Spirit which inspired the prophets calls upon men to come: cf. Isa. 1:18; 55:1.
 - a. The Holy Spirit speaks through the prophetic word. cf. Heb. 3:7-13; Neh. 9:30.
 - b. Men come to God as a consequence of hearing and learning. cf. Jno. 6:44-45.
 - c. Those who reject the inspired word "resist the Holy Spirit." Acts 7:51.
- B. The Bride says "Come."
 1. In Rev. 12, the Woman represented the Faithful Remnant of Israel through which the Messiah came. But when she went out into the wilderness the "rest of her seed," [upon whom the dragon made war] was the church. cf. Rev. 12:1-6, 13-17. In Rev. 21, the vision of "the bride, the Lamb's wife," is a description of the New Jerusalem. Rev. 21:9-ff.
 2. As those who "love" (2 Tim. 4:8) and who "look for" (Tit. 2:13) and even "hasten the day of the coming of God" (2 Pet. 3:12), faithful Christians cry, "O, Lord, Come!" (1 Cor. 16:22).
 3. As a faithful witness, the church "holds forth the word of life." cf. Phil. 3:15-16.
 4. The godly example of every Christian is a silent invitation to lost sinners to come to the Savior. cf. 1 Pet. 3:1-6; Matt. 5:16-17; 1 Pet. 2:11-12.
 5. Each first day of the week, when the church observes the Lord's Supper, it "proclaims the Lord's death until He comes." 1 Cor. 11:26.
 6. By supporting the preaching the gospel of Christ, the church urges men to heed the Lord's invitation to "Come." cf. Rom. 1:16-17; 1 Cor. 1:21, etc.

C. Those who "hear" are to say: "Come!"

1. Those who hear the words of this book, the last revelation of Jesus Christ to mankind, are invited to join in the chorus that calls lost sinners to come to Christ.
2. Our Lord "desires all men to be saved and to come to the knowledge of the truth" (1 Tim. 2:4; cf. 2 Pet. 3:9), and has commissioned men to preach the gospel to every creature in every nation (Mk. 16:15; Matt. 28:19).
 - a. How could anyone hear and appreciate the divine invitation without raising his voice to join the chorus, saying: "Come!"
 - b. "Christ has no hands but our hands to do His work today,
He has no feet but our feet to lead men in His way;
He has no tongue but our tongues to tell men how He died,
He has no help but our help, to bring them to His side."
— *Sacred Selections* 512

II. Who are Invited to Come?

A. Anyone who thirsts is invited to come. cf. Isa. 55:1.

1. In hot desert areas, where water was so scarce, this metaphor had a greater meaning than it does with us who are accustomed to an abundance of water.
 - a. The poor African, during a long and terrible drought, said to the American missionary: "A rich man cannot pray for rain." His sense of need is too weak.
 - b. To those who really recognize their need, Jesus promises: "I will give of the fountain of the water of life freely to him that thirsts." Rev. 21:6. cf. Jno. 4:14.
2. Those who thirst may be divided into two classes:
 - a. There are those who have tried to assuage the thirsts of their immortal souls by the "lust of the flesh, the lust of the eye and the pride of life" (1 Jno. 2:15), and cannot understand why they are still unsatisfied.
 - b. There are those who do know for what they are thirsting:
 - 1) David: "As the deer pants for the water brooks, so pants my soul for You, O God. My soul thirsts for God, for the living God..." Psalms 42:1.
 - 2) Some are convinced of their sin, and are thirsting for pardon and the purging of their conscience. cf. Heb. 9:14.
 - 3) Some have tasted of the water of life, and want more of it.
 - 4) Some older Christians, recognizing that their physical strength is failing, find that their inner man is being renewed day by day. cf. 2 Cor. 4:16.
3. Are you "hungering and thirsting after righteousness"? Come to Jesus; you will be filled. Matt. 5:6.

B. Whosoever desires [wills] may come and take the water of life freely [without cost].

1. The invitation of the gospel is extended to every creature in every nation. Mk. 16:15; Matt. 28:19.
2. God commands all men everywhere to repent (Acts 17:30), for "both Jews and Greeks are under sin" (Rom. 3:9). "All have sinned and come short of the glory of God." cf. Rom. 3:23.
3. "For God so loved the world that He gave His only begotten Son, that *whoever believes* in Him should not perish but have everlasting life." John 3:16.
 - a. The *believer* is not condemned, but the *unbeliever* is condemned already. Jno. 3:18.
 - b. The *believer* has everlasting life, but the *unbeliever* shall not see life. Jno. 3:36.
 - c. It is possible for a believer to become an unbeliever: "Take heed, brethren, lest there be in any of you an evil heart of unbelief in departing from the living God." Heb. 3:12.

4. Whoever — whether Jew or Gentile, rich or poor, male or female, young or old — may come and take of the water of life *freely* [*δωρεαν*, a gift, without price]. Rev. 21:6; 22:17. cf. Matt. 10:8; Rom. 3:24; 2 Cor. 11:7; 2 Thess. 3:8.
- C. "All who are weary and heavy laden" are invited to come. Matt. 11:28-30.
1. To appreciate this expression fully, you should imagine yourself with a heavy burden, bound upon you with cords that you cannot sever. The weight is so heavy that you stagger under the load, and are almost crushed to the ground. As you vainly struggle to throw it off, one offers to loose the bonds and take it away, and let you rest — how sweet would be the thought! how quickly, how joyfully, how thankfully, you would run to him!
 2. Sin is a great and grievous burden: and no man can ever see it as it is and feel its weight without wishing to be relieved of it.
 - a. Are there not many in this assembly who have often felt heavy laden with the burden of your sinfulness? Do you find your heart "bowed down with sorrows" beneath the load of sin?
 - b. Have you not found Satan a hard taskmaster? How often have you stifled your conscience and done his bidding, even though you knew it was wrong?
 - c. How often have you toiled to gratify sinful desires and passions, and found that the craving, the aching void, was still unfilled?
 - d. Has sin made you unhappy? Has it filled you with cravings, with unsatisfied desires? Has it bound you with cords that you cannot break? Come to Jesus.
 3. Has sin brought you under the indignation and wrath of Almighty God (cf. Rom. 2:4-9).
 - a. Are you on the broad way that leads to eternal destruction (Matt. 7:13-14)?
 - b. Is "death" the only wages you can expect to receive for a lifetime of sin (Rom. 6:23)? Come to Jesus, where your labor will not be in vain (1 Cor. 15:58).
 4. Do you find that you cannot save yourself? No matter how hard you try, you always "fall short of the glory of God" (Rom. 3:23). Come to Jesus, and obtain the "righteousness of God which is through faith in Jesus Christ." Rom. 3:21-22. cf. Tit. 3:3-5.

Conclusion:

- A. "Come to Jesus for rest when your soul is distressed,
He has promised help, if we obey;
Lift your heart up in prayer, cast on Him all your care,
He will take all your burdens away."— *Sacred Selections* 238
- B. If you are an alien sinner, come believing Jesus to be the Son of God, repenting of your sins, to be baptized into Jesus Christ for the remission of your sins. John 8:24; Mk. 16:15-16; Acts 2:38.
- C. If you are a child of God who has been overtaken in a trespass (Gal. 6:1), come as a penitent child of God, confessing your sins to Him, and seeking His forgiveness (Acts 8:22; 1 Jno. 1:9).

Additional Notes

Additional Notes

