

The Old Hickory Bulletin

Old Hickory Church of Christ

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Jackson, TN 38305

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April 13, 2014

Volume 34, # 16

The Sioux And The Jew

Isaiah wrote, “It is too light a thing that thou shouldst be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth.” (Isa. 49:6). The universality of God’s grace is dictated by the very nature of matters. God is so great, His love so all encompassing, that it is too light a thing that Jesus should die for the Jew only. He died also for the Sioux, and you.

And so the commission was “Go ye into all the world, and preach the gospel to every creature ... And ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.” (Mk. 16:15; Acts 2:8). The Apostles, so commissioned, were challenged to take the gospel to all nations so that “whosoever will” may have eternal life. I fear we have assigned the success of this effort too much to miraculous powers manifested by the Apostles, and not enough to their love for mankind, their sense of dedication and responsibility, and their willingness to die, if needs be, that others might live. (Read Rom.

1:14-f; 1 Cor. 9:16-23.) Paul, Barnabas, Peter, Timothy, etc., could not be partakers of the divine nature and co-workers with a world-loving God, and then settle down in Jerusalem and let the world go to hell.

In the Colossian letter Paul wrote of the gospel “which is come unto you, as it is in all the world” ... the gospel “which was preached to every creature which is under heaven.” (1:6, 23). I do not understand this to say that every single individual had heard the gospel (the Greek is “in all creation” A.S.), but rather that they had done what Christ commanded— gone indiscriminately to the Gentiles as well as to the Jews. Anything less than this was too light—too incompatible with the divine charge.

I do not believe that God commands every Christian to make a preaching trip to every nation under heaven. I do not believe that a local church fails its purpose if it is not financing a foreign missionary. But a so-called love for souls that does not reach beyond social lines, color lines, and national boundaries, is too light a thing. While there are yet millions of our brothers in Adam who have never even heard of Christ, there is no room for complacency.

The usual excuse for lack of interest in world-wide evangelism is charity begins at home-- there are so many unsaved in this community. Take note —the people who offer such excuses are doing the least to reach those lost souls at home; and the ones who work hard to save next-door neighbors are also vitally interested in taking the gospel to all the world.

The usual substitute for genuine Christian concern is token support of institutional machinery —the Gospel Blimp —send \$5, and then congratulate yourself on the million-dollar job we are doing.

The usual end of such an attitude is a dying church —dying souls with whom God's will was too light a thing.

- Robert F. Turner (1973)

Saved in Childbearing

"Notwithstanding she shall be saved in childbearing) if they continue in faith and charity and holiness with sobriety."

There has been much discussion and confusion over the meaning of this difficult passage in 1 Timothy 2:15. While there are many possible explanations as to the meaning of these words, a good number of them fail because they contradict other clear passages of Scripture. For instance, this cannot be teaching that women must bear children in order to enter heaven. If such were the case, many women would be damned because of their inability to conceive. Add to this Paul's own admonition that under certain situations it is better for women to remain unmarried (1 Cor. 7:25-36), and we see that this verse simply cannot be implying that women must physically bear children to be saved.

Neither does the context suggest that women are to be spared physical travail in childbirth if they are faithful in service to God. The pain of the birth process is that which has naturally come upon women ever since Eve (Gen. 3:16). And so, again, this cannot be the intended meaning.

The accurate view of this verse must be gained by first, carefully considering the context (verses 9-15). Here Paul has addressed the proper role of godly women. Theirs is not to be in a position of authority over men, but rather they are to be in subjection (vs. 11,12). Nevertheless, Paul concludes the thought by assuring the women that they can be saved in heaven, just as surely as men, if they will properly view their role and fulfill it to the best of their ability. The term "childbearing" here means then, not the physical act, but rather all the many things that go into making a woman a wife, a mother, and a "keeper at home" (Titus 2:5).

While the woman will never be able to preach the gospel, serve as an elder or deacon, or perform many of the other jobs that fall to the man, she can nonetheless rest assured that she may please God by carefully applying herself to the very important task He has given her.

"There is neither Jew nor Greek, there is neither bond or free, there is neither male nor female: for ye are all one in Christ Jesus." (Galatians 3:28).

- Greg Gwin

POWER TO FORGIVE SINS

In the first 12 verses of chapter 2, Mark tells us that Jesus:

“entered Capernaum after some days, and it was heard that He was in the house. Immediately many gathered together, so that there was no longer room to receive them, not even near the door. And He preached the word to them. Then they came to Him bringing a paralytic who was carried by four men. And when they could not come near Him because of the crowd, they uncovered the roof where He was. And when they had broken through, they let down the bed on which the paralytic was lying. When Jesus saw their faith, He said to the paralytic, Son, your sins are forgiven you.’ But some of the scribes were sitting there and reasoning in their hearts, ‘Why does this man speak blasphemies like this? Who can forgive sins but God alone?’ And immediately, when Jesus perceived in His spirit that they reasoned thus within themselves, He said to them, ‘Why do you reason about these things in your hearts? Which is easier to say to the paralytic. “Your sins are forgiven you,” or to say, “Arise, take up your bed and walk”? But that you may know that the Son of Man has power on earth to forgive sins’ - He said to the paralytic, ‘I say to you, arise, take up your bed, and go your way to your house.’ And immediately he arose, took up the bed, and went out in the presence of them all, so that all were amazed and glorified God, saying, ‘We never saw anything like this!’”

So many people had gathered in the house where Jesus was staying that the paralytic and his friends could not get in the door, but they were so intent on seeing Jesus that they took shingles off

and let their friend down through the roof. No wonder the text says “Jesus saw their faith.”

This passage reminds us of James 2:18, “I will show you my faith by my works.” The faith of the paralytic and his friends was evident by what they did. They believed Jesus could heal. Jesus could and did heal him - but Jesus also did something for him that they probably did not so much as suspect He could do. Jesus forgave the man’s sins.

It was, of course, Jesus’ statement remitting the man’s sins that caused the scribes to accuse Him of blasphemy. They rightly recognized that the power to absolve a person of sin rests with God alone and that to claim that power was to claim Deity, Matt. 9:3; Luke 5:21. Jesus’ claim to do what only God can do must have attracted the full attention of everyone in the audience that day. Every eye must have been fixed on Jesus as He reminded those scribes that it was no more difficult to forgive sins than to miraculously, instantly heal a man in the condition of this man. Neither could be done without Divine power.

The primary reason Jesus worked miracles was to establish His identity as the Son of God. The reason He passed that power on to His apostles was to prove to all who heard them preach that their message was from God.

- Clarence R. Johnson

IF THE JEWS HAD ACCEPTED JESUS

The pre-millennial theory insists God had not anticipated the rejection of Jesus by the Jews. They teach that one day Christ will return to this earth and the Jews will then accept Him as their Messiah. The Father in heaven knew all along how the Jews would react to Jesus. God's plan was perfect, and "when the fullness of the time had come, God sent forth His Son, born of a woman, born under the law" (Galatians 4:4).

In John 6:15 we read that "when Jesus perceived that they were about to take Him by force to make Him king, He departed again to a mountain by Himself alone." I have often considered this verse to be the death-knell of pre-millennialism. The Jews wanted to force Christ to be a king like Saul, David, or Solomon. However, Christ had no intention of setting up a physical, earthly kingdom, for as He told Pilate, "My kingdom is not of this world. If My kingdom were of this world, My servants would fight, so that I should not be delivered to the Jews; but now My kingdom is not from here" (John 18:36).

Have you considered what would have happened if the Jews had accepted Jesus as their Savior and King? Let's look at the consequences:

First, there would have been no crucifixion, and hence no shedding of blood. "And according to the law almost all things are purged with blood, and without shedding of blood there is no remission" (Hebrews. 9:22). Animal sacrifices could never remove

the guilt and consequences of sin. "For it is not possible that the blood of bulls and goats could take away sins" (Hebrews. 10:4). The Hebrew writer tells us that "Christ came as High Priest of the good things to come, with the greater and more perfect tabernacle not made with hands, that is, not of this creation. Not with the blood of goats and calves, but with His own blood He entered the Most Holy Place once for all, having obtained eternal redemption" (Heb. 9:11-12).

Second, the church of Christ would never have been established, since it was purchased with the blood of Christ. Paul admonished the Ephesian elders "to shepherd the church of God which He purchased with His own blood" (Acts 20:28).

Third, there would be no gospel, since the foundation of it is the death, burial and resurrection of Christ. "Moreover, brethren, I declare to you the gospel which I preached to you, which also you received and in which you stand, by which also you are saved, if you hold fast that word which I preached to you -- unless you believed in vain. For I delivered to you first of all that which I also received: that Christ died for our sins according to the Scriptures, and that He was buried, and that He arose again the third day according to the Scriptures" (1 Corinthians 15:1-4).

- David A. Padfield

THIS WEEK'S LESSONS: Sunday morning: *"What We Profess With Our Dress!"* (text: 1 Tim. 2:9-10); Sunday evening: *"The Best of Living!"* (text: 1 John 4:9).

OUR GOSPEL MEETING: July 27 – Aug. 1, Sunday through Friday, with Jeremy Paschall preaching. Sunday at our regularly scheduled times, and Monday through Friday at 7:00 p.m.