



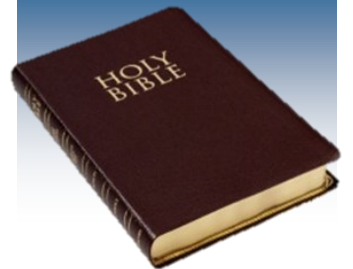
LECTURES

**The CHURCH is IN the world,
But is not OF the world**

**The 24th Oklahoma City
Lectures**

April 25 – 28, 2013

John 18:36 *Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.*



DEDICATION



Minnie Evelyn Anders was born May 30, 1929 in Caney, Ok. At the age of 18, she married Jerome Patterson in early 1947 and to this couple was born: Earl, Arthur, Christine and Earline. Earl, Christine, and Earline are faithful members of the Barnes church of Christ.

Minnie retired after working a number of years in the cafeteria at the Choctaw High School in the food service department. She spent countless hours sewing on a variety of projects. She is known for her quilts that adorn beds all over the state of Oklahoma. Earl said of one of her sewing projects, she made shirts; “shirts that I proudly wore to school!” Jerome grew gardens from which Minnie put her canning skills to use, as she canned the produce and fed the family.

Minnie and Jerome were baptized in 1956. In the 1960’s the present building was built where the Barnes church now worships and works. Minnie joined hands with others to help in its construction. One interesting event happened at this time. One Wednesday night, as the brethren gathered for Bible study in the new building, having torn down a big part of the old building, on this night part of it fell down as they studied the Bible.

Minnie, also taught children as they attended the Bible classes she taught through the years. She continues to serve today as she sends “Get Well” cards to our sick each week. She is lovingly called our “senior lady” and is loved and appreciated by her fellow brothers and sisters in Christ! She has through the years set a good example of faithful worship, as she is present when her body says, “No, just stay at home;” thereby removing many of our more feeble excuses.

We are honored to dedicate the 24th Annual Oklahoma City Lectureship book to Minnie Evelyn Patterson, a servant of God through Christ.



PREFACE

The foundation of civility is under attack in America! What is this foundation? It is the family! The family as designed by God, revealed upon the pages of his inspired word, the Bible. The opening two chapters of the Genesis sets forth that God (*elolim*) made the first humans, male and female (Gen. 1:28). He made the male to be the head of the family which would come from the joining of the two in marriage. God told them, the male and female, to multiply and populate the earth. Thus, the biblical family is here defined! The first institution established by God, the foundation of from which civility was to be learned.

Jesus, while recognizing the inspired account in Genesis, as truth and not an allegory, stated in “The Gospel According To Matthew,” the following: “Have ye not read, that he which made *them* at the beginning made them male and female, And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder” (Matt. 19:4-6). We are now hearing, and laws are being changed to accommodate “marriage” between male with male and female with female. This is a total denial of the design of the male and female bodies, which were made for each other in lawful marriage, in order to reproduce after their own kind. In order to reproduce this pseudo “marriage” requires fornication, or artificial insemination, but it still requires as God designed in the beginning, a male and female to reproduce!

In another area, we are being told, in an authoritative manner, that science is the answer to all our problems. Science is an English word that comes from the Latin verb 'scio', which means to know. Another says, “The word science comes from the Latin "scientia," meaning knowledge.” According to Webster's New Collegiate Dictionary, the definition of science is "knowledge attained through study or practice," or "knowledge covering general truths of the operation of general laws, esp. as obtained and tested through scientific method [and] concerned with the physical world." Let it here be understood that there is nothing that science can prove, that it knows, that contradicts the Bible! Christians must believe and stand upon the truth, God created and set science in motion, “the knowledge covering general truths of the operation of general laws, ... as obtained and tested through scientific method.” It was God who established these “general” laws of nature and science learns from God laws. God ordered that: “And the earth brought forth grass, *and* herb yielding seed after his kind, and the tree yielding fruit, whose seed *was* in itself, after his kind: and God saw that *it was* good (Gen. 1:12). God revealed the answers to man before science every asked the questions.

It is the mission of the churches of Christ (Rom. 16:16) to proclaim to mankind the religion, the teaching, that will make humanity the greatest it can very hope to be. This teaching is “the teaching of Christ!” Paul, an apostle of Christ, wrote: “... but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come (1 Tim. 4:8). There is nothing that science can learn that will ever improve upon “the teaching of Christ” to guide our life here and that which is to come! However, it is accreted that mankind is the result of evolution; thus, denying God and removing mankind from the laws of God! Modern so-called leaders are taking America into a time that may be described: “... every man did *that which was* right in his own eyes” (Judges 21:25).

As it was with Israel of old, so will it be with America today, unless “the churches of Christ” stay up and accepts her mission of proclaiming the gospel of Christ! It is hoped that the 24th Annual Oklahoma City Lectures” will help supply Christians individually and the church collectively with information to help her in her God given mission.

-- Frank R. Williams
Lectureship Director



Introduction to the Oklahoma City School of Biblical Studies

The Oklahoma City School of Biblical Studies (OKCSBS) began its work in 1991. Presently there are men laboring in this work: Marion R. Fox, director; Frank R. Williams, dean of students; and Mike VonTungeln and Jerry Gore, instructors.

Classes have been conducted in various locations in Oklahoma. The work is centered in Oklahoma City with classes being conducted in congregations in the Oklahoma City area. The Barnes church, where the school is located, is an excellent location for this work. Classes have been conducted in Binger, Chandler, Hydro, Maysville, Piedmont, and Tuttle in the recent past. Other congregations have contacted us concerning our conducting classes in their building.

The Oklahoma City School of Biblical Studies is designed to prepare men to be leaders in the Lord's church (elders, preachers, deacons, teachers, etc.) and women to serve in the church (teachers, etc.). The curriculum is Bible-centered and is designed to prepare the student to become an independent student of the word of God. It is the intention of the faculty at Oklahoma City School of Biblical Studies that our students should not be taught "what to believe," but "how to learn from the Scriptures the will God."

The full-time curriculum consists of four years of classes, one night per week presently (subject to change to two nights). Students seeking advanced options may choose to attend extra courses in Greek and other subjects. Also, part-time or audit students may choose to just take one course per night at their convenience. By stretching the course-work out into a four-year format there is a greater maturation in the learning process than in a two-year program. In addition, students can take advantage of our night schedule by continuing in secular work without needing to raise support from the church. By offering a schedule that fits people's busy lives, we allow our students to immediately increase their usefulness in local congregations.

Mike VonTungeln, Frank R. Williams, Jerry Gore, and Marion R. Fox have experience as preachers, elders, and as faculty members in other preacher training schools.

We believe in the inerrancy and absolute authority of the Scriptures. We invite anyone to check out our school by contacting us and attending our classes. We are available to make presentations about our school to any congregation.

For more information, contact:
Marion R. Fox, director
1001 Twisted Trail
Oklahoma City, OK 73150
marionfox@okcsbs.com



A Word from the Dean of Students

The “*Oklahoma City School of Biblical Studies*” is one of the ways the Barnes church of Christ, with the help of sister churches of Christ and individuals, fulfill our “motto: “...*the things that thou hast heard...the same commit thou to faithful men* (the Greek, anthropos: male and female), *who shall be able to teach others also*” (2 Timothy 2:2). Men and women, of varying ages and backgrounds, are studying to learn the Word of God to be better themselves and to teach others the soul saving gospel of Christ. We have a number of former and present students who are now preaching full-time. Others are filling-in when congregations call saying they need a preacher. Still others, both men and women, are teaching Bible classes at their home congregations.

Unlike some other “school,” some of our students come to class after having worked eight or more hours a day; thus, showing their determination to learn! The “*Oklahoma City School of Biblical Studies*” offers a large number of subjects. It is our aim to cover every book, both in the Old and New Testaments; plus, we cover a number of Bible related subjects. Then, we have special subjects which are added from time to time. In addition to all these, we have two Greek classes; one for beginnings and a second class for advanced students. Next year, Marion Fox will be teaching 1st, 2nd, and 3rd John from the Greek text. He is also hoping to move the “Greek for Beginners” class to Saturday. This is being done in hope that more people will be able to enroll in the class. If it is not moved, then, it will continue to meet on Monday nights.

We encourage those in the Oklahoma City area to check out the school, and make plans to enroll next year. Our students consist of those who are serving in local congregations as: elders, deacons, preachers, Bible class teachers, and those who desire to enhance their knowledge of the Bible. For those who desire to be better “personal workers,” who engage in local evangelism, we have classes that should be a great help in such efforts. These classes cover such subjects as: The Gist of the Bible, How to study the Bible, Logic and the Bible, of course, a better knowledge of every book in the Bible will be of great help in teaching the lost. As it is the mission of the local churches of Christ to teach the lost the gospel of Christ, these and other classes should be of great interest to members of the Lord’s church.

Our students remain our best recruiters, as they best know what takes place in the “*Oklahoma City School of Biblical Studies*.” At this time our faculty is: Marion R. Fox (elder and Director of the school), Frank R. Williams (elder and Dean of Students), Jerry Gore, (elder Barnes church of Christ) and Mike VonTungeln (elder, Ridgecrest church of Christ).

As dean of students I would like to commend our students! The quality of our students is of the highest order: Christian! These students come to us from a number of congregations in the Oklahoma City area. Some have to drive miles to reach the building. Their appreciation for the school is seen in their eagerness to talk to others about coming to “*The Oklahoma City School of Biblical Studies*.”

Frank R. Williams, dean of students



Our Faculty

Marion Fox, director

Marion is a graduate of the Elk City School of Preaching and has preached for over 40 years and now serves as one of the elders of the Barnes congregation. His college degrees include: an A.S. (1963) from Southwestern Oklahoma State University, a baccalaureate (1965) and doctorate (1991) from Oklahoma State University, and masters (1969) University of Illinois. He has completed upper division Greek courses at Oklahoma Christian College. He has been a college professor (engineering-science division) and a National Science Foundation fellow in engineering, physics, and semiconductor manufacturing. Marion has authored several books and has engaged in several debates on various subjects.



Marion has served as a teacher for the Elk City School of Preaching; Elk City, Oklahoma 1973-76; Westside School of Preaching; Duncan, Oklahoma 1976 (Fall); Oklahoma School of Bible/Preaching; McLoud, Oklahoma 1977-1981; Great Plains School of Bible/Preaching; Elmore City, Oklahoma 1989-91; Rocky Mountain Audio and Video Bible Institute; Selmer, TN: 1999- 2005; and Online Academy of Biblical Studies; Dyersburg, TN: 2000-2005. Marion has served as Director of the Oklahoma City School of Biblical Studies; Oklahoma City, Oklahoma 1991-present.

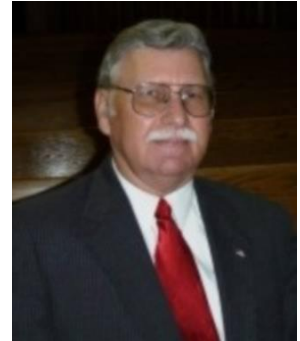
Marion has held gospel meetings and preached by appointment in fourteen other states. He preached and lectured at two state universities in Russia on scientific evidences for the existence of God and lectured on the existence of God and the work of the Holy Spirit in England. Marion has authored six books



Our Faculty

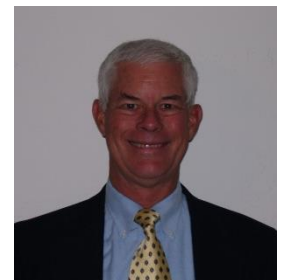
Frank R. Williams, dean of students and instructor

Frank works full-time with school and the Barnes church of Christ and now serves as one of the elders of the Barnes congregation. He adds more than forty years of preaching experience to our staff. He attended the Northside School of Preaching in Harrison, AR, graduating in 1972 with a Masters in Sacred Literature. In 1977, Frank made an evangelic trip to India where about 200 people obeyed the gospel. He served as local preacher for churches in Arkansas, Oklahoma, Wyoming, and Missouri and wrote weekly articles for four local newspapers. He has preached daily on three radio stations. He has preached in gospel meetings and lectureships in Arkansas, Oklahoma, Wyoming, Missouri, Georgia, Iowa and Tennessee and has preached at four congregation in California. He has had articles published in The One Heart Journal, Gospel Advocate, Firm Foundation, contending for the Faith, The Gospel Standard, The Gospel Journal, and edited The Spirit of Restoration for three years. He has written a weekly bulletin article for nines. Also in this experience is three years in the U.S Army where he served in the Army Security Agency. Frank has taught at the following schools: Northside School of Preaching (Harrison, AR.) 1971-1972 and 1975-1976, Wetumka School of Biblical Knowledge (Wetumka, OK.) 1992-1995, and Oklahoma City School of Biblical Studies (Oklahoma City, OK.) 1995 – Present.



Mike VonTungeln, instructor

Mike is now taking a sabbatical. He brings to the school years of experience in working in the church and has served as an elder in the Ridgecrest church of Christ, Midwest City, OK for ten years. Mike attended Panhandle State University, Pepperdine University, Hawaii Pacific University and received the following degrees: BS in Chemistry, MA in Education, and an MS in Information Systems. Mike has also taken classes at the Oklahoma City School of Biblical Studies. Mike is not a full-time preacher, but he did share the pulpit in Kailua, HI from 1996-2000.



Jerry Gore, instructor

Jerry was born in Amarillo, TX., but has made his home in Midwest City, OK, for many years. He served in the U.S. Army from June 1967 – June 1970. He received a degree in Mechanical Engineering from the University of Oklahoma. He did most of work at Tinker Air Force Base. Jerry and Judy have two children. Jerry has taught Bible classes at the Barnes church for many years. Last year, he taught the full year at the Oklahoma City School of Biblical Studies, and has been a very good addition to the school and with his “engineering” mind, he is very detailed in his teaching.





*A Quarterly Journal
Produced by the
Oklahoma City School of
Biblical Studies*

Dear Reader:

The One Heart Journal was originally conceived of as a much needed avenue to spread the news about the Oklahoma City School of Biblical Studies. In the first issue, eight page, black & white journal went out and was well received. Less than one hundred addresses were sent copies of the first issue.

Almost eight years later, the Spring 2013 issue of One Heart mailed out about 465 addresses and bundles were sent to congregations by our students for local members. The original eight pages have been extended to twelve, and beautiful color cover has been added. While this is still small compared to many brotherhood papers, we believe things are moving in the right direction.

The Spring 2012 issue saw a change in the physical size of the Journal. This change was made to reduce the work in preparing the paper for mailing. This will also allow an increase in the number of pages; thus, the number of articles in future issues. As the number of pages and articles are increased, we will not reduce the quality of the articles. Sound biblical writers will be asked to write articles! It is our deepest hope that we can finally get four issues of the Journal mailed out each year. Subjects will be assigned to writers months in advanced so each will have time to study and write, quality articles!

It has never been our desire to add just one more paper to hundreds already produced by the churches of Christ. It has been said: "the churches of Christ have more papers per member than any other religious group!" This Journal was intended for a specific purpose: to demonstrate the level of teaching and soundness of doctrine taught at the "Oklahoma City of Biblical Studies. Inside each issue you will read articles by our faculty representing the kind of material they present in class on a regular basis. However, we are now reaching out to seek other sound brethren to write. A number of these are speakers on our lectureship. As the "Annual Lectureship" is a work of the Oklahoma City School of Biblical Studies.

The Journal also allows us an opportunity to keep students, supporters, and area congregations informed about upcoming events and the class schedule for the school. We intend for the school to be a benefit to the church in the central Oklahoma area, and to do that we need more people to be aware of what we offer.

Just like the school, the One Heart Journal is made available at no cost to subscribers. Loving members of the Lord's church contribute to the work and make it possible to publish and mail the Journal every quarter so that no subscription fee is ever necessary.

If you would be interested in receiving One Heart individually or for your congregation, please let us know so that an appropriate arrangement can be made. More people receiving One Heart mean more people are learning about the school and potentially participating in its work and growth.

In His Cause,

Frank R. Williams, Editor, One Heart Journal



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Our Citizenship is in Heaven

David Brassfield



David Brassfield was born in Cushing, Ok. and attended Oklahoma Christian from 1972-1976 and 1987-1990, receiving the following Degrees: Bachelor of Arts in Bible (1976) and Master of Arts in Ministry (1990). His wife's name is Carol and they have two children.

He has done local work in Kansas and Oklahoma and has written articles appearing in the following papers: One Body, Firm Foundation, Family (Harding Univ.), Image Magazine, Forthright Magazine. He has preached for 35 years and has worked with the Newalla, OK church of Christ for 22 years.

He writes under notes of interest: "Our daughter and her husband and son are with the Waynesboro, VA church of Christ where he serves as the involvement minister. Our son-in-law (Michael Jones) is the grandson to Dr. Bill Jones, (retired) O.C. professor of Old Testament and Bible. Our son graduated last December from Oklahoma Christian with a Bachelor of Arts in Bible and currently preaches part time with the church of Christ in Cement, OK. He and his wife currently live in Okla. City while she completes her degree at Oklahoma Christian." David has spoken on Oklahoma City Lectures three times.

The Apostle Paul speaks of three citizenships he held during his life. He was first a Jew among Jews. His pedigree was unquestionable. As an Israelite, he could speak with confidence that the power of the gospel was first presented to the Jew, then the Greek. As a Jew he could come and go freely in the synagogues and the Temple. His citizenship provided him with a rich spiritual history and a knowledge of God from his youth.

Paul was also a Roman. He was born in Tarsus of Cilicia, a city he describes as "no insignificant city," (Acts 21:39). The city of Tarsus itself was a favored city, receiving tax free status in the empire around 47 A. D. But birth there did not constitute automatic Roman citizenship. Paul received Roman citizenship through some fashion unknown to us. Some visiting Roman dignitaries had been known to convey citizenship to those with whom they were pleased. Some biblical scholars believe that Paul's ancestors may have had Roman citizenship bestowed upon them in that fashion.

Roman citizenship gave one the right to do business, own property, enter into marriage and other contracts, and make appeals over judicial decisions. A Roman could not be publicly beaten unless he had a formal public trial. And, no Roman could be executed except for treason and that execution could never be by crucifixion.

But, Paul was also a citizen of heaven. As such he does not behave as a typical Jew or Roman. Paul utilized his Jewish and Roman citizenships on several occasions as tools to further his duties as a citizen of heaven. But, his heavenly citizenship is never used to benefit himself personally. His heavenly citizenship is a prized possession. It is a constant reminder of his obligations on earth. It is a hope that gives him the strength to carry on his labors for the kingdom. That heavenly citizenship is something shared by every person in the church. When Paul wrote to the Philippians in chapter 3, verse 20, he said, "Our citizenship is in heaven. . . " He uses the word "politeuma" from which we derive the words politics and city (ie, Indianapolis). (As an unrelated observation, perhaps it would serve us all better at some times if we would also remember that our "politics" is in heaven.)

What I would like to do now is to investigate with you how Paul used his status as both a Roman and a Jew in his work to spread the gospel. There are four occasions where he does this. These will not be presented in chronological order, by the way.

First: Paul is arrested in Jerusalem. A Roman centurion took him into custody in the midst of an uproar and gave him permission to speak to the crowd. He was surprised to hear Paul speak Greek and immediately deduced he was not the Egyptian trouble-maker he had heard about. Paul tells him where he is from before speaking to the people. When the crowd cries out for Paul's death and shows signs of turning into a mob, Luke takes up the story for us. "The commander ordered him to be brought into the barracks, stating that he should be examined by scourging so that he might find out the reason why they were shouting against him that way. And when they stretched him out with thongs, Paul said to the centurion who was standing by, 'Is it lawful for you to scourge a man who is a Roman and uncondemned?' And when the centurion heard this, he went to the commander and told him, saying, 'What are you about to do? For this man is a Roman.' And the commander came and said to him, 'Tell me, are you a Roman?' And he said, 'Yes.' And the commander answered, 'I acquired this citizenship with a large sum of money.' And Paul said, 'But I was actually born a citizen.' Therefore those who were about to examine him immediately let go of him; and the commander also was afraid when he found out that he was a Roman, and because he had put him in chains." I love the translation of the King James at this point: "'With a great sum obtained I this freedom.' And Paul said, 'But I was free born.'"

Those holding Paul immediately released him in fear. To violate the rights of a Roman citizen was to invite severe reprisals from Rome. The commander might have purchased his citizenship, but Paul's was superior, and the commander knew it. This use of Paul's Roman citizenship saved him a beating and insured him a fair hearing under the protection of Rome.

Second: For this, Paul will use his heritage as a Pharisee perhaps more so than his citizenship as a Jew, but for the sake of this topic; what he does took advantage of what he was in a way that furthered the cause of Christ. It is in Acts 23, shortly after he identified himself to the commander as a Roman citizen. The Jewish council is comprised of Sadducees and Pharisees. Paul begins by stating that he had lived his entire life in good conscience. The high priest ordered him to be struck on the mouth. When Paul protested, he told him, "God is going to strike you, you whitewashed wall! Do you sit to try me according to the Law, and in violation of the Law order me to be struck?" Those there were shocked he would defame the high priest and spoke thus to Paul. Paul sort of apologized, stating he did not know he was the high priest and that it was written one should not speak evil of a ruler of his people.

It is possible that Paul did not consider this man as a legitimate high priest. It is known that the Romans "rented" the office to high bidders. It is also known that God had so ordained that the high priest remained such for life. But, even a casual reading of the New Testament gospels and Acts reveals that Caiaphas and Annas seemed to rotate as high priests during one another's lifetimes. Paul also knew that the Sadducees did not believe in the resurrection, angels, or spirits. As such, it is possible he did not consider them to be of Israel at all. His answer to the revelation that Ananias was the high priest is not an acknowledgement of Ananias as high priest, but merely "a leader of your people."

At any rate, Paul noted the political division in the council and furthered it by affirming his citizenship as a Pharisee who was on trial for the hope and resurrection of the dead. This immediately sent the council into dissension and the Roman commander is once again forced

to rescue Paul; once again making it more likely that Rome, not Jerusalem will be the final judge in the entire matter.

Third: For reasons unknown to us, Paul and Silas permitted themselves to be beaten in Philippi (an event taking place before the aforementioned arrest in Jerusalem), never mentioning their citizenship until after their beating, imprisonment and the jailor coming the next day to release them. When Paul revealed his Roman citizenship at that moment, he demanded that the city leaders themselves come to release them personally. This would force them to deal with him face to face with the full knowledge that they had ordered the beating of Roman men without a trial. The leaders were full of fear and ended up not ordering, but pleading with Paul and Silas to leave. Why had Paul not availed himself of the rights his Roman citizenship granted him? Why take the beating when it could have been escaped? We cannot know with any certainty the answer to that question. Perhaps Paul wanted them to think twice before treating the next visitors to town with the same disdain and injustice. Perhaps the Lord wanted him in the prison to take the word of God to a part of Philippi he had not been and Paul somehow intuited that he should permit this mistreatment and incarceration. The salvation of the jailer and his household may have never happened if Paul had avoided the beating on the basis of his Roman citizenship.

Fourth: Paul will avail himself of his Roman citizenship once more. This story takes place in an event told about in Acts 23-25. He had been arrested without legal cause. There was a group that had sworn to not eat until they had killed Paul and toward that end had set up an ambush. A weak-willed Roman official wanted to wash his hands of Paul and send him back to Jerusalem. Rather than walk into a trap or stand before a predetermined trial, Paul appealed to Caesar. The trial would be moved to Rome. Paul would receive a government paid trip to the heart of the empire and preach to the church there, even to Caesar's household. The Jews would be a no-show at Rome.

In each case where Paul utilized his citizenship or opted to not use his citizenship as a Jew or a Roman, it helped facilitate the cause of Christ. At Philippi, when he delayed playing the trump card as a Roman, it caused growth to the kingdom of God.

Of supreme importance and pride to the Apostle Paul, however, was his citizenship as a follower of Jesus Christ. Writing in Ephesians 2:19, he would tell them "... you are fellow citizens with the saints and of the household of God." He thus ties heavenly citizenship to membership in the household or family of God, which is the church. To be a citizen of one is to be a member of the other.

Ephesus was a city with strong Roman influence. Rome would eventually commission the building of a library there. It would be difficult for the Ephesians to resist the impulse to admire and adopt Roman ways and desire Roman citizenship. It would immediately arrest their attention if a man who was a Roman by birth would speak to them of a citizenship that he valued more greatly.

To the citizens of Philippi Paul would also write and speak of a supreme citizenship. Perhaps here we see some insight to his refusal to reveal his Roman citizenship before being imprisoned. In Phil. 3:20 he tells them, "For our citizenship is in heaven, from which also we eagerly wait for a Savior, the Lord Jesus Christ." Philippi was a Roman colony. Many times the Philippian jailer must have wondered why Paul would hide his Roman citizenship there. I believe that his letter to them, particularly chapter three, gives us the insight to at least speculate in a more informed way why Paul acted as he did. It will also serve as the springboard for us to consider our own heavenly citizenship.

In Phil. 3:5-7 Paul writes that he was, “circumcised the eighth day, of the nation of Israel, of the tribe of Benjamin, a Hebrew of Hebrews; as to the Law, a Pharisee; as to zeal, a persecutor of the church; as to the righteousness which is in the Law, found blameless. But whatever things were gain to me, those things I have counted as loss for the sake of Christ.”

Paul was willing to abrogate his rights and privileges as a Jew in order to receive something of greater value. Similarly, we have the same rights and privileges in the church that relate to our heavenly citizenship. As citizens, Paul will tell us that our rights include these things:

1. The surpassing value of knowing Christ Jesus. Think of the sacrifice students make to receive their education. Thousands of dollars will be spent and years devoted to receiving the knowledge that will translate into a diploma. Whatever we stand to learn from men, however, pales in significance to knowing Jesus. The right to witness his love, benefit from his suffering and death, and have a hope of eternity through our faith in him overshadows any education we may be given on this earth.
2. The victory that is Christ. “That I may gain Christ.” There are those who know “about” Christ. The Pharisees, the Sadducees, and even the demons knew about him. But, they never truly gained Christ. The word that is translated as “gain” here describes acquiring or possessing a thing through victory. This, the Philippians would easily understand. In 168 B.C. the area of Macedonia was conquered by Rome and was made a Roman province. In 42 B.C. Brutus (the co-assassinator of Julius Caesar) was defeated at Philippi. In celebration, Philippi was made a Roman colony, complete with all the rights of citizenship. Paul testifies that the gaining of Christ was worth the loss of “all things.” The Philippians would understand the concept of giving up everything in order to gain a victory. Victories have a way of determining the future of a person, a city, and an empire. Victory also determines eternity. Paul will bring the mental picture of victory to the readers of his letter to the Romans, wherein lay the heart and soul of the empire, when he tells them that we are “more than conquerors.” (Rom. 8:37)
3. Righteousness. The righteousness we gain as a citizen with fellow believers comes through faith in Christ, and not of ourselves. There is no one who can lay a claim to being without sin. Even the hypocrites who cast before Jesus a woman taken in adultery left at the statement “let the one among you who is without sin be the first to throw a stone at her.” The law could not justify, it could only condemn. When we acknowledge his righteousness in us, we are giving God the glory. Peter writes in 1 Pet. 4:11 that our main goal is that in all things God will be glorified.
4. The resurrection from the dead. Paul will call the resurrection of the dead the “hope of Israel” in Acts 28:20 which he had identified as a hope for the resurrection of the dead in Acts 24:15 and Acts 26:7. This one event is the totality of the reason for following Christ. You may have heard that the Christian life is the best life to live even if there is no heaven and no resurrection. But, Paul said that if there is no resurrection we are of all men most to be pitied. Being a citizen of heaven through belief in Jesus Christ means “that you may know that you have eternal life.” (1 Jn.

5:13c) There is no citizenship in heaven without resurrection. And, think of the fact that the resurrection means there is no way that anyone can defeat us. Arrest us. We are still free from sin. Torture us. We are still comforted by the Lord. Kill us. You only grant us a quicker trip to Abraham's bosom.

5. A journey to travel. "Not that I have already obtained it, or have already become perfect, but I press on in order that I may lay hold of that for which also I was laid hold of by Christ Jesus. Brethren, I do not regard myself as having laid hold of it yet; but one thing I do: forgetting what lies behind and reaching forward to what lies ahead, I press on toward the goal for the prize of the upward call of God in Christ Jesus." (Phil. 3:12-14)

In keeping with the idea that our citizenship is a journey, Paul will emphasize to Timothy the proper attitude and actions of one who has a duty and a calling that separates him from the world in which he lives. "No soldier in active service entangles himself in the affairs of everyday life, so that he may please the one who enlisted him as a soldier. (2 Tim. 2:4) The Hebrew writer will encourage us to run with patience the race that is set before us. Every Christian has a course that is unique to himself. But, all Christians need to put off everything that restricts us on our course. We need to lay aside the sin that so easily entangles us. Our journey has a different destination from those who are not citizens of the kingdom of heaven.

You and I have dual citizenship. We are Americans. We are citizens of the United States of America, the most powerful nation on the face of the earth. We have placed men on the moon, created a standard of living that is the envy of the rest of the world. We have been the principle agents in the victories of two world wars and have aided countless people and nations who strive for freedom. There is no tragedy in the world that happens without our nation rushing to assist. We were the main source of rebuilding for even our greatest enemies of past wars. Without the United States of America, Hitler and Hirohito and Mussolini would have conquered the world. Without the United States, communism would have overrun the world years ago. As citizens, we have the right to go where we want, and become what we want. We have been blessed by God with bounty. Hunger is not a threat as much as is obesity. Even those deemed as living in poverty are far richer than most of the world's population.

But, that citizenship is not as important as what we find in the church. As a matter of fact, the church of our Lord and Savior Jesus Christ is perhaps the key ingredient to the prosperity and success of this nation or any nation. The French political thinker and historian, Alec de Tocqueville, is said to have come to the United States to seek the secret of her greatness. The following was what he was said to have found.

I sought for the greatness and genius of America in her commodious harbors and her ample rivers - and it was not there . . . in her fertile fields and boundless forests and it was not there . . . in her rich mines and her vast world commerce - and it was not there . . . in her democratic Congress and her matchless Constitution - and it was not there. Not until I went into the churches of America and heard her pulpits flame with righteousness did I understand the secret of her genius and power. America is great because she is good, and if America ever ceases to be good, she will cease to be great.

Solomon stated it this way: (Prov. 14:34), "Righteousness exalts a nation, but sin is a disgrace to any people."

Brethren, we are citizens of a mightier nation. It is the nation of God's people. Our citizenship is in heaven. The laws which we obey do not come from the Constitution, but from God's word. We do not answer to the demands of men, but rather to God. We fear not the one who is able to destroy this body, but we fear and respect Him who is able to destroy both body and soul in hell. Our savior is not the president, the military, technology, capitalism, or anything created by our hands or the hands of our founding fathers. Our salvation is in Christ Jesus. Our home is not that perishable abode to which we will return this night, but that place Jesus went to prepare. Here, we are but straying pilgrims. We are soldiers, commissioned to do our duty here until recalled by our commander or until he returns in person with his angels to claim those who are his.

Let us never be alarmed by our opponents, for he who is with us is greater than he who is against us. Let us not be enamored with the cities we have built and this country wherein we dwell, but rather look in faith with Abraham, who "was looking for the city which has foundations, whose architect and builder is God." For we "desire a better country, that is a heavenly one." (Heb. 11:10; 11:16a)

We acquired this citizenship, not through the purchase of our deeds, but by the purchase of the blood of Jesus and through our new birth. "For you have been born again not of seed which is perishable but imperishable, that is, through the living and abiding word of God." (1 Pet. 1:23) This new birth has put us into a different state. "For he delivered us from the domain of darkness and transferred us to the kingdom of His beloved Son." (Col. 1:13)

We are the church. The greatest nation on earth. There are no borders that can contain this kingdom of which we are members. There is no power that can overcome us, no challenge that can stand before us for, "The gates of Hades shall not overpower it." (Matt. 16:18c) This church will stand when nations fall. She will shine when all philosophies have faded into obscurity. She occupies all corners of the earth, speaks all the languages of mankind, and possesses a truth that is greater than the wisdom of the wisest man. At our resistance, Satan will flee. Through our faith, prayers, and obedience, God will deliver us from all evil.

H. C. Morrison, following a lifetime of missionary service in China, returned to the United States on the same ship that carried Teddy Roosevelt. The president was coming back from a safari in Africa. As the ship passed off Sandy Hook and came in toward New York harbor, there were signs of welcome everywhere. Barges had been floating out with blaring bands; flags and banners and streamers were everywhere in sight. Firefighting boats were spraying their welcome to the sky. Morrison confessed that the recognition that all of this was for the president returning home from a holiday caused him to fall into the grip of self-pity. He knew no one would be meeting him at the dock. Then he recalled what he had tried to do in China and how little anyone cared. But, as he folded his hands and leaned on the deck rail, feeling sorry for himself, Morrison said it occurred to him. . . . "You are not home yet."

(1 Pet. 2:9-10), "But you are a chosen race, a royal priesthood, a holy nation, a people for God's own possession, so that you may proclaim the excellencies of Him who has called you out of darkness into His marvelous light; for you once were not a people, but now you are the people of God. . . ."

May God bless his people.

THE CHURCH AND CIVIL GOVERNMENT

Frank R. Williams



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TEXT: Mark 12:17

INTRODUCTION:

- A. In the words of our text, Jesus Christ pronounced that “civil government” and the church of Christ can exist at the same time, and that the individual may be a member of both; and this without violating the commands of God.
 - 1. In fact, Jesus by his words has obligated all mankind to “render” both to “Caesar” and to “God” the things that belong to each.
 - 2. When Jesus announced to Pilate: “My kingdom is not of this world,” he stated that his Kingship was no rival with the kingdom of Caesar (John 18:36).
 - 3. This can only be true, if these two kingdoms consist in different spheres.
- B. Each has a role to fulfill; a role which the other is not capable of filling.
 - 1. In Jesus’ words, he declared the two natures of the two kingdoms:
 - a. One being the imperial kingdom of Rome, represented by Caesar;
 - b. While the other is the spiritual kingdom, represented by Christ.
 - 2. Jesus reveals the nature of his kingdom in the words, “My kingdom is not of this world;”
 - a. then, he showed the contrast, by saying, “if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews.”
 - b. It is the nature of kingdoms of this world to engage in carnal warfare, but this is not the nature of the kingdom of Christ!
- C. With this brief introduction, let us study the subject: “The church and civil government,” as it relates to the theme of this lectureship: “The CHURCH is IN the world, but is not OF the world.”

I. CIVIL GOVERNMENT IS ORDAINED OF GOD

A. It is necessary, at the beginning of our study, to understand that “civil government” is ordained of God.

1. Having already seen that Deity, in the person of Jesus Christ, has obligated mankind to “render unto Caesar things that are Caesar’s,” we turn to Romans chapter thirteen, for a more detailed study.

2. Romans 13:1 – “Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God.”

a. With these words, no farther evidence is necessary, for God has said it once; and that is all the child of God needs on any subject.

1) Our English word, “ordained,” is the Greek “*tassō*,” and means:

2) “1) to put in order, to station 1a) to place in a certain order, to arrange, to assign a place, to appoint (Thayer).

3) This same Greek word is used in Acts 22:10 - “And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus; and there it shall be told thee of all things which are appointed (*tasso*) for thee to do.”

4) The point being, that as Saul was by Deity “appointed” (ordained) to the apostleship, so are “the higher powers” of Romans 13:1 “ordained.”

b. Paul also made it most clear, “Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation” (verse 2).

1) Then, the apostle stated of civil government: “For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil.” (verse 4).

2) On this point Paul wrote: “Wherefore ye must needs be subject, not only for wrath, but also for conscience sake” (verse 5).

c. Finally, Paul takes us right back to the words of Jesus: “For this cause pay ye tribute also: for they are God’s ministers, attending continually upon this very thing” (verse 6).

B. Therefore, civil government is “ordained” – appointed by God to serve his purpose!

C. It needs to be understood, it is not a particular ruler, or sovereignty, whom God “ordains,” but the genius of government. (The “genius” of government is that God “ordained” it, and it gives “civility” and order by which its people can live and serve God.)

II. UNDERSTANDING THE ROLE OF CIVIL GOVERNMENT

A. It was pointed out earlier, that civil government and the church/kingdom of Christ exist at the same time, side by side.

1. Yet, the roles of civil government and the church are very different.

2. These differences must be understood by the child of God and needs to be understood by society in general.

B. It is a matter of terms:

1. Civil government’s role is only in what the terms “civil” implies – that which is

civil – civility belongs to and is rendered to the government;

(Note: Civility is about more than merely being polite, although being polite is an excellent start. Civility fosters a deep self-awareness, even as it is characterized by true respect for others. Civility requires the extremely hard work of staying present even with those with whom we have deep-rooted and perhaps fierce disagreements. It is about constantly being open to hear, to learn, to teach and to change. It seeks common ground as a beginning point for dialogue when differences occur, while at the same time recognizes that differences are enriching. It is patience, grace, and strength of character. Without which government cannot work.)

2. On the other hand, morality belongs to and is rendered to God.
- C. While it is not the function of civil government to legislate morality, but rather what is civil, nevertheless civility is the opposite of un-civility,
 1. and the civil authorities are the powers that enforces certain moral precepts –
 - a. such as: murder, perjury, theft, rape – not as the commands of God,
 - b. but as violations of civil relations. (Wallace, page 146)
 2. This is done, as they affect all members of the civil society.
 3. However, civil government does not enforce these “uncivil” - immoral acts, as the commandments of God.
3. If this were the case, then civil government would have to enforce and have punishments for hate, lying, impurity, evil thoughts, and lust – for all of these are immoral!
 - a. Case in point:
 - 1) A man commits rape, but repents of it, and God forgives him.
 - 2) 1 John 1:9 – “If we confess our sins, he is faithful and just to forgive us *our* sins, and to cleanse us from all unrighteousness.”
 - 3) It being the case that God has forgiven the one who committed the immoral act of rape, how could civil government rightfully punish him?
 - 4) However, if it were the case that civil government served as God’s power to punish immorality, then, it would have to forgive and dismiss all whom God has forgiven;
 - 5) and it must do so “seventy times seven!” (Matt. 18:22).
5. Therefore, civil government must not attempt to serve as God’s moral enforcer; as it is not the God ordained role of civil government.
6. To sum up this area, in civil government the individual surrenders to the state his personal vengeance and receives in return the protection of the power of an organized society.
 - a. Paul made this point at the conclusion of Romans chapter twelve as he introduced chapter thirteen: “Dearly beloved, avenge not yourselves, but *rather* give place unto wrath: for it is written, Vengeance *is* mine; I will repay, saith the Lord” (Rom. 12:19).
 - b. One way in which God takes vengeance on the evil doers is through civil government: “for he beareth not the sword in vain: for he is the minister of God, a revenger to *execute* wrath upon him that doeth evil” (Rom. 13:4).

D. There in brief is the nature of civil government!

1. This mandate is the authoritative definition of the relationship of those in the kingdom of Christ/ the church, following the teaching of Christ and the requirements of the existing civil government.

III. THE CONSTITUTION AND THE AMMENMENTS ARE AUTHORITY FOR OUR CIVIL GOVERNMENT

A. Let me say at the beginning of this area of our study, every member of the Lord's church, should have at least one copy of the "Declaration of Independence and Constitution of These United States, at hand!

1. In forming this nation, our founding "fathers" wrote "The Constitution of these United States," followed with the "Bill of Rights."
2. The first amendment to "The Constitution of these United States" reads: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the Government for a redress of grievances."
3. Let us now look at each important word in this amendment:
 - a. "Congress" – refers to the Senate and the House.
 - b. "law" - the principles and regulations established in a community by some authority and applicable to its people, whether in the form of legislation or of custom and policies recognized and enforced by judicial decision.
 - c. "respecting" - regarding; concerning.
 - d. "establishment" – a constituted order
 - e. "religion" – This is a hard word to define, but some have written:
 - 1) Religion is a collection of belief systems, cultural systems, and world views that relate humanity to spirituality and, sometimes, to moral values
 - 2) a set of beliefs concerning the cause, nature, and purpose of the universe, especially when considered as the creation of a superhuman agency or agencies, usually involving devotional and ritual observances, and often containing a moral code governing the conduct of human affairs.
 - 3) My own personal definition of the word "religion," it is a philosophy of life by which a person or group of people live.
 - f. "or" – neither shall –here it continues a negative, "Congress shall not"- this means that "Congress shall make no law prohibiting"
 - g. "the free" – being at liberty
 - h. "exercise" –believing and worshiping as they choose.
 - i. "thereof" - referring back to the word "religion."
3. In studying the subject, the following was found: "Originally, the First Amendment applied only to laws enacted by the **Congress**. However, starting with *Gitlow v. New York*, the Supreme Court has **applied** the First Amendment to each state. This was done through the **Due Process Clause of the Fourteenth Amendment**. The Court has also recognized a series of **exceptions** to provisions protecting the **freedom of speech**."

- a. It should be noted, the Supreme Court has no constitutional power to make law.
- b. Therefore, in the humble opinion of this writer; the word "Congress" is still defined by the "Constitution" itself, and it defines the word "Congress" to mean: the "Senate and the House" (.....)
4. The "Constitution" must be understood in the words of those who wrote it; and not in the legalese of the modern lawyer!
5. A few examples:
 - a. Thomas Jefferson in 1823 - "Laws are made for men of ordinary understanding and should, therefore, be construed by the ordinary rules of common sense. Their meaning is not to be sought for in metaphysical subtleties which may make anything mean everything or nothing at pleasure"
 - b. Thomas Jefferson in 1808 - "Whenever the words of a law will bear two meanings, one of which will give effect to the law, and the other will defeat it, the former must be supposed to have been intended by the Legislature, because they could not intend that meaning, which would defeat their intention, in passing that law; and in a statute, as in a will, the intention of the party is to be sought after." -- to Albert Gallatin, 1808.
 - c. Thomas Jefferson in 1808 - "The true key for the construction of everything doubtful in a law is the intention of the law-makers. This is most safely gathered from the words, but may be sought also in extraneous circumstances provided they do not contradict the express words of the law." -- to Albert Gallatin, 1808.
- B. So, here is the question: "How did we get from the words of the "First Amendment," which states: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; ...;" so that now states are under the same words?
 1. Prior to the 1890s, the Bill of Rights was held only to apply to the federal government. Under the **incorporation doctrine**, most provisions of the Bill of Rights now also apply to the state and local governments, by virtue of the due process clause of the Fourteenth Amendment of the Constitution.
 - a. The U.S. Supreme Court. In *Reynolds v. United States* (1879) the Court wrote that Jefferson's comments "may be accepted almost as an authoritative declaration of the scope and effect of the [First] Amendment." In *Everson v. Board of Education* (1947), Justice Hugo Black wrote: "In the words of Thomas Jefferson, the clause against establishment of religion by law was intended to erect a wall of separation between church and state."¹
 - 1) However, over the years, the subject has been changed to the idea of, "Where federal money goes," so goes "separation of church and state." This totally ignores the words of the First Amendment: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; ...;"
 - 2) "Money" does not equal "law," and "law" does not equal "money."
 - b. It must be noted, that prior to the ratification of the Fourteenth Amendment

¹ http://en.wikipedia.org/wiki/Separation_of_church_and_state_in_the_United_States#cite_note-2

and the development of the incorporation doctrine, the Supreme Court in 1833 held in *Barron v. Baltimore* that the Bill of Rights applied only to the federal, but not any state governments. Even years after the ratification of the Fourteenth Amendment, the Supreme Court in *United States v. Cruikshank* still held that the First and Second Amendment did not apply to state governments. However, beginning in the 1920s, a series of United States Supreme Court decisions interpreted the Fourteenth Amendment to "incorporate" most portions of the Bill of Rights, making these portions, for the first time, enforceable against the state governments.

- c. The genesis of incorporation has been traced back to either *Chicago, Burlington and Quincy Railroad v. City of Chicago* (1897) in which the Supreme Court appeared to require some form of just compensation for property appropriated by state or local authorities (although there was a state statute on the books that provided the same guarantee) or, more commonly, to *Gitlow v. New York* (1925), in which the Court expressly held that States were bound to protect freedom of speech. Since that time, the Court has steadily incorporated most of the significant provisions of the Bill of Rights.
 - d. Provisions that the Supreme Court either had refused to incorporate, or whose possible incorporation has not yet been addressed to include the Fifth Amendment right to an indictment by a grand jury, and the Seventh Amendment right to a jury trial in civil lawsuits.
2. Rep. John Bingham, the principal framer of the Fourteenth Amendment, advocated that the Fourteenth applied the first eight Amendments of the Bill of Rights to the States.² The U.S. Supreme Court subsequently declined to interpret it that way. Until the 1947 case of *Adamson v. California*, Supreme Court Justice Hugo Black argued in his dissent that the framers' intent should control the Court's interpretation of the 14th Amendment, and he attached a lengthy appendix that quoted extensively from Bingham's congressional testimony.³ Although the *Adamson* Court declined to adopt Black's interpretation, the Court during the following twenty-five years employed a doctrine of selective incorporation that succeeded in extending to the States almost of all of the protections in the Bill of Rights, as well as other, un-enumerated rights. The 14th Amendment has vastly expanded civil rights protections and is cited in more litigation than any other amendment to the U.S. Constitution.⁴
3. Not all amendments have been "incorporated," here notice the ones which been **incorporated and the ones which have not been Incorporated:**
- a. 1st Amendment: Fully incorporated.
 - b. 2nd Amendment: Fully incorporated.
 - c. 3rd Amendment: No Supreme Court decision; 2nd Circuit found to be incorporated.
 - d. 4th Amendment: Fully incorporated.
 - e. 5th Amendment: Incorporated except for clause guaranteeing criminal

2 http://en.wikipedia.org/wiki/Incorporation_of_the_Bill_of_Rights#cite_note-2

3 http://en.wikipedia.org/wiki/Incorporation_of_the_Bill_of_Rights#cite_note-3

4 http://en.wikipedia.org/wiki/Incorporation_of_the_Bill_of_Rights#cite_note-4

- prosecution only on a grand jury indictment.
- f. 6th Amendment: Fully incorporated.
- g. 7th Amendment: Not incorporated.
- h. 8th Amendment: Incorporated with respect to the protection against "cruel and unusual punishments," but no specific Supreme Court ruling on the incorporation of the "excessive fines" and "excessive bail" protections
- 4. It is easy to see, that the doctrine of "incorporation" of the Amendments, is totally subjective and unequal!
- 5. However, even the doctrine of "incorporation" does not change the words of the First Amendment: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; ..."
- D. Before leaving this area of study, it should be remembered, the First Amendment also has these words: "the right of the people peaceably to assemble, and to petition the government for a redress of grievances."
- 1. The church of the Lord in the 21st century has every right "to petition the government for a redress of grievances," if she believes the government, through the courts, or laws passed by Congress, have over reached their "Constitutional" powers.
- 2. This is a point the church needs to understand in addressing the subject: "The church and civil government."
- D. For you information, the The Fourteenth Amendment is given in Appendix I.

IV. DOES THE "IRS" HAVE THE RIGHT TO RESTRICT "FREEDOM OF SPEECH?"

- A. Exemption Requirements - Section 501(c)(3) Organizations
 - 1. "To be tax-exempt under section 501(c)(3) of the Internal Revenue Code, an organization must be organized and operated exclusively for exempt purposes set forth in section 501(c)(3), and none of its earnings may inure to any private shareholder or individual. In addition, it may not be an action organization, i.e., it may not attempt to influence legislation as a substantial part of its activities and it may not participate in any campaign activity for or against political candidates.
 - a. "Organizations described in section 501(c)(3) are commonly referred to as *charitable organizations*. Organizations described in section 501(c)(3), other than testing for public safety organizations, are eligible to receive tax-deductible contributions in accordance with Code section 170.
 - b. "The organization must not be organized or operated for the benefit of private interests, and no part of a section 501(c)(3) organization's net earnings may inure to the benefit of any private shareholder or individual. If the organization engages in an excess benefit transaction with a person having substantial influence over the organization, an excise tax may be imposed on the person and any organization managers agreeing to the transaction.
 - c. "Section 501(c)(3) organizations are restricted in how much political and legislative (*lobbying*) activities they may conduct. For a detailed discussion, see Political and Lobbying Activities. For more information about lobbying activities by charities, see the article Lobbying Issues; for more information about political activities of charities, see the FY-2002 CPE topic Election

Year Issues.

2. **The prohibition against participation in political campaigns came about in 1954, when Congress amended (without debate or analysis) Internal Revenue Code § 501(c)(3) to restrict the speech of non-profit tax-exempt entities, including churches. Before the amendment was passed, there were no restrictions on what churches could or couldn't do with regard to speech about government and voting, excepting only a 1934 law preventing non-profits from using a substantial part of their resources to lobby for legislation.**
 - a. Ironically, almost 60 years after the amendment passed, and despite the strict IRS interpretation of it, the IRS has never punished a pastor for the content of his pulpit sermon.²³ *To date, there is no reported situation where a church has lost its tax-exempt status or been directly punished for sermons delivered from the pulpit evaluating candidates for office in light of Scripture.*
 - b. Believing that tax-exempt organizations have increasingly engaged in proscribed campaigning, the IRS investigated a record number of religious institutions following the 2004 presidential election. The increase in inquiries reflects both the proliferation of political activity by churches and the IRS's desire to carefully enforce its mandate.
3. May it be noted, traditionally churches through the American history, have been the most conservative voices heard.
4. One writer put it this way: "Morals and manners, however, count for a great deal in the public square, and, beyond all their differences, the diverse Protestant churches merged to give a general form and a general tone to the culture. Protestantism helped define the nation, operating as simultaneously the happy enabler and the unhappy conscience of the American republic—a single source for both national comfort and national unease." (Joseph Bottum, The Death of Protestant America: A Political Theory of the Protestant Mainline)
- B. As some wise person said: "We tax what we desire to reduce."
 1. The federal government, through the actions of Congress, choice to "reduce freedom of speech" by churches, by the threat of taxing them; if they dare to speak on civil issues, which to the church are moral issues.
 - a. Remember, to the church the issues are "moral" in nature, but to civil government, they are laws.
 - b. Churches of Christ should be willing to give up their tax-exempt status in order to regain their freedom of speech, if necessary!
 - c. On the other hand, churches of Christ should be willing to challenge a law, any law that would take away the First Amendment right of "free speech!"
 2. Question: Would the press be willing to give up its "freedom of the press," by being able to pay no taxes on their buildings, from which they publish?
- C. It might even be good for the churches of Christ to be taxed, as it might help keep them out of areas, such as in business, which they should not be in, in the first place.
 1. What would the civil government do, if all churches of Christ turned in their "tax-exempt papers?"
 2. Would there be other efforts, to use something else to remove their "free speech"?

V. MAN IS SOCIAL AND POLITICAL IN CHARACTER

- A. In the bond of communion in the church, it is the duty of mankind to God to be in obedience to the gospel of Jesus Christ; but in the bond of civil government, it is the obligation of mankind to society.
 - 1. Citizenship in the state, the civil government, stands on the relation of men to a political arrangement through a civil compact that creates the civil government.
 - 2. On the other hand, the church is a spiritual order which is not subject to alteration, a kingdom which cannot be moved and the faith which cannot be changed. (Wallace, pages 149-150)
- B. It is most important that we understand, the state is a human order subject to the will of the people; remember: “of the people, for the people, by the people;” and its laws are subject to amendment and repeal.
 - 1. When Jesus said to Pilate, “My kingdom is of this world,” he was making a declarative statement, showing the contrast in the nature of the imperial kingdom which Pilate represented and the spiritual kingdom which Christ had come to establish. (Wallace, page 150)
 - 2. Yet, in the secular state Christians act only as citizens, NOT as the church, and in so doing they contribute to holding the state within its bounds, keeping the state secularized;
 - a. and in this there is no conflict, but a strengthening rather than a weakening of the state.
 - b. But, if this is to be true, then, it requires individual Christians to demand, through the political system, laws that are best for all citizens which reflect the moral laws of God.
 - c. The First Amendment allows the individual and groups, “to petition the government for a redress of grievances.”
 - d. As individual citizens, who are also Christians, we have the right to vote for what is best for our nation.
 - e. America will never be a civil government identical with the kingdom of Christ, but Christians have a duty to do their best to form civil government that best reflects the moral values of the gospel of Christ.
 - f. It is not true, that Christians should leave their “Christianity” in the church building.
 - g. Jesus said: “Ye are the light of the world. A city that is set on an hill cannot be hid.” (Matt. 5:15).
 - h. This is true both collectively and individually!
 - 3. It should always be the case, that the best citizens of this nation are whose are Christians!
- C. However, the Christian must fully understand, there is always a first priority.
 - 1. The apostles stood before the Jewish council, which said to them:
 - a. “... Did not we straitly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us” (Acts 5:28).
 - b. To which the Holy Spirit declared through Peter who: “... said, We ought to obey God rather than men” (Acts 5:29).
 - 2. The churches of Christ, and individuals Christians, must always put obedience to

God above all man-made laws and be ready to accept the consequences of their action, whatever they may be!

CONCLUSION:

- A. We must understand, the church, the individual Christian, and civil government are at their individual best, when each remains in the role which God ordained.
 - 1. The churches of Christ must preach the truth on all subjects, without fear, while “not shunning to declare ... all the counsel of God!” (Acts 20:27).
 - 2. The individual Christian must take part in civil government:
 - a. by being good citizens,
 - b. by taking part of local activities, and
 - c. by voting for the person who best stands for New Testament principles.
 - 3. The individual Christian should stop looking at the candidate for office, as a choice between “the lesser evil;” but looking for the one who best stands for the greater good.
 - 5. All “civil laws” are passed into law by the demands of the citizens, but must be voted into law by our civil servants – election office holders!
- B. The churches of Christ must preach the truth, without fear or favor!
 - 1. Christians must demand of those for whom he votes, and the elected office holder, that they work toward passing into civil law, laws that are compatible with the moral laws of God.
- C. Therefore, my brethren, “And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.” (Acts 20:32)

APPENDIX I

1. **Section 1.** – “All persons born or naturalized in the United States, and subject to the jurisdiction thereof, are citizens of the United States and of the state wherein they reside. No state shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States; nor shall any state deprive any person of life, liberty, or property, without due process of law; nor deny to any person within its jurisdiction the equal protection of the laws.

2. **Section 2.** – “Representatives shall be apportioned among the several states according to their respective numbers, counting the whole number of persons in each state, excluding Indians not taxed. But when the right to vote at any election for the choice of electors for President and Vice President of the United States, Representatives in Congress, the executive and judicial officers of a state, or the members of the legislature thereof, is denied to any of the male inhabitants of such state, being twenty-one years of age, and citizens of the United States, or in any way abridged, except for participation in rebellion, or other crime, the basis of representation therein shall be reduced in the proportion which the number of such male citizens shall bear to the whole number of male citizens twenty-one years of age in such state.

3. **Section 3.** – “No person shall be a Senator or Representative in Congress, or elector of President and Vice President, or hold any office, civil or military, under the United States, or under any state, who, having previously taken an oath, as a member of Congress, or as an officer of the United States, or as a member of any state legislature, or as an executive or judicial officer of any state, to support the Constitution of the United States, shall have engaged in insurrection or rebellion against the same, or given aid or comfort to the enemies thereof. But Congress may by a vote of two-thirds of each House, remove such disability.

4. **Section 4.** – “The validity of the public debt of the United States, authorized by law, including debts incurred for payment of pensions and bounties for services in suppressing insurrection or rebellion, shall not be questioned. But neither the United States nor any state shall assume or pay any debt or obligation incurred in aid of insurrection or rebellion against the United States, or any claim for the loss or emancipation of any slave; but all such debts, obligations and claims shall be held illegal and void.

5. **Section 5.** – “The Congress shall have power to enforce, by appropriate legislation, the provisions of this article.”

APPENDIX II

First Prayer of the Continental Congress, 1774

“O Lord our Heavenly Father, high and mighty King of kings, and Lord of lords, who dost from thy throne behold all the dwellers on earth and reignest with power supreme and uncontrolled over all the Kingdoms, Empires and Governments; look down in mercy, we beseech Thee, on these our American States, who have fled to Thee from the rod of the oppressor and thrown themselves on Thy gracious protection, desiring to be henceforth dependent only on Thee. To Thee have they appealed for the righteousness of their cause; to Thee do they now look up for that countenance and support, which Thou alone canst give. Take them, therefore, Heavenly Father, under Thy nurturing care; give them wisdom in Council and valor in the field; defeat the malicious designs of our cruel adversaries; convince them of the unrighteousness of their Cause and if they persist in their sanguinary purposes, of own unerring justice, sounding in their hearts, constrain them to drop the weapons of war from their unnerved hands in the day of battle!

Be Thou present, O God of wisdom, and direct the councils of this honorable assembly; enable them to settle things on the best and surest foundation. That the scene of blood may be speedily closed; that order, harmony and peace may be effectually restored, and truth and justice, religion and piety, prevail and flourish amongst the people. Preserve the health of their bodies and vigor of their minds; shower down on them and the millions they here represent, such temporal blessings as Thou seest expedient for them in this world and crown them with everlasting glory in the world to come. All this we ask in the name and through the merits of Jesus Christ, Thy Son and our Savior. Amen.”

A Prayer in Congress

1861 (July 4), Senate Prayer -The following prayer was offered by Rev. Byron Sunderland, D.D.

“Almighty and everlasting God, be not angry with us for our sins, which we only confess and deplore; but pardon our offenses and extend to us Thy favor. We thank Thee for Thy goodness on this anniversary of the nation a day tenfold more precious by reason of our present troubles, and sacred to the heart for the ever memorable Declaration of our fathers, in which Thou didst begin more openly to give us a name among the nations of the earth. We thank Thee for all Thy manifold and abundant mercies hitherto to make our nation exceedingly great and glorious; but now disasters have befallen us and darkness broods in the land. And now we ask Thy mercy as the Senate is convening at a most momentous crisis of our history. Give to Thy servants all needed help. Add to their deliberations wisdom and unanimity, and profit and speed to their conclusion. Bless Thy servant, the President of the United States, our veteran Commander-in- Chief, and all that have functions in the civil and military power. May the angel of Thy presence walk in the Cabinet and in the Congress and in the camp, to go before, to purify, and to direct the now greatly and universally-awakened love of country. And we beseech Thee to guide us, to overrule and order all things, and so to cause that nothing shall fail, that the disorders of the land may be speedily healed, that peace

and concord may prevail, that truth and righteousness may be established, and that Thy Church and Kingdom may flourish in a larger peace and prosperity, for Thy Son, our Saviour, Jesus Christ's sake. Amen. (Source: *Congressional Globe*, 37th Congress, first session, new series, 1, 4 July 1861.)”

Reverend Jacob Duché
Rector of Christ Church of Philadelphia, Pennsylvania
September 7, 1774, 9 o'clock a.m.

b. “Dependence begets subservience and venality, suffocates the germ of virtue, and prepares fit tools for the designs of ambition.” - Thomas Jefferson

c. “I predict future happiness for Americans if they can prevent the government from wasting the labors of the people under the pretense of taking care of them.” - Thomas Jefferson

APPENDIX III

However, it does “prohibit:”

The “Free Exercise Clause” states that Congress cannot “prohibit the free exercise” of religious practices. The Supreme Court of the United States has consistently held, however, that the right to free exercise of religion is not absolute. For example, in the 19th century, some of the members of The Church of Jesus Christ of Latter-day Saints traditionally practiced polygamy, yet in Reynolds v. United States (1879), the Supreme Court upheld the criminal conviction of one of these members under a federal law banning polygamy. The Court reasoned that to do otherwise would set precedent for a full range of religious beliefs including those as extreme as human sacrifice. The Court stated that “*Laws are made for the government of actions, and while they cannot interfere with mere religious belief and opinions, they may with practices.*” For example, if one were part of a religion that believed in vampirism, the First Amendment would protect one's belief in vampirism, but not the practice. This principle has similarly been applied to those attempting to claim religious exemptions for smoking cannabis^{[6][not in citation given]} or, as in the case of Employment Division v. Smith (1990), the use of the hallucinogen peyote. Currently, peyote and ayahuasca are allowed by legal precedent if used in a religious ceremony; though cannabis is not.”

APPENDIX IV

The “founding fathers described:

“First among the framers of our Constitution stands Washington, the soldier

statesman, and next to him we must place Franklin, the philosopher and diplomat, and the oldest member of the convention. Among the most conspicuous members was John Dickinson, who was remembered for having honestly opposed the Declaration in 1776, but whose sincere patriotism could never be questioned. The most learned lawyer in the convention was James Wilson of Pennsylvania, afterward justice of the Supreme Court. For profound knowledge of constitutional law few surpassed the youthful Madison of Virginia, who came to be called the "Father of the Constitution"--not that he framed it, for it was the work of many, but because he had perhaps more to do in making it what it is than any other man. Scarcely below Madison stood the still more youthful Hamilton of New York, destined to a brief, brilliant political career, to be ended in its noonday at the hands of the duelist. In this convention we find Robert Morris, the financier of the Revolution, and Gouverneur Morris, the author of our decimal system of money. We find here Edmund Randolph, the popular governor of Virginia, who, as a patriot youth with a Tory father, had run away from his home, joined the army, and served through the war, and who, returning home, had found himself one of the most popular men in the state. He rose to the governorship, and afterward became a member of the first Cabinet in the new government. Here also were John Rutledge, the brilliant orator of South Carolina; Charles C. Pinckney, afterward a member of the famous mission to France and twice candidate of his party for the presidency of the United States; Roger Sherman, the shoemaker statesman from Connecticut; Rufus King, who was yet to spend many years in the forefront of political life; Elbridge Gerry, who name furnished us with the political term, "gerrymander," who spent many later years in public life, and who held at his death the second official position in the United States. These were the leaders of the notable assemblage that gathered at Philadelphia for the purpose of forming a more perfect union, of laying the foundations of a nation."

- The Men That Made It, The Constitution, Created May 7, 2000 by Kathy Leigh)

APPENDIX V

The following words from the first President of the United States: George Washington:

"Whereas it is the duty of all Nations to acknowledge the providence of Almighty God, to obey his will, to be grateful for his benefits, and humbly to implore his protection and favor-- and whereas both Houses of Congress have by their joint Committee requested me to recommend to the People of the United States a day of public thanksgiving and prayer to be observed by acknowledging with grateful hearts the many signal favors of Almighty God especially by affording them an opportunity peaceably to establish a form of government for their safety and happiness.

Now therefore I do recommend and assign Thursday the 26th day of November next to be devoted by the People of these States to the service of that great and glorious Being, who is the beneficent Author of all the good that was, that is, or that will be-- That we may then all unite in rendering unto him our sincere and humble thanks--for his kind care and protection of the People of this Country previous to their becoming a Nation--for the single and manifold mercies, and the favorable interpositions of his Providence which we

experienced in the course and conclusion of the late war--for the great degree of tranquility, union, and plenty, which we have since enjoyed--for the peaceable and rational manner, in which we have been enabled to establish constitutions of government for our safety and happiness, and particularly the national One now lately instituted--for the civil and religious liberty with which we are blessed; and the means we have of acquiring and diffusing useful knowledge; and in general for all the great and various favors which he hath been pleased to confer upon us.

and also that we may then unite in most humbly offering our prayers and supplications to the great Lord and Ruler of Nations and beseech him to pardon our national and other transgressions-- to enable us all, whether in public or private stations, to perform our several and relative duties properly and punctually--to render our national government a blessing to all the people, by constantly being a Government of wise, just, and constitutional laws, discreetly and faithfully executed and obeyed--to protect and guide all Sovereigns and Nations (especially such as have shewn kindness unto us) and to bless them with good government, peace, and concord--To promote the knowledge and practice of true religion and virtue, and the increase of science among them and us--and generally to grant unto all Mankind such a degree of temporal prosperity as he alone knows to be best."

Given under my hand at the City of New York the third day of October in the year of our Lord 1789. - George Washington

APPENDIX VI

Letter from the Danbury Baptists to Thomas Jefferson and his reply:

The address of the Danbury Baptist Association in the State of Connecticut, assembled October 7, 1801. To Thomas Jefferson, Esq., President of the United States of America

"Sir,

Among the many millions in America and Europe who rejoice in your election to office, we embrace the first opportunity which we have enjoyed in our collective capacity, since your inauguration, to express our great satisfaction in your appointment to the Chief Magistracy in the United States. And though the mode of expression may be less courtly and pompous than what many others clothe their addresses with, we beg you, sir, to believe, that none is more sincere.

Our sentiments are uniformly on the side of religious liberty: that Religion is at all times and places a matter between God and individuals, that no man ought to suffer in name, person, or effects on account of his religious opinions, [and] that the legitimate power of civil government extends no further than to punish the man who works ill to his neighbor. But sir, our constitution of government is not specific. Our ancient charter, together with the laws

made coincident therewith, were adapted as the basis of our government at the time of our revolution. And such has been our laws and usages, and such still are, [so] that Religion is considered as the first object of Legislation, and therefore what religious privileges we enjoy (as a minor part of the State) we enjoy as favors granted, and not as inalienable rights. And these favors we receive at the expense of such degrading acknowledgments, as are inconsistent with the rights of freemen. It is not to be wondered at therefore, if those who seek after power and gain, under the pretense of government and Religion, should reproach their fellow men, [or] should reproach their Chief Magistrate, as an enemy of religion, law, and good order, because he will not, dares not, assume the prerogative of Jehovah and make laws to govern the Kingdom of Christ.

Sir, we are sensible that the President of the United States is not the National Legislator and also sensible that the national government cannot destroy the laws of each State, but our hopes are strong that the sentiment of our beloved President, which have had such genial effect already, like the radiant beams of the sun, will shine and prevail through all these States--and all the world--until hierarchy and tyranny be destroyed from the earth. Sir, when we reflect on your past services, and see a glow of philanthropy and goodwill shining forth in a course of more than thirty years, we have reason to believe that America's God has raised you up to fill the Chair of State out of that goodwill which he bears to the millions which you preside over. May God strengthen you for the arduous task which providence and the voice of the people have called you--to sustain and support you and your Administration against all the predetermined opposition of those who wish to rise to wealth and importance on the poverty and subjection of the people.

And may the Lord preserve you safe from every evil and bring you at last to his Heavenly Kingdom through Jesus Christ our Glorious Mediator”

Signed in behalf of the Association,
Nehemiah Dodge } Ephraim Robbins }
The Committee Stephen S. Nelson }

*A cite for this letter could read:

Letter of Oct. 7, 1801 from Danbury (CT) Baptist Assoc. to Thomas Jefferson,
Thomas Jefferson Papers, Manuscript Division,
Library of Congress, Wash. D.C.

President Jefferson's Reply:

Messrs. Nehemiah Dodge, Ephraim Robbins, and Stephen S. Nelson
A Committee of the Danbury Baptist Association, in the State of Connecticut.

Washington, January 1, 1802

Gentlemen,--The affectionate sentiment of esteem and approbation which you are so good as to express towards me, on behalf of the Danbury Baptist Association, give me the highest satisfaction. My duties dictate a faithful and zealous pursuit of the interests of my constituents, and in proportion as they are persuaded of my fidelity to those duties, the discharge of them becomes more and more pleasing.

Believing with you that religion is a matter which lies solely between man and his God, that he owes account to none other for his faith or his worship, that the legislative powers of government reach actions only, and not opinions, I contemplate with sovereign reverence that act of the whole American people which declared that their legislature would "make no law respecting an establishment of religion, or prohibiting the free exercise thereof," thus building a wall of separation between Church and State. Adhering to this expression of the supreme will of the nation in behalf of the rights of conscience, I shall see with sincere satisfaction the progress of those sentiments which tend to restore to man all his natural rights, convinced he has no natural right in opposition to his social duties.

I reciprocate your kind prayers for the protection and blessing of the common Father and Creator of man, and tender you for yourselves and your religious association, assurances of my high respect and esteem.

The Jefferson
Jan. 1. 1802



Federal Hall, site of the first two sessions of this Congress (1789)

The CHURCH and “Christian” Education

Johnny Hinton



Johnny D. Hinton is the Preaching Minister for the 29th & Yale congregation. Johnny obeyed the gospel at age 11 and within a year preached his first sermon. Beyond training in the local church, he has degrees from two Christian colleges and has done extra work through a variety of other institutions.

Johnny entered full time ministry over 25 years ago. His experience includes Youth and Missions, but mostly Preaching.

Brother Hinton also loves to teach. He teaches in the church's Bible School program as well as conducting personal Bible studies. Johnny has been an adjunct Bible teacher at a Christian university as well as working with four other preacher-training programs.

INTRODUCTION:

- A. Based on the title given, there are 3 key words involved in our study.
 - a. Church – ekklesia: called out or assembly; referring to those who are saved.
 - b. Christian – a term used only 3 times which gives name to those who are disciples of Jesus (Acts 11:26).
 - c. Education – training by formal instruction.
- B. The New Testament has a litany of terms directly associated with the idea of education:
 - a. Teach
 - b. Doctrine
 - c. Disciple
 - d. Instruction
 - e. Learn
 - f. Listen
 - g. Study
 - h. Know
 - i. Understand
 - j. Examine
 - k. Read
 - l. Etc.
- C. From the Apostolic Commission to “make disciples” “teaching them” (Mt. 28:19) to “blessed is he that readeth and they that hear” (Rev. 1:3) Christianity has been an educational enterprise.
- D. In a sense the church began and persists through education (2 Tim. 2:2).

TRANSITION: Christian education should be about instruction leading to a biblical worldview informing one's convictions and walk of life with application to every venue – family, job, friendships, entertainment, finances, etc.

BODY

I. CHRISTIAN EDUCATION BEGINS IN THE HOME

- a. Fathers are to lead the charge (Eph. 6:4)
- b. Mothers should assist (2 Tim. 1:15)
- c. We should learn from those who came before
 - i. Rom. 15:5
 - ii. Deut. 6:7
- d. A growing number of Christians are choosing to homeschool their children in all academic areas.

II. CHRISTIAN EDUCATION CONTINUES IN THE CHURCH

- a. The assembly of the saints – edification and equipping
 - i. Public reading of the Scriptures
 - ii. Proclamation of the Word
 - iii. Teaching and admonishing in song
- b. Expedient means
 - i. Graded Bible classes
 - ii. VBS
 - iii. Literature

III. CHRISTIAN EDUCATION CAN BE SUPPLEMENTED

- a. Extension of the home
 - i. Christian Academies – preschool through high school
 - 1. Teach Bible, conduct chapel
 - 2. Teach other courses with a sound philosophy
 - ii. Christian Colleges/universities – liberal arts
 - 1. Teach Bible, conduct chapel
 - 2. Teach other courses with a sound philosophy
 - 3. Majors in Bible or religion for training ministers
 - iii. Bible Colleges – narrow scope, not liberal arts
 - 1. Focus exclusively on training preachers and missionaries
 - 2. Modern academic model granting degrees
 - 3. May or may not have accreditation
- b. Extension of the church
 - i. Campus Ministry or Bible Chair
 - 1. Academic – offers for credit course
 - 2. Student Center – fellowship, edification, devotionals
 - 3. Evangelistic – aim at being assertive to save souls.
 - ii. Preaching Schools
 - 1. Hosted and overseen by local congregation
 - 2. Train preachers and missionaries

IV. CHRISTIAN EDUCATION CAN BE COMPROMISED AND APOSTACISED

- a. Parents can fail to adequately or correctly teach their children.

- b. Preachers and elders can fail in this area as well (Acts 20:29; 2 Pet. 2:1)
- c. Given these facts it should not surprise us at all that an academy, preacher school, or college can become unsound.
- d. This is precisely why every person of every generation has the duty to examine themselves to see if they are in fact what they are supposed to be.

EXTRA:

- It is unfortunate that the academies sometimes seem to be more interested in college preparation than in helping families raise children sound in the faith.
- One well known academy uses identical text books as the surrounding public schools yet feels justified charging high tuition and fees.
- A college professor once shared an observation that these children often come to the Christian colleges acting snooty and entitled.
- Some of our colleges have tested basic Bible knowledge on new freshman and their findings do not speak well of either the home or the local church.
- The Christian colleges and universities in order to attain or maintain accreditation answer to a state, regional, or national agency which couldn't care less about their religious affiliation or faithfulness to a biblical worldview.
- One has cause to wonder if the tremendous cost of a college education is worth it, let alone that of a Christian one.
- It seems that many colleges once they have become financially endowed begin to turn a deaf ear to parents and churches that endeavor to question them.
- Way too often both board members and alumni refuse to believe that a problem might exist.

CONCLUSION:

- A. Both parents and churches have the primary responsibility of a Christian education.
- B. Those institutions which can be used to supplement or expand that which is done in the home or church can be a God send or a curse.
- C. Given the tendency to drift, the home and the church must be ever vigilant and attentive to what is going on and being taught by these institutions.

APPENDIX:

I Am Worried.....

Hugo McCord

A Christian college not only grounded me in New Testament Christianity, but also gave me a bonus: a willing and knowledgeable "helper," better than the one God gave to Adam (Gen. 2:18), now for 66 years and counting!

Recently I wrote an article about an "official pamphlet" of a "Christian" college refusing to "take a stand" on "the purpose of baptism," saying baptism "is a matter of freedom." Since Jesus took a stand on the purpose of baptism (Mark 16:16), I was shocked.

Since that "Christian" college does not ground its students in all of New Testament Christianity, I am worried because other "Christian" colleges and universities might teach their students the same or other departures from New Testament Christianity.

Then a statement of the late Charles H. Roberson, an esteemed Bible professor in a "Christian" college, adds to my worry:

No institution of higher learning in our country that was 100 years old still stood for the principles that it was founded to promote (The Bible Mediator, June 1999).

That sad history a student of Roberson "heard him" repeat "many times," but the student said to himself, "It couldn't happen to good old _____" (Ibid.).

Later, however, that student, writing in 1985, had changed his mind, acknowledging that Roberson's repeated observation was correct, saying that:

By 2006 one will never hear a defense of "verbal" inspiration at [a certain "Christian" college], condemnation of instrumental music, lessons about the "falling way and the restoration of the church" -- reaffirming the validity of the "Restoration Movement" -- nor the contention that the church of Christ is the non-sectarian, nondenominational, exclusive, one true church (Ibid.).

In 1999, as well as in 2006, one ought to hear the following affirmations "loud and clear":

1. **Baptism.** Jesus "washed us from our sins in his own blood" (Rev. 1:5) "by the washing of regeneration" (Titus 3:5); "be baptized and wash away thy sins" (Acts 22:16).
2. **Verbal Inspiration.** "All scripture is given by inspiration of God" (II Tim. 3:16) "we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth" (I Cor. 2:13).
3. **Instrumental Music.** "But in vain they do worship me, teaching for doctrines the commandments of men" (Matt. 15:9); "By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips" (Hebrews 13:15).

4. **The Falling Away And The Restoration Of The Church.** "Let no man deceive you by any means; for that day shall not come, except there come a falling away first" (II Thess. 2:3); "Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle" (II Thess. 2:15).

5. **The One True Church.** "[U]pon this rock I will build my church" (Matt. 16:18); "The churches of Christ salute you" (Rom. 16:16); "he is the head of the body, the church" (Col. 1:18); "But now are they many members, yet but one body" (I Cor. 12:20); "Is Christ divided?" (I Cor. 1:13).

I am worried because other "Christian" colleges and universities might teach their students the same or other departures from New Testament Christianity.

Refreshing and uplifting would be a positive statement from every "Christian" college and university president that the sad history predicted by Roberson and his student is not and will not be true of his college or university.

<http://www.carolinamessenger.com/images/079904.pdf>

THE CHURCH, SAME SEX MARRIAGE AND HOMOSEXUALITY

Dan Fredman



Dan Fredman was born in Oklahoma City, OK. and married Pam in May, 1968. They have three children: Johnie, Christie, and Lacy.

He attended Oklahoma Christian College from 1967-1968, and 1992-1993, receiving a Bachelor's in Bible. He also attended Harding's Christian Communication Program (CCP) in 1980-1982.

Dan has done local work for churches of Christ in Texas and Oklahoma and has preached for forty-five years. He worked with the church of Christ in Broken Bow, OK for twelve years. He now works with Wagoner, OK church of Christ. He has spoken on the Oklahoma City Lectures several times.

As a note of interest, Dan attended the Barnes church of Christ in 1952 and attended the Schwartz school in the area. Schwartz was one of the last one room schools in the state and Dan was one of three students in the second grade. The family moved to McLoud in 1953.

Introduction

- A. Today, we are facing, in our world and in the church, a very serious challenge, a challenge of serious immorality.
- B. Homosexual Activists have achieved what just 50 years ago we would have thought was impossible.
 - 1. Legal sanction for their activities.
 - 2. A majority of the American people accepting the homosexual lifestyle as a legitimate lifestyle.
- C. How much change has occurred in the last 50 years?
 - 1. 1965 - 82% of men and 58% of women believed homosexuality was a threat to society.
 - 2. 1993 - A total of 66.3% believed homosexuality between consenting adults was wrong.
 - 3. 2001 - Barna Poll - 48% of adults believed sexual activity between consenting adults of same gender should be legal.
 - 4. 2003 - 60% believe it should be legal with 54% saying it should be an acceptable lifestyle.
 - 5. A drop from 82% to 46% who believe homosexuality is wrong.
- D. Even our courts have totally changed direction.
 - 1. The U.S. Supreme Court of 1885 condemned homosexuality and homosexual marriages.
 - 2. In 2003, the U.S. Supreme court, by a 6-3 vote, struck down the sodomy laws of Texas and thus eliminated all state sodomy laws throughout the U.S. opening the flood gates to the legalization of all forms of homosexuality.
- E. How the change occurred.
 - 1. Attacks were launched on several fronts to gain approval for the homosexual lifestyle.

2. Attacks against our children.
3. Attempting changes through pseudo-science.
4. Attacks against the Bible.

I. Attacks against our children.

- A. When asked what they want, Homosexual Activists will say, "Nothing but complete and total acceptance."
 1. They accuse those who refuse to accept their lifestyle of "intolerance."
 2. So, they begin building "tolerance" in children when they are very young - the idea being that they must embrace every concept that society popularizes. To do otherwise is to be unloving and intolerant.
 3. To accomplish this they use books like "Heather Has Two Mommies" or "Daddy's Roommate."
 4. They fill the classroom with pictures of family units composed of two female parents or two male parents along with a picture of a man and wife claiming both to be normal.
- B. Children (and parents) who refuse to give in to or accept this behavior as normal are labeled as "intolerant!" or even worse, as a "hatemonger!"
 1. Therefore, many parents are afraid to take a stand.
 2. Even worse, many Christians have forgotten the words of the Savior - **Matt. 5:10-11**
 3. Thus, children are indoctrinated with the homosexual agenda beginning at a very early age.

II. Attacks through pseudo-science.

- A. Homosexuals and Homosexual Activists have tried to find support for their lifestyle through science and nature.
 1. They have tried to prove that homosexuals are the way they are because of genetics, that there is a homosexual gene in their DNA.
 2. This allows them to blame God for their lifestyle - its not our fault, its God's fault, He is the one who made us this way, therefore, it must be ok.
- B. Two separate studies claimed to have found a "gay gene."
 1. 50 years ago the Kinsey report came out announcing evidence of a gay gene.
 2. Just a few years ago, Simon Lavay's study of homosexuality was used by several to push the idea of gay genetics.
 3. The study in the Kinsey report was proved to be completely unsound and completely unrepeatable.
 4. Concerning Simon Lavay's report - here are his own words, "It's important to stress what I didn't find. I did not prove that homosexuality is genetic, or find a genetic cause for being gay. I didn't show that gay men are born that way, the most common mistake people make in interpreting my work. Nor did I locate a gay center in the brain."
- C. A few years ago, the International Human Genome Consortium began the Human Genome Project – a worldwide project.
 1. The goal was a complete mapping of the Human Genome and much good came from this effort.
 2. On April 14, 2003 the Consortium announced the successful completion of the

project - a full two years ahead of schedule.

3. The one piece of information that never materialized was the identification of a so-called "gay gene."
- D. There is not one single medical or scientific test that can be done to determine whether or not someone is a homosexual.
 1. One's hair color, skin color and other things can be traced through genetics.
 2. Homosexuals are identified - not by a trait or gene, but by their actions.
 3. God DID NOT make them that way.
 4. Homosexuality is a choice just like drug or alcohol addiction.

III. Attacks against the Bible.

- A. Does the Bible speak about homosexuality? The answer is a very definite yes!
 1. Homosexuality is condemned in both the OT and the NT.
 2. Yet, many have misconstrued, abused and, in effect, changed what the Bible says about homosexuality.

B. **Gen. 19:5**

1. They argue here that the sin was not homosexuality but inhospitality - to "know" to meet, to greet, to make welcome.
2. Yet, the Bible is plain - the phrase "to know" is used regularly throughout the OT in reference to sexual relations.
3. God condemns Sodom for their terrible sin here and many NT writers such as Peter and Jude refer to the wickedness of Sodom.
4. Such has been the understanding throughout the centuries - so much so that the word "sodomy" has come to mean any type of illicit unnatural sexual activity.
5. God made His feelings clear on the matter of homosexuality in Lev.18:22-30 with His list of sexual sins.
 - a. He calls it an abomination.
 - b. Those who participate in it defile the land.
 - c. Both participating - two men or two women - were to be put to death.
 - d. Lev. 20:13

C. Homosexuality in the NT.

1. Paul plainly states God's feelings towards homosexuality in **Rom. 1:26-27**
 - a. The vs. after this uses the following terms to describe this behavior.
 - b. "Degrading passions" - "Lusts of dishonor."
 - c. That which is "unnatural."
 - d. "Indecent acts."
 - e. "That which is not proper."
2. **1 Cor. 6:9-11**
 - a. Effeminate - effeminate by perversion.
 - b. The Greek word translated "homosexual" in this passage specifically refers to males allowing themselves to be used sexually by other males.
 - c. A male who submits his body to another male for unnatural lewdness.
3. **1 Tim. 1:9-10**
 - a. The term translated as "homosexuals" in the NASB is translated variously as "those who defile themselves with mankind" (KJV), "sodomites" (RSV) and "perverts" (NEB).
 - b. There is no question as to its meaning.

- D. God demands that people must exercise self-control, self-discipline and moral responsibility.

Conclusion

- A. So, what are we, as the Lord's church, to do?
- B. We must understand sin cannot be legalized and made right with God.
 - 1. Fornication, adultery and all forms of sexual perversion, including homosexuality, are sins against God and will cost one his or her soul in eternity.
 - 2. **1 Corinthians 6:18**
 - a. Paul said "Flee immorality" here, NOT "engage in safe immorality."
 - b. 1 Timothy 5:22
 - c. Paul says here "Keep yourself free from sin."
 - 3. **Hebrews 13:4**
 - 4. Listen to what John says will happen to the sexually immoral in **Rev. 21:8**
 - 5. An additional thought - Paul said we don't have to participate - just approving of these actions is enough to condemn us.
 - a. **Rom. 1:32**
- C. We must also understand - God loves all sinners, even homosexuals.
 - 1. He gave His Son to die for sinners.
 - a. **Rom. 5:8**
 - 2. We are to do all we can to save sinners from their eternal doom.
 - 3. Remember the Corinthians - **1 Cor. 6:11**
 - a. "Such were some of YOU!"
 - b. They were guilty, they were sinners, they were sexually immoral - BUT they changed, they repented and God forgave them.
 - 4. God will do the same for you and for anyone who is willing to repent and obey Him.
- C. Satan is successfully destroying our country through sexual immorality of all kinds.
 - 1. Sex between those unmarried – rampant among teenagers, prostitution, adultery and homosexuality.
 - 2. We must not let the Devil take us with him.
 - 3. We must take a stand - refuse to participate, refuse to give our approval to those who are doing these things.
 - 4. We must, like our God, hate the sin but, love the sinner.
 - 5. We must love, care for those involved in these sinful activities enough to do everything within our power to get them to stop it, to change their lives that they might be saved eternally.
- D. We, as the Lord's church, must stand firm against homosexuality and same sex marriage!
 - 1. And, at the same time, love those involved in these things enough to do everything within our power to turn them to Christ and save their souls.
 - 2. If Christ loves them enough to die for them, we must love them enough to reach out to them.

The Church and the Home

Nathan Honeycutt



Nathan Honeycutt was born August 10, 1977 in Springfield, MO, to Glen and Karen Honeycutt. He was raised in Neosho, MO for most of his life. On August 26th, 2000 he married Jennifer Claxton in Joplin MO. They are blessed with two sons, Wyatt who is eight years old and Brady who will be five.

Nathan's schooling consists of a high school diploma from Neosho High School, an Associates of Applied Science degree in Drafting and Design from Crowder College, a Bachelors of Arts degree in Bible from Freed-Hardeman University, and a Master's of Science degree in counseling from Freed-Hardeman University.

Nathan has preached in eight different states and five different countries. He worked as a part-time preacher in Wardel, MO, and later in Sherman, MS, while earning his Bachelor's degree. Upon graduating he began full-time work as the pulpit minister of the Lanett church of Christ in Lanett, AL. After twenty-one months of work he moved to Poplar Bluff, MO, and began working with the Green Forest church of Christ. He worked with this congregation for over six years. Nathan then moved to Cassville, Missouri and worked for the Mill Street church of Christ for four years. In September of 2012 Nathan moved to Joplin Missouri and began working as a full-time counselor for the Ozark Center Turnaround Ranch. In December of 2012 he took on a part-time position as the associate minister of the 26th and Connecticut church of Christ in Joplin.

Nathan has worked in eleven foreign mission fields (Honduras five times, Ukraine two times, Hungary once, Christmas Island once, El Salvador once, and Chile once). He has spoken at meetings and youth rallies in Tennessee, Ohio, Missouri, Kansas, and Arkansas, and has given lectures in Alabama, Georgia, Oklahoma, and Missouri. This his second year to speak on the Oklahoma City Lectures.

INTRODUCTION:

1. It is interesting to notice in the beginning of this study the overwhelming amount of similarities between the church and the home.
 - B. The church and home that is pleasing to God are both...
 1. Built on trust
 2. United in its purpose to serve God.
 3. Quality leadership.
 4. Built on commitment and dedication.
 - C. As we pause for a moment we cannot help but consider the importance both institutions have in God's plan created before the foundation of the world (Eph. 1)
 - D. For the purpose of this lesson, let us focus on the purpose of the home and how that purpose affects the Lord's church.
-
- I. WHAT IS THE TRUE PURPOSE OF THE HOME THAT IS PLEASING TO GOD?
 - A. The purpose of the home can be divided into three parts.
 1. Intimate companionship
 - a. Companionship is defined as...
 - b. After creating man God saw an emptiness that could only be filled with a companion.

- i. Gen 2:18 Then the Lord God said, "It is not good that the man should be alone; I will make him a helper fit for him." ESV
 - ii. Gen 2:22-25 And the rib that the Lord God had taken from the man he made into a woman and brought her to the man. 23 Then the man said, "This at last is bone of my bones and flesh of my flesh; she shall be called Woman, because she was taken out of Man." 24 Therefore a man shall leave his father and his mother and hold fast to his wife, and they shall become one flesh. 25 And the man and his wife were both naked and were not ashamed. ESV
 - c. For our world today the word intimate has a specific sexual meaning, but in reality goes far beyond sex.
 - d. Intimacy in a relationship is...
 - e. The home is a place where all weaknesses and strengths are completely known.
 - f. In a home that is approved by God the intimate knowledge is used for the good of each member.
 - i. The knowledge of weaknesses is never used in a hurtful or derogatory manner.
 - ii. Each member works to emphasize the strengths of the home and also strengthens the weaknesses.
 - iii. Safety is paramount and the intimate knowledge is used to enhance that need.
 - g. In our homes we must work together to create a home that embraces the intimate companionship.
2. Education source
- a. The home has been God's primary tool for educating his people.
 - b. This education is done in the church as well, but God placed a large emphasis on the need for education of God in the home.
 - i. Ex 13:8-9 You shall **tell your son** on that day, 'It is because of what the Lord did for me when I came out of Egypt.' And it shall be to you as a sign on your hand and as a memorial between your eyes, that the law of the Lord may be in your mouth. For with a strong hand the Lord has brought you out of Egypt. ESV
 - ii. Ex 13:14-16 And when in time to come your son asks you, 'What does this mean?' **you shall say to him**, 'By a strong hand the Lord brought us out of Egypt, from the house of slavery. 15 For when Pharaoh stubbornly refused to let us go, the Lord killed all the firstborn in the land of Egypt, both the firstborn of man and the firstborn of animals. Therefore I sacrifice to the Lord all the males that first open the womb, but all the firstborn of my sons I redeem.' 16 It shall be as a mark on your hand or frontlets between your eyes, for by a strong hand the Lord brought us out of Egypt." ESV
 - iii. Deut 6:7-9 **You shall teach them diligently to your children**, and shall talk of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise. 8 **You shall bind them as a sign** on your hand, and they shall be as frontlets between your eyes. 9 **You shall write them on the doorposts** of your house and on your gates. ESV
 - iv. Prov 22:6 **Train up** a child in the way he should go; even when he is old he will not depart from it. ESV

- v. Eph 6:4 Fathers, do not provoke your children to anger, but **bring them up** in the discipline and instruction of the Lord. ESV
 - c. God gave fathers and mothers the responsibility to make sure that all that comes through their home are instructed and educated in God's way.
 - i. Ps 22:10 On you was I cast from my birth, and from my mother's womb you have been my God. ESV
 - ii. 2 Tim 1:5 I am reminded of your sincere faith, a faith that dwelt first in your grandmother Lois and your mother Eunice and now, I am sure, dwells in you as well. ESV
 - d. God's plan is for our homes to be a place of learning and education.
3. Example
- a. For most of the world the Bible is an old book that collects dust on a shelf somewhere.
 - b. This lack of knowledge about how the home is to operate provides the Christian home with the task of being the living embodiment of God's plan and purpose.
 - c. The task of the godly home is to provide a reflection of God's home.
 - d. In God's home there is...
 - i. Love (Eph 5:25)
 - ii. Discipline (Heb. 12:5-6)
 - iii. Patience (1 Tim 1:16)
 - iv. Encouragement (Romans 15:15)
 - v. Dedication to truth (2 John 8-10)
 - e. Our godly home demonstrates to the entire world the importance of keeping those principles in the fore front of our lives.
 - f. A home that is striving to be the example to the world is led by the husband.
 - i. Husbands are instructed to lead the home with love. (Eph 5:25)
 - ii. Husbands are instructed to lead the home with understanding. (1 Peter 3:7)
 - iii. Husbands are instructed to lead the home in the same manner that Christ leads the church. (Eph 5:25-33)
- B. Before adhering to the purpose of the home many need to believe that there is a lasting benefit to the work necessary to fulfill it.

II. WHAT IS THE BENEFIT OF FULFILLING GOD'S PURPOSE?

- A. Consider three benefits to fulfilling the purpose of the home.
- 1. Place of belonging
 - a. One of the benefits for having a home that fulfills the need for intimate companionship is the feeling of belonging.
 - b. Despite the knowledge of weaknesses and struggles the members of the home are welcomed.
 - c. The home that is set on fulfilling God's purpose embraces each member as a vital and important member.
 - d. This idea of belonging is exemplified in the parable of the prodigal son (Luke 15:22-24).
 - i. Even though the youngest son insulted his father by asking for his inheritance the father loved him.

- ii. Despite the foolish actions of the youngest son he was still welcomed in upon his return.
- iii. This parable offers us an example of the type of belonging our family should have within itself.
- 2. Proven leadership
 - a. When Paul wrote to Timothy and Titus about the qualifications for elders and deacons he emphasized the need for these men to be proven leaders in their home.
 - i. “He must **manage his own household** well with all dignity keeping his children submissive, for if someone does not know how to manage his own household how will he care for God’s church?” (1 Tim 3:4-5)
 - ii. “Let deacons each be the husband of one wife, **managing their children and their own households well.**” (1 Tim 3:12)
 - b. When our homes fulfill the purpose God intended the husband takes on the spiritual leadership role and works to learn how to be a good leader for the church.
 - c. As this knowledge is gained over time, God uses these men to take on a similar role as a leader for the Church.
 - d. It would seem that there is no better place to prove one’s leadership ability than in the home.
 - e. As was mentioned in the introduction, the church and the home are so similar that proving oneself as a good godly leader of a home would prove he has the skills to be a good godly leader of the church.
- 3. Church is replenished
 - a. The charge of God written by Paul to all fathers is for them to bring their kids up in the “discipline and instruction of the Lord” (Eph 6:4).
 - b. By doing this, new souls are brought into this world knowing God from the beginning.
 - c. Through action and word, new children are introduced to the church, Gospel and God’s will by their godly parents.
 - d. Each home has the ability to teach the next generation of believers.
 - e. By having a godly home the church is blessed with future elders, deacons, preachers, bible class teachers, and servants.
- 4. Godly homes teach those inside and outside the home.
- B. This list is only a microcosm of benefits that can be ours if we have a godly home.
- C. We then must consider what our homes look like.

III. IS THE HOME THAT WE HAVE A GODLY HOME?

- A. Self-reflection can be a very large challenge.
 - 1. No one likes criticism no matter the source or the true reason behind the criticism.
 - 2. When we look critically at our home we cannot help but see the weaknesses that we want to change.
 - 3. Because we are humans that want to be the best we can be, we must be willing to look into the “perfect law of liberty” and see how our homes look against the home God intended.

- B. For many the desire to see what God wants is overshadowed by a selfish desire to do it “my way.”
 - 1. Ananias and Sapphira chose the route of earthly prestige rather than honesty and it cost them their lives (Acts 5:1-11).
 - 2. When Paul confronted Felix and Drusilla with “righteousness, self-control and the coming judgment,” Felix asked Paul to go away (Acts 24:25).
- C. Godly homes are homes that remove selfishness and replace it with godliness.
 - 1. At the close of Joshua’s life he expressed to all of Israel that his house was going to “serve the Lord” (Josh 24:15).
 - 2. Serving God is a purposeful direction and one that is accomplished with hard work, dedication, and an overwhelming desire to be pleasing to God.
- D. Making that change has to start today.
 - 1. Procrastination has kept more people from fulfilling the purpose of God than perhaps anything else.
 - 2. Putting off till tomorrow will cost you if tomorrow does not come.
- E. We must use our time wisely.
 - 1. Today is the day we can start directing our home according to God’s intent.
 - 2. It is never too late to make the right changes in our homes.

CONCLUSION

- A. The CHURCH and the home are linked in so many ways.
- B. I was once told that “As the home goes, so goes the church.”
- C. I am afraid that this is true.
 - 1. The leaders of the church are leaders of the homes.
 - 2. If the leaders of the homes are not directing their homes according to God’s will, then those same leaders could very well direct the church away from God as well.
- D. Take a moment and consider your home.
 - 1. Does it fulfill the purpose of God?
 - 2. What changes do you need to make in your home to make it a “godly home.”
 - 3. Are you appreciating the benefits of fulfilling that purpose?

THE CHURCH AND IMMORALITY

James E. Foster



James (Jim) E. Foster was born in Lawton, OK. He and Jo Ann have four children. He is a graduate of the Elk City School of Preaching, Elk City, OK.

Jim has preached for more than forty years; all in the state of Oklahoma and is now serving the church of Christ in Willow, OK. He has worked with this congregation for almost sixteen years; he also served as one of the elders.

He has written articles appearing in both Cleveland and Mangum, OK. newspapers. Jim has been a speaker on the "Oklahoma City Lectures" for a number of years.

Introduction: Morality is becoming scarce.

- A. I want to express my appreciation for the invitation and the opportunity to speak in this series of lectures.
- B. The lesson that has been assigned for me to speak on is the "Church and Immorality."
- C. I'm glad I was selected to speak on this subject.
- D. The world today seems to have lost all sight of the meaning of morality. It is so bad that it's almost impossible to find a moral commercial on television, much less a program that is fit to watch.
 - 1. Example: There is a TV commercial which features a man and woman talking. They are each waiting for their "husbands" to bring them a drink.
- E. Moral is defined by *American Heritage Dictionary*, pg. 813, as "conforming to standards of what is right or just in behavior." (Therefore, not to conform to what is right or just is immorality.)
 - 1. There are two standards of conformity
 - a. The world: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, *which is* your reasonable service. (vs. 2) And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what *is* that good, and acceptable, and perfect will of God" (Romans 12:1-2).
 - b. God's word: God's aim is that man should be "conformed to the image of His Son" (Romans 8:29).
- I. The Age of Immorality:
 - A. Immorality is almost as "old as dirt," dating back almost to the very beginning.
 - 1. Cain and Able. (Genesis 4)
 - 2. The days of Noah. (Genesis 6)
 - a. "...Noah was a just man *and* perfect in his generations, *and* Noah walked with God."

(Genesis 6:9). BUT verse 5 says, "And God saw that the wickedness of man *was* great in the earth, and *that* every imagination of the thoughts of his heart

was only evil continually. (Vs. 6) And it repented the LORD that He had made man on the earth, and it grieved Him at His heart. (Vs. 11) The earth also was corrupt before God; and the earth was filled with violence." (Vs. 12) "... ; for all flesh had corrupted his way upon the earth."

3. Days of Abraham
 - a. Sodom and Gomorra (Ten righteous souls)

"... Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous, (Genesis 18:20).
4. Days of Israel
 - a. "Moreover, brethren, I would not the ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; (Vs.2) And were all baptized unto Moses in the cloud and in the sea; (Vs. 3) And did all eat the same spiritual meat; (Vs. 4) And did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them: and that Rock was Christ. (Vs. 5) But with many of them God was not well pleased: for they were overthrown in the wilderness. (Vs.6) Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. (Vs. 7) Neither be ye idolaters, as *were* some of them: as it is written, The people sat down to eat and drink, and rose up to play. (Vs. 8) Neither let us commit FORNICATION, as some of them committed, and fell in one day three and twenty thousand. (Vs. 9) Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. (Vs. 10) Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. (Vs. 11) NOW ALL THESE THINGS HAPPENED UNTO THEM FOR ENSAMPLES: AND THEY ARE WRITTEN FOR OUR ADMONITION, UPON WHOM THE ENDS OF THE WORLD ARE COME." (I Corinthians 10:1-11)
 - b. Israel was to be a holy nation; separated from all the immoral nations around them.
 - c. "And ye shall be unto Me a kingdom of priests, and a holy nation." (Exodus 19:6).
 - d. "Sanctify yourselves therefore, and be ye holy: for I *am* the LORD your God." "And ye shall be holy unto Me: for I the LORD *am* holy, and have severed you from *other* people, that ye should be Mine." (Leviticus 20:7, 26)
 - e. "For thou *art* a holy people unto the LORD thy God, and the LORD hath chosen thee to be a peculiar people unto Himself, above all the nations that *are* upon the earth." (Deuteronomy 14:2)
 - f. But they did that which was right in their own eyes and became immoral like the nations around them.
5. The Gentiles
 - a. "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; (Vs 19) Because that which may be known of God is manifest in them; for God hath shown *it* unto them. (Vs. 20) For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, *even* His eternal power and Godhead; so that they are without excuse: (Vs. 21)

Because that, when they knew God, they glorified *Him* not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. (Vs. 22) Professing themselves to be wise, they became fools, (Vs. 23) And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things. (Vs. 24) Wherefore God also gave them up to uncleanness, through the lusts of their own hearts, to dishonor their own bodies between themselves: (Vs. 25) Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen. (Vs. 26) For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature: (Vs. 27) And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompense of their error which was meet. (Vs. 28) And even as they did not like to retain God in *their* knowledge, God gave them over to a reprobate mind, to do those things which are not convenient; (Vs. 29) Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, (Vs. 30) Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, (Vs. 31) without understanding, covenant breakers, without natural affection, implacable, unmerciful: (Vs. 32) Who, knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them." (Romans 1:18-32).

6. The Church of the First Century Didn't Escape Immorality
 - a. "It is reported commonly *that there* is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife." (ICorinthians 5:1).

II. The Church is in the World But Not of the World

- A. The very word "church" suggests that we are "called out," *i.e.*, separated from the world.
 1. We are "in," but not "of" the world.
 - a. Christians should stand out in the community NOT because they carry a sign saying, "I am a Christian," but because they demonstrate the teaching of Christ in their lives. (Gal. 2:20). For example: Say you are working at a restaurant and after having worked there for a while, your employer comes to know that he/she can trust you to run the cash register or perhaps even go to the bank for change or to make deposits. As Christians we must strive to build a good reputation and a good name wherever we live or work. We do this by proving ourselves to be honest, trustworthy and someone of good morals. Someone who does not use bad language himself and who refuses to listen to bad jokes, or to participate in conversations where gossip is being spread, etc.
 - b. The Christian must stand out as someone *different* than those who live like the world. It is true that we live in the world, work in the world, and raise our children in the world, yet Christians do not partake of the spirit of the world.

- (Colossians 3:1-10).
- c. The faithful Christian, by his very conduct, reflects a different standard than that which people see around them day after day.
 - d. "Pure religion, keeps itself...unspotted from the world." (James 1:27).
 - e. "This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind." (Ephesians 4:17).
 - f. The Bible also warns us that "...friendship with the world is enmity with God..." (James 4:4).
2. Christians are not called just to be better than other people, but to be the BEST KIND of people.
 - a. We are to be the "Salt of the earth" and the "light of the world." (Matthew 5:13-16).
 3. Christians are to be preserving and guiding influences on the world.
 - a. Salt of the earth: The Christian who no longer is characterized by these qualities and permits the world to influence him instead of him being a righteous influence upon those whose lives he touches, has lost his "saltiness."
 - b. The Christian cannot be the salt of the earth while compromising with the world. And a christian definitely cannot be the "salt of the earth" by participating in the sins of the world.
 - c. We must "have no fellowship with the unfruitful works of darkness, but rather reprove *them*." (Ephesians 5:11)
 - d. Jesus said, "I am the Light of the world: he that followeth Me shall not walk in darkness, but shall have the light of life." (John 8:12)
 - e. (Philippians 2:15) says we are to be "...blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world;"

III. The Church Must Not Compromise: There are those who would have the church change its heavenly standards of morality for Post Modern Standards.

- A. As the Post Modern mindset becomes more prevalent in our society, Christians must be very careful in the decisions they make on moral issues.
 1. (1 Thessalonians 5:21)
- B. People are not right in their actions simply because they think they are.
 1. (Proverbs 14:12)
 2. People often like to say, "I can't see any harm in it." But this by itself doesn't make it right to do.
 3. Right and wrong are determined by the teaching and laws of God.
 - a. "For My thoughts are not your thoughts, neither are your ways my ways, saith the LORD. (Vs. 9) For as the heavens are higher than the earth, so are My ways higher than your ways and My thoughts than your thoughts. (Isaiah 55:8-9).
 4. People are not right because they think a certain action will bring them the most satisfying outcome.
 - a. (Proverbs 14:15) (NKJV) "The simple believe every word, but the prudent considers well his steps."
 - b. Barna Survey reveals many people look to a variety of principles in making

moral decisions for their lives.

1. 44% cited their desire to do whatever will bring them the most pleasing or satisfying results.
2. 17% based their moral decisions on what they believe will make other people happy and thus minimize any personal conflicts.
3. 24% based their decisions on the Bible and religious teachings.

D. Another survey revealed that -

1. 7 out of 10 Americans now believe there is no such thing as a Moral Absolute

E. Out of the 10 moral behaviors in the Barna Survey, it was revealed:

1. 61% believed gambling to be morally acceptable.
2. 60% believed living together without marriage to be morally acceptable.
3. 59% believed sexual fantasies to be acceptable.
4. 45% believe abortion to be acceptable.
5. 42% believe sex outside of marriage is acceptable.
6. 38% believe pornography is morally acceptable.
7. 36% believe profanity to be acceptable.
8. 35% believe drunkenness is acceptable.
9. 30% believe homosexual sex is acceptable.
10. 17% believe the use of non-prescription drugs is acceptable.

F. People live their lives never considering they will give an account for their actions on the day of judgment.

1. (Psalms 9:8) "...He shall judge the world in righteousness, He shall minister judgment to the people in uprightness."
2. (Isaiah 13:11) "...I will punish the world for *their* evil, and the wicked for their iniquity;"
3. (Romans 14:11-12) "For it is written, As I live, saith the Lord, every knee shall bow to Me, and every tongue shall confess to God. (Vs. 12) So then every one of us shall give account of himself to God.

IV. Post Modernism Has Begun to Influence the Church In Many Places.

A. They refer to the faithful saints as "TRADITIONALISTS."

1. They plead for a "RENEWAL", and brand scripture quoting in sermons as "Old Fashioned."

B. We must return to the "Old Paths."

V. The Church Must Take a Stand for That Which is Right.

A. We must purify our minds and "Dare to take a stand for good morals."

1. Example: During World War 2, the troop ships, due to the danger of enemy submarines, would find it necessary to wait until dark to get rid of garbage. Each evening there came the command, "dump the garbage and change course."
 - a. This is also good advice for us in the spiritual realm.

B. Now is the time,...we must have a sense of urgency.

1. The most dangerous and disastrous doctrine of the Devil is that tomorrow will be the time to act.
2. Today is our day to do great things for God - let it slip away and we may never have another opportunity.

- a. You can weep, feel sorry and wish it had never happened, but it will not bring back the lost opportunity.
- 3. We must wake up to the fact that most of the world is going to hell.
 - a. And we must also realize that where they are going is our business and our challenge.
- C. It takes courage to stand.
 - 1. It takes a lot of courage to step out on faith and do what God desires of us.
 - 2. There is no place for cowards. God doesn't like cowards anyway.
 - a. In Gideon's army (Judges 7:3) God told Gideon to thin out the cowards and send them home.
 - b. (Revelation 21:8) "But the fearful, ..., shall have their part in the lake which burneth with fire and brimstone..."
- D. We must have a lot of patience lest we become discouraged.
 - 1. (Gal. 6:9) "let us not become weary in well doing..."
 - 2. Your patience will bring a reward. (Hebrews 6:12) speaks of those "...who through faith and patience inherit the promises."
- E. You, as one person, can make a difference.
 - 1. Many do not realize their own power.
 - 2. "I'm just one person, what can I do?"
Example: A farmer, who was plowing with one mule, kept crying out, "Giddap, Joe, ... Alexander,... Henry,..." A passerby stopped and asked the farmer, "How many names does your mule have anyway?" The farmer said, "only one, his name is Pete, but he doesn't know his own strength. So, I put blinders on him and yell out a lot of names and he thinks a half dozen other mules are helping him."

Conclusion: Stand for something or you'll fall for anything. (Ephesians 4:14)
"...*henceforth* be no more children, tossed to and fro, and carried about with every wind of doctrine..."

- 1. Be sure you are scripturally right and stand.
- 2. Stand somewhere and let humanity know where you stand.
- 3. Stand for something and let humanity know what for.
- 4. Be sure you are right and then stand "On Christ the Solid Rock."
- 5. Where do you stand today?
 - a. Jesus said, "For me or against Me."
 - b. There is no middle ground.
 - c. There are only two ways - right or left. The straight and narrow or the wide.

The Church and Abortion

Marion Fox



Marion R. Fox was born in Sayre, OK, and graduated from Sweetwater High School. He continued his education at the Elk City School of Preaching (receiving a certificate), and Oklahoma Christian College (studying Greek). He has earned the following degrees: Associate of Science, Bachelor of Science, Master of Science, and a Doctorate of Education.

He and Cynthia were married in 1966 and they have three children. All of Marion's local work has been in Oklahoma. He has preached over forty years and served the Barnes church of Christ for over thirty years, where he is now serving as an elder. He is the Director of "The Oklahoma City School of Biblical Studies" and has served in this for eighteen years. He has had articles appear in the following papers: Gospel Standard, Firm Foundation, Contending for the Faith, One Heart, Gospel Preceptor, Hammer and Tongs, and Think.

He has written the following books: A Study of the Biblical Flood, The Work of the Holy Spirit, Vol. I, The Work of the Holy Spirit, Vol. II, The Role of Women, Vol. I, The Role of Women, Vol. II, and The Great Commission. He has also written many outline books for OKCSBS, including: Fundamentals of the Faith, A Study of Angels, Satan, and Demons, and Logic and Debate, Biblical Hermeneutics, Homiletics, and Introduction to the Bible.

As a note of interest, Marion has engaged in six oral debates and two written debates. Plans have been made for his seventh oral debate.

Introduction:

Over 1 million abortions have been legally performed each year since Roe vs Wade.

I Logical arguments showing that abortion is wrong in the vast majority of the cases.

A Logical argument on the subject of abortion.

1-Either the fetus is human or it is non-human.

2-Either the fetus is alive or it is not alive.

3-Either the fetus is part of the mother or it is not part of the mother.

4-If the fetus is human, alive, and not part of the mother; it is a separate living human being.

5-If the fetus is a separate living human being; it is murder to kill it.

B Affirmation: The fetus is a separate living human being and it is an act of murder to kill it by any means (including abortion). The following arguments are set forth to prove it is living:

1-The definition of life is critical. The following attributes of life are set forth from biology books (These 7 factors prove something is alive, but not all are required for something to be alive.):

a-Reproduction (some organisms are unable to reproduce [menopause, castrated, etc.])

b-Growth (Some organisms stop growing at some stage in their life)

c-Metabolism (some organisms stop eating for certain stages of their lives)

d-Movement (some organisms cannot move [except when growing])

e-Responsiveness (some respond to different stimuli)

f-Adaptation (The inherent ability to adapt to the environment.)

g-Homeostasis (the ability to adapt on a short-term basis by such things as sweating to cool the body, concentrating electrolytes, etc.).

2-If scientists found something that had all of the seven characteristics (above) they would immediately say it was alive. (a human fetus has all seven of these characteristics)

C The following arguments are set forth to prove the fetus is human:

1-The fetus has human blood, bones, tissue, etc.

2-The DNA of the fetus is human.

D The following arguments are set forth to prove the fetus is not part of the mother:

1-The DNA of the fetus is different than the mother's DNA.

2-Frequently the fetus has a different blood type than the mother.

3-About 50% of the time the fetus has a different gender than the mother (it is male).

D Some red herring arguments that are introduced.

“The **red herring** fallacy is committed when the arguer diverts the attention of the reader or listener by changing the subject to some totally different issue. ... The

fallacy gets its name from a procedure used to train hunting dogs to follow a scent. A red herring (or bag of them) is dragged across the trail with the aim of leading the animal astray. Since red herrings have an especially potent scent caused in part by the smoking process used to preserve them, only the best dogs will follow the original scent.” (Hurley, p. 121)

“A **red herring**, sometimes referred to as **ignoring the question**, sidetracks an issue by bringing up a totally unrelated issue: ‘Why worry about pandas becoming extinct when we should be concerned about the plight of the homeless?’ Someone who introduces an irrelevant issue hopes to distract the audience as a red herring might distract bloodhounds from a scent.” (Troyka, Lynn Quitman, 1993, *Simon & Schuster Handbook for Writers*. Englewood, Cliffs, NJ: Prentice Hall, p. 141)

1-Should abortion be allowed for rape or incest victims or if the child will be deformed?

a-Should a 10 year old person who was conceived as a result of rape be killed?

α-If the one who brings up abortion for rape says: “No,” he should be asked why not?

β-If he says it would be wrong to kill the 10 year old child who was conceived as a result of rape because it would be murder (killing a human being), he must be assuming the unborn child (fetus etc.) is not a human being.

γ-His assumption that the unborn child is not a human being, “begs the question.”

“One of the most common fallacies of evidence is the use of the unsupported assertion. Here, the speaker offers no evidence to support a statement; rather he or she asks us to assume that something is so merely because he or she says it is so.” (Freeley, Austin J. 1986, *Argumentation and Debate*. Belmont, CA: Wadsworth Pub. Co., p. 160)

“Fallacy of using a premise (or a form of inference) whose acceptability is bound to be at least as doubtful as is that of the conclusion supposedly being proved.” (Barker)

b-Should a ten year old child who was conceived by incest be killed?

α-If the one who brings up abortion for incest says: “No,” he should be asked why not?

β-If he says it would be wrong to kill the 10 year old child who was conceived as a result of incest because it would be murder (killing a human

being), he must be assuming the unborn child (fetus etc.) is not a human being.

γ-His assumption that the unborn child is not a human being, “begs the question.”

c-Should a ten year old child be killed if the child will be deformed or have some serious illness?

α-If the one who brings up abortion for incest says: “No,” he should be asked why not?

β-If he says it would be wrong to kill the 10 year old child who is deformed because it would be murder (killing a human being), he must be assuming the unborn child (fetus etc.) is not a human being.

γ-His assumption that the unborn child is not a human being, “begs the question.”

2-Should abortion be allowed if the child will be unwanted or will grow up in poverty?

a-Should a ten year old child be killed if the child is unwanted?

α-If the one who brings up abortion because the child is unwanted says: “No,” he should be asked why not?

β-If he says it would be wrong to kill the 10 year old child who is unwanted because it would be murder (killing a human being), he must be assuming the unborn child (fetus etc.) is not a human being.

γ-His assumption that the unborn child is not a human being, “begs the question.”

b-Should a ten year old child be killed if the child will grow up in poverty?

α-If the one who brings up abortion for children who will grow up in poverty says: “No,” he should be asked why not?

β-If he says it would be wrong to kill the 10 year old child who will grow up in poverty because it would be murder (killing a human being), he must be assuming the unborn child (fetus etc.) is not a human being.

γ-His assumption that the unborn child is not a human being, “begs the question.”

II Why do women have abortions?

A They do not want the child.

1-Paul noted that mothers were to love their children (Tit. 2:4).

a-These mothers obviously do not love their children.

b-People do not love by instinct (They do not have any instincts, or at best very few.).

c-A lack of natural affection is sin (Rom. 1:31-32).

2-Some who have abortions have become pregnant as a result of fornication and do not want to live with the consequences of their sin (note Gal. 5:19).

3-Some state that they cannot afford the child (the abortion itself is about as expensive as the delivery of a baby).

a-How can these people condemn the contract killer?

b-The contract killer kills for money, just as they are doing!

c-There are claims that the abortion industry uses the tissue for cosmetics etc. If this is true, this is also evil!

B The main reason for abortion is it is inconvenient for the mother to be pregnant.

1-The mother offers up her unborn child upon the altar of convenience.

2-It is appalling that over 1,000,000 children are offered upon this altar in the United States each year.

III Is the unborn child a person?

A The unborn child is referred to as a person.

1-John was called a son (Lk. 1:36).

2-David was a person at his conception (Ps. 51:5 and 139:13-16).

3-Jeremiah was a person while in the womb (Jer. 1:4-5).

B Life begins before one breathes (Gen. 2:7 is used by some to teach that life begins after the body is formed).

1-This passage is unique since Adam was created full-grown. He was never an embryo.

a-This passage is not a parallel to all who were born after the creation of Adam.

b-This analogy proves nothing.

2-This passage does not say Adam received a soul, but that he became a soul (Hebrew-*nephesh*).

a-This same Hebrew word is used in Gen. 9:4 and Lev. 17:11 and 14. The life (*nephesh*) is in the blood.

b-It could be reasonably argued that the fetus (unborn child) has blood and therefore is a soul (*nephesh*-This word entails the concept of being alive).

3-Breath is not the same thing as life (Acts 17:25). (**Hold your breath to illustrate this**)

C Note what Ex. 21:22-25 says about these principles.

1-Two men strive and cause a woman's fruit to depart (the Hebrew word means to come out or to go out. He refers to the child being born prematurely).

2-Note the punishment.

a-If no harm (mischief-KJV) follow (neither the child nor the mother suffers injury) he is to pay as the husband demands, in accordance with what the judges determine).

b-If harm follows (mischief-KJV) [Either the child or the mother suffers injury] he shall pay life for life (a capital crime).

3-This passage is perverted in an attempt to justify abortion (but to no avail).

D Definition of murder: To kill an innocent human being with malice or forethought.

E Calling the unborn child a "fetus" does not remove that fact that it is a person.

IV Additional illogical arguments which are set forth.

A It should be legalized because of rape, incest, mental problems, physical deformity, or a tubal pregnancy. (This is probably the only legitimate reason for an abortion.)

1-These are exceptional cases since a small percent of abortions are for these reasons. (Source – Guttmacher Institute study in 2004).

a-Only 1% of the cases of abortion are for rape

b-Less than 0.5% are cases of abortion for incest.

c-About 1% of pregnancies are in an ectopic location with implantation not occurring inside of the womb, and of these 98% occur in the Fallopian tubes.

2-The exception never establishes a general rule.

B Some argue that the child can be aborted because it could not survive outside the mother.

1-This is the reasoning of our Supreme Court.

2-A two-year old child cannot survive without help, should we kill him if he poses an inconvenience?

V The consequences of offering these children upon the altar of convenience.

A Righteousness exalts, sin is a reproach (Pro. 14:34).

1-Is our government a terror to good or evil works (Rom. 13:3).

2-God appointed the boundaries and times of every nation (boundaries are fixed by the amount of service the nation rendered to God-Acts 17:26).

B God sent Israel into captivity for the sin of causing her children to be sacrificed to the idol Molech (Jer. 32:35-36).

1-They sacrificed their children by making them to pass through the fire to Molech.

2-God promised they would go into captivity for this sin.

3-These things are for our learning (Rom. 15:4).

The Church and Science

Benjamin Williams



Benjamin was born in Morrilton, AR, graduated from Seminole High School, Seminole, OK; attended “The Oklahoma City School of Biblical Studies” and received a Bachelor Degree in Astrophysics from the University of Oklahoma. He is the son of Frank and Martha Williams.

He and Selene were married in 2003, and they one child, Lucas. Benjamin preached his first sermon at the age fifteen. Benjamin did his first local work for the Barnes church of Christ, where he served for a number of years and has spoken on the annual lectureship. He is now working with the Glenpool church of Christ. He has written articles appearing in Gospel Journal and One Heart.

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INTRODUCTION

- A. Popular propaganda often suggests that science is opposed to faith and that faith is opposed to science.
- B. Militant atheist Richard Dawkins warns: “The enlightenment is under threat. So is reason. So is truth. So is science, especially in the schools of America. I am one of those scientists who feels that it is no longer enough just to get on and do science. We have to devote a significant proportion of our time and resources to defending it from deliberate attack from organized ignorance. We even have to go out on the attack ourselves, for the sake of reason and sanity.”¹
- C. What is the church’s relationship to science?
 - I. The Myths About Church & Science
 - a. Myth: “The Church Has Oppressed Science”
 - i. Example: Scientific Persecution – Didn’t the Church Persecute Scientists?
 - 1. There is not a single, verifiable example of a person being executed by church officials in the name of science.
 - 2. Heresy, for sure, but never science.
 - ii. Example: Flat Earth – Didn’t Christians Believe In a Flat Earth?
 - 1. The earliest known map of the Earth is a Babylonian stone carving from 700-500 BC. While being flat, the world depicted is round.²

¹ Richard Dawkins, quoted from the press release, “The Cydonia Group Declares War On Religion” (December 15, 2006).

² Image Source: <http://www.britishmuseum.org/>

2. Eratosthenes (276–195 BC) determined the diameter of the Earth using geometry and the measurements of shadows to a 6.8% margin of error.
3. Augustine (354–430 BC), an early Christian writer, demonstrates knowledge of a spherical Earth.
 - a. In one of his writings, he mentions that “it be supposed or scientifically demonstrated that the world is of a round and spherical form.”³
 - b. What Augustine and eventually the contemporaries of Columbus doubt is (a) that the other hemisphere has any land masses, (b) that they are populated, and (c) whether or not a ship could survive the incredibly long voyage without running out of supplies. “It does not follow that the other side of the earth is bare of water; nor even, though it be bare, does it immediately follow that it is peopled.”⁴
- iii. Example: Galileo – Wasn’t Galileo Imprisoned In the Name of Science?
 1. While there is some merit to this story, even this is often exaggerated.
 2. First, Galileo faced most of his trouble through mocking people in positions of power in the Roman Catholic Church.
 - a. At the time, an important Jesuit mathematician in the Collegio Romano in Rome wrote: “If Galileo had only known how to retain the favor of the fathers of this college, he would have stood in renown before the world; he would have been spared all his misfortunes, and could have written about everything, even about the motion of the earth.”⁵
 - b. Instead, Galileo picked a fight with influential people. In his most famous and troublesome text, *Dialogue Concerning the Two Chief Systems of the World – Ptolemaic and Copernican*, Galileo depicts a conversation between people of differing opinions about the universe. The person taking the pope’s position is called “Simplicio,” Italian for “simpleton.”



3 Augustine, *City of God*, iv.XVI.9

4 Augustine, *City of God*, iv.XVI.9

5 James Reston, *Galileo: A Life* (Washington, D.C: Beard Books, 2000), 208.

3. Second, Galileo's imprisonment is often overhyped. Galileo was an aristocrat and his "imprisonment" amounted to house arrest in his own mansion.
- iv. Why are these stories told? They are propaganda stories that make religion look like the enemy of science.
- b. Fact: Many Great Scientists Believed in a Christian Worldview
 - i. Newton
 1. Isaac Newton is widely considered the main force behind the development of the theory of gravity, optics, the understanding of planetary motion, and modern calculus, just to name a few.
 2. Isaac Newton was also a prolific writer on Biblical topics, especially Daniel and the book of Revelation.
 3. Despite his concerns about the Anglican faith, Newton was buried in 1727 at Westminster Abbey with great ceremony.
 4. Newton wrote: "Does it not appear from *Phænomena* that there is a Being incorporeal, living, intelligent, omnipresent, who in infinite Space, as it were in his Sensory, sees the things themselves intimately, and thoroughly perceives them, and comprehends them wholly by their immediate presence to himself ... And though every true Step made in this Philosophy brings us not immediately to the Knowledge of the first Cause, yet it brings us nearer to it, and on that account is to be highly valued."⁶
 - ii. The Enlightenment was full of religious scientists: "Copernicus was a lay canon of the Catholic Church. Kepler studied the heavens believing that they manifested the wisdom and beauty of God. Newton formulated the laws of nature in the belief that the wise author of nature must have ordered the cosmos in accordance with rational and comprehensible principles."⁷
- c. Fact: The Christian Worldview Is Responsible for Modern Science
 - i. As philosopher and theologian Keith Ward writes: "It was religion, not secular thought, that propounded the view that nature is founded on a deep rationality. ... It is no accident that modern science took root and flourished in a basically Christian society. ... An important motivating force in science is the belief that there are comprehensible, elegant and mathematically beautiful laws in nature. It did not have to be that way – unless there is a supremely rational creator."⁸
 - ii. Why doesn't the scientific revolution take place in China? They were far ahead of the West at the time in terms of technology and to some degree in terms of civilization. However, Eastern philosophy did not produce modern science. The curiosity and the expectation of a rational result that are necessary for modern science were produced by

6 Newton, Isaac. *Opticks; Or, A Treatise of the Reflections, Refractions, Inflections and Colours of Light*. Based on the 4th Ed., London, 1730. Available from the Project Gutenberg eBook.

7 Keith Ward, *Is Religion Dangerous?* (Grand Rapids, MI: William B. Eerdmans Pub., 2007), 142.

8 Keith Ward, *Is Religion Dangerous?* (Grand Rapids, MI: William B. Eerdmans Pub., 2007), 142-143.

the Christian worldview and continue even in our secular world based on the inertia of that worldview in our culture.

II. The Tension of Faith & Science

- a. The tension between these two types of knowledge exists because:
 - i. They are very different ways of knowing things.
 - ii. They lead to very different conclusions if they are treated separately rather than in harmony.
- b. Knowing By Science
 - i. Science today is the use of the scientific method to learn.
 - 1. The scientific method consists of some variation of:
 - a. Question or Hypothesis
 - b. Experimentation or Research
 - c. Analysis
 - d. Conclusion
 - 2. The scientific method can only consider events or phenomena that can be reproduced in the present.
 - 3. The scientific method can only investigate a phenomenon that can be perceived with the senses.
 - ii. Science is only as good as the information gathered (inductive reasoning).
 - 1. Example: Learning About Gravity
 - a. Hypothesis: Heavier objects (a book) fall faster than lighter objects (a sheet of paper).
 - b. Experiment: Drop a book and piece of paper.
 - c. Analysis: The book reaches the ground first.
 - d. Conclusion: Heavier objects fall faster.
 - 2. It was only when Galileo and others considered the effect of friction that better experiments were devised. It took science about 2000 years to correct this error that began with Aristotle. A bowling ball and a feather dropped on the moon fall at exactly the same rate.
 - iii. No scientific fact is ever certain. Scientific fact is measured in degrees of certainty.
 - 1. Thinking About Gravity Again: Could Aristotle be wrong?
 - 2. “No scientific theory, no matter how strongly supported by available evidence, is final and unchallengeable; any good theory is always exposed to the possibility of being overthrown by new observational evidence.”⁹
- c. Knowing Through Testimony (As In History)
 - i. The vast amount of things that humans know is arrived at through testimony. If you disregarded everything you knew except only those things known through personal experimentation, you would be very ignorant. Humans trust each other and that is why we are “smart.”

⁹ “American Association of Physics Teachers statement on the teaching of evolution and cosmology,” *American Journal of Physics*, vol. 68 #1 (January 2000), 11.

- ii. This method is a well-respected way of knowing whether or not a past event took place (American Revolution) or whether a person ever lived (George Washington).
- iii. The historical method accumulates an overwhelming amount of evidence that points toward a certain conclusion. This is the same method used in a courtroom.
- iv. This method is called “faith” in the Scriptures.
 - 1. Hebrews 11:1 (ESV) “Now faith is the assurance of things hoped for, the conviction of things not seen.”
 - a. Faith is based on “assurance” (lit. “the under support”) and “conviction” (lit. “proof”). It is our capacity to trust in reliable testimony.
 - b. “Not seen” doesn’t mean “not provable.” It means not detectable by the senses (John 20:27-29).
 - 2. 2 Corinthians 5:7 (ESV) “for we walk by faith, not by sight.”
 - a. The Scriptures claim that faith is the guide for Christian life.
 - b. The Scriptures claim that faith is superior for that task than science (“sight”).
 - 3. 1 Corinthians 15:3-8 – The Witness List
 - a. The Resurrection was to be believed based on testimony.
 - b. The list of witnesses is made available for examination.
- d. Knowing Through Reasoning
 - i. Isaiah 1:18 (ESV) “Come now, let us reason together, says the LORD:”
 - ii. Reason (or mathematical method) is able to deduce new information from existing information. Logic is a form of math.
 - iii. “Garbage in, garbage out.” Reason is only as sound as the information available with which to reason.
 - iv. Reason must either be based on limited personal experience or rely on testimony (faith).
- e. Why the Tension?
 - i. The Christian worldview believes that there are things worth knowing that cannot be known entirely by science (or the senses).
 - ii. The Materialistic worldview thinks that nothing outside the realm of the senses is real or worth knowing. This excludes such wonderful topics as Beauty, Morality, etc.
 - iii. This distinction will produce ...
 - 1. Different conclusions: Is there a God? Do I have a soul?
 - 2. Frustration: People with different worldviews feel like they are speaking different languages. People with different worldviews have a tendency to think that the other people are being purposely difficult or dense.
 - 3. These are really big, emotionally charged topics, so the tension is always very high.

III. How Should We Know Things?

- a. Without the willingness to believe in the reliable testimony of others, human knowledge is severely limited. This fact by itself is a powerful argument for the validity of faith.
- b. A Christian begins by gaining faith.
 - i. Faith can be increased with reason.
 - ii. Faith can be supplemented by science.
 - iii. Faith cannot be created exclusively by science.
 - iv. Romans 10:17 (ESV) “So faith comes from hearing, and hearing through the word of Christ.”
 - v. God’s Word is still our primary source for Christian faith.
- c. When we talk to those who do not accept testimony or at least who say they do not, we cannot begin with Scripture to reach out to them. They do not accept that testimony.
 - i. A skeptic may begin with science as a tool to lead them to faith.
 1. Science has unanswered questions that lead to questions that Science cannot answer.
 2. As successful astronomer Robert Jastrow explains: “Now three lines of evidence—the motions of the galaxies, the laws of thermodynamics, and the life story of the stars—pointed to one conclusion; all indicated that the Universe had a beginning. A few scientists bit the bullet and dared to ask ‘What came before the beginning?’”¹⁰
 3. Since science cannot answer many of these questions, it is reasonable to turn to faith as an alternative. As Jastrow again explains: “For the scientist who has lived by his faith in the power of reason, the story ends like a bad dream. He has scaled the mountains of ignorance; he is about to conquer the highest peak; as he pulls himself over the final rock, he is greeted by a band of theologians who have been sitting there for centuries.”¹¹
 - ii. Science cannot prove the existence of God, but it can eliminate alternatives. This will force an honest person to consider faith. Faith is still absolutely necessary to come to God.
 - iii. Hebrews 11:6 (ESV) “And without faith it is impossible to please him, for whoever would draw near to God must believe that he exists and that he rewards those who seek him.”

CONCLUSION

- A. The Christian worldview is the driving force behind science, Psalms 139:13-17 (ESV)
For you formed my inward parts; you knitted me together in my mother’s womb. I praise you, for I am fearfully and wonderfully made. Wonderful are your works; my soul knows it very well. My frame was not hidden from you, when I was being made

¹⁰ Robert Jastrow, *God and the Astronomers* (New York: Norton, 1978), 111.

¹¹ Robert Jastrow, *God and the Astronomers* (New York: Norton, 1978), 116.

in secret, intricately woven in the depths of the earth. Your eyes saw my unformed substance; in your book were written, every one of them, the days that were formed for me, when as yet there was none of them. How precious to me are your thoughts, O God! How vast is the sum of them!

- B. Christianity stands starkly opposed to the science-only worldview. The Church advocates that there is more than what is here below, 2 Corinthians 4:17-18 (ESV)
For this light momentary affliction is preparing for us an eternal weight of glory beyond all comparison, as we look not to the things that are seen but to the things that are unseen. For the things that are seen are transient, but the things that are unseen are eternal.

The Church and Evolution

Benjamin Williams



Benjamin was born in Morrilton, AR, graduated from Seminole High School, Seminole, OK; attended "The Oklahoma City School of Biblical Studies" and received a Bachelor Degree in Astrophysics from the University of Oklahoma. He is the son of Frank and Martha Williams.

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INTRODUCTION

- A. The tension of Church and Science seems to culminate in the battle over human and universal origins.
 - a. The militant atheists have made this a line in the sand. In the words of Richard Dawkins, "It is absolutely safe to say that if you meet somebody who claims not to believe in evolution, that person is ignorant, stupid or insane (or wicked, but I'd rather not consider that)."¹
 - b. How does the Church respond to this issue?
- B. Leaving Room for Surprise
 - a. The fact that God has revealed some things about a particular topic does not mean that He has revealed everything or that we comprehend all that He has revealed.
 - i. The ancient Hebrews read the Scriptures, but never anticipated the reality of the life and kingdom of Jesus.
 - ii. Even the people that learned from Jesus first hand did not really anticipate what was to come about (concerning the resurrection, Mark 16:8; concerning the kingdom, Acts 1:6-8).
 - b. God does not claim to have revealed everything about what He has done, either in the beginning or the end: Ecclesiastes 3:11 (ESV) He has made everything beautiful in its time. Also, he has put eternity into man's heart,

¹ Richard Dawkins, "Ignorance Is No Crime," *RichardDawkins.net*, <<http://old.richarddawkins.net/articles/114>>. Accessed 3/13/13.

yet so that he cannot find out what God has done from the beginning to the end.

- i. No matter how much we read about the end of time (heaven, judgment, resurrection, etc.), we expect that we will be surprised by the reality of it. Those that behold it simply respond by bursting into song (Revelation 5:9-14). We too will be surprised.
- ii. Likewise, we should not conclude that by reading about the creation that we would be any less surprised by the reality of it. Those that beheld it simply responded by bursting into song (Job 38:4-7). If we could look back and see it happen, even with our knowledge of the Genesis account, I'm confident that we would be surprised.

C. Does the fact that we can't know everything mean that we can't know something?

I. The Story of Evolution Is False

- a. The following arguments are powerfully set forth by C.S. Lewis from a non-scientific perspective.² What if we didn't ask whether or not evolution is possible, but only whether or not it is true?
- b. The Story of Evolution Is a Consequence of Secularization & Modernism
 - i. The era that followed the Enlightenment desired to move society away from religion and toward an advanced, secular society. As early as Keat's *Hyperion*, the sentiment is expressed this way: "So on our heels a fresh perfection treads, / A power more strong in beauty, born of us, / And fated to excel us, as we pass / In glory that old Darkness."
 - ii. Concerning Evolution, Lewis argues: "In making it Imagination runs ahead of scientific evidence. 'The prophetic soul of the big world' was already pregnant with the Myth: if science has not met the imaginative need, science would not have been so popular. But probably every age gets, within certain limits, the science it desires."³
 - iii. In essence, since the culture was moving away from religion as it had been known toward a secular absence of religion, a scientific proposal was necessary for the culture to make that shift and replace the old faith with the new faith. The Myth of Evolution fit the requirement.
- c. The Story of Evolution Is Simply False
 - i. Lewis argues the central appeal of the Evolutionary Myth is in its story of progress. "Popular ideas of Evolution lay a wholly unjustified emphasis on those changes which have rendered creatures (by human standards) 'better' or more interesting. ... In the popular mind the word 'Evolution' conjures up a picture of things moving 'onwards and upwards', and of nothing else

2 "The Funeral of a Great Myth" found in C.S. Lewis and Walter Hooper, *Christian Reflections* (Grand Rapids, MI: W.B. Eerdmans, 2003), 82-93.

3 Ibid., 85.

whatsoever. And it might have been predicted that it would do so. Already, before science had spoken, the mythical imagination knew the kind of 'Evolution' it wanted ... the gods superseding the Titans ... If science offers any instances to satisfy that demand, they will be eagerly accepted. If it offers any instances that frustrate it, they will simply be ignored."⁴

- ii. However, Lewis continues by claiming that reality is not always "onwards and upwards." "Perhaps Nature was once different. Perhaps the universe as a whole is quite different from those parts of it which fall under our observation. But if that is so, if there was once a dead universe which somehow made itself alive, if there was absolutely original savagery which raised itself by its own shoulder strap into civilization, then we ought to recognize that things of this sort happen no longer, that the world we are being asked to believe in is radically unlike the world we experience. In other words, all the immediate *plausibility* of the Myth has vanished."⁵
- iii. Our perception of reality does not match the storyline of Evolution as neatly as has been claimed. On the grounds of story, Evolution – while admittedly appealing – fails to explain our world. "That it has embedded in it many true particulars I do not doubt: but in its entirety, it simply will not do. Whatever the real universe may turn out to be like, it can't be like that."⁶

II. The Conclusions of Evolution Defy Intuition & Intelligence

a. The Design Argument Against Evolution

i. How to Recognize Design

- 1. Our brains are hardwired to recognize design intuitively.
- 2. Things that have function indicate design. The more intricate the function, the more likely the object is to be designed.
 - a. NDISGE: has no embedded meaning or function beyond individual letters
 - b. DESIGN: encoded information is a sign of intelligence
- 3. The Scrabble Test: If something has function, we can ask about the likelihood of this object or selection of data arising from chance.
 - a. DESIGN: 1 in 308,915,776 (or 10^8)
 - b. ANTIESTABLISHMENTARIANISM: 1 in 100,000,000,000,000,000,000,000,000,000 (written 10^{35})
 - c. The King James Bible: 1 in $10^{5,032,324}$

⁴ Ibid., 86.

⁵ Ibid., 91.

⁶ Ibid., 89.

- ii. Now Apply These Tests To Nature
 - 1. E. Coli Bacteria
 - a. An E. Coli Flagellum is the highly complex appendage of a microscopic organism used for propulsion.
 - b. The construction of the device is similar to a motorized propeller used on a small fishing boat.
 - c. Not only must they have the individual pieces coming from chance mutations, they also must have all the pieces mutating into existence at the same time.
 - d. If the pieces arrived one at a time, then the mutation that caused the structure to form would be bred out of existence, because the unhelpful and useless incomplete flagellum would make the organism less “fit” than its competitors.
 - 2. DNA
 - a. Besides the complex helical structure of DNA which passes the intuitive test for design, we should be impressed that DNA is a highly complex collection of encoded information.
 - b. For example, one CD can hold approximately 500 billion letters of text. “A microgram (one millionth of a gram) of DNA theoretically could store as much information as 1 million compact discs.”⁷
 - c. 500,000,000,000,000,000 “letters” in one microgram of DNA (500 quadrillion!)
 - d. Random chance: roughly 1 in 10^{500,000,000,000,000,000}
 - 3. The Eye
 - a. As Charles Darwin states: “If it could be demonstrated that any complex organ existed, which could not possibly have been formed by numerous, successive, slight modifications, my theory would absolutely break down. But I can find out no such case.”⁸
 - b. The human eye is a logarithmic detector, giving it a huge range of light that can be received and distinguished.
 - c. The eye can distinguish between the different frequencies of light that it detects (color).
 - d. The eye is controlled by a system of muscles that redirect its focus in fractions of a second.

7 “Biology Reference.” *DNA*. Web < <http://www.biologyreference.com/Co-Dn/DNA.html> >. Accessed 3/13/13.

8 Charles Darwin, *On the Origin of Species, by Means of Natural Selection; or, The Preservation of Favoured Races in the Struggle for Life* (London: G. Richards, 1902), 170.

- e. The eyes when used in coordination can send information to the brain that is used to triangulate distance in real time.
 - f. Robert Jastrow of NASA fame states: “The eye appears to have been designed; no designer of telescopes could have done better. ... It is hard to accept the evolution of the eye as a product of chance.”⁹
- b. Evolution’s Response to These Arguments
 - i. The process of evolution predisposes the human mind to come to these conclusions.
 - 1. Organisms that recognize design are more successful, social creatures.
 - 2. As a result, the evolution of the human mind has produced a hyper-sensitivity to the appearance of design, resulting in humans thinking they see design everywhere they look.
 - ii. However, this response creates more complications than it solves, as the next section will attempt to demonstrate.

III. The Structure of Evolution Discourages Intelligence

- a. Can I Know Things About The World In Which I Live?
 - i. Evolution makes truth claims about the world as derived by science.
 - ii. Evolution also claims that the human mind is predisposed to incorrectly interpret certain kinds of data (see above section).
- b. Case Study: The Sphex Wasp¹⁰
 - i. “Sand wasps (*Sphex languedocian*) are insect predators that nest in the soil. After mating, a female excavates a vertical shaft and then digs out a small horizontal compartment that will be a “room” in her nursery. When her nest site is ready, the female goes hunting for prey (perhaps a cricket or a small caterpillar). She stings her victim to paralyze it, and then drags it back to her burrow. At the entrance, she drops the prey, runs down into the shaft and turns around, then comes out and pulls the prey down into her nest. She lays an egg near the prey's body and continues hunting until she has stored enough fresh meat to feed a larval wasp. Her behavior is highly rigid and stereotypic, consisting of a series of fixed action patterns for hunting and provisioning the nest.
 - ii. “The French naturalist, J. Henri Fabré, conducted a classic experiment on this insect that clearly illustrates the character of innate behavior. Here is his own colorful description of the events, translated from French:

⁹ Robert Jastrow, *The Enchanted Loom* (New York: Simon and Schuster, 1983).

¹⁰ The case study is from a webpage created by Dr. John Meyer for his entomology students at North Carolina State University <<http://www.cals.ncsu.edu/course/ent425/tutorial/Behavior/sphex.html>>. Accessed 3/13/13.

1. ““At the moment when the Spheex is making her domicilliary visit, I take the grasshopper left at the entrance to the dwelling and place it a few inches further away. The Spheex comes up ... looks here and there in astonishment, and, seeing the game too far off, comes out of the hole to seize it and bring it back to its right place. Having done this she goes down again, but alone.’
2. ““I play the same trick again, and the wasp has the same disappointment on her arrival at the entrance. The victim is once more dragged to the hole, but the wasp always goes down alone.’
3. ““This goes on as long as my patience is not exhausted.””
- iii. What can we learn about evolution from this case study?
 1. It would have taken only a little extra brain mass to allow the Spheex wasp to have the cognitive power to recognize that this repeated process was absurd.
 2. However, that extra brain requires more energy from food and also slows the wasp, making it less likely to evade predators and catch prey.
 3. Evolution typically only allows the minimum required intelligence for survival. Evolution bets against intelligent creatures and in favor of dumb, more physically fit creatures.
 4. From the evolutionary prospective, it is not surprising that there are only 7,000,000,000 (7 billion) humans on the earth compared to the nearly 10,000,000,000,000,000,000 (10 quintillion) insects in the world.¹¹
- c. Trusting the Monkey’s Brain
 - i. As Darwin expressed: “With me, the horrid doubt always arises whether the convictions of man's mind, which has been developed from the mind of the lower animals, are of any value or at all trustworthy. Would any one trust in the convictions of a monkey's mind, if there are any convictions in such a mind?”¹²
 - ii. If Evolutionists must argue that the human mind is biologically unfit to make determinations about the appearance of design, why do I trust that same unfit mind to make determinations about Evolutionary Science?
 - iii. If the process of Evolution is inclined to produce minimally intelligent organisms, why would I trust humans to do science at all? If I am as stupid as evolution could possibly make me while

11 As claimed by Dr. E.O. Wilson of Harvard University on the Entomology Society of America website (<http://www.entsoc.org/resources/faq/#triv1>). Accessed 3/13/13.

12 Letter to William Graham, Down, July 3rd, 1881. Charles Darwin and Francis Darwin, *The Life and Letters of Charles Darwin, Including an Autobiographical Chapter* (New York: Basic Books, 1959), 315-316.

keeping my species alive, why would I trust my brain about anything?

- iv. As C.S. Lewis summarizes, “To reach the positions held by the real scientists – which are then taken over by the Myth – you must – in fact, treat reason as an absolute. But at the same time, the Myth asks me to believe that reason is simply the unforeseen and unintended byproduct of a mindless process at one stage of its endless and aimless becoming. The content of the Myth thus knocks from under me the only ground on which I could possibly believe the Myth to be true. If my own mind is a product of the irrational – if what seem my clearest reasonings are only the way in which a creature conditioned as I am is bound to feel – how shall I trust my mind when it tells me about Evolution? They say in effect ‘I will prove that what you call a proof is only the result of mental habits which result from heredity which results from bio-chemistry which results from physics.’ But this is the same as saying: ‘I will prove that proofs are irrational’: more succinctly, ‘I will prove that there are no proofs’: The fact that some people of scientific education cannot by any effort be taught to see the difficulty, confirms one’s suspicion that we here touch a radical disease in their whole style of thought.”¹³

IV. The Church Has Another Story To Tell The World

- a. The Story of Creation Challenged Ancient Readers
 - i. There are lots of gods who are all related to each other, right?
 - 1. The Babylonian gods of the *Enuma Elish*¹⁴ comes into being from a mother and father (APSU and MUMMU-TIAMAT) and then develop separate identities. One preeminent Babylonian god is Marduk, son of Enki, son of Anu, son of Anshar, son of Lahmu, son of Apsu.
 - 2. In contrast, the God of Genesis 1 is presented with no preamble or family tree. He is not given a proper name in the first chapter, identifying him as the only one who is God, as opposed to a god among of a myriad of like beings with various names. The Hebrew God simply is. He is the creator of seas and hovers above the waters, rather than being formed in the waters of APSU-TIAMAT. He does not have a cohort or consort. He alone is depicted as God. Neither does he have divine offspring. Genealogies are for mortals (Genesis 5, etc.). God simply is, without antecedent or descendants.

¹³ “The Funeral of a Great Myth” found in C.S. Lewis and Walter Hooper, *Christian Reflections* (Grand Rapids, MI: W.B. Eerdmans, 2003), 89.

¹⁴ The *Enuma Elish* is an early Babylonian creation myth in which the God Marduk battles the chaos Goddess Tiamat and her evil minions. The full translated text is available online: <<http://www.sacred-texts.com/ane/enuma.htm>>

- ii. The gods are all at war, right?
 - 1. The lack of divine counterparts also highlights another distinctive. The creation account lacks the centerpiece of so many ancient "god stories." Where do we hear: "We shall do battle against the Gods"?
 - 2. The abode of God is a place without rival and therefore a place without war. It is a place of "rest" and ultimately peace (Genesis 2:1-3). God is holy and in that sense separate from the warfare and violence that plagues the human story (Genesis 3).
- iii. The gods are afraid of sea monsters, right?
 - 1. The gods of the *Enuma Elish* create monsters to war against each other: "UMMU - KHUBUR (TIAMAT) MOTHER OF ALL / Created Invincible Weapons. She spawned Huge SERPENTS / With large sharp fangs / And bodies filled with Poison Instead of Blood"
 - 2. In contrast, all that God makes is considered "good," certainly not creatures of divine warfare (Genesis 1:24-25). God is not at war with serpentine sea-creatures. Instead, God is their maker and they part of His handiwork (Genesis 1:20-23). He is not afraid of them.
 - a. Sea creatures "play" and frolic in His seas, Ps 104:25-26 (ESV) Here is the sea, great and wide, which teems with creatures innumerable, living things both small and great. There go the ships, and Leviathan, which you formed to play in it.
 - b. Only one passage in Scripture depicts God in array against such creatures, but even here he attains swift victory rather than prolonged conflict (Psalm 74:12-17).
- iv. Humans were made to be savages and slaves, right?
 - 1. One part of the *Enuma Elish* story explains why Marduk made humans: "Blood I will mass and cause bones to be. / I will establish a savage, 'Man' shall be his name. / Verily, savage-man I will create. / He shall be charged with the service of the gods / That they [the gods] might be at ease!"
 - 2. The God of Genesis creates humans in His "own image" (Genesis 1:26-27). God then gave humans dominion instead of enslavement (Genesis 1:28-30).
- v. If the creation story of Genesis was designed in such a way that it challenged the expectations of ancient readers, we should not be shocked that it does the same today.
- b. The Story of Creation Challenges Modern Readers
 - i. The universe is a pretty dark and depressing place, right?
 - 1. As optimistic as Carl Sagan tried to be, his evolutionary notion of the cosmos inevitably led to a dark place:

- a. Human existence is the results of a perpetual cycle of death. “Almost every species that has ever existed is extinct; extinction is the rule. Survival is the exception.”¹⁵
 - b. Human existence has no purpose. “So those who wished for some central cosmic purpose for us, or at least our world, or at least our solar system, or at least our galaxy, have been disappointed, progressively disappointed. The universe is not responsive to our ambitious expectations.”¹⁶
2. Genesis takes the opposite claim. The universe proceeds from the God of life, not death. The world as God made it was “good” (Genesis 1:4, 10, 12, 18, 21, 25). The world with humans in it as God desired was “very good” (Genesis 1:31). Humanity is given purpose, both material and spiritual (Genesis 1:28; Ecclesiastes 12:13-14)
- ii. Humans are the byproduct of a lengthy, chaotic process, right?
 1. Big Bang Cosmology predicts a 13.7 billion year old universe. The earth formed 4.5 billion years ago. Life began no earlier than 4 billion years ago. Modern humans are said to be in the range of 200,000 years old.
 2. The Genesis account, while quite capable of describing somewhat lengthy periods of time (Genesis 5), describes the Creation account as occurring over one week. The process, rather than a lengthy, chaotic process is, is described as occurring by divine command.
- c. The Church Offers a Different Ending to the Story
 - i. The Tragedy That Is Evolution: “All this time Nature, the old enemy who only seemed defeated, has been gnawing away, silently, unceasingly, out of the reach of human power. The sun will cool – all suns will cool – the whole universe will run down. Life (every form of life) will be banished without hope of return from every cubic inch of infinite space. All ends in nothingness. ‘Universal darkness covers all.’ True to the shape of Elizabethan tragedy, the hero has swiftly fallen from the glory to which he slowly climbed ... It is indeed much better than an Elizabethan tragedy, for it has a more complete finality. It brings us to the end not of a story, but of all possible stories.”¹⁷
 - ii. The Hope That Is Christianity: 2 Peter 3:13-14 (ESV) But according to his promise we are waiting for new heavens and a new earth in which righteousness dwells. Therefore, beloved, since

15 Carl Sagan and Ann Druyan, *The Varieties of Scientific Experience: A Personal View of the Search for God* (New York: Penguin Press, 2006).

16 Ibid.

17 “The Funeral of a Great Myth” found in C.S. Lewis and Walter Hooper, *Christian Reflections* (Grand Rapids, MI: W.B. Eerdmans, 2003), 88.

you are waiting for these, be diligent to be found by him without spot or blemish, and at peace.

CONCLUSION

- A. The Importance of Believing In the Creation Account
 - a. Science can predict how the universe will end. No scientific evidence indicates that the natural order and flow of the universe will be interrupted by a divine act of any kind (certainly not in the near future).
 - b. Despite this scientific conclusion, adherents of faith in Christ generally have no problem believing in some kind of eschatology. We believe, purely based on the text of the Bible and with no help from the scientific community, that God will act to bring about the end of all things, interrupting the predictable future.
 - c. Science can predict how the universe began. No scientific evidence indicates that the natural order and flow of the universe was interrupted by a divine act of any kind (certainly not in the recent past).
 - d. The main point is this: Either ...
 - i. We should be prepared to adopt the view that the creation week does not need scientific predictability to be believable, or
 - ii. We should be prepared to reject eschatology (and other divine interruptions) because they are not scientifically predictable, or
 - iii. We should be prepared to explain why we trust that God will act unpredictably in the end, but doubt that He acted unpredictably in the beginning.
 - e. The question we face in Genesis 1 is whether or not God can, has, and will act powerfully and unpredictably in this world.
 - i. Can I believe that Jesus walked on water (a violation of Archimedes' Principle) if I cannot believe that God in one day formed the seas (Genesis 1:9)?
 - ii. Can I believe that God can raise up Jesus, the "last Adam," all at once on a Sunday morning, but at the same time doubt that God could raise up Adam, the "first Adam" (1 Corinthians 15:45), all at once on the sixth day?
- B. What God Has Done Teaches Us About What God Will Do: Isaiah 46:8-10 (ESV)

"Remember this and stand firm, recall it to mind, you transgressors, remember the former things of old; for I am God, and there is no other; I am God, and there is none like me, declaring the end from the beginning and from ancient times things not yet done, saying, 'My counsel shall stand, and I will accomplish all my purpose.'"

The Church and Local Evangelism

Michael VonTungeln



Michael VonTungeln, was born at Clark AFB, in the Philippine Islands. He is married to Connie and they have two children.

He attended Panhandle State University, Pepperdine University, Hawaii Pacific University and received the following degrees: BS in Chemistry, MA in Education, and an MS in Information Systems. Mike has also taken classes at the Oklahoma City School of Biblical Studies.

Mike is not a full time preacher, but he has shared the pulpit in Kailua, HI, from 1996-2000.

He is a member of the Ridgecrest church of Christ in Midwest City, OK, where he serves as an elder since October, 2001.

Mike is part of the teaching staff at the Oklahoma City School of Biblical Studies and has spoken the Oklahoma City Lectures a number of times. He writes articles for the school's One Heart Journal.

Note of interest, Mike is always ready to help in teaching the word of God.

I. Definition of Local Evangelism

For the purpose of this lesson, I will define local evangelism as the effort to reach the souls in the community(ies) adjacent to the congregation's meeting place with the gospel.

II. Authority/Commands for Local Evangelism

- A. Matthew 28:18-20. While the words of the great commission were spoken to the eleven apostles, they were charged to teach the disciples they made all things Jesus commanded.
- B. Matthew 18:11. If our Lord has come to save that which was lost, shouldn't his disciples be working to do the same thing?
- C. Philippians 2:14-16. We are to shine as lights to the world holding forth the word of life.
- D. 1 Peter 2:9. What is more excellent than the plan of salvation?
- E. 2 Peter 3:9. If God wants all men to come to repentance shouldn't we.

III. People have changed. God's word has not.

- A. Hebrews 4:12. The word still changes hearts, but we need to find more effective methods to reach people with the word.
- B. Illustration from Saving Private Ryan.
- C. Example from the Affirming the Faith Seminar
- D. Gospel meetings and door knocking are not as effective as they once were.
- E. Studies have shown that the most effective evangelism is that we conduct with our families and friends. In a congregation with a large number of older members that sometimes becomes a problem because our circle of friends/family includes few, if

any, non-Christians. When this is the case we need to find other groups to which we can reach out to with the gospel.

IV. Things we have tried at the Ridgecrest congregation.

- A. For years, we have provided support to The Old Landmarks radio program and the In Search of the Lord's Way television program. These programs have the potential for reaching tens of thousands of people in our area.
- B. Hosting events which would be of interest to the people living around the building.
 - 1. Islam
 - 2. Parenting
 - 3. Financial Management
- C. Preparation for these events included placing fliers in the doors of all the houses in the neighborhoods adjacent to our building.
- D. The results were disappointing. Turnout from the community was poor. Only a few of our members other than the leaders participated or helped to publicize the events.
- E. House to House Heart to Heart. We have had several Bible Studies and at least two conversions from this effort. Its weakness is that it does not involve a large number of members of the congregation.
- F. Whiz Kids. The Whiz Kids Program partners churches with inner city schools. Children from the school are taken to the church building, given a snack, taught a Bible lesson, and tutored on reading. There is a one-to-one pairing of a student and a tutor/mentor that is supposed to last as long as the child is at the school. We partner with the Eastside church of Christ. In terms of getting members of the congregation involved, this has been the most successful effort so far.

V. Other Possibilities

- A. Increased use of our facility.
 - 1. Using our sign as a teaching tool.
 - 2. Doing a better job of using our food pantry for reaching souls.
 - 3. Using part of our facility as a disaster recovery site. (The Eastside church is doing this already.)
- B. Using social networking
 - 1. Facebook
 - 2. Twitter
- C. Providing better training for all our members who want to share the gospel with others.

VI. Brotherhood Resources

- A. Affirming the Faith Seminar
- B. Web sites of other congregations in the brotherhood
- C. Christian Universities
- D. Northwest church of Christ, Lawton, OK <http://www.nwcoclawn.org/>

Before we start talking about local evangelism, let's define it. For the purpose of this lesson, I will define local evangelism as the effort to reach the souls in the community(ies) adjacent

to the congregation's meeting place with the gospel. Now that we've defined local evangelism, what is our scriptural authority?

While the New Testament does not specifically address the role of the elders in local evangelism, it is clear that they have an important role to play. 1 Peter 5:2-3 states,

2. Be shepherds of God's flock that is under your care, serving as overseers-- not because you must, but because you are willing, as God wants you to be; not greedy for money, but eager to serve; 3. not lording it over those entrusted to you, but being examples to the flock. (NIV)

Two things are clear from this passage. First, the elders are to lead (shepherd) the flock in the direction Christ, the chief shepherd, would have it go. Second, the elders are to serve as examples to the flock. In other words, the elders should provide opportunities for the congregation to participate in local evangelism, and they should also participate in these efforts.

At the Ridgecrest congregation we have done several things to reach out to the community around us. For years, we have provided support to The Old Landmarks radio program and the In Search of the Lord's Way television program. These programs have the potential for reaching tens of thousands of people in our area.

In the past we have attempted to host one or two events per year which would be of interest to people living close to our building. Topics have included parenting, financial management, Islam, and others. The results were somewhat disappointing. Attendance, even by our own members was poor. In another effort, we passed out packets containing a light bulb and a CD containing a gospel sermon. We included a note with words to the effect that this light bulb will provide physical light for a while, but Jesus, the light of the world, will light your life forever. There were not large numbers of people converted through these efforts, but we felt they were successful nonetheless because our charge is to sow the seed. A part of this effort we felt was less than successful was participation by the congregation. Most of the people passing out the packets were those involved in leadership roles and their spouses.

Several years ago, we began to use the House to House Heart to Heart publication as a part of our reach-out effort. The publication is mailed to several thousand residences in the vicinity of our building. We have had several Bible studies and conversions as the result of this effort. The response from the community has been mostly positive with positive responses outnumbering negative responses by approximately ten to one.

Our most successful effort in getting members of the congregation involved in personal evangelism has been the Whiz Kids program. We made the commitment to participate in the Fall of 2010 and actually began in the Fall of 2011. Whiz Kids is a program which partners local churches with elementary schools. Children from the school are brought into the building, fed a snack, taught a Bible lesson, and then tutored on reading. We partner with the Eastside church of Christ in this effort. We currently tutor 23 students from Willowbrook

Elementary. Now, in the second year of our involvement, some parents are allowing their children to attend our Bible classes and worship services. We have also had students and their families attend our fellowship meals. Whiz Kids is a long term program. We are sowing the seed now. I believe there will be a tremendous harvest in the future. We are already reaping the benefits of having more members of the congregation involved in this effort than any other in recent memory.

As we look to the future, social media provide a new means of reaching out with the gospel. While we do have a web page which our church secretary diligently keeps updated, we do not have a presence on Facebook or Twitter. Both of these are heavily used by young adults and teens and should be fertile fields for sowing the word.

Another area we are investigating is the expansion of our physical facility to enable more activities that reach out to the lost around us. We have been studying the ways the Eastside church of Christ uses their outreach center to see if there are ministries we could be providing to those around us. We have a food pantry which could be moved into an outreach center, and we have also been studying the possibility of using such a facility as a disaster relief center.

As part of their role as shepherds, the local elders must continue to find ways for the congregation to spread God's word.

Heb 4:12 For the word of God is living and active. Sharper than any double-edged sword, it penetrates even to dividing soul and spirit, joints and marrow; it judges the thoughts and attitudes of the heart. (NIV)

God's word planted in an honest and sincere heart will produce fruit for the Master. The challenge, both for local elders and individual Christians, is to make contact with people so that the Word can be sown. The efforts described above are how we, at the Ridgecrest church of Christ are trying to accomplish this task.

The CHURCH, A City set on a Hill

Willard Cox



Willard Cox was born and raised in Florence, AL, and graduated from Harding College in June 1951. One month later he began regular preaching for the Pine Hill church of Christ, located in Lauderdale County, AL. Then, in the same year, in the month of December he and Yvonne Simon were married. To this marriage five children were born. All five married and they and their wives are faithful members of the Lord's church.

Willard preached for eighteen local churches over a period of sixty years. He wrote, "five of which were precious years here with the Barnes church and Marion Fox (1991-1999)." Willard taught in the "Oklahoma City School of Biblical Studies" during those five years and has been a speaker a number of times on the lectureship. In November of 2011, Willard retired from full time preaching. Willard ended his brief biography with these happy words: "I call it a wonderful life!"

Matt 5:14—16

"Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven."

Introduction

John the Baptist and Jesus had been going through villages and towns preaching that the "kingdom of heaven is at hand" (Matt. 3:2, 4:17; Luke 10:9). Just before Jesus began His Sermon on the Mount, Matthew tells us that Jesus went about all Galilee, teaching in the synagogues, and preaching "the gospel of the kingdom". (Matt. 4:23).

This occasion is the third time the word "kingdom" is seen in the New Testament, and the first time the word "gospel" is seen in the New Testament. The church, the kingdom, of God had not yet come into existence when the Sermon on the Mount was preached. Most of the Jews were expecting Jesus to establish an earthly, physical kingdom. They thought Jesus was going to reign here on earth, in a similar way in which David and Solomon had reigned.

Early in His ministry, Jesus wanted His people to know that His kingdom was to be a spiritual kingdom, a kingdom of high morals, and a kingdom of laws that deal with the heart: their attitudes, thoughts, plans, etc. This "gospel of the kingdom" would provide them with religious guidance that would bind people back to God, their Creator. God's kingdom is made up of people who were, and who are righteous people from the heart, that it is a spiritual kingdom, not a kingdom of literal spears, swords, guns, bullets, etc. Many of the Jews thought back then, and many people today continue to think of Christ's

kingdom to be a physical, material, civil kingdom. The Sermon on the Mount shows that Christ is King in a spiritual kingdom, not a material kingdom.

I. Look at our TEXT of Matthew 5:14-16-

A. "Ye" - Ye are the light of the world"

1. Those who follow Christ are the people who obey the teachings of Christ. These people, Jesus said, are the light of the world.
 - a. John 8:12 Jesus said, "I am the light of the world, he that followeth me shall not walk in darkness, but shall have the light of life."
 - b. Followers of Christ reflect the light of Christ, the source of the light.
 - c. Jesus is like the sun, and His followers are like the moon who reflect His light.
2. Immoral people are in the darkness of sin, and they are ignorant of Christ's moral teaching and His way of salvation.
 - a. Pro. 2:13 tells of those "who leave the paths of uprightness to walk in the ways of darkness."
 - b. Jesus said in John 3:19: "And this is the condemnation, that light has come into the world, and men loved darkness rather than light, because their deeds were evil."
 - c. John 1:5, "And the light shineth in darkness, and the darkness comprehended it not. "
 - d. Many people today are living in all kinds of sins. They are living in the darkness of worldly lusts, and they do not think about their eternal consequences, and maybe they do not care.
 - e. They need the light of Jesus, and the light of His followers to be good teachers and good examples for them to get out of the darkness of sin.
 - f. This present generation is walking more and more in the darkness of sin, transgressing God's laws of morality in the home, in society, and His doctrine of salvation.

B. "...A city that is set on a hill cannot be hid"

1. A "city", a group of Christ's disciples, His church that obeys His teachings reflects His light.
 - a. When Jesus preached His Sermon on the Mount early in His ministry here on earth, He was still preaching that the Kingdom of Heaven was at hand.
 - b. Jesus said He would build His church, and that He would give the keys to the kingdom of heaven to Peter (Matt. 16:18,19). The words "church" and "kingdom" are two words for the same institution.
 - c. The word "city" can refer to Christ's church, His kingdom, and His house.
2. Consider the prophecy of Isa. 2:2, 3: "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".
 - a. The phrase, "the last days", spoken by Isaiah was also spoken by Joel (Joel 2,28), but Joel uses the word "afterward" instead of "last days" (KJV).
 - b. Peter preached on the first day of Pentecost after the ascension of Christ back

into heaven by saying, "This is that which was spoken by the prophet Joel, And it shall come to pass in the last days, saith God, that I will pour out of my Spirit upon all flesh. . . " (Acts 2:17),

- c. The "last days" refers to the period of time on earth in which Jesus sits on the throne of God, at God's right hand in heaven (Acts 2:30, 33-36), ruling in these "last days" with all authority (Matt. 28:18-20, Heb. 1:1-3, 5:9, 12:2) as King of His kingdom, His church.
- d. The church that Jesus promised to build was established at the beginning of the "last days " when Jesus began to reign in heaven (Acts 2:16,17, 30, 33,34).
- e. The "Lord's house shall be established in the top of the mountains and shall be exalted above the hills" (Isa.2:3). The "Lord's house" is His church as taught in 1 Tim. 3:15: "the house of God which is the church of the living God..."
- f. Think about the "Lord's house again, as it refers to the His family, as does "house of Chloe" (1 Cor. 1:11), "house of Aaron" (Psa. 118:3), etc. refer to their families, not their material structure where they live.
- g. Think about the "Lord's house" again as seen in I Peter 2:5. "Ye also as lively stones are built up a spiritual house, an holy priesthood to offer up spiritual sacrifices, acceptable to God by Jesus Christ"
The Lord's spiritual house is the Lord's spiritual family, His people, His city set on a hill: a city that is "exalted above the hills, and all nations shall flow unto it" (Isa. 2:3).

II. "A city set on a hill" (Matt 5:14)

- A. Jesus said that His disciples are the light of the world.
 - 1. They follow His teaching; they obey His words. They live as Jesus taught them to live .
 - 2. They conform their life—style after the pattern of Jesus.
 - 3. Paul told the church members at Corinth to "Be ye followers of me, even as I also am of Christ" (1 Cor. 11-1).
- B. The church that Jesus built is a city set on a hill.
 - 1. His church is made up of members who are the light of the world.
 - 2. The church is designed, with its individual members, to "shine as lights in the world"
 - a. To the church at Philippi, Paul wrote in 2:15:
"Do all things without murmurings and disputings: That ye may be blameless and harmless, the sons of God without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world"
 - b. To the church at Thessalonica, Paul wrote in I Thess. 5:5:
"Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness."
 - c. To the church at Rome Paul wrote in Romans 13: 12:
"The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light."
 - 3. The Church of Christ is the exalted mountain of God (Isa. 2:2).
 - a. It is BIG like a mountain, tall and high with a wide, solid foundation at the bottom.

- b. The church, as a city, is highly elevated in value and in duty. Jesus is the architect and He built it right, and gave to it lofty, heavenly duties. Jesus is the Head of city on a hill, this exalted mountain of God.
- c. Jesus is the Source of light to the city that shines out to all the world. He said, "I am the light of the world" (John 8:12).
- d. Jesus is the foundation, the corner stone of the city set on a hill. "Other foundation can no man lay, than that is laid, which is Jesus Christ (1 Cor. 3:11) . . . Ye are . . . fellow citizens with the saints, and of the household of God; And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the Chief corner stone." (Eph. 2:20).
- e. Jesus is the Head of His church, the city set on a hill. In everything Jesus has the preeminence (Col. 1:18). Jesus has all authority in the church, the city set on a hill (Eph. 1:22,23).

II. The Light of the Church, the city set on a Hill, will shine if we let it.

A. Hide it under a bushel? No!

- 1. A bushel was some kind of container for measuring grain.
- 2. Christians are not to cover the light by being timid, ashamed, hypocritical, ungodly, etc., and cause the light not to be seen.
- 3. The psalmist wrote: "Thy word is a lamp unto my feet, and a light unto my path" (Psa. 119:105).
- 4. The light of God and Christ is seen in the words of the Bible, and when it is taught to people in the darkness of sin, and they see their sins, and can see God's love, Christ's death on the cross for their sins, then they want to obey the Gospel so they, too, can have the hope of living with God in heaven.
- 5. The devil keeps people busy trying to hide the light of God. 2 Cor. 4:3,4, "But if our gospel be hid, it is hid to them that are lost: In whom the god of this world hath blinded the minds of them that believe not, lest the light of the glorious gospel of Christ should shine unto them"
- 6. Our neighbors and friends need to see the light of the glorious gospel of Christ. The devil keeps on confusing our neighbors with sinful living, false teaching and doctrines of men.
- 7. The City set on a hill must be more evangelistic and let the gospel light shine all over the neighborhood, and hide it under a bushel, No! >>Don't let Satan "whioo" it out!
- 8. You and I can let the light of Jesus shine through us to our neighbors and friends by our always being good, godly people who are a help to others, patient, kind, loving etc.

B. We can be like the people of whom Isaiah wrote in Isaiah 2:3.

- 1. Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob. . . "
- 2. Invite our neighbors to come with us to the church building and worship God. Let our thoughts be lifted up to God as we study His word.
- 3. Let our hearts be lifted up in praise to God. Let our prayers be lifted up to God, humbly, thankfully, sincerely.
- 4. The church is as a city set on a hill, but that exalted position is not a "stuck up,

high brow, self righteous, conceited, egotistical group of people.

5. The Church, the city set on a hill, is of high value in a spiritual way. It was bought by the precious blood of Christ (Acts 20:28; I Pet. 1:18, 19). The church is of high value because, Christ is the only one who could and did live a sinless life to pay the debt of man's sins (Rom. 3:23; 1 Pet. 2:21-25). The church is of top value because Jesus triumphed over the devil to purchase the church (Col. 2: 15). Jesus is the Victor.
- C. Jesus was, and is lifted up, and is worthy of our submission to Him.
1. Jesus said in John 12:32, "And I, if I be lifted up from the earth, will draw all men unto me".
 - a. Jesus was nailed, and lifted up on that old rugged cross.
 - b. When Jesus was bleeding, suffering, and dying on the cross, the chief priests mocked Him, "He trusted in God, let him now come down from the cross, and we will believe him." (Matt. 27 :42). But Jesus stayed up there on that cross until He died for you and me.
 2. 2 Cor.4:14; "Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus. . . "
 - a. After the body of Jesus was buried, He arose from the dead. Up from the grave He arose.
 - b. The grave could not keep Jesus down, and through Christ's resurrection, faithful Christians will be raised to live with Him.
 3. Acts 1:9-11; "And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked steadfastly toward heaven, as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven"
 4. Yes, Jesus was nailed, and taken up on a cross. He was raised up from the dead on the third day after his death, and in so doing Jesus proved Himself to be the Son of God with power (Rom. 1:4). Forty days later Jesus ascended up into heaven, and is exalted at God's right hand (Acts 1:3, 2:32, 33).
 5. Phil. 2:9; "Wherefore God also hath highly exalted him, and given him a name which is above every name."
 - a. Jesus, the Son of God, is highly exalted. His church is the exalted mountain of God. His church is the city set on a hill.
 - b. This city, His church, is easily found. It cannot be hidden as the members are to be the light of the world, as they live and teach as Jesus commands.
 - c. Jesus is the drawing power. He is the Source of all the light to the City set on a hill. It is His death on the cross, His bodily resurrection, and His ascension into heaven that gave Jesus the power which people need to submit to Him.
 - d. Festivities, merrymaking, entertainment, etc. may have their place, but they are not a substitute for the drawing power of Christ's life and teaching placed deeply into the hearts of people.
 - e. Jesus has the power to draw all men unto Him. He has been lifted up, he knows that we old people and young people should submit to His throne of love, authority, teaching, and influence.

- f. Seek Jesus first, because He is the best, and He knows what is best for you and me.
- 6. The church, the city set on a hill, in every locality should make it a priority that the light of Jesus is shining through them to such a degree that the community knows about the church and where it meets, that the church teaches the light of the glorious gospel of Christ in a loving, simple, urgent manner so that the devil will not blind their minds, and they can see the truth of salvation from sin, obey the truth and be saved from the guilt of sin.
- 7. It is an honor to be the light of the world and to be a help in doing good works, so that non-Christians may see them and after a period of time, begin glorify God.
- 8. In 1 Peter 2:12, Peter writes to Christians, and tells them to be "honest among the Gentiles: that whereas they speak against you as evil doers, they may by you your good works, which they shall behold, glorify God in the day of visitation".
- 9. One of the hymns we sometimes sing is; "A charge to keep I have, a God to glorify, a never dying soul to save and fit it for the sky."
 - a. We have a charge to keep; the God our Creator to glorify.
 - b. We can glorify God by letting the church, a city set on a hill, be the light of Christ, and do good works as seen in our TEXT of Matthew 5:16, and in 1 Peter. 2:12.
 - c. This doing good works can cause evildoers to see the good works, and begin to glorify God, too.

Conclusion:

Let's each one be encouraged by the Scriptures to let the light of Jesus shine through us, and that by doing good works we may encourage sinners to obey the gospel and begin to glorify God.

Also we may keep a hymn in our hearts: "Don't Let Your Light burn Low" by M.D. Ussery and L.E. Williams.

To allow people to see Christ in us, is a great trust that God has given to us. Let's live up to the work God has told us to do. Let's accept the challenge and do much better. The world, to a great degree, is dependent upon us to let God's spiritual light shine from His church, a city set on a hill.

The CHURCH Delivered Up to the Father

Jeff Hendrix



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A- 15:24 Then [comes] the end, when He delivers the kingdom to God the Father, when He puts an end to all rule and all authority and power. NKJV

B- 1Cr 15:24 Then [cometh] the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. KJV

C- 1Cr 15:24 Then [cometh] the end, when he shall deliver up the kingdom to God, even the Father; when he shall have abolished all rule and all authority and power. ASV

D- 15:24 εἶτα τὸ τέλος ὅταν παραδιδῶ τὴν βασιλείαν τῷ θεῷ καὶ πατρὶ ὅταν καταργήσῃ πᾶσαν ἀρχὴν καὶ πᾶσαν ἐξουσίαν καὶ δύναμιν Greek

A-THE COMING JUDGMENT OF 1ST CORINTHIANS 15:24

In 1st Corinthians 15, the Apostle Paul contends with these brethren at Corinth there was those who had come in among these brethren and was teaching or had taught that there was no resurrection from the dead. We have evidence that it was one of the two groups mentioned with in the scriptures

A- the Sadducees

1- Mat 22:23 The same day the Sadducees, who say there is no resurrection, came to Him and asked Him

B- The Epicureans and stoic philosophers

2- Act 17:32 And when they heard of the resurrection of the dead, some mocked, while others said, "We will hear you again on this [matter]."

I believe it is very important to understand how Paul addresses this situation and how he attacks it from every possible angle leaving absolutely no room for argument pertaining to this subject.

One of the words that Paul opens this part of the letter with is “declare” In the Greek this word is γνωρίζω *gnōrizō* which means to have a thorough knowledge, this is also used in the present tense.

Which means that Paul personally taught these brethren (Acts 18) and continued to teach them the gospel with what he is writing at this time. The use of this word informs the reader that Paul never quit his personal teachings with these brethren.

Paul continues and in fact states to them that it was he who brought to them the “good news” and it was they who received, and it was in that good news where they stand. In order for one to get the complete gist of what the Apostle is writing I believe it very important to look at the words that he is guided to use. The word “receive” comes from the Greek word παραλαμβάνω *paralambanō*. When those of Corinth heard what the Apostle Paul had preached to them, those who believed also received. This still holds true today when one hears and responds to what has been offered they in turn “receive,” meaning that they now stand alongside with the one who had offered what they received they become a companion. Just as when one obeys the gospel and is baptized they in turn are joined with the brethren of the Church. The last word we see penned in verse one is the word “stand,” this word should make it perfectly clear that these that Paul is admonishing are not babes in Christ they are in fact brethren who are deeply rooted in the gospel.

Let’s look at this word “stand” in its original text. ἵστημι *histēmi* this word means to holdfast as a foundation, to be rooted deep, to be unmovable. What it brings to mind for me is Psalms 1:3 We see David’s penning of what a true believer of God is like:

Psa 1:3 He shall be like a tree Planted by the rivers of water, That brings forth its fruit in its season, Whose leaf also shall not wither; And whatever he does shall prosper.

Paul continues his discourse and he tells them that it was that gospel which he preached, the same one they received and stood by which saved them, unless of course the excepting of the gospel was done without any purpose and if that be the case they have absolutely no hope of eternal salvation.

Paul is going to affirm the fact that Jesus Christ did die on the cross and was in fact resurrected from the grave he is not going to just inform them with what he thinks about the issue but will show by testimonial witness that this was an actual event.

That which the apostle first calls on to validate the resurrection of our lord from the dead and that is the word of God, “the scriptures.” The scriptures that Paul refers to is that of the prophecy of the old testament.

A- The rejection of Jesus Christ by the Jews and her leaders

1- ***Psa 118:22 The stone [which] the builders rejected Has become the chief cornerstone.***

B- Betrayed for 30 pieces of silver

1- ***Zec 11:12 Then I said to them, "If it is agreeable to you, give [me] my wages; and if not, refrain." So they weighed out for my wages thirty [pieces] of silver***

2- ***Psa 55:12 For [it is] not an enemy [who] reproaches me; Then I could bear [it]. Nor [is it] one [who] hates me who has exalted [himself] against me; Then I could hide from him.***

3- ***Psa 55:13 But [it was] you, a man my equal, My companion and my acquaintance.***

C- Jesus stood silent before His accusers

1- ***Isa 53:7 He was oppressed and He was afflicted, Yet He opened not His mouth;***

He was led as a lamb to the slaughter, And as a sheep before its shearers is silent, So He opened not His mouth.

D- Mocked by His accusers

- 1- *Psa 22:7 All those who see Me ridicule Me; They shoot out the lip, they shake the head, [saying],*
- 2- *Psa 22:8 "He trusted in the LORD, let Him rescue Him; Let Him deliver Him, since He delights in Him!"*

E- Beaten and spat upon

- 1- *Mic 5:1 Now gather yourself in troops, O daughter of troops; He has laid siege against us; They will strike the judge of Israel with a rod on the cheek.*
- 2- *Isa 50:6 I gave My back to those who struck [Me], And My cheeks to those who plucked out the beard; I did not hide My face from shame and spitting.*

F- The scourging of Jesus Christ

- 1- *Isa 53:5 But He [was] wounded for our transgressions, [He was] bruised for our iniquities; The chastisement for our peace [was] upon Him, And by His stripes we are healed.*

G- The piercing of His hands and feet

- 1- *Psa 22:16 For dogs have surrounded Me; The congregation of the wicked has enclosed Me. They pierced [fn] My hands and My feet;*

H- Crucified with thieves

- 1- *Isa 53:12 Therefore I will divide Him a portion with the great, And He shall divide the spoil with the strong, Because He poured out His soul unto death, And He was numbered with the transgressors, And He bore the sin of many, And made intercession for the transgressors.*

I- Pierced in the side

- 1- *Zec 12:10 "And I will pour on the house of David and on the inhabitants of Jerusalem the Spirit of grace and supplication; then they will look on Me whom they pierced. Yes, they will mourn for Him as one mourns for [his] only [son], and grieve for Him as one grieves for a firstborn.*

J- Given gall

- 1- *Psa 69:21 They also gave me gall for my food, And for my thirst they gave me vinegar to drink.*

K- Suffered no broken bones

- 1- *Psa 34:20 He guards all his bones; Not one of them is broken.*

L- Cast lots for His garment

- 1- *Psa 22:18 They divide My garments among them, And for My clothing they cast lots.*

M- Buried in a borrowed tomb

- 1- *Isa 53:9 And they [fn] made His grave with the wicked--But with the rich at His death, Because He had done no violence, Nor [was any] deceit in His mouth.*

N- Resurrected from the dead

- 1- *Psa 16:10 For You will not leave my soul in Sheol, Nor will You allow Your Holy One to see corruption.*
- 2- *Psa 30:3 O LORD, You brought my soul up from the grave; You have kept me alive, that I should not go down to the pit.*

- 3- ***Psa 49:15 But God will redeem my soul from the power of the grave, For He shall receive me. Selah***
- 4- ***Isa 53:8 He was taken from prison and from judgment, And who will declare His generation? For He was cut off from the land of the living; For the transgressions of My people He was stricken.***
- 5- ***Isa 53:11 He shall see the labor of His soul, [and] be satisfied. By His knowledge My righteous Servant shall justify many, For He shall bear their iniquities.***
- O- Ascended to Heaven
 - 1- ***Psa 68:19 Blessed [be] the Lord, [Who] daily loads us [with benefits], The God of our salvation! Selah***
 - 2- ***Psa 110:1 A Psalm of David. The LORD said to my Lord, "Sit at My right hand, Till I make Your enemies Your footstool."***

What Paul had done in mentioning that from the scriptures was building a foundation on which to lay his defense. The above scripture was prophesied about the life, rejection, death, burial and the resurrection of Our Lord and Savior. How could one even begin to deny or reject such a foundation? As if the testimony of the scriptures were not enough to convince those who had fallen into this false teaching that was being propagated.

Paul now is going to lay on that unmovable foundation of the scriptures with brethren who had witnessed the resurrection and where most of this generation was still living at this time.

- A- First He was seen by Cephas (Peter)
 - 1- ***Luk 24:34 saying, "The Lord is risen indeed, and has appeared to Simon!"***
- B- then by eleven of the apostles
 - 1- ***Mat 28:16 Then the eleven disciples went away into Galilee, to the mountain which Jesus had appointed for them.***
 - 2- ***Mat 28:17 When they saw Him, they worshiped Him; but some doubted.***
- C- seen by all the apostles
 - 1- ***Jhn 20:19 Then, the same day at evening, being the first [day] of the week, when -the doors were shut where the disciples were assembled, [fn] for fear of the Jews, Jesus came and stood in the midst, and said to them, "Peace [be] with you."***
 - 2- ***Jhn 20:25 The other disciples therefore said to him, "We have seen the Lord." So he said to them, "Unless I see in His hands the print of the nails, and put my finger into the print of the nails, and put my hand into His side, I will not believe."***
- D- Then the Lord was seen by over five hundred brethren

Just because we do not have a scripture that states Jesus was not seen by five hundred brethren and names them does not mean we can deny what the Apostle Paul was declaring. For instance we have scripture for those who had witnessed yet Paul makes no reference to them. An example is:

- 1- ***Luk 24:13 And behold, two of them were traveling that same day to a village called Emmaus, which was seven miles [fn] from Jerusalem.***
- 2- ***Luk 24:14 And they talked together of all these things which had happened.***

- 3- Luk 24:15 *So it was, while they conversed and reasoned, that Jesus Himself drew near and went with them.*
- 4- Luk 24:16 *But their eyes were restrained, so that they did not know Him.*
- 5- Luk 24:17 *And He said to them, "What kind of conversation [is] this that you have with one another as you walk and are sad?" [fn]*
- 6- Luk 24:18 *Then the one whose name was Cleopas answered and said to Him, "Are You the only stranger in Jerusalem, and have You not known the things which happened there in these days?"*
- 7- Luk 24:19 *And He said to them, "What things?" So they said to Him, "The things concerning Jesus of Nazareth, who was a Prophet mighty in deed and word before God and all the people,*
- 8- Luk 24:20 *"and how the chief priests and our rulers delivered Him to be condemned to death, and crucified Him.*
- 9- Luk 24:21 *"But we were hoping that it was He who was going to redeem Israel. Indeed, besides all this, today is the third day since these things happened.*
- 10- Luk 24:22 *"Yes, and certain women of our company, who arrived at the tomb early, astonished us.*
- 11- Luk 24:23 *"When they did not find His body, they came saying that they had also seen a vision of angels who said He was alive.*
- 12- Luk 24:24 *"And certain of those [who were] with us went to the tomb and found [it] just as the women had said; but Him they did not see."*
- 13- Luk 24:25 *Then He said to them, "O foolish ones, and slow of heart to believe in all that the prophets have spoken!*
- 14- Luk 24:26 *"Ought not the Christ to have suffered these things and to enter into His glory?"*
- 15- Luk 24:27 *And beginning at Moses and all the Prophets, He expounded to them in all the Scriptures the things concerning Himself.*

Yet another example is found in:

- 16- Jhn 20:11 *But Mary stood outside by the tomb weeping, and as she wept she stooped down [and looked] into the tomb.*
- 17- Jhn 20:12 *And she saw two angels in white sitting, one at the head and the other at the feet, where the body of Jesus had lain.*
- 18- Jhn 20:13 *Then they said to her, "Woman, why are you weeping?" She said to them, "Because they have taken away my Lord, and I do not know where they have laid Him."*
- 19- Jhn 20:14 *Now when she had said this, she turned around and saw Jesus standing [there], and did not know that it was Jesus.*
- 20- Jhn 20:15 *Jesus said to her, "Woman, why are you weeping? Whom are you seeking?" She, supposing Him to be the gardener, said to Him, "Sir, if You have carried Him away, tell me where You have laid Him, and I will take Him away."*
- 21- Jhn 20:16 *Jesus said to her, "Mary!" She turned and said to Him, [fn] "Rabboni!" (which is to say, Teacher).*
- 22- Jhn 20:17 *Jesus said to her, "Do not cling to Me, for I have not yet ascended to*

My Father; but go to My brethren and say to them, 'I am ascending to My Father and your Father, and [to] My God and your God.' "
23- Jhn 20:18 Mary Magdalene came and told the disciples that she had seen the Lord, [fn] and [that] He had spoken these things to her.

Let me conclude with this to the issue of the five hundred, there are those who say because the five hundred are not listed in the scripture then the case can be concluded it is not factual. To deny the existence of the five hundred is to deny the resurrection. Notice those who are listed by names are who? Those who the apostolic commission was given to His Apostles!

Mat 28:16 Then the eleven disciples went away into Galilee, to the mountain which Jesus had appointed for them.

Mat 28:17 When they saw Him, they worshiped Him; but some doubted.

Mat 28:18 And Jesus came and spoke to them, saying, "All authority has been given to Me in heaven and on earth.

Mat 28:19 "Go therefore [fn] and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit,

Mat 28:20 "teaching them to observe all things that I have commanded you; and lo, I am with you always, [even] to the end of the age." Amen. [fn]

We need to understand that this command was given to a particular few at a particular time for a particular purpose, how is it I know this, look again at who it is addressed to verse 16 "the eleven"

Act 1:1 The former account I made, O Theophilus, of all that Jesus began both to do and teach,

Act 1:2 until the day in which He was taken up, after He through the Holy Spirit had given commandments to the apostles whom He had chosen,

Act 1:3 to whom He also presented Himself alive after His suffering by many infallible proofs, being seen by them during forty days and speaking of the things pertaining to the kingdom of God.

Act 1:4 And being assembled together with [them], He commanded them not to depart from Jerusalem, but to wait for the Promise of the Father, "which," [He said], "you have heard from Me;

Act 1:5 "for John truly baptized with water, but you shall be baptized with the Holy Spirit not many days from now."

Act 1:6 Therefore, when they had come together, they asked Him, saying, "Lord, will You at this time restore the kingdom to Israel?"

Act 1:7 And He said to them, "It is not for you to know times or seasons which the Father has put in His own authority.

Act 1:8 "But you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me [fn] in Jerusalem, and in all Judea and Samaria, and to the end of the earth."

Act 1:9 Now when He had spoken these things, while they watched, He was taken up, and a cloud received Him out of their sight.

Act 1:10 And while they looked steadfastly toward heaven as He went up, behold, two men stood by them in white apparel,

Act 1:11 who also said, "Men of Galilee, why do you stand gazing up into heaven? This [same] Jesus, who was taken up from you into heaven, will so come in like manner as you saw Him go into heaven."

Act 1:12 Then they returned to Jerusalem from the mount called Olivet, which is near Jerusalem, a Sabbath day's journey.

Act 1:13 And when they had entered, they went up into the upper room where they were staying: Peter, James, John, and Andrew; Philip and Thomas; Bartholomew and Matthew; James [the son] of Alphaeus and Simon the Zealot; and Judas [the son] of James.

Act 1:14 These all continued with one accord in prayer and supplication, [fn] with the women and Mary the mother of Jesus, and with His brothers.

This was to a particular few the same men we read about in the Gospels pertaining to the apostolic commission. This is why Paul found it only necessary to list the names of those who had been given the charge.

Paul continues to list those of whom had witnessed the resurrection Paul continues to lay upon that foundation by stating the truthful fact that if Jesus Christ had not risen from the dead, then the prophets had lied and those brethren that are spoken of to have witnessed His resurrection have also lied and if this be the case that very gospel which these Corinthians had come to receive and to stand on was in fact all in vain. The Apostle Paul had laid down an unmovable, undeniable defense of the resurrection of our Savior. But still see today this same arrogant attitude of those who reject the testimony of the written word in that of rejecting an opportunity to partake of eternal salvation.

In verse 22 Paul reassures the brethren that in fact our Lord did rise from the dead. Again this reassurance comes from the fact of the testimonies which he has previously offered up as

proof, it was Paul who stated that he himself had been a witness to the resurrection though obviously not an Apostle when this occurred.

We need to be mindful of what the scriptures have to allow on this subject:

1Pe 2:21 *For to this you were called, because Christ also suffered for us, [fn] leaving us [fn] an example, that you should follow His steps:*

1Pe 2:22 *"Who committed no sin, Nor was deceit found in His mouth"; [fn]*

1Pe 2:23 *who, when He was reviled, did not revile in return; when He suffered, He did not threaten, but committed [Himself] to Him who judges righteously;*

1Pe 2:24 *who Himself bore our sins in His own body on the tree, that we, having died to sins, might live for righteousness--by whose stripes you were healed.*

1Pe 2:25 *For you were like sheep going astray, but have now returned to the Shepherd and Overseer [fn] of your souls.*

It was Jesus Christ that bore the penalty of our sins.

Rom 6:1 *What shall we say then? Shall we continue in sin that grace may abound?*

Rom 6:2 *Certainly not! How shall we who died to sin live any longer in it?*

Rom 6:3 *Or do you not know that as many of us as were baptized into Christ Jesus were baptized into His death?*

Rom 6:4 *Therefore we were buried with Him through baptism into death, that just as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life.*

Jesus was declared the Son of God by the resurrection.

Rom 1:4 *[and] declared [to be] the Son of God with power according to the Spirit of holiness, by the resurrection from the dead.*

For just as surely by the disobedience of Adam came the physical death of man, how truthful and blatantly obvious this was to those Paul was speaking, so the same be said of the resurrection of the dead.

In the first Adam, came a physical death; it was by the resurrection of the second Adam, those who have fallen asleep in Him who too will be resurrected from the dead. But we need to remember what it was that Daniel had prophesied about the resurrection of the dead and it will be all mankind.

Dan 12:2 *And many of those who sleep in the dust of the earth shall awake, Some to everlasting life, Some to shame [and] everlasting contempt.*

Our Lord speaking on this very subject said;

Jhn 5:28 "Do not marvel at this; for the hour is coming in which all who are in the graves will hear His voice

Jhn 5:29 "and come forth--those who have done good, to the resurrection of life, and those who have done evil, to the resurrection of condemnation.

THE ORDER OF THE RESURRECTION

In verse 23 Paul uses a word that is usually saved for speaking of a military ranking he states "But each one in his own (order)" The word I am referring to is the word "order" this word has the definition of ranking meaning Jesus Christ is greater than we and we are greater than those who are eternally lost

- 1- It was Christ who was first resurrected
- 2- then those who are faithful
- 3- lastly those who are eternally lost.

A- Verse 24-The first act of the advent of the Apostle Paul writes will be the end, the final judgment on all mankind.

- 1- Paul states that it because of the resurrection that we will have a final judgment
 - a- he says "then"
 - b- meaning next or after that

B- comes the end

- 1- the end of what
- 2- Thayer defines as:
 - a) end
 - b) termination, the limit at which a thing ceases to be (always of the end of some act or state, but not of the end of a period of time)
 - c) the end
 - 1) the last in any succession or series
 - 2) eternal
 - d) that by which a thing is finished, its close, issue
 - e) the end to which all things relate, the aim, purpose
 - 1) toll, custom (i.e. indirect tax on goods)
- 3- Thayer states that this not speaking of a period of time
- 4- Mounce analytical defines as:
 - a) an end attained
 - b) consummation, a consummation,
 - c) closing act

Examples of how the Greek word is used:

Mat 24:6 "And you will hear of wars and rumors of wars. See that you are not troubled; for all [these things] must come to pass, but the end is not yet.

Mat 24:14 *"And this gospel of the kingdom will be preached in all the world as a witness to all the nations, and then the end will come."*

C- It is when the resurrection comes and the dead shall rise, is when we will see the end of this physical world, the resurrection will be the fulfillment of the salvation of man meaning there will be for mankind no longer a way out of his sinful state

D- when

- 1- Thayer's defines as:
 - a- when, whenever, as long as, as soon as
- 2- Mounce:
 - a- when, whenever, in case of, on occasion of

Mat 5:11 *"Blessed are you when they revile and persecute you, and say all kinds of evil against you falsely for My sake."*

Mat 6:2 *"Therefore, when you do a charitable deed, do not sound a trumpet before you as the hypocrites do in the synagogues and in the streets, that they may have glory from men. Assuredly, I say to you, they have their reward."*

Whenever the resurrection may be, it is then the action will occur

A- He shall have delivered up

- 1- Thayer defines as:
 - a- to give into the hands (of another)
 - b- to give over into (one's) power or use
 - c- to deliver to one something to keep, use, take care of, manage
 - d- to deliver up one to custody, to be judged, condemned, punished, scourged, tormented, put to death
 - e- to deliver up treacherously
 - 1) by betrayal to cause one to be taken
 - 2) to deliver one to be taught, molded
 - f- to commit, to commend
 - g- to deliver verbally
 - 1) commands, rites
 - 2) to deliver by narrating, to report
 - h- to permit allow
 - 1) when the fruit will allow that is when its ripeness permits
 - 2) gives itself up, presents itself
- 2- Mounce defines as:
 - a- to give over, to hand over, deliver up

Mat 5:25 *"Agree with your adversary quickly, while you are on the way with him, lest your adversary deliver you to the judge, the judge hand you over to the officer, and you be thrown into prison."*

When the time occurs for the passing of the Kingdom it will be because Jesus has done all that He had been commanded to do by God.

Luk 2:49 And He said to them, "Why did you seek Me? Did you not know that I must be about My Father's business?"

Jhn 9:4 "I must work the works of Him who sent Me while it is day; [the] night is coming when no one can work.

C- The Kingdom

1- Thayer defines as:

a) royal power, kingship, dominion, rule

1) not to be confused with an actual kingdom but rather the right or authority to rule over a kingdom

2) of the royal power of Jesus as the triumphant Messiah

3) of the royal power and dignity conferred on Christians in the Messiah's kingdom

b- a kingdom, the territory subject to the rule of a king

c- used in the N.T. to refer to the reign of the Messiah

2- Mounce defines as:

a- one possessing regal authority

Mat 9:35 Then Jesus went about all the cities and villages, teaching in their synagogues, preaching the gospel of the kingdom, and healing every sickness and every disease among the people.

3- this is the same kingdom that John proclaimed as being at hand

Mat 3:1 In those days John the Baptist came preaching in the wilderness of Judea,

Mat 3:2 and saying, "Repent, for the kingdom of heaven is at hand!"

B- it was the same kingdom prophesied by the prophets

1- Daniel chapter 2

2- Isa.2:2-4

C- It is the same kingdom that the Lord proclaimed

Mat 4:17 From that time Jesus began to preach and to say, "Repent, for the kingdom of heaven is at hand."

D- Jesus sent the twelve out proclaiming

Mat 10:5 These twelve Jesus sent out and commanded them, saying: "Do not go into the way of the Gentiles, and do not enter a city of the Samaritans.

Mat 10:6 *"But go rather to the lost sheep of the house of Israel.*

Mat 10:7 *"And as you go, preach, saying, 'The kingdom of heaven is at hand.'*

E- Our Lord proclaims the gospel of the kingdom would be preached to all

Mat 24:14 *"And this gospel of the kingdom will be preached in all the world as a witness to all the nations, and then the end will come.*

F- The Lord proclaimed that this kingdom would come with power in that generation

Mar 9:1 *And He said to them, "Assuredly, I say to you that there are some standing here who will not taste death till they see the kingdom of God present with power."*

G- The Lord proclaimed that the church and the kingdom are one and the same

Mat 16:13 *When Jesus came into the region of Caesarea Philippi, He asked His disciples, saying, "Who do men say that I, the Son of Man, am?"*

Mat 16:14 *So they said, "Some [say] John the Baptist, some Elijah, and others Jeremiah or one of the prophets."*

Mat 16:15 *He said to them, "But who do you say that I am?"*

Mat 16:16 *Simon Peter answered and said, "You are the Christ, the Son of the living God."*

Mat 16:17 *Jesus answered and said to him, "Blessed are you, Simon Bar-Jonah, for flesh and blood has not revealed [this] to you, but My Father who is in heaven.*

Mat 16:18 *"And I also say to you that you are Peter, and on this rock I will build My church, and the gates of Hades shall not prevail against it.*

Mat 16:19 *"And I will give you the keys of the kingdom of heaven, and whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven."*

H- We read in acts that for the first time since the dawn of time man had a way out of his sinful state.

1- Acts chapter 2 Peter stands and proclaims a way out

Act 2:38 *Then Peter said to them, "Repent, and let every one of you be baptized in the name of Jesus Christ for the remission of sins; and you shall receive the gift of the Holy Spirit.*

- 2- In doing what Peter had instructed, two things happen they had their sins forgiven and they were added to the church/kingdom

Act 2:47 praising God and having favor with all the people. And the Lord added to the church [fn] daily those who were being saved.

- 3- what is the conclusion of that of the kingdom
 - a- first it was prophesied by the prophets
 - b- it was proclaimed by John, Jesus and the twelve as being at hand, it was eminent it was going to happen our Lord proclaimed not even His death could stop its coming
 - c- and it is the kingdom itself that will be delivered to God, the kingdom is spiritual in nature and not physical; at the same time Jesus will surrender the rule and the authority which will be delivered to God

GOD

- 1- Thayer defines as:

- a) the Godhead, trinity
 - 1) God the Father, the first person in the trinity
 - 2) Christ, the second person of the trinity
 - 3) Holy Spirit, the third person in the trinity
- b) spoken of the only and true God
- c) refers to the things of God
 - 1) his counsels, interests, things due to him
 - 2) whatever can in any respect be likened unto God, or resemble him in any way
 - 3) God's representative or vice-regent
 - 4) of magistrates and judges

- 3- Mounce defines as:

- a) God, possessed of true Godhead

Jhn 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.

- 4- This is God the first in the triad Godhead and has been since the beginning, and the second of the God head was with Him as was the Spirit (the word)

E- the Father

- 1- Thayer defines as:

- a) generator or male ancestor
 - 1) either the nearest ancestor: father of the corporeal nature, natural fathers, both parents
 - 2) a more remote ancestor, the founder of a family or tribe, progenitor of a

people, forefather: so Abraham is called, Jacob and David

- b) fathers i.e. ancestors, forefathers, founders of a nation
- c) one advanced in years, a senior
- d) metaph
- e) the originator and transmitter of anything
 - 1) the authors of a family or society of persons animated by the same spirit as himself
 - 2) one who has infused his own spirit into others, who actuates and governs their minds
- f) one who stands in a father's place and looks after another in a paternal way
- g) a title of honour
 - 1) teachers, as those to whom pupils trace back the knowledge and training they have received
 - 2) the members of the Sanhedrin, whose prerogative it was by virtue of the wisdom and experience in which they excelled, to take charge of the interests of others

F- God is called the Father

- a) of the stars, the heavenly luminaries, because he is their creator, upholder, ruler
- b) of all rational and intelligent beings, whether angels or men, because he is their creator, preserver, guardian and protector
- c) of spiritual beings and of all men
- d) of Christians, as those who through Christ have been exalted to a specially close and intimate relationship with God, and who no longer dread him as a stern judge
- e) of sinners, but revere him as their reconciled and loving Father
- f) the Father of Jesus Christ, as one whom God has united to himself in the closest bond of love and intimacy, made acquainted with his purposes, appointed to explain and carry out among men the plan of salvation, and made to share also in his own divine nature
 - 1) by Jesus Christ himself
 - 2) by the apostles

A- Mounce defines as:

- a- Used of God, as the Father of man by creation

Mat 5:16 "Let your light so shine before men, that they may see your good works and glorify your Father in heaven.

Mat 5:45 "that you may be sons of your Father in heaven; for He makes His sun rise on the evil and on the good, and sends rain on the just and on the unjust.

Mat 5:48 "Therefore you shall be perfect, just as your Father in heaven is perfect.

B- There is but one Father God

Eph 4:6 one God and Father of all, who [is] above all, and through all, and in you [fn] all.

F- when

- 1- Thayer's defines as:
 - a- when, whenever, as long as, as soon as
- 2- Mounce:
 - a- when, whenever, in case of, on occasion of
- 3- Whenever the putting down of all rule, all authority and power is when this action of delivering the kingship to God the Father will occur.

G- He shall have put down

- 1- Thayer defines:
 - a) to render idle, unemployed, inactivate, inoperative
 - b) to cause a person or thing to have no further efficiency
 - c) to deprive of force, influence, power
 - d) to cause to cease, put an end to, do away with, annul, abolish
 - e) to cease, to pass away, be done away
 - f) to be severed from, separated from, discharged from, loosed from any one
 - g) to terminate all intercourse with one
- 2- Mounce defines as:
 - a- to render useless, unproductive, unprofitable

Luk 13:7 "Then he said to the keeper of his vineyard, 'Look, for three years I have come seeking fruit on this fig tree and find none. Cut it down; why does it use up the ground?'

Rom 6:6 knowing this, that our old man was crucified with [Him], that the body of sin might be done away with, that we should no longer be slaves of sin.

- 3- That of putting down is that of putting an end to something

Eph 2:15 having abolished in His flesh the enmity, [that is], the law of commandments [contained] in ordinances, so as to create in Himself one new man [from] the two, [thus] making peace,

H- all

- 1- Thayer defines:
 - a- individually
 - 1) each, every, any, all, the whole, everyone, all things, everything
 - b- collectively
 - 1) some of all types
- 2- Mounce defines:
 - a- the whole, entire

Mat 6:29 "and yet I say to you that even Solomon in all his glory was not arrayed like one of these.

3- all, being the whole the complete of what is involved

Mat 8:32 And He said to them, "Go." So when they had come out, they went into the herd of swine. And suddenly the whole herd of swine ran violently down the steep place into the sea, and perished in the water.

I- Rule

1- Thayer defines:

- a) beginning, origin
- b) the person or thing that commences, the first person or thing in a series, the leader
- c) that by which anything begins to be, the origin, the active cause
 - 1) the extremity of a thing
 - 2) of the corners of a sail
 - 3) the first place, principality, rule, magistracy
- d) of angels and demons

2- Mounce defines:

- a- first place, high estate, eminence

Jud 1:6 And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day.

3- Rule is that of an authority a magistrate

Luk 20:20 And they watched [him], and sent forth spies, which should feign themselves just men, that they might take hold of his words, that so they might deliver him unto the power and authority of the governor.

Luk 12:11 "Now when they bring you to the synagogues and magistrates and authorities, do not worry about how or what you should answer, or what you should say.

k- Authority

1- Thayer defines

- a) power of choice, liberty of doing as one pleases
- b) leave or permission
- c) physical and mental power
- d) the ability or strength with which one is endued, which he either possesses or exercises
- e) the power of authority (influence) and of right (privilege)
- f) the power of rule or government (the power of him whose will and commands must be submitted to by others and obeyed)

- g) universally
 - h) authority over mankind
 - i) specifically
 - j) the power of judicial decisions
 - k) of authority to manage domestic affairs
 - l) metonymically
 - m) a thing subject to authority or rule
 - n) jurisdiction
 - o) one who possesses authority
 - p) a ruler, a human magistrate
 - q) the leading and more powerful among created beings superior to man, spiritual potentates
 - r) a sign of the husband's authority over his wife
 - s) the veil with which propriety required a women to cover herself
 - t) the sign of regal authority, a crown
- 2- Mounce defines:
- a- power, ability, faculty

Mat 9:8 *Now when the multitudes saw [it], they marveled and glorified God, who had given such power to men.*

Mat 10:1 *And when He had called His twelve disciples to [Him], He gave them power [over] unclean spirits, to cast them out, and to heal all kinds of sickness and all kinds of disease.*

Mat 8:9 *"For I also am a man under authority, having soldiers under me. And I say to this [one], 'Go,' and he goes; and to another, 'Come,' and he comes; and to my servant, 'Do this,' and he does [it]."*

- 3- all authority, is a completeness meaning nothing is left good or bad it is all authority

Mat 28:18 *And Jesus came and spoke to them, saying, "All authority has been given to Me in heaven and on earth.*

L- Power

- 1- Thayer defines:
- a) strength power, ability
 - b) inherent power, power residing in a thing by virtue of its nature, or which a person or thing exerts and puts forth
 - c) power for performing miracles
 - d) moral power and excellence of soul
 - e) the power and influence which belong to riches and wealth
 - f) power and resources arising from numbers
 - g) power consisting in or resting upon armies, forces, hosts
- 2- Mounce defines:
- a- power, strength, ability

Mat 25:15 "And to one he gave five talents, to another two, and to another one, to each according to his own ability; and immediately he went on a journey.

Hbr 11:11 By faith Sarah herself also received strength to conceive seed, and she bore a child when she was past the age, because she judged Him faithful who had promised.

Phl 3:10 that I may know Him and the power of His resurrection, and the fellowship of His sufferings, being conformed to His death,

As with all authority, so with all power where and what ever power it may be it will be deleted to the point none will no longer exist

CONCLUSION

15:24 Then [comes] the end, when He delivers the kingdom to God the Father, when He puts an end to all rule and all authority and power. NKJV

Because of the resurrection of our Lord and savior from the dead we have complete assurance that there will be a great day when all are called from the grave to stand in judgments for the deeds that were done in this life.

Rev 20:12 And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is [the book] of life: and the dead were judged out of those things which were written in the books, according to their works.

It is in that day of Judgment that Jesus will hand to God the rule of the Kingdom/Church because our Lord has completed all that was given for to do He will have completely fulfilled all that was commanded of him to do. It will be then that all rule authority and power will be done away with. On this great day there will be no need for the “gospel call” it will be to late for those who have once put their hands on the plow and turned back to the world to repent and turn from it. Why? Because the rule, authority and power of the gospel will be no more. On that great day it will be too late.