



Readers' Response

"How Readest Thou?"

Luke 10:26

SHARING WITH A FRIEND

I currently receive *Gospel Gleaner* and find it very informative. I am now requesting your publication for a dear friend and brother in Christ as he has expressed a desire to receive it. Please mail *Gospel Gleaner* to the address below. Thank you very much. Lula Oliver, Lake Charles, LA.

FCC READERS SUSCRIBE

Very pleased to receive my first issue of the *Gospel Gleaner* after *1st Century Christian* for years. Also was good to read brother T. Pierce Brown's article "Work Of Law" he being an old high school buddy of mine in the early forty years. He was a very smart and articulate boy of yester-days I must say. Enclosing find a check for more *Gospel Gleaner's* and to help in publishing. Would be glad to pass out a bundle at church if you have any. Wife (of 60 years) and I attend Oak Grove Church of Christ. Your brother in Christ. W. T. Green, Sparta, TN.

As per your ad in the *First Century Christian*, please put me on your subscription list for the *Gospel Gleaner*. I was very sorry to hear that the FCC is no longer to be published. I have enjoyed it for several years. Carl W. Brown, Jackson, TN.

INFORMATIVE ARTICLES

I receive the *Gospel Gleaner* through the church at Drumright, Oklahoma. It has such informative articles to help us lead a Christian life. In volume 19 you have an article of *21st Century Sermon Outlines*. I would like you to send me 2 volumes. I have a son and a grandson that preach some. My son goes to Guyana every year. Thanks so much. Wilma R. Lewis, Agra, OK.

TO SELECTED PUBLICATIONS

We have been receiving bundles of papers from some 15 publications like yours. Copies of your paper are

being mailed to church leaders in developing countries all over the world. We appreciate very much your sending them. This letter is to let you know that we are still active and want you to keep sending them to the address above.

On a limited budget, we are trying to aid in keeping the third world congregations sound in the faith and practice. We average sending five to seven four pound packages of class materials each per week to the enrollees of a leadership correspondence course. Those who successfully complete the course will continue to receive a few mailings of the ten-ounce packages of these papers.

A few of us here in California are very concerned with the approach to doctrine, such as the "new" hermeneutics. Some congregations are concerned with it, but they are generally small and weak financially, and mostly do not want to do battle. We appreciate so very much your publications sent for this effort. Please, send as many as you can donate...50 to 100 copies each time you go to press...perhaps more if you print just a few times a year. We started this program with the papers about fourteen years ago along with the help of Curtis Cates and Garland Elkins who gave us a start with the addresses of selected publications.

We are making this effort in these countries while they are so receptive to the idea of learning to read the English language. They will read and re-read everything that is sent and then pass it around to others. We send to mostly preachers and teachers who are taking our elders and deacons course. They use these well-prepared articles to make into sermons and lessons as they preach the material again in their congregations. May God bless you as you continue to aid in this kind of work. James D. Cox, Tustin, CA.

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THE NAME OF JESUS

Wayne Jackson



Paul affirms regarding Christ: “Wherefore also God highly exalted him, and gave unto him the name which is above every name; that in the name of Jesus every knee should bow, of things in heaven and things on earth and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father” (Philippians 2:9-11).

By the Lord’s exaltation, of course, the apostle refers to the resurrection and ascension of Jesus to the right hand of the Father (Ephesians 1:20-22). As a consequence of that marvelous exaltation, God gave Christ “the name” which is above every name. The term “name” here may denote office, rank or dignity. It suggests all that the name of Christ stands for—the Lord’s nature and authority.

Of special interest here, however, is the affirmation that at the name of Jesus “every knee should bow.” It is full of wonderful implications.

First, it argues for the deity of Christ. Bowing the knee, in this context, is an obvious allusion to worship, thus demonstrating that Christ, as God, is worthy of worship (Matthew 8:2; John 20:28). Elsewhere, when Paul wrote of those who had not “bowed the knee to Baal” (Romans 11:4), he was clearly referring to those who had not capitulated to idol worship. Moreover, the language seems to be taken from Isaiah 45:23 where it is applied

directly to Jehovah. “By myself have I sworn, the word is gone forth from my mouth in righteousness, and shall not return, that unto me every knee shall bow, every tongue shall swear.”

Second, the phrase demonstrates the universal authority of Christ—“Every knee shall bow.” Christ has been given “all authority” in heaven and on earth (Matthew 28:18; John 17:2; Ephesians 1:20-22), the only exception to that being the Father himself (1 Corinthians 15:27).

Third, it ought to be noted that the expression “should bow” is in the subjunctive mood. Men may now, by their own choice, bow to the Lord Jesus. He was exalted to that end. If they rationally consider the evidence for his divine nature, and if they are of honest heart, surely they will do this. If men, however, choose not to bow before the savior, the time will come when they stand in judgment, so over-powered by his divine presence, that “every knee shall bow” (indicative mood—Romans 14:11). Carefully examine this latter passage and its context of the coming judgment. It is hardly necessary to point out that such bowing by the rebellious on the day of judgment will not be honored by Jehovah.

It should be noted in passing that “bowing the knee” is not a reference to a mechanical genuflection at the mention of Jesus’ name; rather, the expression is simply a synecdoche (a figure of speech whereby the part stands for the whole) suggesting an attitude that wholly yields to

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Of all the expressions that Jesus used to refer to himself, none more clearly declares his divinity than “Son of God.” Not only did Jesus acknowledge himself to be the Son of God, but that title of divinity is sustained by the power of various testimonials, which include friends and foes alike. What more formidable adversaries can one find than Satan and his allies?

It is true that not all of Jesus’ enemies would acknowledge his divine relation to the Father. Jesus once asked the Pharisees, “What do you think about the Christ? Whose son is He?” (Matthew 22:42). In their reply, “The Son of David” the Pharisees were only partially correct. Jesus responded, “How then does David in the Spirit call Him ‘Lord,’ saying: ‘The Lord said to my Lord, Sit at My right hand, Till I make Your enemies Your footstool?’ If David then calls Him ‘Lord,’ how is He his son?” (Vss. 43-45). The Pharisees refused to acknowledge that while Jesus was descended from David, he was also divine as Lord. The Messiah on earth was both fleshly and divine.

Mark opens his account of the life of Jesus with these words: “The beginning of the gospel of Jesus Christ, the Son of God” (1:1). Jesus’ claim to this relationship with God the Father was the principle charge against him by the Jewish authorities (Matthew 27:43).

To the modern student of the New Testament one of the most puzzling usages of this divine title is the consistent employment of it by representatives of the demonic world. It is not my purpose here to settle the lingering questions we have about demons and demon possession in the New Testament. Suffice it also to say that we are not talking about a realm of phantoms, ghosts and goblins. We are, however, talking about a frightening world of spiritual entities that stood as a challenge to the authority of God on earth. The defeat and destruction of the Devil and his works was an essential part of Jesus’ Messianic work on earth (1 John 3:8). It will be the purpose of this study to briefly consider the impact of the demonic confessions that agree that Jesus Christ is the Son of God.

WHO OR WHAT WERE DEMONS?

The origin of demons is not stated in the Holy Scriptures. The Bible does, however, speak of their existence. There are at least five current theories concerning the origin of demons. Although legitimate questions and objections may be raised against each the following theories, they should be carefully considered. They are as follows:

1. Demons were the offspring of angels and women who lived before the flood. So some interpret Genesis 6:1-6. The main problem with this view is that angels are revealed to us as asexual beings, thus making such a union impossible (Matthew 22:30).
2. Demons were the spirits of a pre-Adamic race of men on earth in the days



of the alleged “gap period” between Genesis 1:1 and 1:2. The main problem with this view is the Bible does not teach a “gap theory,” nor, does it speak of any humans before Adam. If Adam was the first man (1 Corinthians 15:45), and he was, then, there were none before him.

3. Demons were the evil spirits of those who died in the flood. The rationale for this theory is based on Matthew 12:42-45 and Luke 11:14-26. This is supposed to account for the demons’ fear of water [hydrophobia] in Matthew 12:43 and Luke 11:24.

4. Demons were fallen angels who followed Satan in his rebellion against God, and so became demons, or evil spirits. This theory is based upon 2 Peter 2:4 and Jude 6.

5. Demons were the spirits of wicked men whom God permitted to exit the Hadean realm in order to possess some people on earth. This theory seems to be the view generally accepted. Alexander Campbell, in his popular 1841 lecture on “Demonology,” said, “Thus, all the scriptural allusions to this subject authorize the conclusion that demons are wicked and unclean spirits of dead men” (*Popular Lectures and Addresses*, St. Louis, Missouri: Christian Publishing Company, 1861, p. 389).

The word “demon,” as used in some of the more modern translations is preferable to that of “devil,” as found in the King James Version. The Greek word for “demon” is used, in one form or another, about seventy-five times in the New Testament.

There is one devil, but many demons. The Greek word *daimon* (demon) signified, among pagan Greeks, an inferior deity whether good or bad. For example, Paul, addressing the Areopagus, said, “Men of Athens, I perceive that in all things you are very religious” (Acts 17:22). The words “very religious” translate the single Greek word, *deisidaimonesterous*. Literally, it means, “very reverent to demons.” Here, however, the compounded Greek word *daimon*, has reverence to a deity, or pagan god. In other New Testament references the word denotes “a spirit” (Luke 9:39); “unclean spirits” (Matthew 10:1); “evil spirits” (Luke 7:21); and, “a spirit of an unclean devil” (Luke 4:33). In the majority of cases these terms are used in the plural form to indicate many demons.

As to the nature of demons we know that they are spirit entities: “When evening had come, they brought to

Him many who were demon-possessed: And he cast out the spirits with a word, and healed all who were sick” (Matthew 8:16). This passage shows that we not dealing with a mere unexplained physical, or mental illness, as is often suggested.

As to their character we know that they were evil spirits, the agents of Satan the “ruler of the demons” (Matthew 12:24). They differ in degrees of wickedness (Matthew 12:45). Whereas classical Greek writers used the word demon in both a good and bad sense, the English New Testament uses it only in an evil sense. There were good and bad angels (Matthew 25:31; 2 Peter 2:4), but, there were and are no good demons.

In the New Testament they are presented as intelligent beings, possessing true knowledge of Jesus Christ as the Son of God. They spoke from knowledge greater than man in being able to identify Jesus as “the Son of God,” when many men at that time had not reached that conclusion. The demons knew that his name was Jesus and that he was the “Son of the Most High God” who was their future judge (Luke 8:26-31). They feared Jesus’ power to cast them into the abyss, a place from which they could not return if once expelled there. This would account for the demons’ entreaty not to be thus banished (Luke 8:31). They knew that a time of torment was in store for them and that Christ had the power to commit them to this torment before the appointed time (Matthew 8:29).

JESUS CHRIST AND DEMONS

One of the Lord’s chief works on earth was to destroy the work of Satan. John wrote, “For this purpose the Son of God was manifested, that He might destroy the works of the devil” (1 John 3:8). Christ demonstrated his authority over the spirit realm with absolute power over the demons. Along with Jesus, his twelve apostles, the seventy and some others exercised power over demons (Matthew 10:1; Mark 9:38; Luke 10:17). The demons were completely subject to Jesus and were compelled to yield to him in obedience (Mark 1:27). Jesus’ power over Satan and demons was a demonstration that all things were
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JESUS: THE MASTER TEACHER

Guy F. Hester



Most of us have had the experience and pleasure of learning under some very good teachers who stand out in our minds. I still have in my possession a letter (which I treasure) of commendation from the principal of my high school in Parrish, Alabama after I returned from Korea in the 1950's. Then there were my Bible class teachers in the church. Sister Bessie Lawrence "Miss Bessie" who taught the first class I can remember, and brother Frank Kinningham who taught a teenage boy's class and was such an encouragement to me in so many ways. The greatest and best teacher was my own father, S. F. (Sherlie) Hester, who, along with my godly mother, taught me to love God, the Bible, and the souls of men and instilled in me the desire to preach the Gospel. One of the greatest compliment I ever receive is when someone who can remember my dad says, "You sound just like your dad when you preach." Brethren Gus Nichols, G. K. Wallace, H. A. Dixon and Franklin Camp are but a few of the great teachers at whose feet I have had the privilege to learn. These men were all great Bible scholars.

Such famous teachers as Plato, Aristotle, and Socrates, though they have been dead for more than two thousand years, have left their mark in the world through their writings that have been preserved and are often referenced today. However the greatest teacher of all time, The Master Teacher, is none other than Jesus Christ, the Son of God.

"Teacher...From God"

"Rabbi, we know that thou art a teacher come from God" (John 3:2). This acknowledgement was from "a man of the Pharisees, named Nicodemus, a ruler of the Jews" (John 3:1). God had sent many teachers into the world before the coming of Jesus, i.e., prophets, angels. But the One whom He sent that would fulfill all of the prophecies

of the past and proclaim a message of hope and salvation as never before spoken was "His only begotten Son" (John 3:16). "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds" (Hebrews 1:1-2). Jesus was God manifest in the flesh (John 1:1, 14). The *Logos*, the eternal Word, was personified in human flesh. Being incarnate as a man, He knew both the hearts and the needs of man. He was, and still is, through the teaching of His Word able to reach the hearts of every individual who is "poor in spirit" and has a real and genuine interest in knowing God and being saved. Jesus, "a teacher come from God," who had a part in the creation of all things, "the only begotten of the Father, full of grace and truth," makes Him The Master Teacher of all ages.

Perfect Knowledge

Jesus is the Master teacher because He has perfect knowledge. No other teacher before nor after Him has had, or ever will have, perfect knowledge about everything there is to know. The story is told of a wise old man who had the reputation of being able to give a correct answer to any question asked him. One day a boy came up with a plan to trick the old man. The boy had a bird in his hand and asked, "Old man, is the bird I hold in my hand dead or alive?" If the man had said it was dead, the boy was going to release it and let it fly away. If he said it was alive, he would squeeze the life from it and drop it on the ground. But the old man surprised the boy when, without hesitation, he answered, "My son, it is exactly as you wish it to be."

Likewise the critics of Jesus were always trying to trap Him and would put questions to Him that they considered impossible to answer. Yet He always answered without hesitation or consultation. When the Pharisees and Herodians asked, "Is it lawful to give tribute unto

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JESUS: THE MIRACLE WORKER

Bill Dillon



In the 21st century, things are not always what they seem. Hollywood's trick photographic stunts make us see things and people that are not there. You just can't believe your eyes when it comes to the silver screen. Furthermore, the magicians of our time are capable of illusions and sleight of hand so as to make us think they caused the Statue of Liberty or an entire modern aircraft to disappear before our very eyes! Such is just so much hogwash and smoke and mirrors. Entertaining as such feats may be, they are just tricks, demonstrating only how skilled individuals are in mastering the ability to fool people. We exclaim, "How did they do that?" or "No way!" and our curiosity is inflamed.

The deeds of Jesus Christ are intriguing also, only in a different kind of way and for a highly different purpose. The actions of Christ are not in the same classification as Siegfried and Roy or David Copperfield. His astonishments are real and genuine. Jesus' miracles are established by a Mt. Everest of evidence to be authentic supernatural accomplishments.

A magic trick is one thing, but a miracle is quite different. A miracle is "the exertion of God's power in a manner unexplainable by human wisdom in order to produce that which was beyond the powers of nature; a supernatural occurrence."

Critics today scream that "miracles contradict universal experience." This is not true, as in the Bible thousands of people witnessed the miracles of Christ and never questioned that a genuine supernatural event had occurred. For example, the only miracle recorded by all four gospel writers was the feeding of the 5,000 (Matthew 14:13-21; Mark 6:32-44; Luke 9:10-17; John 6:1-13).

Please understand when Jesus performed this divine deed He was establishing His identity. Not a soul knew who He really was. Herod supposed He was John the Baptizer, back from the dead. The crowds loved and sought Jesus but they were motivated by the "free-lunch mentality." Jesus could confess to be Santa Claus, and the crowd would feel no differently toward the Lord.

In the miracle of the feeding of the 5,000 Jesus will do

an undeniably clear action so all can understand who He really is. An identifying deed with thousands of witnesses will be done. To make sure of the count of the numbers, groups of fifties and hundreds are organized.

We can know God by His creative accomplishments; such as forming the sun, moon and stars. The Milky Way Galaxy is merely one of one trillion (more or less) other galaxies in the universe. Astronomers estimate the universe to be around forty billion light-years across and to contain roughly 100 billion trillion stars. Bear in mind, a light-year is the distance light travels in one earth year at the speed of 186,000 miles per second! This is truly mind-boggling. But trying to get our minds around this concept of immensity, why should we think it unbelievable for Deity to feed a few thousand people (about 15,000 with women and children included) with a minor amount of food?

In the feeding of the multitude, Jesus will act like who He truly is—the Creator God that the Holy Scriptures declare Him to be (John 1:14; Colossians 1:15-17). With a little boy's lunch, consisting of five barley loaves and two fish, this Creator Jesus will satisfy the hunger of the 15,000 and have twelve basketfuls left over! After such a feat, the people will rejoice because the bread of their souls has been manifest.

This Jesus is not a magician. He is the Living Lord; the God of Creation. Jesus is not Siegfried and Roy but the Son of Royalty!

Jesus performed miracles not merely to entertain or to amaze people, but to convince the world that He was who He said He was—the Truth of God. In Mark 2:5-12, He claimed to be able to forgive sins. Jesus pronounced a man to be forgiven, then followed His words up with a miracle to validate His claim. Now, that makes a point by proving the credibility of the very things He said. Another similar event took place in Luke 7:11-17 when the Lord raised the widow's son from the dead. In verse 16 it reads, "and there came a fear on all: and they glorified God, saying, a great prophet has risen up among us; and, that God has visited His people." Reports of such deeds would have rapidly spread to all surrounding areas.

But regarding the feeding of the multitude, all four
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THE LORD'S SUPPER: THE WORLD'S GREATEST MONUMENT

Allen Webster



Statues are raised to honor great men; calendars date the world's important events; scenes of outstanding battles are forever marked. Colleges and hospitals name buildings in honor of benefactors; streets are called after the famous who travel them. Everybody who is anybody has a biography lining a library shelf. How could one choose the greatest monument? Is it the tallest? Most read? Widest known? Most expensive?

The world's greatest monument neither originated in man's mind nor was designed by a renowned artist. It is not even recognized by most historians. Its picture is not regularly taken nor is it mentioned in travel magazines. It originated in the mind of God and was set up in honor of His crucified Son. For about ten minutes each first day of the week, Christians keep a feast in honor of the One who lived and died for them. They remember His life, lessons, and especially His death.

Consider what makes the Lord's Supper so unique.

IT IS INDESTRUCTIBLE THOUGH DESTROYED. Marble slowly crumbles, bronze defaces, dates drop from calendars, biographies go out-of-print; streets are renamed after new heroes. Men's monuments do not last, but God's memorial remains. It is two thousand years old now and will last until the Lord returns. At the same time, its component parts deteriorate within a few days. Left unattended, the grape juice soon ferments and the unleavened bread soon molds. Interestingly, it is indestructible precisely because it is destroyed. Saints destroy the bread and juice each Lord's Day; yet, it becomes a part of them. As one generation commits the truth to the next (2 Timothy 2:2), the Supper will remain until Jesus comes back. "For as often as ye eat this bread and drink this cup, ye do shew the Lord's death till he come" (1 Corinthians 11:26).

IT IS UNIVERSAL WHILE LIMITED TO ONE PLACE. Stalin's monument has never enjoyed popularity in America. Robert E. Lee might be popular among some in the South, but above the Mason-Dixon his memory is not highly favored. Dr. King is loved by many, but not by all.

Hitler may receive honor in Germany, but the world frowns on him. There are few monuments that receive universal support. In cities nationwide and countries world-wide, the communion will be kept this Sunday. No other monument is in as many continents, countries, cities, and communities. It is not limited to one place like a statue or to one country like a Memorial Day. No eastern land nor western civilization can lay exclusive claim to it. It is, though, limited to one place—it must be eaten in the Lord's kingdom. Just hours before His death, Jesus said, "For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come...That ye may eat and drink at my table in my kingdom..." (Luke 22:18, 30). Incidentally, those who do not believe the kingdom has come (e.g., premillennialists), are inconsistent when eating the Supper for Jesus said it would be "in the kingdom" (Matthew 26:29).

IT GIVES LIFE AND TAKES IT. The communion is life-giving. It provides nourishment for the physical body and strength for the soul. By remembering the death, burial, and resurrection of Christ, commitments are renewed each week to live for the Savior (1 Peter 2:21). But it can be soul-condemning. Speaking of those who partook unworthily, Paul said, "For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep" (1 Corinthians 11:28-29). Since the wages of sin is death (Romans 6:23), and abusing the Lord's Supper is sin, then to take it unworthily brings spiritual death. Properly taken, the Lord's Supper gives life. Improperly taken, it destroys.

IT IS SIMPLE IN A COMPLEX WAY. A child understands that the bread represents the broken, punished, tortured body of Christ (Luke 22:19). A preschooler can see the likeness in the vine's cup and the Savior's blood (Luke 22:20). At the same time, the depths of truth that surround the Lord's Table challenge great minds. How does one comprehend love that dies for the unlovely? (Romans 5:8). Why did Jesus come to earth as a man (in a body) in the first place? (John 1:14; Luke 19:10). What is the significance of blood in the Bible? God has always required blood to seal a covenant (Deuteronomy 5:2; (Continued on page 23)

CHRIST AND THE CHURCH THAT CARRIES HIS NAME

Manual I. Arroyo



Dear Brothers and friends: The Church of Christ is the only church built by the Son of God; as he promised in Matthew 16:18, “and I say unto thee that thou art Peter, and upon this rock I will build my church: and the gates of hell will not prevail against it”.

It is the only church founded in Jerusalem in the year 33 A.D. Acts chapter 2, especially verse 47 that says “...praising God, and having favor with all the people. And the Lord added to the church daily such as should be saved.”

It is the only church founded in the exact place mentioned by the prophets: Isaiah 2:1-3 and Micah 4:1-3 are parallel verses. Isaiah said “The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem. And it shall come to pass in the last days, that the mountain of the Lord’s house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem.”

It is the only church that carries, honorably, the name of Christ, as much in its members individually as in the church collectively: Acts 11:26 “and it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first at Antioch.” Romans 16:16 says, “Salute one another with an holy kiss. The churches of Christ salute you.”

Now then, in addition to that said previously, it is of great importance that we insist on the singularity of the primitive church and the importance of our identifying it from among the sects, denominations and religious movements initiated by men that have parted from the truth (or never have been in it). In Ephesians 4:14 it says “that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in

wait to deceive.”

THE PRIMITIVE CHURCH AND THE IMPORTANCE OF ITS IDENTITY (Ephesians 1:22-23). It is noticed when studying the New Testament that it speaks of only one church, not many. Ephesians 1:22-23 “and hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fullness of him that filleth all in all.”

Identity defined: The whole of circumstances that identify one person from the others. Example: the famous ID that is asked for everywhere in order to accomplish an official procedure, to cash a check and for many other things. We must, therefore, understand that:

1. Our duty then is to identify the church of Christ and be a part of it. In Matthew 15:13 Christ said “every plant which my heavenly father hath not planted, shall be rooted up.”

2. Jews and Gentiles now are reconciled with God in the church built by Christ in the city of Jerusalem and that now is established in many nations around the world. Ephesians 2:14-16 “For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances, for to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby.”

IT IS IMPORTANT TO UNDERSTAND THAT CHRIST HAS ONLY ONE CHURCH. That one church, that which the same Son of God planned, prophesied and established in the city of Jerusalem. Please, read the whole chapter two of Acts of the Apostles, paying particular attention to chapter 2 verses 43 through 47 where the church of Christ is presented as already established: “and fear came upon every soul: and many wonders and signs were done by the apostles. And all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need. And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart. Praising God, and
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THE VIRGIN BIRTH OF JESUS CHRIST

John T. Polk II



If Jesus Christ did not come to earth in a fleshly body, then the New Testament is to be rejected. But if He did, then Judaism, Islam, and all other forms of religions and churches are to be rejected by God and mankind, for He taught, "I am the way, the truth, and the life. No one comes to the Father except through Me" (John 14:6). Either Jesus is the greatest imposter of all time, or all other beliefs are false. This conflict is brought to bear in His virgin birth.

GOD MAKES THE FIRST STATEMENT ON THE SUBJECT TO THE SERPENT WHO BEGUAILED EVE: "And I will put enmity between you and the woman, and between your seed and her Seed" (Genesis 3:15). [1] "Her seed" is physically impossible, for among humans, males produce the "seed" while females provide the "egg" for reproduction. This expression shows there would be no male involved in the production of the promised child. No one has ever surmised this child was one of Eve's own children, for "Adam knew Eve his wife, and she conceived and bore" which is the procedure for "all living" humans since (Genesis 3:20; 1:26-28). Clearly it points to a "virgin" (one who has not had carnal relations with the opposite sex). [2] The name of the woman and child, time and place it was to occur were given in later prophecies, for God "gives life to the dead and calls those things which do not exist as though they did" (Romans 4:17). [3] When Jesus came, in "the fullness of the time," "God sent forth His Son, born of a woman, born under the law" (Galatians 4:4). "Born" here the Greek *ginomai*, meaning "to come into existence." The physical Earth was not "made [*ginomai*]" of visible material, but from nothing (Hebrews 11:3), just as Jesus' earthly body had no existence through natural means (involving a male "seed"), but only through a woman's "seed." However, Jesus had non-physical existence before the world (John 1:3, 10), Abraham (John 8:58), and John the Baptist (John 1:15).

THE ONLY PROPHECY IN SCRIPTURE OF THE "VIRGIN"

BIRTH IS: "Therefore the Lord Himself will give you a sign: Behold, the virgin shall conceive and bear a Son, and shall call His name Immanuel" (Isaiah 7:14). [1] "Sign" can be a miraculous event (e.g., Deuteronomy 11:2-7). This child did not live in Isaiah's day just as woman's "seed" in Genesis 3:15 had no reference to a child in Eve's day. This prophecy was intended to by-pass Ahaz, the stubborn king of Judah who refused to ask for a sign of deliverance from God (Isaiah 7:11-12), but to reassure the Israelites their lineage would be preserved until "Immanuel" would be born. [2] "The virgin" (Hebrew *ha almah*) means one, specific virgin. All females begin life as "virgins," but lose "virginity" by copulation and/or receiving male seed. (a) *Almah*, a feminine form, occurs six other times in the Old Testament: Genesis 24:43; Exodus 2:8; Psalm 68:25; Proverbs 30:19; Song of Solomon 1:3; 6:8. According to these other passages, it never refers to a married woman. (b) Matthew (1:22-23) quotes Isaiah 7:14 as fulfilled in Jesus' birth. (1) Matthew's Greek *ha parthenos* ("the virgin") is used for *ha almah*. *Parthenos* always means "chaste, virginal, unviolated" in New Testament use: Matthew 25:1, 7, 11; Luke 1:27; Acts 21:9; I Corinthians 7:25, 28, 34-36; 2 Corinthians 11:2. (2) Mary was "virgin" (Luke 1:27) because: [a] she conceived "before they came together" (Matthew 1:18); [b] Mary confessed "I do not know a man" (Luke 1:34); [c] Joseph "did not know her till she had brought forth her firstborn Son" (Matthew 1:25); [d] "betrothed" (Matthew 1:18; Luke 1:27; 2:5) in Greek is *mnasteuo*. Interestingly the word for "fasting, abstinence" is *nasteuo*. The subtle word similarity is not lost. Betrothal (today called "engagement") was the period from a couple's commitment to each other till their wedding ceremony, and was (and still should be) a time of sexual abstinence. (3) Mary was "the virgin" because never before had: [a] the angel Gabriel designated whom it would be (Luke 1:26-38); [b] Isaiah 7:14, it been announced as "fulfilled" (Matthew 1:22-23); and [c] a "virgin" been "with child" (Matthew 1:18, 20), nor since! [3] "Immanuel" means "God with us" (Matthew 1:23).

God had been with His people in various ways before, but never like this. For the first time, “God was manifested in the flesh” in Jesus Christ (I Timothy 3:16); “the Word became flesh and dwelt among us” (John 1:14); God sent “His own Son in the likeness of sinful flesh, on account of sin” (Romans 8:3). Truly it was said, in Jesus “dwells all the fullness of the Godhead bodily” (Colossians 2:9). [4] Without the virgin birth of Jesus, there was no virgin life to be the virgin sacrifice on the cross. The Bible boldly states, however, that Jesus was “put to death in the flesh” (I Peter 3:18) and, “God was in Christ, reconciling the world to Himself” (2 Corinthians 5:19-21).

JOSEPH WAS JESUS’ LEGAL FATHER BECAUSE HE WAS MARRIED TO MARY, WHO WAS JESUS’ PHYSICAL MOTHER. [1] Thus, Joseph was “the husband of Mary” (Matthew 1:16). Since Mary was “with child of the Holy Spirit” before she “came together” with Joseph (Matthew 1:18); and that conceived within her was “of the Holy Spirit” (Matthew 1:20), and “the power of the Highest,” not Joseph, that made the child (Luke 1:35); then Jesus is “the Son of God” (Luke 1:35) NOT man! For the fact that He is “the Son of God:” (a) He died (Luke 22:70-71); (b) He did numerous miracles (John 3:2; 5:36; 10:37-38; 21:25); (c) the Apostles confessed (Matthew 14:33; 16:16); (d) the Devil and unbelieving Jews questioned (Matthew 4:3, 6; 27:39-40); (e) demons, though, confessed (Matthew 8:29; Mark 3:11; 5:7; Luke 4:41); (f) the centurion admitted (Matthew 27:54). [2] At Jesus’ birth, Joseph was only “betrothed” to Mary (Matthew 1:18; Luke 1:27; 2:5), and “did not know her till she had brought forth her firstborn Son” named “Jesus” (Matthew 1:25). [3] After Jesus’ birth, Joseph married Mary, and they had other children (Matthew 13:55-56; Mark 6:3). It was natural for people to wrongly assume (“suppose”) that Jesus was Joseph’s son (Luke 3:23; 4:22; John 1:45; 6:42). [4] After all testimony by God proved Mary’s son was of God, Mary knew Joseph’s real legal relationship to Jesus when she said to Him, “Your father and I have sought You anxiously” (Luke 2:48). It is in this sense only that Joseph and Mary are called “his parents” (Luke 2:27, 41), but distinction drawn as “Joseph and His mother” (Luke 2:43). At age 12, Jesus knew which “Father’s business” He must do (Luke 2:49). [5] The genealogies record: (a) Jesus’ physical lineage to

David (Matthew 1:1-16) through Joseph, who was “of the house of David” (Luke 1:27) but “the husband of Mary, of whom was born Jesus” (Matthew 1:16). “Of whom” in the Greek is feminine, indicating Mary received David’s lineage through Joseph, but she gave birth to the “son of God,” thus making Jesus “the seed of David” (John 7:42; Romans 1:3; 2 Timothy 2:8); (b) and Mary’s lineage to God (Luke 3:23-38), making her NOT the mother of God, but of the body of “the Son of God.”

IT IS “ANTICHRIST” TO DENY THE VIRGIN BIRTH FOR THERE IS NO OTHER METHOD DESCRIBED IN SCRIPTURE FOR JESUS TO “COME IN THE FLESH” (I John 4:2-3). No mythology involves a “virgin birth” or is factually consistent with a “God in the flesh” like Jesus.

God, the Holy Spirit, angels, John the Baptist, the Apostles, and Jesus Christ Himself all bear witness to the “virgin birth” of the Christ. “What do you think about the Christ? Whose Son is He?” (Matthew 22:42).—125 The Trace, Dover, TN 37058

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Dennis Gullede, Evangelist
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JESUS: DOES HE HAVE DIVINE AUTHORITY? (Matthew 21:23)

Jose' Perales



The question in our theme was asked 2000 years ago by the priests and elders of the Jewish people. They interrupted the teaching of Jesus to ask him, “by what authority do you do these things? And who gave you this authority? (Matthew 21:23).

What they were thinking about Jesus was clear, for them Jesus was only a mortal Galileo with airs of a prophet, a deceiver that in some manner had gained the attention of the people and his fame extended everywhere; it was necessary to stop him and they thought as religious authorities it was their responsibility.

Jesus did not respond to the question at that time, and they were indignant because of the attitude of Jesus the day before when with all authority he had thrown the merchants out of the temple and the people glorified him as the “Son of David” and he also had healed the blind and crippled. (Matthew 21:12-14).

For that reason the question: With what authority? Does he have divine authority? In this short space we will look at the biblical response to the question.

I. JESUS IN HIS DIVINE AUTHORITY IS WORTHY OF WORSHIP. While only God can be worshiped, since “God is a spirit and those that worship him must worship him in spirit and truth” (John 4:24), and “you will worship the Lord your God” (Matthew 4:10). In spite of these assertions we see also that Jesus received and accepted worship.

A. In his birth.

1. He was worshiped by the angels, “and again, when he brought in the first begotten into the world, he saith, and let all the angels of God worship him” (Hebrews 1:6).
2. He was worshiped by the shepherds, “and the shepherds returned, glorifying and praising God” (Luke 2:20).
3. He was worshiped by the wise men, “And when they were come into the house they saw the young child with Mary his mother, and fell down and worshiped him and when they had opened their treasures, they

presented unto him gifts; gold, and frankincense, and myrrh” (Matthew 2:11).

B. In his ministry.

1. The leper upon being healed, “There came a leper and worshiped him, saying, Lord if thou wilt, thou canst make me clean” (Matthew 8:2).
2. The man blind from birth after being healed, “I believe. And he worshiped him” (John 9:35-39).
3. The disciples, “came and worshiped him, saying of a truth thou art the Son of God” (Matthew 14:33).

C. In his resurrection.

1. The women outside the sepulcher, “and as they went to tell his disciples, behold, Jesus met them, saying; All hail. And they came and held him by the feet and worshiped him” (Matthew 28:9).
2. Thomas worshiped him, “Then saith he to Thomas, reach hither thy finger, and behold my hands; reach hither thy hand and thrust it into my side; and be not faithless, but believing. And Thomas answered and said unto him, my Lord and my God” (John 20:27-28).

D. At the right hand of God.

1. God called him God, “But unto the Son he saith, thy throne, O God, is forever and ever, a scepter of righteousness is the scepter of thy kingdom” (Hebrews 1:8).
2. God proclaims him Lord and Creator, “And, thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands” (Hebrews 1:10).

II. JESUS IN HIS DIVINE AUTHORITY HAS POWER OVER EVERYTHING AND EVERYBODY.

A. He has power over angels.

1. Whereas he is “so much better than the angels” (Hebrews 1:4).
2. “And of the angels he saith, who maketh his angels spirits, and his ministers a flame of

- fire” (Hebrews 1:7).
- B. He has authority over demons.
1. Many possessed with demons, “and when the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with his word, and healed all that were sick” (Matthew 8:16).
 2. Two possessed with demons, “and, behold, they cried out, saying, what have we to do with thee, Jesus, thou Son of God? Art thou come hither to torment us before the time? And there was a good way off from them a herd of swine feeding. So the devils besought him, saying, if thou call us out, suffer us to go away into the herd of swine. And he said unto them, go. And when they were come out, they went into the herd of swine; and, behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters” (Matthew 8:29-32).
- C. He has authority over nature.
1. Because he is the creator, he has authority over the creation, so that “even the winds and the sea obey him” (Matthew 8:27), and is “upholding all things by the word of his power” (Hebrews 1:3).
 2. He is the one who converted the water into wine (John 2:1-10) and dried up the fruitless fig tree (Matthew 21:19).
- D. He has authority over the church.
1. “Christ is the head of the church; and he is the savior of the body” (Ephesians 5:23).
 2. “And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence. For it pleased the Father that in him should all fullness dwell” (Colossians 1:18-19).

In short nothing escapes his power (except God). All power is given unto me in heaven and in earth (Matthew 28:18). While the prophets preached, saying, “so says Jehovah,” he taught in this manner “you have heard that it

was said by them of old time...but I say unto you” (Matthew 5:21-22, 27-28, 38-39, 43-44). He taught “...as one having authority and not as the scribes” (Matthew 7:29). Do you live under the divine authority of Jesus Christ? If not, why not kneel before him, worship him and obey him? Don’t you want to worship Jesus as God and live under his ordinances? Remember that he is the “true God, and eternal life” (1John 5:20).—PO Box 15, Green Forest, AR 72638

JESUS: EVEN THE DEMONS CONFESSED HIM
Continued from page 3

under his authority. He demonstrated his command over nature (Mark 4:39), disease (Matthew 4:23), material things (John 2:9), death (John 11:43-44), and the spirit realm (Mark 1:27).

Many passages show how the demons recognized Jesus as being the Son of God (Matthew 8:28-32; Mark 1:21-27; 3:11; 5:1-13; Luke 4:33-36; 8:26-35). As James said, “You believe that there is one God. You do well. Even the demons believe—and tremble” (James 2:19).

The subject of demons comes to the attention of every student of the New Testament. It is proof of a spiritual system that yielded to the authority of Jesus Christ, and the apostles. The reality of such a spiritual realm is more than a refutation of materialism, it is a clear affirmation of the divinity of Jesus Christ.

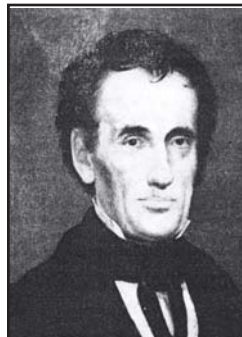
CONCLUSION

If men reject the evidences that show Jesus Christ to be the Son of God, then they are no more intelligent and perceptive than the Lord’s most devoted enemies. Demons believe in the one true God, but shudder at the thought of their own judgment. Their belief, however is a mental assent only, being far removed from trust and obedience to God. Those who exercise faith without works of obedience have the same kind of dead faith that is characteristic of the imps of Satan.—10822 Mabelvale West Road, Mabelvale, AR 72103



MESSIAH

Walter Scott



Sin is like a fount of fire sending forth a single stream which, afterwards disparting flows amain and scorches, or consumes every thing in its way; it is contemplated in the Holy Scripture under the threefold aspect of its guilt, its power, and its punishment, and may be seen in all its execrable results, as it lighted on the Father of mankind.—He violated Law—this was incurring the guilt of sin.—afraid and ashamed he hid himself.—This was yielding to the power of sin.—Death ensued—this was the punishment of sin.

OF THE GUILT OF SIN. When guilt is incurred its degree is not to be measured by the seeming greatness or littleness of the act constituting the sin; for then, David guilty of murder should have been put to death, and Uzzah, who was put to death, merely for touching the Ark, should have been saved alive; but guilt is to be estimated relatively, and circumstantially, and therefore Adam's disobedience in eating the apple, thus violating God's express command, declared by him personally, may involve a greater criminality than the sin of inebriety in Noah, or that of uncleanness in Lot, as by human laws it is more fatal to an individual to counterfeit the signature, than to dislocate the clavicle of his fellow.

OF THE POWER OF SIN. All our doings that are moral or immoral, exert a moral or immoral power or influence over us accordingly. The politic Abitophal, David's minister, profoundly understood the influence, which evil actions swayed over the guilty, and accordingly counceled the ambitious but inexperienced Abaslom, to perpetrate a deed fitted beyond all others, at once to make him ever after the fool-hardy villain—to destroy all hope of reconciliation with his royal Father, and to embolden his fellow conspirators. He who voluntarily incurs guilt once, is greatly strengthened thereby, to repeat it; the circumstances of his case which is not always understood in all its relations, may involve him again and again

without end. And the less the sin apparently, the greater the danger. "He that is unfaithful in the least, is unfaithful also in that which is most." He that for a trifle would violate Law—his conscience—his religion and his sacred honor, could not be supposed easily to withstand the temptation of a larger sum. Judas abstracted paltry sums from the money with which he was intrusted, till yielding to the ascendance which his own evil actions had acquired over him, he finally sold his Master the Messiah, for thirty pieces of silver.

THE PUNISHMENT OF SIN. Death is a dreadful consummation, even in a physical point of view, and when considered morally, and religiously, it appears a still greater evil to such as are unprepared to meet its solemn results. But like birth it is a matter so common among the sons of men, that as there is but little general joy for the first, so there is but little public sorrow for the last. The human family, by estimate, consists of about one thousand millions of individuals who die off, and are renewed again every thirty years nearly—all this immense carnage goes on in comparative quietude, therefore it fails to surprise us, but could we behold on some boundless plain assembled the immense masses of flesh and blood that have lived since the world began, and all that shall live from this to the resurrection of the dead, with death stalking from rank to rank, and successively mowing down the Kings and Fathers of mankind—courtiers also and their slaves, withering the flowers and dashing to pieces the glory of Society, the high, the low, the rich, the poor, yea, all the inhabitants of the earth, and throwing them into the grave without distinction, at the rate of three thousand every hour, and fifty every minute, we should then perhaps obtain some adequate idea of the extensiveness of the human family as a divine institution, and of the dreadful evil of sin, in its guilt, its power and its punishment.

Now it is in relation to these three things, the guilt, the power, and the punishment of sin, that the entrance of Messiah into the human family, is most felt; because he dying for sin, we can now be forgiven, rising again he can

give us his Holy Spirit and finally raise us from the dead, so that by imparting remission to us (as he actually does) in, (not by) immersion, he takes away the guilt of sins past—giving to us afterwards the Holy Spirit, he enables us to overcome the power of sin, and in raising us from the dead he removes the punishment of sin—and thus the three great blessings of the gospel, Remission of sins—the Holy Spirit and the Resurrection respond to the three great curses that rest upon men, The Guilt—the Power, and the punishment of sin. The Gospel then is perfectly adapted to the wants of man, in regard to privilege. He that believeth and is baptized said the Redeemer, shall be saved, who is he that will here oppose? Not I.

The gospel then, delivering us from the guilt and power of sin; consequently from the love and practice of it—and in the end freeing us from its punishment; viz: the bondage of corruption, is here seen to contain a double salvation, a present and a future; one from sin, another from the grave, introducing us finally, into the family of God in heaven.

Now these, Reader, are the things that attach Christians to the person of Messiah, Son of God—that win their affections—induce their obedience—still their fears, comfort their hearts, awake their joys, and lift their hopes to heaven. But apart from all personal considerations, Jesus, of the ancient and religious family of David, according to the flesh, is withal, clothed with a nature wholly divine. Adorned with all royal offices, the King, the Priest and Prophet of Mankind, he sits on the throne of the Universe, the brightness of his Father’s glory, and the express image of his person, waiting for the accomplishment of all that series of events, which is to issue in the change of universal nature, and the salvation of all who obey him. Now I appeal to all generous natures, whether it is not as honoring to man, as it is harmonious with the Constitution under which we exist, that, after passing from the government of our parents to that of the state, we should thence submit ourselves to the good government of God, and his Messiah. Messiah is just such a governor as the human family require, he is every way fitted to please, and to fill the mind’s eye of all who look at him; great in goodness, and good in greatness; his fidelity, and his affection for us have been tested to the

utmost. How honorable the faith; how elevated the morals he inculcates; how deep the love; how high the hopes; how noble the fellowship he proposes to his faithful followers! Oh! how rejoicing to the soul of man the voice of Christ: “Oh! it is a noble music says one, which he maketh to the soul of man; sweet as the breathing sonnet of lovers, and spirit-stirring as the minstrelsy of glorious war; it rouseth to noble deeds like the Tyrtean song, sung on the eve of battle to noble Spartan youth, and it rejoiceth the heart of sin oppressed nature, as the voice of Liberty from Tulley’s lips rejoiced the Senate House of Rome upon the famous Ides of March, when the God-like Brutus “shook his crimson steel, and bade the Father of his country hail.”—*The Evangelist*, (January 2, 1832), p. 7-8. [Photo taken from, *Walter Scott: Voice of the Golden Oracle*, by Dwight E. Stevenson (Christian Board of Publication, St. Louis, Missouri, 1946)].

JESUS: THE MIRACLE WORKER

Continued from page 5

gospel writers tell their story as fact. Why would they risk exposure and ridicule when so many people were around to contradict the writer’s accounts? If the event was bogus, why didn’t someone step forward to say, “Hey, I was there, and that’s not the way it was at all”? The gospel writings were public records, and were circulated in the very land and time of the people who knew whether the reported deeds were true. It’s a real mystery why someone, somewhere, didn’t “blow the whistle” on these writers who reported so inaccurately!

Reader, the account of Christ’s miracles will not force you to believe, but don’t they make you think? Jesus performed miracles to validate His identity and the message of salvation He was bringing to humanity.

The miracles of Christ carry a tremendous amount of built-in evidence. Even to the point that the religious leaders of Christ’s own day were not able to register a denial—ever! The miracles were too well known and documented. Please read John 20:30-31.—PO Box 232, Hickory Ridge, AR 72347



WILL JESUS COME AGAIN?

(2 Peter 3:3-4)

M. W. Kiser



God's way of saving men by Jesus Christ is not a doctrine accepted by all. Carnally minded people do not grasp the spirituality of this message, nor comprehend even the reason for its proclamation. These folks will actually scoff at such a message. Their devices and desires, not the dictates and directions of common sense and Revelation are what they are following. They would even attempt to shake and unsettle us by throwing doubt upon great Bible themes.

The question now before us is not: Will He come? The orthodox Jew seems to have a problem here. He is still waiting for the Messiah's first advent (John 5:39). Nor is it when will He come? (Matthew 24:26; Luke 12:40; 1 Thessalonians 5:2). Date setters have all proved themselves to be false prophets! It is will He come again? A second time. What proof do we have that Jesus will come again?

I. JESUS HAS THE POWER TO COME AGAIN.

- A. What power was there behind his first coming?
 1. Indeed it was the power of God (John 3:17; Galatians 4:4).
 2. He was God in the flesh (John 1:1, 14; Colossians 2:9).
- B. That power was demonstrated in His earthly life.
 1. Over nature, disease, demons, and death! (John 20:30-31).
 2. In His own resurrection from the dead (Romans 1:4).
 3. In His ascension back into heaven (Acts 1:9-11).
- C. Jesus does not change (Hebrews 13:8).
 1. He is still all seeing, all knowing, and all powerful.

2. There is nothing impossible about this event for Him.

II. JESUS HAS PROMISED HE WILL COME AGAIN.

- A. This promise was clearly stated by Him (John 14:1-3).
 1. Jesus is God. This point has already been established.
 2. God cannot lie (Titus 1:2; Psalm 146:6).
 3. Therefore, how could we doubt this promise? Indeed it ranks among those "exceeding great and precious promises!" (2 Peter 1:4; 2 Corinthians 1:20).
- B. This promise was proclaimed by the Apostles. It was:
 1. A constant point in their preaching.
 2. A constant reminder in their exhortations.
 3. A constant hope in their own hearts (2 Timothy 4:6-8).
- C. This promise has always been believed by His disciples.
 1. We pray about it (Revelation 22:20).
 2. We sing about it.
 - a. "We'll Work Till Jesus Comes."
 - b. "When Jesus Comes To Reward His Servants."
 - c. "When He Comes In Glory By and By."
 3. We commune about it (1 Corinthians 11:26).
 4. We preach and write about it (This very sermon!).
 5. We live about it (Philippians 1:20-21; Titus 2:12-13).

III. JESUS HAS A PURPOSE FOR COMING AGAIN.

- A. Not as some suppose. They think He is coming to:
1. Make atonement for us. This He did on the cross (Hebrews 9:28).
 2. Or to establish a kingdom on earth. This He did on the day of Pentecost (John 18:36; Romans 14:17; Mark 9:1; Colossians 1:13).
- B. But these events are associated with His coming:
1. Resurrection of the dead (John 5:28-29).
 2. Judgment of mankind (Matthew 25:31-34; 2 Timothy 4:1).
 3. Destruction of the world (2 Peter 3:10-12).
 4. Heaven or Hell for you (1 Thessalonians 4:13-17; 2 Thessalonians 1:7-10).
- C. His work would be incomplete without His second coming.

IV. JESUS HAS A PROGRAM ASSIGNED TILL HE COMES AGAIN.

- A. For the church—the great commission (Matthew 28:18-20).
1. “There is much to do, there is work on every hand...”
 2. Our responsibility now involves “stewardship”—taking care of that which belongs to our Lord. The doing of His work in this world (Luke 19:13).
 3. Our assignment is to the “end of the age”—not age 62.
- B. For the sinner—repentance (2 Peter 3:9).
1. Don’t look upon Jesus’ delay as “slackness” on His part.
 2. Look rather upon it as the extension of His grace and mercy—especially to you as a lost sinner!
 3. What if He had come last hour—what would have happened to you? Would you have gone to be with him? Or, would you have heard him say “depart

from me,” and now be in the bottomless pit crying out with other lost souls?

- B. For the saint—patient watching and holy living (2 Peter 3:11).
1. This hope leads to purity of life (1 Thessalonians 5:23; 1 John 3:2-3).
 2. We use this time for spiritual growth (2 Peter 3:15-18).
 3. Our obedience should be complete (1 Timothy 6:14).

I know of no reason to think that Jesus Christ will not come again! Now, I appeal to you to get ready—Jesus is coming again.—104 Calhoun Avenue, Sylacauga, AL 35150

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JESUS: HISTORICAL OR FICTIONAL?

Grady Miller



The gospel of Luke records the birth of John the Baptist and Jesus of Nazareth. The first two chapters survey the early years of those remarkable men. The third chapter documents the beginning of their ministry, with special attention devoted to the historical setting and background.

“Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judea, Herod being tetrarch of Galilee, his brother Philip tetrarch of Iturea and the region of Trachonitis, and Lysanias tetrarch of Abilene, while Annas and Caiaphas were high priests, the word of God came to John the son of Zacharias in the wilderness.”

No doubt you have read this passage many times and always understood it for what it appears to be—a simple, straightforward statement by a careful historian placing in historical context the beginning of Jesus’ and John’s ministry.

You and I share the same high view of Scripture. There is no question in our minds that Jesus was born of a virgin in the village of Bethlehem, grew to manhood in Nazareth, based His earthly ministry in Galilee, died on a cross outside Jerusalem, arose from the dead on the first day of the week and ascended to the Father from the Mount of Olives. He preached in parables, walked on water, fed the hungry and healed the helpless. He was a real man, flesh and blood. People saw Him, touched Him, heard Him, ate and drank with Him. We believe in Jesus because the Bible tells us all we need to know about our Lord and Savior.

You probably know that some people today question the very existence of Jesus Christ. These radical unbelievers dismiss Jesus as nothing more than a mythical Don Quixote or La Llorona, no more real or rooted in history than—they say—Adam, Noah, Abraham, Moses, David or the man in the moon. They argue that Jesus is

only an invention by first century outcasts who wanted to popularize and personify an evolving new religion. Most people do not take such foolishness seriously.

There is another view of Jesus that is widely accepted. The “Jesus” preached from many pulpits, taught in seminaries and universities by learned scholars, the subject of many recent books, articles and documentaries, is a Jesus that has been redefined and remade. It is asserted that the New Testament is a loose collection of documents written and edited by the followers of Jesus, a record clouded by faulty memories and colored by a theological agenda later generations wanted to associate with a man they never knew or saw. They see the Bible, at best, as unreliable history. They will concede there was probably a preacher named Jesus who lived and died two thousand years ago, but we have no certain knowledge of who He really was, what He really said or what He really did. This quest for a “historical Jesus” seeks to peel away the legends and layers of the “Jesus myth” and discover the real man.

So, the scholar talks about the need to “demythologize” the New Testament and set Jesus free from the fantastic tales that have long been associated with Him. The “Jesus Seminar” offers a New Testament—color coded in Matthew, Mark, Luke and John—to delineate what Jesus never said, what He probably did not say, what He may have said and the very small number of things our Lord did say.

This new “Jesus of History” is not the Jesus revealed in the New Testament. Instead, He was a Jewish rabbi without credentials, popular among the rural, unsophisticated peasants of Galilee, deluded in His obsession to bring about spiritual reform, caught up in events He could not control and a martyr to His own convictions. Jesus was a worthy man, we are told, but He never claimed to be the Messiah, a Savior or the Son of God.

The believer objects to this infidel treatment of our Lord! He knows that Jesus’ life and death are well documented and, indeed, as much trustworthy evidence

supports the real Jesus of Nazareth than any man or woman of ancient times. We know Jesus the same way we know others of His day and age—Herod the Great, Augustus, Cleopatra, Pontius Pilate, Agrippa, Josephus. There yet remains the imprint of His life upon human history!

We have no painting or sculpture of Jesus. There is no document that survives from His hand. He lived before the age of photography and video. But we do have the eyewitness testimony of men who saw Him, heard Him, lived with Him and died for Him.

“That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, concerning the Word of life—the life was manifested, and we have seen, and bear witness, and declare to you that eternal life which was with the Father and was manifested to us—that which we have seen and heard we declare to you” (1 John 1:1-3).

The skeptic rejects the Jesus revealed in Scripture because he has arbitrarily dismissed the witness of men who gladly gave their lives to declare the Savior to the world. What nonsense!

Billions of Bibles bear witness to the reality of Jesus of Nazareth. The church of Christ is His spiritual bride and proclaims to the world that Jesus is Lord (Ephesians 5:23; 3:10-11). Jesus lives within His disciples (Galatians 2:20). Their lives are monuments to His power and person (Romans 6:4). Every good deed done in His name by people who walk in His footsteps is an unanswerable argument that our Jesus is real and alive today.—745 Riverview Lane, Colorado Springs, CO 80916

JESUS: THE MASTER TEACHER
Continued from page 4

Caesar, or not?” Jesus replied, “Why tempt ye me, ye hypocrites? Show me the tribute money. And they brought unto him a penny. And he saith unto them, Whose is this image and superscription? They say unto him, Caesar's. Then saith he unto them, Render therefore

unto Caesar the things which are Caesar's; and unto God the things that are God's. When they had heard these words, they marvelled, and left him, and went their way” (Matthew 22:16-21). This is but one of many examples in the life and teaching of Jesus that could be given. “He taught them as one having authority, and not as the scribes” (Matthew 7:29).

Jesus spoke upon the most lofty and profound subjects, yet with simplicity in the language of the common people. He used common everyday objects like grass, flowers, shepherds, sheep, water, bread, fishermen, etc., to teach great eternal truths. His parables were designed so that any who wanted to understand, could. But the point could be completely missed by those who did not want to understand. “Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand” (Matthew 13:13).

“Words of Eternal Life”

“Lord, to whom shall we go? thou hast the words of eternal life” (John 6:68). Only the Master Teacher Himself could give us words whereby we can have eternal life in the world to come. Study His word and obey His commands and eternal life will be yours.—g.hester@juno.com

MOUNTAIN HOME CHURCH OF CHRIST
COLLEGE & NORTH STREETS
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Sunday Morning Worship	10:30
Sunday Evening Worship	6:00
Wednesday Evening Bible Study	7:00

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Ken Burton, Minister
Philip Medlin, Associate Minister
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JESUS: A PROPHET, AND FAR MORE THAN A PROPHET

Ronald D. Bryant



The majesty and the incomparable greatness of Jesus the Christ is the constant theme of the Scriptures. The greatness, the majesty, and the perfection of Jesus are set forth in the vast portraits in the books by Matthew, Mark, Luke and John. One of the largest portraits has to do with His purpose in coming to earth. He came to give His life as a sacrifice for the sins of man, in order to secure salvation for mankind. His greatness is bound up with His death, burial and resurrection. His death was for an incomparable purpose—the purchase of forgiveness. His resurrection is the incomparable and unanswerable argument of the Christian faith. In His resurrection, He broke the bonds of death and the grave. He purchased redemption. He is far more than a mere moralist or martyr. He is no mere teacher or prophet. He is far more.

The first sermon of the Christian age, the first sermon in the book of Acts, sets forth the unsurpassable greatness of Jesus. He is presented as crucified, risen, and reigning. His place in time and eternity is declared: “God has made Him both Lord and Christ” (Acts 2:36). In the second recorded sermon, in Acts chapter three, Jesus is spoken of as the “servant of God,” “God...hath glorified His Servant Jesus” (Acts 3:13). He is the “Holy and Righteous one” who was rejected and crucified. He is declared to be far more; “He is the Prince of life, the one whom God raised up” (Acts 3:15). In that account, it is recorded that the apostle Peter preached all that happened to Jesus was “announced beforehand by the mouth of all the prophets” and was the fulfillment of “all that the prophets had said” (Acts 3:18). Peter also declared that Jesus is the one God spoken of by “the mouth of the prophets from ancient time. “For Moses truly said to the fathers, The Lord your God will raise up for you a Prophet like me from your brethren. Him you shall hear in all things, whatever He says to you. And it shall be that every soul who will not hear that Prophet shall be utterly destroyed from among the people” (Acts 3:22-23). Peter then asserted, “Yes, and all the prophets, from Samuel and those who follow, as many as have spoken, have also foretold these days” (Acts 3:24).

The last part of Peter’s sermon is a summing up of Scripture and the facts of history. Promise, prophecy, and

their fulfillment connect revelation and history. Jesus came to the earth, was born of a virgin, on a day in history. He lived out His earthly mission in the land of Israel for a period of approximately 33 years. He was crucified on a day in history. He arose from the dead—His resurrection was on a day in history. And, all of this, all that He said and did was by heaven’s design, and had been foretold by the prophets of God. Further, all that transpired was to the end of declaring God—“making God manifest” (cf. John 1:18; 14:9-11). It was also for the purpose of establishing the fact of His Deity (John 20:30-31). The person and work of Jesus reveal Him to be more than a mere mortal, more than merely a teacher, and more than merely a prophet.

Yes, in Acts 3:22ff., the apostle Peter declares that Jesus is “that prophet” spoken of by Moses. He is “the prophet like unto Moses.” He is the prophet that was spoken of by all of the “prophets from Samuel” downwards. Last of all, Peter rehearses the promise God made to Abraham, and asserts that God, in raising up His Servant, for the purpose of turing men from sin, had fulfilled this promise. God’s redemptive plan was unfolded in Jesus the Christ in a historical context.

Yet, it is appropriate, and necessary, to inquire as to how Jesus is a prophet like unto Moses. It is a matter of history that the Jews of the first century were extremely fond of comparing the promised Messiah with their great prophet and lawgiver, Moses. Peter quotes the words of Moses. “The Lord your God will raise up for you a Prophet like me from your midst, from your brethren. Him you shall hear” (Deuteronomy 18:15).

HOW IS JESUS A PROPHET LIKE UNTO MOSES? This prophet was to be “of the brethren.” Jesus was born of the Jewish people. He was born of “the seed of David according to the flesh” (Romans 1:3). He was “made to be born of a woman” and to be “born under the law” (cf. Galatians 4:4-6). He was “made like His brethren in all things” (Hebrews 2:17). The fact of Jesus’ actual humanity is unimpeachable. Therefore, He is one with the Jews in their humanity, being of them. He is one with us in our humanity being one with us. He is of the Jewish people, yet He is far more—He is the promised Savior, the Son of God.

This prophet is to be a deliverer. Like Moses, He was to bring a people out of bondage. Moses led the people of Israel out of Egypt, through Canaan, and to the Promised Land.

Jesus is the deliverer of mankind. He delivers those who follow Him out of sin, through life, and into heaven.

The typology has long been recognized. Egypt is a type of sin, Canaan is a type of life, the Jordan River is a type of death, and Canaan is a type of heaven. Jesus, unlike Moses, will lead His followers into the Promised Land. He is the great deliverer, yet, He is far more, He is the only way out of sin and into heaven (cf. Acts 4:12).

This prophet is to be a lawgiver. The great work of Moses was in the reception of the Law and in presenting it to the people of Israel. He is so connected with this work that the Law of God, to the people of Israel, is referred to as the Law of Moses. The people of Israel were ruled by the Law of Moses in every aspect of their conduct, relationships, ritual, and devotions. The Law of Moses has been set aside and abrogated (Ephesians 2:11-19; Colossians 2:14ff; Romans 7:1-4; Hebrews 8:6ff). Further, the Law of Moses has been superseded by the Law of Christ—the New Covenant purchased by His blood (Romans 7:1-4; Hebrews 8:6ff; 9:15-17). Devotion to Christ is devotion to the “author of eternal salvation” (Hebrews 5:8-9). Jesus now demands the right to our faith and loyalty, our love and devotion. He is our great lawgiver, yet, He is more—He is our Lord and Savior. He longs to do more than rule us, He desires to save us.

This prophet is to be a teacher. The permanent idea of the term “prophet” is one who comes between God and man, speaking forth the will of God. Moses taught the people of Israel as to their relationship with God and as their conduct before God. Jesus now teaches mankind as to their relationship with God. In Scripture He is declared to be God’s spokesman for the Christian age (cf. Hebrews 1:1-3). In Scripture it is stressed that there is great danger of not giving proper regard to the words of the Master (Hebrews 2:1-3). His words are to be accepted, honored and obeyed (cf. John 12:48). He is the teacher beyond compare. Yet, He is more—He is the author of eternal salvation (Hebrews 5:8-9).

This prophet is to be a judge. Moses was the presiding judge of Israel. Now, God has “committed all judgment to the Son” (John 5:22). It is decreed that “He will judge the quick and the dead” (2 Timothy 4:1). In fact it is declared that “we must all appear before the judgment seat of Christ,

to answer for the things done in this body” (2 Corinthians 5:10). The Hebrews were reminded of the fact that those that “despised Moses’ Law died without mercy under two or three witnesses.” Then they are asked, “Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden underfoot the Son of God?” (Hebrews 10:28-29). Jesus is the incomparable judge—the final judge of all mankind. Yet, He is more. It is He who now calls us to life and who longs to save us.

Jesus is “the prophet like unto Moses.” None compare to Him. Consider the vast divide between Jesus and the man called the prophet Mohammed. Consider the vast divide between Jesus and the man called the prophet Joseph Smith. These men failed as prophets. Jesus did not. These men cannot save anyone. Jesus can. Consider the vast difference in character, conduct, pronouncements, and the hope they each declare. To compare Jesus to these or to anyone is to be led to respond as did Peter, “Lord, to whom shall we go, thou has the words of eternal life” (John 6:68).—PO Box 1441, 1560 S. Highway V, Hollister, MO 65673

OPTIMISTS

Are seldom surprised by trouble.
 Look for partial solutions even if an entire solution can't be found.
 Believe God has control over their future.
 Allow for regular renewal.
 Derail their negative trains of thought.
 Heighten their powers of appreciation.
 Use imagination to rehearse success.
 Are cheerful even when they can't be happy.
 Think they have an almost unlimited capacity for stretching.
 Build lots of love into their lives.
 Like swapping good news.
 Accept what cannot be changed.

Adapted from Alan McGinnis

JESUS: HIS RESURRECTION

Gerald Cowan



Thank God for the fifteenth chapter of 1 Corinthians! We turn to these words to validate our hope of eternal life in Jesus Christ. His death, burial, and resurrection are the central message, the core of Christian doctrine, the essential truth upon which our faith is based (1 Corinthians 15:1-4). Scripture identifies Jesus as the Son of God, God in human flesh (John 1:1-14), the one who came to be redeemer and savior of mankind (John 1:29-36). The way he was to accomplish it was a matter of prophecy. Peter made this point on the day of Pentecost to prove the identity of the risen Jesus (Acts 2:22-32). Both his death and resurrection were required to accomplish his purpose. But why were these things necessary, and how do they validate our faith?

A reminder is in order here about the importance of his death. The blood sacrifice of Jesus Christ was an absolute requirement for remission of sins. It did what animal blood could not do, perfecting forever those who were sanctified under the previous law and covenant of God with the Jews and providing perfect cleansing for everybody under the new covenant (Hebrews 9:22, 28; 10:1-4, 12-14). "In Him we have redemption through His blood, the forgiveness of sins" (Ephesians 1:7). Since his death accomplished redemption and forgiveness why is his resurrection important? Because a dead Savior cannot give us hope of life after our own death.

In some ways our faith in God himself depends upon the reality of the resurrection. The Bible claims that Jesus was literally and physically raised from the dead. Jesus himself told the Jews that if they killed him he would rise again after three days, a promise understood by the apostles only after his resurrection (John 2:19-22). To the Jews Peter said, "But you...killed the Prince of life, whom God raised from the dead, of which we are witnesses" (Acts 3:14-15). Paul listed Peter and other apostles, James, and himself as witnesses to the resurrection of Jesus. He claimed that five hundred and more saw him at one time, most of whom were still alive and could verify it (1 Corinthians 15:5-9). Jesus presented himself in the flesh with his crucifixion wounds still evident and palpable and

invited some to put their fingers into his wounds - proof that he was not a spirit or apparition, proof that it was indeed he, with the same body they had seen dead and buried (John 20:27, Luke 24:36-39).

The manifest presence of that same physical body was irrefutable proof to the disciples, and to all others, that Jesus had been raised. The tomb in which he had been laid was carefully guarded by the Jewish authorities but they could not keep Jesus in it. When it was found empty they lied about the absence of the body because they knew people would believe he had kept his word and risen from the dead (Matthew 27:62-66). When he ascended from earth to heaven his body disappeared from sight and attending angels promised that he would come again (Acts 1:9-11). If his body could ever be found and identified it would disprove the resurrection.

If the resurrection of Jesus did not happen as the Bible says, there are devastating consequences. Faith in Christ would be vain and preaching the gospel of Christ would be vain. We would have no valid and dependable doctrine to share. The apostles would be condemned as false witnesses. How could they be trusted in anything if they lied about this? God himself would seem to be a deceiver and Jesus would be a fraud. Here is a paradox: if Christ was not raised then one of the greatest lies of all time has had the greatest influence for good in all of human history. If Christ was not raised our own expectations are limited to earthly existence, with no hope for any who die. All of this is stated in 1 Corinthians, chapter fifteen. But there is more. The ongoing works claimed for Jesus are impossible if he is dead. A dead man cannot mediate between God and men (1 Timothy 2:5). Because he continues forever he has an unchangeable priesthood, and he always lives to make intercession for us (Hebrews 7:24-25). By his death he redeemed us and secured our forgiveness, but by his continuing life he keeps us saved (Romans 5:9-10).

There are many positive effects if the resurrection is true, if it happened as scripture says. First, the resurrection is one of the proofs of the deity of Jesus. He was "declared to be the Son of God with power according to the Spirit of holiness, by the resurrection from the dead" (Romans 1:4). It vindicates the life and ministry of Jesus,

especially his death on the cross. It proves the accuracy and reliability of the scripture, the prophecies before Christ, the promises made by Christ, and the preaching of the apostles. It is convincing proof that we too shall outlive our bodies, that we too shall be raised from the dead.

A great change took place in the apostles and disciples once they were convinced that Jesus had been raised from the dead and exalted to heaven. The same change takes place in us. Without the resurrection death must be perceived as final. It would indicate the final failure of Christ and his great plans and purposes. When he died Peter and the others lost hope. The women went to his grave to embalm a dead body, not to meet a living Lord. The resurrection changed all of that. Disciples were “begotten again to a living hope through the resurrection of Jesus Christ from the dead” (1 Peter 1:3). His resurrection gave his disciples the courage to fill Jerusalem and the world with a gospel that shook the Roman Empire to its foundations, a faith that has enabled disciples since that day to face death and destruction without fear. The resurrection of Jesus and our own expected resurrection have changed our concept of death. It is not a one-way dead-end street. Death can be seen as a mere interlude in one’s existence, a short stopover on the way to heaven (1 Corinthians 15:42-43). The resurrection of Jesus secures and supports our hope of eternal life in the heavenly kingdom for which God designed us and to which He lovingly leads us.—Church of Christ, PO Box 52, Marion, IL 62959

CHRIST AND THE CHURCH THAT CARRIES HIS NAME Continued from page 7

having favor with all the people. and the Lord added to the church daily such as should be saved.”

AFTER HIS RESURRECTION AND BEFORE ASCENDING TO HEAVEN, OUR LORD JESUS CHRIST COMMANDED THAT THE GOSPEL MESSAGE OF SALVATION WAS TO BE PROCLAIMED IN ALL NATIONS BEGINNING IN JERUSALEM. The great commission of our Lord Jesus Christ is recorded in the synoptic gospels. To note Matthew 28:18-20, Mark 16:15-16, and Luke 24:44-49. Now then, for the New Testament

to come into effect, and also the plan of salvation, first the death, burial and resurrection of the Son of God were necessary. Hebrews 9:15-17, “and for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance. For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth.”

Today, under the new pact or testament of our Lord Jesus Christ, we are cleansed of our faults and sins through the perfect sacrifice of the Son of God made one time on the cross of Calvary (Hebrews 9:24-28, 10:1:10).

The sacrifice of animals under the old testament clearly pointed toward the perfect sacrifice of the Son of God, done one time on the cross, “as a lamb without blemish and without spot” (1 Peter 1:18-19).

Christ came to give a perfect fulfillment of all those symbols and shades of the old testament about the Messiah that were indicated in Moses law, in the prophets and in the psalms (Luke 24:44, Acts 13:28-39).

Once fulfilled to completeness the old covenant was abolished, repealed, taken away and nailed to the cross of Christ (2 Corinthians 3:12-14, Galatians 3:11-29 and Colossians 2:14-17). By all previously said in this lesson, Paul, writing to the Galatians in chapter 3, affirms that we the Gentiles have come to be participants of the promise that God made to Abraham by way of faith in Christ Jesus. Therefore, we, along with the Jews, have come to be “the seed of Abraham, one people, and heirs according to the promise.”—2373 Wooster Circle Apt 4, Las Vegas, NV 89108

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CHRIST AS OUR EXAMPLE

T. Pierce Brown



means.

For example, one religious group teaches their members that they are to be baptized (immersed in water) to follow the example of Jesus. Furthermore, since Jesus was not baptized for the remission of his sins, then our baptism cannot be for the remission of our sins. They miss the point on at least two or three counts.

First, to follow the example of Jesus does not mean that we are to do the specific things he did, but by doing as he did—whatever God wanted him to do. For example, he probably walked 40 miles or so to be baptized. He was baptized in the River Jordan. We are not required to do either. I have talked with those who felt they should be baptized “in running water” to follow the example of Jesus. I told them I would be happy to open the faucet and drain the baptistry if it would help their feelings any! When one protested that it needed to be a river, I told her that to be consistent, it would have to be the Jordan!

He took the Lord’s Supper in an upper room. Many years ago I was told that in a town near where I was preaching there was a group of Christians who thought they had to meet in an upper room. They never grew too large to meet in a room above the garage. We know of groups who think they have to take the fruit of the vine from one container. What kind of cup they would have for the 10,000 or more members in Jerusalem we have never discovered! Of course, these groups are not expected to grow that large in numbers! At any rate, we can see that this misunderstanding of what it means to “follow His example” is not confined to some denominational group.

Those who claim we cannot be baptized for the remission of sins, since we must “follow the example of Jesus,” also miss the point by failing to realize that neither was he baptized thinking his sins were already forgiven!

Nor was he baptized so he could be voted into some church! He was not baptized into the name of the Father, Son and Holy Spirit. We are to be. There are many other things, which Jesus did, such as washing the feet of his disciples, which were not done for us to do the specific thing he did, but to follow his example by practicing the principle he taught.

So our point now is that the way to follow the example of Jesus is to act on the principles he did. He was determined to obey God in all respects at whatever the cost! He died on the cross for his enemies. We follow his example, not by dying on a cross, but by loving our enemies (Matthew 5:44) and thus being perfect, “even as our Father in heaven is perfect” (Matthew 5:48).

I do not know how to develop this aspect of the mind of Christ except in these ways: 1. Teach persons the necessity of doing that. That is, determine to obey God in all respects. 2. Encourage them to do it by example and by exhortation. 3. Start practicing it on “little” things—that is, things you can do with little effort—so you can develop strength when the big ones come. You do not have to find a den of lions or a furnace of fire to go into, nor try walking on water! Just do what you can, where you are, with what you have, and you will be following the example of Jesus. By that process you will develop the strength to go to the cross, if necessary, and do what you could not, where you are not, with what you do not have. The lad with the loaves and fishes did that. He could not feed 5,000 with a few loaves and fishes, but he did! Peter couldn’t walk on water either, but he did! And he did because he was willing to obey Jesus although it did not appeal to his senses.—1068 Mitchell Avenue, Cookeville, TN 38501

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THE NAME OF JESUS

Continued from front page

the divine authority of Christ.

In speaking of those who should bow before Christ, the apostle says: “of things in heaven and things on earth and things under the earth.” The adjectives can be either neuter gender, thus “things” (a figure for the whole creation; Revelation 5:13), or masculine gender, “those,” referring to all created rational beings—angels, men, demons; or perhaps the realms of heaven, earth and Hades. However, we must observe that there is not the slightest hint in this passage that Paul endorsed the pagan concept of a three-tiered universe, as some modernists have alleged.

Another result of Christ’s exaltation is that “every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.” The word “confess” is from the Greek term *exomologeō*, meaning to “confess forth freely.” It derives from three roots: *ex*, out of; *homos*, the same; and, *logeō*, to speak, reason. Here it suggests the idea of man speaking forth the same concept of Christ as God himself has affirmed of his Son (Matthew 3:17; 17:5).

In view of this rich passage, and numerous others of similar import, may every single disciple of the Lord Jesus strive to honor him as divine Master.—PO Box 55265, Stockton, CA 95205

THE WORLD’S GREATEST MONUMENT

Continued from page 6

Genesis 8:20; 15:9-10; Matthew 26:28). When the covenant at Sinai was given, Moses sprinkled blood on the people (Exodus 24:8; cf. 24:3-12). John MacArthur writes:

When God brought reconciliation with Himself, the price was always blood, because “without shedding of blood there is no remission” (Hebrews 9:22; cf. 1 Peter 1:2). A sacrificial animal not only had to be killed but its blood had to be shed (cf. Leviticus 17:14)...for a life to truly be sacrificed, its

blood had to be shed...Although Jesus did not bleed to death, He bled both before He died and as He died—from the wounds of the crown of thorns, from the lacerations of the scourging, and from the nail holes in His hands and feet. After He was dead, a great volume of blood poured out from the spear thrust in His side. The blood...symbolized...the giving of His unblemished, pure, and wholly righteous life for the corrupt...sinful lives of unregenerate men... (*New Testament Commentary*, Matthew 24-28, Moody Press, p. 152-153).

Jesus mentions His blood in connection with the Lord’s Supper (Matthew 26:28; cf. 1 Corinthians 11:25). The cup reminds of the horror of sin—it caused the “Passover Lamb” to be killed (John 1:29; 1 Corinthians 5:6-8). The juice speaks of the price paid for the church (Acts 20:28). It reminds the partaker of his baptism when he was washed in the blood (Romans 6:3-4; John 19:34; Revelation 1:5; Acts 22:16). It impresses with the need to walk in the light, so the blood will continually cleanse (1 John 1:7).

You don’t have to go on vacation to see the world’s greatest monument. It’ll come by you in your pew Sunday morning.—PO Box 520, Jacksonville, AL 36265

BE NEGATIVE

Learn to say No! The world’s in need of men
who know a good from evil deed.

Learn to say No! And then stick to it,

Unmoved when men say, “Everybody’s doing it.”

Learn to say No! And don’t delay it;

Fence-straddling fails; then stand and say it.

Learn to say No! Nor fear derision;

Stick bravely with your bold decision.

Learn to say No! We’ve waited long

For souls God-fearing, who hate the wrong.

Learn to say No! And in double measure

Christ’s joy will be your constant treasure.

—via Fairmont, WV