

Topics - Auditorium class, March-May, 2003 *srf*

The following is a tentative schedule for the auditorium classes, March–May, 2003. The topics were suggested by members of the congregation.

Study guides for the first two classes are available in the foyer. If you would like to receive these guides via email, please send a request to Steve, srfsb@houston.rr.com.

The teachers who will teach during my absence will teach on topics of their choosing.

- March 9, Sunday - 2 Th. 3:6 - Only applicable to the specific sin of not working?
- March 12, Wednesday - Sin to wear a crucifix? Discuss religious symbols in general. Sin to have a tattoo? To have an earring in his ear? To wear a ring in the eyebrow, lip, tongue, etc.?
- March 16, Sunday - Using this topic (Gambling is Implicitly Condemned, HM 2003/02/02) as context, does an individual's desire to have a better (higher-paying) job fall into the category of: *a "greedy desire to have more"*? Investing - Is it wrong to invest in "sin companies," e.g. tobacco, alcohol, gambling, etc.? Is it covetousness to do so?
- March 19, Wednesday - Depression - Is it a sin?
- March 23, Sunday - [Bob Pulliam - Islam](#)
- March 26, Wednesday - [Craig Ottersbach](#)
- March 30, Sunday - What happens to us after death i.e. are we judged then and then repeated on Judgment Day? Where are we after death and what are we doing? About the bodily resurrection i.e. what kind of body will we have?
- April 2, Wednesday - After death is there a personal judgment where one is sent to Paradise/Hades (Luke), and then a final judgment when Jesus returns? Is Paradise/Hades different from heaven/hell?
- April 6, Sunday - [Jesse Jenkins](#)
- April 9, Wednesday - [Wally Ottersbach](#)
- April 13, Sunday - Length of hair - Is it wrong for a man to have long hair? For a woman to have short hair? (1 Cor. 11)
- April 16, Wednesday - Is it scriptural to pay a Christian Song leader to come and teach the congregation to sing better? If yes, is it scriptural to pay a Christian man to come and teach us how to pray?
- April 20, Sunday - Instrumental music - an overview of why we do not use it.
- April 23, Wednesday - Apocrypha? What is it? Why is it not part of our Bible?
- April 27, Sunday - [R. J. Stevens \(Meeting in Humble\)](#)
- April 30, Wednesday - [R. J. Stevens \(Meeting in Humble\)](#)
- May 4, Sunday - Holding a grudge—Discuss the attitude, "I can't get over it. I will never be able to forgive them."
- May 7, Wednesday - [Mike Head](#)
- May 11, Sunday - [Mike Head](#)
- May 14, Wednesday - [Mike Head](#)
- May 18, Sunday - [Doug Bernard](#)

- May 21, Wednesday - Doug Bernard
- May 25, Sunday - Jewish Religion today. Do Jews believe in God as Christians do? Are they still seeking the Messiah? If so, what do they expect in a Messiah? Do the Jews follow the O.T. as Jews in the past? Do Jews celebrate U.S. holidays or reject them as Jehovah Witnesses do? What do the Jews believe about God, the Holy Spirit, Christ, Christians, and the church? What goes on in Jewish worship services? How do we approach Jews today with God's truth?
- May 28, Wednesday - Where did the Pharisees and Sadducees come from? Infant Baptism. How do we answer the arguments for infant baptism based on the household baptisms in the NT?

Auditorium Class - Sunday, March 9, 2003

Topic: Is 2 Thess. 3:6 only applicable to the specific sin of not working?

Read 2 Thess. 3:6-10.

Note the specific sins for which one is to be withdrawn from in the following:
Mat. 18:15-18; 1 Cor. 5:11; Rom. 16:17; 2 Tim. 3:2-5; Tit. 3:10-11.

Is murder specifically mentioned as a reason for withdrawing from someone in these passages or in any other passage? Do you think God intends for us to withdraw from those who practice murder? If so, why?—What scripture would you use to support your view?

Though the people to be withdrawn from in the scriptures above were guilty of practicing different sins, *one thing was true of every one of them* (an attitude, manifested by their conduct). This is a common thread that also indicates *when* people are to be withdrawn from. If this is viewed as the *reason* to withdraw from someone, it helps us to answer the question of the lesson (see “Topic” above).

Sometimes the question of the lesson is raised in order to deal with another question: Should we withdraw from people who have quit attending the assemblies of the saints? The information above can help us with this question. You might also want to consider Heb. 3:12-13; 6:4-12; 10:23-25,35-39.

Auditorium Class - Wednesday, March 12, 2003

Topic: Is it a sin to wear a crucifix? Discuss religious symbols in general. Is it a sin to have a tattoo? For a male to have an earring in his ear? To wear a ring in the eyebrow, lip, tongue, etc.?

Religious Symbols

What is a “symbol”?

Why do people wear religious symbols?

- *To declare their faith.* The symbol is used to identify them as an adherent of a particular belief.
- *To reflect on their faith.* The symbol is used to remind them of their faith, and thereby to gain moral strength.
- *Faith in the symbol.* It is believed that wearing the symbol imparts divine protection and blessing.

What is God’s plan ...

1. For Christians to *declare their faith*? **Mt. 5:14-16**; Ac. 4:13; **Php. 2:12-16** ; **1 Th. 1:3-10**; **Tit. 2:10**; **1 Pt. 2:9-12**; **3:1**; **4:14-16**. Note **Mt. 6:1-6**.
2. For Christians to *reflect on their faith*?
 - 2 Pt. 1:12-15; 3:1-2; Eph. 3:1-4; Mt. 16:9-10; Lk. 17:32; Jn. 16:1-4a; Lk 24:25-27; Rom. 15:4-5; 15:14-15; 1 Co. 10:11-12; Jude 3.
 - Ac. 20:31; 1 Tim. 4:6; 2 Tim. 2:14
 - 1 Cor. 11:23-25.
 - Compare Josh. 1:8; Ps. 1:2; 119:11, 15-16, 97-99; 143:5; Mal. 4:4
3. For Christians to *have His protection and blessings*?
 - Jn. 10:27-29; Eph. 6:10-17; 1 Pt. 1:3-5; Rom. 1:16-17...8:31-39
 - Jam. 5:16-18; 2 Cor. 1:8-11; 12:7-10; Eph. 6:18-19; Php. 1:19; 3 Jn. 2

Is there any indication in the New Testament that Christians were told to wear, or did wear, religious symbols in connection with their faith?

Body Piercing/Tattoos

The history of body piercing/tattoos.

Why do people have their body pierced and tattooed today?

The following scriptures present some principles that Christians must apply in deciding whether to adopt any practice. They would apply to whether a Christian ought to engage in body piercing and tattoos as well.

1. Eph. 6:1,2; Pro. 1:8,9; 4:3,4; 6:20-23; 23:22-25
2. 1 Pt. 1:14-16; Eph. 5:3-5; Gal. 5:19-21

3. 1 Cor. 11:3-16 (On v. 16, see KJV, NKJV, or ASV); Jn. 13:13,14; Rom. 16:16 (These scriptures teach something about customs.)
4. Rom. 14:15-21; 1 Cor. 9:19-23; 10:27-33

Tattoos

22 yr. old – assoc., gang, tattoos, “friendship” – 18/7

As mentioned, the twenty-two year old would not listen to his father relative to his associations. According to his mother’s testimony, his father would not allow some of his associations to come to the house. But, he made a choice to join a gang, the Notomo (spelling ?) Brothers – one of the most violent gangs in the nation accor. to the testimony of a Houston police officer assigned to gang activity. These were his “friends.” **He had tattoos on his body marking his membership in the gang. He said “Tony,” a leader in the gang had told him one of the tattoos was a tattoo of “friendship.”** Of eighteen known members of this gang in Houston, if I recall correctly seven are now in prison. I think at least three more are currently involved in trials involving murder. Is “acceptance” by such “friends” worth that? (from sermon preached after serving on criminal jury, 1999)

“Tats, Tacs or Ink, whatever slang term you use to describe tattoos there’s one thing you can’t get around. Tattoo recognition and interpretation is a valuable tool when dealing with state prison parolees. A convict’s ink will tell you three sweet pieces of info about him. Who he is, what he’s done and where he’s been.”

<http://www.convictsandcops.com/tattoo.htm>

This web site goes on to say the tattoo may be connected to crimes the convict has done, or to connections with the mafia or gangs.

“It has always played an important role in the social life of those who practiced it, and throughout history it has appeared in many guises: as a distinguishing mark of royalty, a symbol of religious devotion, a decoration for bravery in battle, a sexual lure, a pledge of love, a symbol of group identification, a sign of individuality, a punishment, and a means of marking and identifying slaves, outcasts and convicts. But behind these many uses of tattooing there lurks a mystery. Why tattoo? All of these purposes could have been accomplished by other means. There seems to be another motive beneath the surface: a primitive, profound and inexplicable fascination with the process of puncturing the skin, letting blood, and consenting to change the body for life. This mystery has been touched on by many of the authors whose work is included here, but it remains a mystery: something which is sensed intuitively, but defies rational explanation.”

<http://tattoos.com/jane/steve/intro.htm>

Religious Symbols

Some religious symbols: Fish, praying hands, pentagram, star of David, moon and star, etc. Even the Bible can be made a “symbol”!

“It is a violation of United States Federal laws to permanently use religious symbols in public schools. Native American religious symbols such as the images of eagle feathers, symbols of clothing, song, dance and nicknames that refer to Indians are religious symbols.”

DOES THIS SCHOOL TEACH THE RELIGIOUS SIGNIFICANCE OF THE EAGLE FEATHER?

Any school permanently using Native American cultural and religious symbols is either praying to our God as we who received these symbols from him do or they are mocking us.

WHICH IS IT?

WHEN WILL THIS SCHOOL TEACH THE RELIGION WHICH IT PLAYS WITH? . .

When this Indian leader of his people prays, he will use the religious symbols of his spirits to make the connection. . . .

WHEREAS- Wichita Public Schools, following the Kansas Association of School Boards' guidelines provides administrative Board Policy P1501 and does state in Administrative Implemental Procedure #5;

“The temporary use of religious symbols such as a cross, Menorah, crescent, star of David, crèche, symbols of Native American religion, or other symbols that are a part of the religious holiday are permitted as teaching aids if they are displayed as an example of a holiday's cultural and religious heritage”.

<http://www.iwchildren.org/eagle1.htm>

Beetles as Religious Symbols

by Yves Cambefort, Paris, France

The scarab is generally associated with old Egypt which indeed made this beetle their most important religious symbol; however, scarabs and other beetles have been worshiped in various ways from Prehistory.

scar•ab (SKAR eb), n.

1 any of a large family (Scarabaeidae) of mostly stout-bodied, often brilliantly colored beetles with lamellicorn antennae, including the June bugs, cockchafers, and dung beetles

2 a) the black, winged dung beetle (Scarabaeus sacer) held sacred by the ancient Egyptians b) an image of this beetle, cut from a stone or gem, often engraved with religious or historical

inscriptions on the flat underside and, formerly, esp. in ancient Egypt, worn as a charm or used as a seal

Webster's New World Dictionary, Third College Edition (Zane Pub., 1992-1995)

Yves Cambefort article is divided into four main sections. **1.** Prehistory to Buddhism and Taoism including Shamanism, The Scarab as Creator, and Buddhism and Taoism. **2.** Ancient Egypt including Khepri and the pyramids, The scarab and the mummy, The auspicious scarab, and Ptah and Neith. **3.** Indo-Europeans including Old Europe, India and Iran. **4.** Judeo-Christian culture including Semitic people and the Bible, Christian authors, and Modern Europe. . . .

Shamanism . . .

Ornaments used by traditional cultures are not purely for decorative appeal; they possess an auspicious nature believed to increase the bearer's strength. . . . To this day, especially in Mexico, living specimens of some beetle species are worn by women as broaches, attached with a small gold or bronze chain.

The Scarab as Creator

Among shamanic societies, there are series of myths relating the creation of world to beetles. In some Indian tribes from the Chaco (South America), a big scarab named Aksak modeled man and woman from clay. Thus, the scarab, who shapes dung into balls, is identified as potter; an identification that we shall find again in Old Egypt (below).

Buddhism and Taoism

A possible heritage of shamanism, we know of some buddhist liturgical ornaments adorned with bright beetles. . . .

Taoism is another Asian religion, or rather philosophy. Its goal was to reach immortality, either material (for the body), or spiritual (for the soul). . . . A famous text, "The Secret of the Golden Flower," takes the sacred scarab as an example of the "work to be done" in order to reach spiritual immortality. **Taoism believes in the strengths of various material "pellets" that aids in reaching immortality.** The scarab dung ball was identified as one of these pellet substances; the larva and pupa were also used in the Taoist belief:

Modern Europe

In Germany, where scarab worship, in the form of the stag beetle, has persisted longest, the equation scarab = Christ was widely accepted. The quintessential German artist, Albrecht Dürer, associated the stag beetle with Christ in various paintings, and produced a famous watercolor of the insect. The Jesuit Athanasius Kircher (1602-1680) did not hesitate to recall the identification scarab = Christ, referring both to St. Ambrose and Psalm 22:6:

"But I am a worm, and no man," verse which has been referred to Christ, and where (as Kircher says), "some read scarab instead of worm."

http://www.insects.org/ced2/beetles_rel_sym.html

The history of the Christian fish symbol:

The fish outline is a logical symbol for the early Christian church to adopt. Fish play a major roll in the gospels. For example:

Mark 1:17: *"Come after Me, and I will make you become fishers of men."*

Matthew 12:40: *"...Jonah was three days and three nights in the belly of the great fish, so will the Son of Man be three days and three nights in the heart of the earth."*

Matthew 14:17: *"And they said to Him, 'We have here only five loaves and two fish.'"*

Luke 5:6: *"And when they had done this, they caught a great number of fish, and their net was breaking."*

Luke 24:42: *"So they gave Him a piece of a broiled fish and some honeycomb."*

John 21:6: *"And He said to them, 'Cast the net on the right side of the boat, and you will find some.' So they cast, and now they were not able to draw it in because of the multitude of fish."*

1 Corinthians 15:39: *"All flesh is not the same flesh, but there is one kind of flesh of men, another flesh of beasts, another of fish, and another of birds."*

Some Christians believe that a second link between their religion and the fish symbol is seen in the Greek word for fish (ichthus, spelled: Iota Chi Theta Upsilon Sigma). That is an acrostic for *"Jesus Christ, of God, the Son, the Savior"* [Iesous (Jesus) CHristos (Christ) THEou (of God) Uiou (the Son) Soter (the Savior)]. An acrostic is an *"arrangement of words in which the first letter of each line ordinarily combines with others to form a word or words or the alphabet."* 1

The Apostles were often referred to as *"fishers of men"*. Followers of Christianity were called *Pisciculi*; the root of this Latin word is "fish". The symbols of *"sacramental fish, with wine and a basket of bread represents the Eucharist and the Last Supper in Christian art."* 2 **The symbol was simple to draw and was often used among Christians as a type of password** during times of persecution by the Roman government. If two strangers met and were unsure whether each other was a Christian, one would draw an arc in the earth like:). If the other were a Christian, they would complete the symbol with a reverse arc: (), forming the outline of a fish.

In modern times, the fish outline symbol is experiencing a comeback. It is commonly seen in the form of a bumper sticker or casting mounted on the trunk lids of cars. The body of the symbol may be empty, or may contain a name ("Jesus" or "ICTUS"). This has inspired some Secularists, Atheists and promoters of the theory of evolution to mimic the Christian fish symbol with one of their own. It usually has "DARWIN" in the body of the fish, and little legs underneath. This has prompted "fish wars" between supporters of the secular and religious symbols. Reference 3 contains a humorous expose of the battle between the Darwin and Christian fish. It displays some new species such as the "Evolve Fish" (a fish with "EVOLVE" on its body and a wrench in one of its forepaws) and the "Shark Jesus Fish" (a shark that eats all types of Jesus Fish).

The pre-Christian history of the fish symbol:

The fish symbol has been used for millennia worldwide as a religious symbol associated with the Pagan Great Mother Goddess. It is the outline of her vulva. The fish symbol was often drawn by overlapping two very thin crescent moons. One represented the crescent shortly before the new moon; the other shortly after, when the moon is just visible. The Moon is the heavenly body that has long been associated with the Goddess, just as the sun is a symbol of the God. . . .

The fish symbol *"was so revered throughout the Roman empire that Christian authorities insisted on taking it over, with extensive revision of myths to deny its earlier female-genital meanings...Sometimes the Christ child was portrayed inside the vesica, which was superimposed on Mary's belly and obviously represented her womb, just as in the ancient symbolism of the Goddess."* 4 Another author writes: *"The fish headdress of the priests of Ea [a Sumero-Semitic God] later became the miter of the Christian bishops."* 5

The symbol itself, the eating of fish on Friday and the association of the symbol with deity were all taken over by the early Church from Pagan sources. Only the sexual component was deleted.

http://www.religioustolerance.org/chr_symb.htm

The Pentagram:



This symbol has been widely used by followers of different religions:

- Although the main symbol of Judaism is the six-pointed Star of David, the five pointed pentagram also was used by followers of that religion.
- It has had many interpretations within Christianity in the past.
- Today, it is primarily associated with Wicca, a Neopagan religion created in the mid-20th century that includes some of the seasonal days of celebration, themes, Gods, and Goddesses of the ancient Celtic people.
- In its inverted form, (with one point downwards) it is often associated with Satanism.

http://www.religioustolerance.org/chr_symb.htm

[Much more at the links in this article about the meanings given to the Pentagram.]

Some people find great strength can be inspired through symbols that can assist them in reflecting on their faith.

<http://www.scotianironworks.com/itm00010.htm>

[This site sells symbols.]

When we assume a new spiritual path, we often choose **to visibly demonstrate that we are now a member of a new community. This is easiest done by wearing a piece of symbolic jewelry.** In Paganism, this piece of jewelry is commonly a pentacle.

The pentacle is perhaps the most traditional Pagan symbol society knows, immediately recognizable and carrying several connotations, both positive and negative, to those who encounter it. A pentacle is a five-pointed star contained within a circle. The five-pointed star is known separately as a pentagram. . . .

If you wear a piece of symbolic jewelry, ask yourself why you do it. Is it to proclaim your faith? Is it an act of rebellion? Is it a talisman of protection? Do you do it to shock others? If your answer is difficult to decide upon, perhaps it is time to re-evaluate how you express your faith.

<http://www.paganuniverse.com/bos/articles/symbols.html>



This is a Buddhist symbol. The **wheel** shows the cycle of birth, death and **reincarnation**. . . .



This is called **The Star of David**. It is a symbol of Judaism. Another symbol is the Menorah.



The **moon and star** is now a symbol of Islam. Some Muslim countries have the moon on their flag. This symbol was first used in Turkey. . . .



This is the Hindu symbol. It is called Om or Aum. This is the word for god.

<http://www.schooltrain.info/re/symbols.htm>

Crystals

M/1 METEORITE

These are also called Chondrites and consist of stony fragments, olivine crystals imbedded in a nickel iron matrix. Meteorites are very sacred and highly valued in most cultures. **They symbolize the energy of other worlds and allow us to access information from these other worlds.** It can be used to balance and align the physical, mental and spiritual bodies.

M/3 MALACHITE TUMBLES

4th chakra (heart) **POWERFUL HEALING!!!!** Cleanses the emotional body, **releases old trauma from past lives.** Protects against psychic attacks and other negativity. Very important stone to have for healing. Deep healing.

<http://www.neatstuff.net/avalon/g-to-p/crystal-m.html>

Number of other crystals displayed, explained, and sold at this web site. Often associated with New Age religion.



This swastika is here to show a curious occurrence in Canada today. Certain forces are trying to eliminate all use of the swastika, on the grounds that it is an **evil symbol of hatred and death**. Anyone in Canada that dares display it runs the risk of being branded a Nazi. With expanded Human Rights Legislation, it might be possible that the mere display of it could get one charged with a Human rights violation, if anyone viewing it feels harassed or threatened. Can a mere symbol be considered to promote hatred? Can a symbol do harm to anyone, merely by viewing it. Well, the answer is YES, in Canada anyway.

The swastika in the form represented is a symbol of the National Socialist (Nazi) Party of Adolf Hitler. Its presence evokes universal scorn and rage.

<http://www.niagara.com/~freedom/accniag/haken.htm>

Other web sites discuss the swastika as **having an inherent power - superstitious**. It is used in idolatrous religions. <http://www.swastika.com/>

Body Piercing

Throughout history body piercing have been practiced by many cultures for many centuries; it is believed as long as five thousand years. Body piercing was **often identified with royalty and portrayed courage and virility**. Egyptian **Pharaohs pierced their navels as a rite of passage**. **Roman soldiers pierced their nipples to show their manhood**. Mayans pierced their tongues as a spiritual ritual, and both sexes of Victorian royalty chose nipple and genital piercing.

In our culture we have brought to the mainstream some of these ancient and tribal practices. The big difference here is the expression of self choice. In our more permissive modern day society an individual can pierce their body for any number of the reasons listed above, but is not limited or obligated to a specific set of rules or conduct.

<http://www.all-body-piercing.com/2.htm> [The info below are from links at this site.]

PIERCING THE EAR LOBE

The ear lobe is the most common place in history and now, to find a piercing. An ear lobe piercing **could have once distinguished a wealthy person from a poor one**. Now it is simply the most popular way to display piercing jewelry.

Sailors once pierced their ears believing it gave them better eyesight, while Romans associated ear piercing with wealth and luxury. South American and African tribes pierced ears and stretched the hole, similar to the flesh tunnels you see now. The bigger the hole, the higher your social standing.

NOSE PIERCING

Nostril piercing was first thought to originate in the Middle-East almost 4000 years ago. From there it spread into India in the 16th century, where it was quickly adopted into the noble castes.

The kind of jewelry worn could distinguish the wearer by caste and social standing, much like a title, or even an identity card! The piercing was introduced into the west by the 'Hippy' culture, that traveled to India in the 60's and 70's. It was shortly adopted by the 'Punks' and other youth culture of the 80's and 90's, until it's popular use in the new millennium.

TONGUE PIERCING

In the ancient temples of the Aztecs and Mayans, Shamens and High Priests pierced their tongues as part of a ritual to communicate with their gods. Thousands of years later, and it is still a popular piercing, although for different reasons. Both men and women can find it sexually arousing, as well as empowering.

Crucifix

Crucifix

1. An image or figure of Jesus on the cross.
2. A cross viewed as a symbol of Jesus's crucifixion.

The American Heritage® Dictionary of the English Language, Fourth Edition Copyright © 2000 by Houghton Mifflin Company.

The cross, too, by degrees, become the crucifix. --Milman.

Webster's Revised Unabridged Dictionary, © 1996, 1998 MICRA, Inc

(Low Latin *crucifixum*; from *cruci*, to a cross, and *fixum*, fastened), a representation of Christ on the cross, executed in wood, ivory, metal, or other hard material.

I. *History of Crucifixes.* — Among the many symbols which the early Christians used to represent Christ as the central object of their faith, the lamb was among the most predominant. In the beginning of the 6th century the lamb bears a triumphal cross; then it is lying on an altar at the foot of a cross; then it appears with blood flowing from a wound in its side, as well as from its feet; and finally, by the end of this century, a lamb is painted in the center of the cross, where the body of Christ was later placed. . . .

The first crucifix used in a church, of which we have any proof, is spoken of by Gregory of Tours as being in the church of Narbonne (A.D. 593). . . .

The crucifix soon assumed the most prominent place in the Romish church edifice, being placed over the center of the high altar, . . .

Crucifixes are also placed at the doors of churches, in cloisters, in chapels by the roadside, and at every place where crosses (q.v.) are erected. They are constantly used by Roman Catholics, both ecclesiastics and laymen, and especially are kept in the bedchamber. **The reason given for this abundant use of the crucifix is “to keep the sufferings and death of Christ, and the fact of atonement, ever before the minds of believers.”** Among the Protestant churches, the Lutheran has not rejected the use of the altar crucifixes, though Protestants generally consider the use of crucifixes to lead to a worship of the material of which they are made, and to a forgetting of the true spiritual meaning of the Savior’s death; hence they reject them altogether, regarding them as only valuable, whether sculptured or painted, as marking a phase of the development of ritualistic worship, or as works of art.

McClintock & Strong Cyclopaedia of Biblical, Theological, and Ecclesiastical Literature

“The cross is undoubtedly the most well-known of all Christian symbols. Because of Christ’s death upon a cross, this cruel instrument of execution has become, to the believer, a beautiful **statement of faith and hope**. **Even as the Apostle Paul wrote in Galatians 6:14:** ‘God forbid that I should glory, save in the **cross** of our Lord Jesus Christ.’”

<http://tattoo.about.com/gi/dynamic/offsite.htm?site=http://www.christiansym.com/christian%5Fsymbol%5Ftree%5Fhangings.htm>

Catholicism

Altar Crucifix

The crucifix is the principal ornament of the altar. It is placed on the altar to recall to the mind of the celebrant, and the people, that the Victim offered on the altar is the same as was offered on the Cross. For this reason the crucifix must be placed on the altar as often as Mass is celebrated (Constit., Accepimus of Benedict XIV, 16 July, 1746).

The Catholic Encyclopedia, Volume I

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Nihil Obstat, March 1, 1907. Remy Lafort, S.T.D., Censor

Imprimatur. +John Cardinal Farley, Archbishop of New York

<http://www.newadvent.org/cathen/01352a.htm>

Superstition

Homes and lives were saved from fire, earthquakes, hurricanes, tornadoes, storms, riots, terrorism, etc. that have crucifixes on all the outside doors...

The Blood of the Lamb...

"For the Lord will pass through striking the Egyptians: and when he shall see the blood on the transom, and on both the posts, he will pass over the door of the house, and not suffer the destroyer to come into your houses and to hurt you." (Exodus 12:23)

Crucifix on front and back door...

Jesus - "Pray and wear your sacramentals. And, also, My children, I ask you again to place a crucifix upon your door. Both front and back doors must have a crucifix. I say this to you because there will be carnage within your areas, and **this will pass you by if you keep your crucifix upon your doors.**" (6-30-84)

Saved like the passing of the lamb...

Jesus - "**All who place the crucifix upon their front doors shall be saved like the passing of the lamb.**" (6-18-84)

Crucifix has Great Power...

Jesus - "**We demand a crucifix, because demons - many of the highest ones in the realms of hell cannot stand the sight of a crucifix. They will not approach your door.** I give you this knowledge, My children, though it is not common knowledge, My children, though it is not common knowledge upon earth, that the crucifix has great power against satan." (6-18-87)

Our Lady - "Keep your sacramentals about your necks. I say about your necks, **not for decoration, but because many shall flee with only what they have on their bodies! It is now a supernatural protection,** My children, that you have: your medals, your scapulars, and even your Rosary, your beads of prayer about your neck, your children's necks and all those who wish to be saved.

"The monuments, the statues, must be kept in your homes. As it was in the days of old, the angel of death shall pass by those who retain the monuments in their homes." (5-18-77)

[Many more "quotes" from Jesus and "Our Lady"]

[“Our Lady” = Mary, the “Mother of God” <http://www.fatima.org/story1.html>]

The Story of Fatima

The Blessed Virgin Mary, the Mother of God, appeared six times to three shepherd children ("the Three Seers") near the town of Fatima, Portugal between May 13th and October 13th 1917.

Appearing to the children, the Blessed Virgin told them that She had been sent by God with a message for every man, woman and child living in our century. . . .

Our Lady of Fatima explained to the children . . .

In all Her appearances at Fatima, the Blessed Mother repeatedly emphasized the necessity of praying the Rosary daily, of wearing the Brown Scapular of Mount Carmel . . .

The heart of Our Lady's Message to the world . . .

Our La·dy noun

Virgin Mary: a title for the Virgin Mary

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<http://encarta.msn.com/encnet/features/dictionary/DictionaryResults.aspx?refid=1861698279>

Testimonies...

Many people have had their homes protected from disaster by having a crucifix on the outside of the outside doors.

A lady in Brooklyn, New York, had her apartment protected from the fire in the apartment below her.

Another lady near the Atlantic Ocean had her camping trailer protected with crucifixes on the doors when Hurricane Hugo came through South Carolina. No damage whatsoever when homes near were blown away. Even the lattice leaning against the bottom of her trailer was not washed or blown away.

A gentleman from New Orleans reported his home was spared, when all his neighbors lost the roofs of their houses in a hurricane. He had one shingle missing and he thought that was gone before the storm.

In the San Francisco earthquake, a lady was living on the second floor of an apartment building with crucifixes on the doors. After the earthquake, her apartment was on the first floor. The apartment below her lost everything. She didn't even have one dish break. The great power of the crucifix! Can you afford not to have crucifixes on your doors?

In a raging fire in California the paint was burned off the side a home but it was spared. All other homes were destroyed.

[Following are some of these “testimonies” - srf]

<http://www.tldm.org/news/crucifix.htm>

Gothic Banc - Crucifix Nocturnal Christians

<http://www.sealonia.com/crucifix/>

CNC - T H E B A N D

Gothic band from Buenos Aires, Argentina.

These worshipers of the good Gothic genre and of sensual and obscure live performance, which principal subject is based on the eternal fight between forbidden pleasures and religious punishments, duality shaped through the aggressive and melancholic sounds interlaced within a dark atmosphere.

Integrated by female vocals, and with a strong, rhythmical and dense base from an electronic drum machine, with harmonic arrangements of an elaborated guitar and the hypnotic bass over a background with soft keyboards.

1999 Promotional video: It is an elaborated video from their song "**The cross on the wall**" in which the thematic of the band is precisely shown. [bold mine, srf]

Punk Rock Band - Crucifix

<http://www.crucifixonline.com/>

SAN FRANCISCO PUNK ROCK!

Auditorium Class - Sunday, March 16, 2003

Topic: Does an individual's desire to have a better (higher-paying) job fall into the category of: a "greedy desire to have more" (i.e. "covetousness")? Is it wrong to invest in "sin companies," e.g. tobacco, alcohol, gambling, etc.? Is it covetousness to do so?

1Thess. 2:5; 2 Pt. 2:3 ("greed," NASB; "covetousness," KJV, NKJV, ASV)

Observe about the "covetousness" discussed in these passages:

- The methods employed
- The impact on others

This evidences that the "covetousness" of these passages is not the covetousness of our topic.

pleonexia (the word translated "greed" or "covetousness") > *pleon*, more + *echō*, to have = "the desire to have more" *Vine's Expository Dictionary of N.T. Words*
covetousness - "2. A strong or inordinate desire of obtaining and possessing some supposed good; excessive desire for riches or money" *Webster's Revised Unabridged Dictionary*, © 1996, 1998 MICRA, Inc.

These definitions raise the question in our topic.

Lk 12:15 - "Beware...of greed (covetousness, KJV, NKJV, ASV)" Observe...

4. The occasion that gave rise to Jesus' statement, **vv. 1-13**
5. The parable Jesus used to illustrate what he was talking about, **vv. 16-21**
6. The consequent discourse of warning and exhortation by Jesus, **vv. 22-35**
(Also compare **vv. 19-20** with **vv. 36-48**.)

In the parable, **vv. 16-21**, note how this "covetousness" was manifested in

5. Thinking
6. Speech
7. Conduct

Contrast one's thinking, speech, and conduct if his priorities are in accord with Christ' discourse, **vv. 22-34**.

This "covetousness" affects one's

- Appreciation of God and the world of His blessings, **Psa. 19:1-4; Acts 14:17**
Songs: "Walking Alone at Eve"; "How Great Thou Art"
- Mental and Moral Education
 - ⇒ People's ability to read
 - ⇒ General knowledge
 - ⇒ Spiritual knowledge
- Parenthood

Eccl. 6:1-5

Psa. 78:1-8

- Marriage - **Gen. 2:18; Eccl. 9:9; Prov. 5:15**
- Spiritual devotion and service - **Text; Mk. 4:19**

Auditorium Class - Wednesday, March 19, 2003

Topic: Depression - Is it a sin?

“Depression” covers a range of thinking and acting. Note the differences between each end of the range. This will affect how you answer the question of the topic.

“Psychology. A psychiatric disorder characterized by an inability to concentrate, insomnia, loss of appetite, anhedonia, feelings of extreme sadness, guilt, helplessness and hopelessness, and thoughts of death.” “anhedonia” - “The absence of pleasure or the ability to experience it.” The American Heritage® Dictionary of the English Language, Fourth Edition, Copyright © 2000 by Houghton Mifflin Company.

“1: a mental state characterized by a pessimistic sense of inadequacy and a despondent lack of activity.” WordNet ® 1.6, © 1997 Princeton University

“1. A lowering or decrease of functional activity.

2. <psychiatry> A mental state of depressed mood characterised by feelings of sadness, despair and discouragement. Depression ranges from normal feelings of the blues through dysthymia to major depression.

It in many ways resembles the grief and mourning that follow bereavement, there are often feelings of low self esteem, guilt and self reproach, withdrawal from interpersonal contact and somatic symptoms such as eating and sleep disturbances.” On-line Medical Dictionary, © 1997-98 Academic Medical Publishing & CancerWEB

“dysthymia” - “A type of depression involving long- term, chronic symptoms that do not disable you, but keep you from functioning at full steam or from feeling good. Dysthymia is a less severe type of depression than what is considered a major depression.” On-line Medical Dictionary, © 1997-98 Academic Medical Publishing & CancerWEB

“b (1) : a state of feeling sad : DEJECTION (2) : a psychoneurotic or psychotic disorder marked especially by sadness, inactivity, difficulty in thinking and concentration, a significant increase or decrease in appetite and time spent sleeping, feelings of dejection and hopelessness, and sometimes suicidal tendencies” MERRIAM-WEBSTER ONLINE (www.Merriam-Webster.com) copyright 2002 by Merriam-Webster, Incorporated

“dejection” - “3. Lowness of spirits occasioned by grief or misfortune” On-line Medical Dictionary, © 1997-98 Academic Medical Publishing & CancerWEB

Examples of depression. Observe the different ranges of depression and how these people were impacted by depression. Make appropriate notes.

- Job, **ch. 3; 6:1-3; 7:20-21; 9:27-31; 14:14-15; 19:25-27...42:1-6**
- Saul, **1 Sam. 15:14-17,22-23; 18:6-15; 19:8-10; 20:30-33; 31:1-4**
- Elijah, **1 Ki. 19:4-18**
- Ahithophel, **2 Sam. 15:12...17:1-3...14...23**

- Psalms has many examples of the prayers of those depressed in spirit, e.g., **Psa. 102:1-7**. Look for these as you read the Psalms. It can help you see others of God's people dealing with depression, why they were depressed, and what helped them to deal with it. See for example, **Psa. 13:1-2...5,6**.

Some specific attitudes that can help us overcome depression:

8. Count ourselves blessed to suffer for being a Christian! **Mt. 5:10-12; Ac. 5:41; 1 Pt. 4:13-14**.
9. Calamity is not necessarily the sign of Divine anger, **Lk. 13:1-3**.
10. Some hardships may be chastening by a loving Father! **Heb. 12:4-13; Dt. 8:3-6**.
11. Trials can perfect character! **Jam. 1:2-4**.
12. God may be using events in your life, some which may be difficult, to work his greater plan for you and others. **Gen. 45:5-8; 50:20; 2 Co. 12:7-10**.

General attitudes and activities that can help us overcome depression:

7. Be ever thankful! Rejoice in the Lord! **1 Th. 5:16-18; Php 1:3,4...7...12-14; 2:17-18; 3:1; 4:4,10; 1 Tim. 1:12; Ac. 14:17; 1 Tim. 6:17**
8. Trust in the Lord—He is wise, powerful, loving, and faithful! **1 Pt. 1:5-6; Psa. 116:1-7** (note **3b, 6b**). Faith is what supports the attitudes of victory discussed throughout the Scriptures and exemplified in those who successfully overcame situations that could lead to depression. Indeed, faith is the victory! **1 Jn. 5:4,5**
9. Hope is an “anchor of the soul,” **Heb. 6:19**—See **10:32,33...35,36; 2 Co. 4:7-18**
10. Be objective, “sober” in our judgment and thinking. **Rom. 12:3; Tit. 2:2,4; 1 Pt. 5:8** (see **vv. 6-7...9**). Objectivity will help us to realize life is not going to be all roses and to be depressed when things do not turn out as we wish. Lack of objectivity can cause us to be depressed over imagined causes and problems we cannot explain rather than dealing decisively and courageously with reality.
 - » Much of what we suffer is the result of the curse of sin, **Gen. 3:16-19**.
 - » We live in a sinful society and should not be surprised at mistreatment and evil of all sort, **1 Pt. 4:12,13; Rom. 1:28-32**.
 - » Some bad things happen that cannot be explained as to why, **Lk. 13:1-2**.
 - » Even the best people will sometimes disappoint you, e.g. Abraham, David, Peter.
 - » Our own ignorance and errors sometime contribute to our problems. We need to be able to laugh at ourselves when we mess up, and to confess our faults when we sin. Having ourselves on a pedestal bids depression when reality knocks us off!
11. Pray! **Php. 4:6; Heb. 4:15**. The Psalms are a book of prayers, often of people struggling with depression in one degree or another.

Auditorium Class

Sunday, March 30, 2003 and Wednesday, April 2

Topic: What happens to us after death i.e. are we judged then and then repeated on Judgment Day? Where are we after death and what are we doing? About the bodily resurrection i.e. what kind of body will be have? After death is there a personal judgment where one is sent to Paradise/Hades (Luke), and then a final judgment when Jesus returns? Is Paradise/Hades different from heaven/hell?

Read the following passages and make appropriate notes.

After Death

Sheol/Hades

12. "Sheol" (OT) = "Hades" (NT) - **Psa. 16:10...Acts 2:27**
13. Often refers to the grave (**Job 17:13-16; Ac. 2;27,31**) or the state of death (**2 Sam. 22:6; Isa. 14:11,15; Hos. 13:14...1 Cor. 15:55; Jonah 2:2**)
14. Sometimes refers to the state of punishment (**Pro. 23:14; Lk. 16:23**)

Tartarus - 2 Pt. 2:4

Only time in Bible (verb form, *tartarow tartaroO*, in text). Translated "hell" in KJV, NKJV, NASB, ASV. "the name of a subterranean region, doleful and dark, regarded by the ancient Greeks as the abode of the wicked dead, where they suffer punishment for their evil deeds; it answers to the Gehenna of the Jews" *Thayer's Greek Lexicon*.

Gehenna

geenna geenna - translated "hell." State where wicked will suffer punishment for their sins. **Mt. 5:22,29,30; 10:28; 23:33; Mk. 9:45-48; Lk. 12:5.**

"Gehenna" is the name of a valley S. and W. (Baker's Bible Atlas) of Jerusalem. "Ge Hinnom" (Heb.), or "Gehenna" ("the Grk. representative of the Heb. Ge -Hinnom" Vincent, *Word Studies*) was "the valley of Hinnom," first mentioned in Josh 15:8; 18:16, as the border between Judah and Benjamin.

King Solomon (971-931BC) built a "high place" for Molech, 1 Ki 11:7. Later, Ahaz (731-715BC) and Manasseh (695-642BC) burnt their children in the fire in idolatrous rites in the valley of Hinnom to Molech. 2 Chron 28:3; 33:6. Josiah (640-609BC), the best king Judah ever had, destroyed the idols and defiled the valley, 2 Ki 23:10. It became associated in prophetic writings with destruction - by fire and brimstone, Isa 30:33, and by death and decay, Jer. 7:31-33; 19:1-7. Note Isa 66:24.

Rabbi David Kimchi (1160-1235AD) belonged to a Jewish family of Hebrew grammarians and Bible scholars. Besides his father and brother making noted achievements in the field of Hebrew grammar, he himself authored a book on Hebrew roots and another on punctuation of Biblical manuscripts as well as some commentaries. (See *Wester's. Biographical Dict.*) He said the term "hell-fire" (*geena* of fire) is derived from the fact that Jews so abhorred this valley after the terrible sacrifices to Molech were abolished and the valley defiled by Josiah,

that they cast into it their refuse, the dead bodies of animals, and unburied criminals who had been executed. And since it was necessary, due to the putrefaction, to consume this filth, they kept a fire burning there continually, thus the “gehenna of fire.” (See TH) Observe in the apocryphal writings: Judith 16:17; Ecclus. 7:17.

Paradise

13. “3. A place of ideal beauty or loveliness. 4. A state of delight.” *The American Heritage® Dict. of the Eng. Language, 4th Edition Copyright © 2000 by Houghton Mifflin Co.*
14. paradeisov “2. univ. a garden, pleasure-ground” Thayer
15. Used to represent the state of the righteous after death - **Lk. 23:43; Rev. 2:7**

Heaven

- Spoken of as the dwelling place of God - **Dt. 26:15; 1 Ki. 8:43; Mt. 6:9; Mk. 16:19**
- Where the righteous go after life on earth - **2 Ki. 2:1,11; Mt. 5:12; Col. 1:5; Heb. 11:13-16; 1 Pt. 1:4; Rev. 14:2-3**

Scriptures to consider about where the righteous go after death

Lk. 16:19-31; 23:43; Ac. 7:59; 2 Co. 5:6-8; Php. 1:23; 1 Th. 3:13; 4:14; Rev. 6:9; 7:14-15; 14:1-3

Resurrection

- When? **Jn. 6:39,40; 1 Cor. 15:20-25, 52; 1 Th. 4:13-17**
- Who? **Jn. 5:28,29**
- Kind of body? **1 Co. 15:35-54**

Judgment

- » A “day of judgment” - **Mt. 10:15; 11:22,24; 12:36; Ac. 17:31; 2 Pt. 2:9; 1 Jn. 4:17; Jude 6**
- » The “last day” **Jn. 6:39,40; 11:24; 12:48; 1 Co. 15:26, 52, 54** (“last enemy...abolished”; “last trumpet...sound”); **1 Th 4:15-17** (“the trumpet of God”); **Mt. 13:30...39-43** (“grow together until harvest...harvest is the end of the age”); **Jn 5:28,29** (no more days - all go to either “life” or “judgment”); **Rom. 2:5-10,16; 2 Th. 1:6-10** (“on that day”)
- » ALL will be present - **Mt. 25:32,34,41; Rom. 14:10; 2 Cor. 5:10; Ac. 17:31**
- » At the judgment...
 - » God’s righteous judgment will be revealed - **Rom. 2:5; 2 Th. 1:5-10**
 - » Men’s true character will be revealed - **Mt. 25:37-40,44-45; Rom. 2:16; 1 Co. 4:5; 2 Co. 5:10-11; 1 Tim. 5:24**

Auditorium Class - Sunday, April 13, 2003

Topic: Length of hair - Is it wrong for a man to have long hair? For a woman to have short hair? (1 Cor. 11)

Following are five basic views of 1 Cor 11:1-16. These are not all, and there are varying modifications of these five.

- **Artificial covering required in worship**
Women must wear an artificial covering in worship (while “praying or prophesying”). Verse 16 - we have no practice such as being contentious.
- **Artificial covering required when exercising spiritual gifts**
“Praying or prophesying” refers to exercising spiritual gifts. Prophesying is always miraculous, and there was such a thing as prying under the influence of the Holy Spirit. If a woman was empowered with such gifts in an assembly, she must wear an artificial covering to signify her respect for the authority of the man. Verse 16 as above.
- **Covering is the hair.**
No artificial covering is required. The hair is the covering. Her hair is given instead of an artificial covering (“for a covering,” v 15). Women must have hair long enough to hang down from her head (“cover” - *katakalupto*, vv 6,7). Verse 16 as above.
- **Dialogue**
Vv 4-10 is their position and their reasoning supporting it. Vv 11-12 is Paul’s response (“However...”). In vv 13-15 Paul appeals to the practice of their society, showing that hair, not an artificial covering, is viewed as being something of honor. In v 16 quiets all controversy by stating simply the churches have no custom of an artificial covering. The reference to “angels” in v 10 grows out of false gnostic beliefs with regard to angels.
- **Custom**
Wearing an artificial covering was a custom of their society to show respect for the man’s authority. It was similar to how their society viewed long hair, vv 13-15. If, in their society the failure to wear a covering signified disrespect for God’s system of delegated authority, then they ought to wear it. However, while some might be contentious saying that in other churches where Paul preached women were not instructed to wear a covering, Paul explains they do not have the custom (v 16). Compare the customs of washing feet and the holy kiss.

Questions for consideration

(Inductive method: ALL facts must HARMONIZE.)

- Did a “covering” always signify authority (v. 10)? Gen. 38:14,15; Ex. 34:33-35 (while prophesying?); Dt 18:15. Yet, the principles, vv. 7-9, ALWAYS true.
- In ANY OTHER of the passages about woman’s subjection in ALL the Bible, is anything is said about a “covering” signifying authority? Gen. 3:21-24; Eph. 5:22-33; Col. 3:18; 1 Tim. 2:9-15; Tit. 2:3-5; 1 Pt. 3:3-6. Note “praying” and

“prophesying” women: Deborah, Jud. 4:4-5; Huldah, 2 Ki. 22:14f; Miriam, Ex. 15:20-21; Anna, Lk. 2:36.

- Shame of the “uncovered” state is paralleled with the shame of being “shorn or shaven,” vv. 5-6. What did the shorn or shaven state signify in the O.T.? Dt. 21:10-13; Isa. 3:24; Mic. 1:16.
- “Such custom,” v. 16. Three positions: a) “Custom” = being contentious; b) “Custom” = women being uncovered; c) “Custom” = women being covered.
 - “Custom” = being contentious. Compare how Paul dealt with such contentiousness in 2 Co. chapters 10-13. What did Paul say about the Corinthians in this context, 11:2?
 - “Custom” = women being uncovered—That Paul was setting apostolic precedent, i.e., we, the apostles, have no such custom as women being uncovered (therefore women ought to be covered). Compare 7:17; 14:33. Compare how Paul set apostolic precedent in these passages.

Some translations have altered their translations to read, “no *other* practice,” RSV, NASB, etc. But “such” and “other” are diametrically opposed, and “other” is NOT in the original.
 - “Custom” = women being covered.
 - Is not this the practice he has been discussing for 15 verses?
 - Verse 2 ways they were obedient in this matter. Who was the “any man”? Note he did not say, “any of you.”

Suggestion: We know from the 2 Corinthian letter that there were those who infiltrated the Corinthian church trying to discredit Paul. They questioned his integrity and apostleship. What better way to cast a shadow upon him than to suggest that his teaching and his practice were not consistent? (This they certainly did in other matters, 2 Corinthians evidences.) So, he says, if any man, not the bulk of the Corinthian church (v. 2), but any man (not specifically) seems to be contentious by telling you that we do not observe this custom, nor do other churches where we have taught, the reason is “we have no such custom”! You *do*, so that is why *you* are to observe it.

Auditorium Class - Wednesday, April 16, 2003

Topic: Is it scriptural to pay a Christian Song leader to come and teach the congregation to sing better? If yes, is it scriptural to pay a Christian man to come and teach us how to pray?

To be “scriptural” we must have *authority* to practice it, whether acting individually, or, collectively as a church of Christ. **Mt. 28:18-20; Mt. 21:23-26; 2 Tim. 1:13**

Authority (the right to act) may be given *generically* or *specifically*. “On the tenth of the month they are each one to take a lamb for themselves...Your lamb shall be an unblemished male a year old...” (**Ex. 12:3...5**) is *general* as to time of day (e.g. 10:00 am, though not specified, is *included* in the authorized action), but *specific* as to (1) day of the month, (2) age and (3) health of the lamb. The day, age, and health are *specified* and no other day, age, or health conditions are included. Without further data, they are *excluded* by lack of authority.

The church “of Christ” is a collective of people “in Christ” (Christians) working and worshipping together “in Christ” (in those duties peculiar to their relationship to Christ). **Rom. 16:16; 1 Th. 1:1; 1 Tim. 3:15; Php. 1:27; 4:15; 1 Co. 11:17...23; Col. 3:16; 1 Co. 14:15, 26; 16:1-2.**

Prayer in the name of Christ and singing psalms, hymns, and spiritual songs to the Lord are among the practices “in Christ” authorized for Christians to do together. (**1 Co. 14:15; Col. 3:16**).

Jesus taught his disciples to pray, **Lk. 11:1f**. So, teaching to pray and to sing fills a legitimate need.

Teaching saints to pray “in Christ” and to sing “in Christ” (psalms, hymns, and spiritual songs with grace in their hearts to the Lord, **Eph. 5:19; Col. 3:16**) are activities for which a church “of Christ” may provide. *Beware, however—simply teaching to sing is not an activity “in Christ.”*

“The worker is worthy of his support”—**Mt. 10:10; Lk. 10:7; 1 Tim. 5:8; 1 Co. 9:9**. If the practice teaching these things is authorized, it is authorized to provide support to those who do the work.

Judgment must be used. For example, it may be authorized to teach one how to partake of the Lord’s Supper, but supporting someone to do so may be questionable. Judgment will have to decide the merit of paying someone to teach saints how to sing and pray.

Auditorium Class - Sunday April 20, 2003

Topic: Instrumental music - an overview of why we do not use it.

Worship must be *authorized* by God to be acceptable worship. **Mat. 15:9; John 4:23,24; 1 Co. 14:37,38**

“Regulations for divine worship” for *Christians* are found in the *New Testament*, not the Old Testament. **Heb. 8:6,13; 9:1f; 10:9,10**

We are not liberty to *change* or *add* to what God has *specified* He wants us to do in worship. **Mt. 28:18,20 ... Dt. 4:2, 5:32**

“Thou Shalt Not”	“Thou Shall”
Baptize atheists, babies	Baptize believers – Mt 28:19; Mk 16:16
Sing pop. songs in worship	Psa, Hymns, Sp. S. Eph 5:19
Pray thru Mary	One Mediator 1 Tim 2:5
Play on Instru. music	Sing – Eight witnesses

Gathering all the facts and harmonizing them shows that the authority for the kind of music God has authorized for his worship is *specific—singing*. Following are all the passages in the New Testament that indicate what kind of music Christians practiced or were told to practice.

The “Eight Witnesses”

- **Ac 16:25** - “singing hymns of praise to God”
- **Rom 15:9** - “sing to thy name”
- **1 Co. 14:15** - “sing with the spirit...sing with the mind also”
- **Eph 5:19** - “singing and making melody with your heart to the Lord”
- **Col. 3:16** - “singing...to God”
- **Heb 2:12** - “I will sing thy praise”
- **Heb 13:15** - “praise to God, that is, the fruit of lips”

(Note: Not limited to music, but not inclusive of any other kind of music than *vocal*.)

15. **Jam 5:13** - “sing praises”

(Note: Nothing here about an assembly or being in a bldg. Worship is not limited to an assembly. And there are no facts that can be introduced to indicate God has authorized anything but singing in worship to Him – regardless of time or place.)

Arguments used to justify instrumental music in worship today

- 1) Had mechanical music in the O.T. — answered above.
- 2) God did not say, “Thou shalt not have instrumental music.” — answered above.
- 3) “Psallo” includes playing on an instrument.
Testimony of leading translations-all five occurrences (KJV, ASV, RSV - 202 scholars!)

Scripture	Translation
Rom 15:9	“sing”
1 Co 14:15,15	“sing”; “sing”
Eph 5:19	“making melody”
Jam 5:13	“sing praises” NASB. (ASV, RSV, “sing praise”; KJV, NKJV, “sing psalms”)

4) An aid, like blackboard, songbooks

ALL “aids” *not* authorized.

1 Ch. 15:12-14 (see whole context)

“Aids are not authorized when:

- SUBSTITUTE for God’s plan – sub “new cart”
- ADD TO God’s specified plan – add carriers

Even if the priests carried the ark, someone else could not have gotten under the poles with them to “aid” them.

Compare:

Authorized	Aid	Substitution	Addition
Baptism in Water	Baptistry	Sprinkle, Pour	2 nd , 3 rd Bap (F,S,HS)
Unleavened Bread	Plate	Sandwich bread	Coke to “aid” digest.
Sing	Books, Lights	Play trumpet, Whistle	Piano, guitar

5) There will be mechanical music in heaven - **Rev 5:8; 14:2; 15:2**

- Question is: God appt music for worship TODAY
14:2, and a “sea of glass,” 15:2?
5:8 – ‘golden bowls full of incense’ in worship today?
14:2 – “sound of loud thunder” in worship today?
15:2 – “sea of glass” in worship today?
- Nothing corruptible in heaven (mechan. instru. are)
1 Co. 15:50; 2 Co 4:16
- Revelation highly symbolic book
5:8 – bowls of incense = prayers of saints
14:2 – “voice LIKE harpists...”

6) Lawful to have Mechanical Music at Home

- Never in *worship*.
And this is what we are discussing. The testimony of the eight witnesses in the NT is not limited to the assembly. And there are no facts that can be introduced indicating authority for using instrumental music in worship to God *anywhere* at *anytime*.
- Must distinguish between things *morally right* but *religiously wrong*
E.g. steak, eggs morally right – but religiously wrong on Lord’s table. So with mechanical instrumental music – morally right but religiously wrong in worship.

7) Natural talent - ought to use our talents

- Use EVERYONE’S talents?
Some have talent to run...box...throw football.. dance...Shall we make these part of our worship?
- Talent not criteria of acceptable worship - see above.

8) We Like It and Aim to Have it Regardless

- Such sentiment not new. - **Amos 4:4-5**
- “Worship” – HIS will & HIS word

“Worship” is paying tribute to the “worth” of God – *His excellencies, nature, authority, power*. In an act pretending to do this but ignoring *His will* and *His word* is hypocrisy, WHO are you worshipping?

- **Mt 15:9**

Auditorium Class - Wednesday, April 23, 2003

Topic: What is the Apocrypha? Why is it not in our Bible?

What is the Apocrypha?

Below is a listing of the Old Testament Apocrypha. "Apocrypha" means "hidden." It is a term used today to refer to books included with the earliest manuscripts (c. fourth century A.D.) of the Greek Old Testament (LXX - the Septuagint). They are included (11 or 12, depending on how counted) in the Roman Catholic Bible, either added as independent books or attached to other Old Testament books, thus making their Old Testament number 46 books. Three of the fifteen are rejected by the Roman Catholic church (I and II Esdras and The Prayer of Manasseh).

- The Wisdom of Solomon (c. 30 B.C.)
- Ecclesiasticus (Sirach) (132 B.C.)
- Tobit (c. 200 B.C.)
- Judith (c. 150 B.C.)
- I Esdras (c. 150-100 B.C.)
- I Maccabees (c. 110 B.C.)
- II Maccabees (c. 110-70 B.C.)
- Baruch (c. 150-50 B.C.)
- Letter of Jeremiah (c. 300-100 B.C.)
- II Esdras (c. A.D. 100)
- Additions to Esther (140-130 B.C.)
- Prayer of Azariah (second or first century B.C.) (Song of Three Young Men)
- Susanna (second or first century B.C.)
- Bel and the Dragon (c. 100 B.C.)
- Prayer of Manasseh (second or first century B.C.)

Why is it not in our Bible?

Simply - internal and external evidence show these books are not "inspired by God," 2 **Tim. 3:15-17**.

They were never included in the Hebrew canon of the Old Testament. The Old Testament is a collection of books by Jewish authors for the Jewish nation and these divine "oracles" were "entrusted to them," **Rom. 3:2**.

They were never quoted or referred to as the Word of God by Jesus, the apostles, or the New Testament prophets. Compare, "It is written" (**Mt. 4:7**), "God said" (**Mt. 15:4**), "Scripture says" (**Rom. 10:11**), etc.

They never claimed inspiration. In fact, they were written after the period Old Testament revelation was recognized to have ceased.

They contain errors. Some contain historical, chronological and geographical errors. Some contain clearly doctrinal errors. Some are clearly fictitious.

GIB - Norman L. Geisler and William E. Nix, *A General Introduction to the Bible* (Moody Press, Chicago, 1979)

Auditorium Class - Sunday, May 4, 2003

Topic: Holding a grudge—Discuss the attitude, “I can’t get over it. I will never be able to forgive them.”

WHAT DOES IT MEAN TO “FORGIVE”?

“1. To excuse for a fault or an offense; pardon. 2. To renounce anger or resentment against. 3. To absolve from payment of (a debt, for example)... Synonyms: forgive pardon excuse condone These verbs mean to refrain from imposing punishment on an offender or demanding satisfaction for an offense.” *American Heritage Dict., 3rd edit., 1992.*

Caution here: Forgiveness does NOT mean there are never any consequences that follow.

- **2 Sam. 12:12-14**; also **vv. 10-11**. (**Ps. 32:5**, forgiven)
- **Num. 14:19-23**
- Application...?
 - ▶ Parent forgive child, but punish follow...
 - ▶ Mate forgive adultery, but still divorce...
 - ▶ Forgive for child abuse, but not leave alone with children...

Forgiveness looks to SOME benefit, result. E.g., **1 Ki 8:34,36,50**.

WHAT benefit, result...? Contextual, **Eph 4:31-32**; **2 Co 2:7 (1 Co 5)**

Forgiveness does NOT = “forget,” never mention

- David - recorded for world to read!
- “Remember no more” i.e., against them. Not accounted morally guilty.

WHAT MOTIVATES FORGIVENESS? Mat 18:21-35

Compassion, vv 27,33

Feeling (*splanchnizomai*, v 27) for the misery (*eleeO*, v 33, “mercy” NASV; “compassion...pity” KJV) of others. *EleeeO* is such feeling whether their troubles are unjustly suffered, or their own fault.. Cmpr God’s *eleos*, **Tit 3:3-5**.

Humility, vv 32-33,35

Realize how often we sin, how short we fall - our “unpaid debt”! **Mat 6:12**

Grace - unmerited favor, **vv 25,27**

He “was not able to pay,” nor did he! In fact, another word for forgiveness, *charizomai*, emphasizes the gracious (*charis*) aspect of forgiveness. Used in **Eph 4:32-5:1**. Must not expect to earn “righteousness” before “forgive.”

WHAT HINDERS FORGIVENESS? Mat 18:21-35

Anger, v 28

May be difficult not to be, esp. due to nature of wrong incurred (great financial loss, as text; murder; rape; extra-marital affair; etc.). But see **Col 3:8 ... 13**. Note

in text who, if anyone, had right to be angry - 10,000 talents versus 100 denarii!
“AS WE FORGIVE..”!

Vengeance, vv **28,30** - “what you owe,” “Pay the debt.”

Feel those who have done wrong must pay, either because we feel they ought to suffer as we suffered, or because of feeling that right must be vindicated. As to suffering, who has been wronged more than God by our sins?? “..AS WE FORGIVE.” Vengeance is God’s right, **Rom 12:19-21**. Right will be vindicated, **2 Th 1:7-9**.

Pride. Note v **21**. “How often ... ?”

We thank God we are “not like this publican,” **Lk 18:9-14**, forgetting we incurred an unpayable debt (and that by the grace of a fact God were and are forgiven. It is - “..AS WE FORGIVE...” Note **Col 3:12 ... 13** (humility, lowliness).

Or, too proud to ask for forgiveness, vv **26,29**. (**Luk 17:4**)

REQUISITES TO FORGIVENESS

Human

- Repentance
 - ▶ Never forgive...? **Jer. 18:23; Neh 4:5!**
 - ▶ **Lk 17:3f** Beware - lesson designed to teach *forgiveness*, not to be used to hold enmity
- Confession...?
 - ▶ Helpful (Lk 17)
 - ▶ Truly penitent will confess if aware...Mt. 5:23-26
 - ▶ Required...? Can we *see* evidence of repentance...?

Divine

- Repentance
Isa 55:7, “forsake his way”; **2 Ch 7:14; Isa 55:7**, “return to the Lord”
- Confession - Seek God’s forgiveness
Psa 32:5, cannot “hide” them; **Psa 32; 1 Jn 1:9**. Sometimes advantageous to confess them to one another, **Jas 5:14-16**

Auditorium Class - Sunday, May 25, 2003

Topic: Jewish Religion today.

Do Jews believe in God as Christians do?

Not all Jews believe in God. Some are atheists, some are humanists. The emphasis is on works—a way of life—rather than on faith in God. However, those who do (esp. Orthodox Jews) believe in one God, **Dt. 6:4**. However, they do not believe in the Godhead comprised of three beings — they do not believe Jesus is divine, the “Son of God.”

Are they still seeking the Messiah? If so, what do they expect in a Messiah? There are three main branches of Judaism today: Orthodox; Reform; Conservative. Orthodox Judaism views the Messiah as a man, not the divine Son of God. They look for him to restore the Jewish earthly kingdom and extend his rule over the earth. Reform and Conservative Judaism do not view the Messiah as a person in whom their hope lies, but favor the concept of a Utopian age toward which mankind is progressing, the “Messianic age.” **Mt. 16:16-18; 26:63-68; Jn. 1:41; 3:28; 10:25-28; 8:24-25; 11:27; 20:31**

Do the Jews follow the O.T. as Jews in the past?

Orthodox Judaism believes the Torah (first five books of the O.T.) are a divine revelation of God and accord it a higher place than the rest of the Hebrew Bible. In addition, they respect the “Oral Torah” which is believed to have been given to Moses along with the written revelation. Reform Judaism believes the Bible is wholly a human document, not a product of divine inspiration. Between the two, Conservative Judaism believes the Bible is a product of God *and* man, “dynamically inspired,” and that revelation is an ongoing process. Jews observe several of the feasts of the O.T., but with variations from the way the feasts were prescribed to be observed in the O.T. **Gal. 5:3**

Do Jews celebrate U.S. holidays or reject them as Jehovah Witnesses do?

Jews vary in their views about observing U. S. holidays. Obviously, devoted Jews would not likely observe Christmas. Some observe Halloween and some do not. Some observe Thanksgiving. Those holidays that are purely secular and national, many Jews would likely participate in.

What do the Jews believe about God, the Holy Spirit, Christ, Christians, and the church?

On God and Christ, see above.

What goes on in Jewish worship services?

In the synagogue, there is prayer, instruction, and socialization. In the synagogue are pews, a pulpit, and an Ark, “a closet-like repository . . . which contains the Torah Scrolls.” EJJC, p. 11. The Sabbath is celebrated in the synagogue on Friday night with prayers, songs, a sermon, and meditation. On Saturday morning the worship service

includes reading from the Torah. EJJC, p. 15. Prayers, songs, sermons, and meditation are practiced in other gatherings on special holy days, with the songs and readings corresponding to the day being observed.

How do we approach Jews today with God's truth?

Jews do not believe the New Testament is the Word of God. However, these *are* credible *historical* records and can be used as such. The information about Jesus, his moral glory, claims, miracles, and resurrection from the dead was written for the express *purpose* of providing evidence for believing in him, **Jn. 20:30,31**. It is this very evidence appealed to by the apostles as they preached to and taught the unbelieving Jews of their day. See, for example, **Acts 2:22,32; 3:13-16; 4:2,10; 13:28-31**.

One of the ways the Jews were approached time and again was to show that *their own Scriptures* prophesied of a suffering Messiah for sin who would rise from the dead, and then show that Jesus fulfilled those prophecies, proving He was indeed the Messiah. See, for example, **Acts 2:25-33; 3:18-26; 13:32-37; 17:2-3; 28:23**.

Not all were persuaded then, neither by Jesus himself, nor his apostles. **Jn. 6:64-66; 8:23-25, 59; 19:21; Acts 4:1-2; 7:54-60; 9:23-25; 13:44-46; 14:2; 17:5; 18:6; 28:24**. People must have a basic love of truth in order to properly evaluate the evidence. If they do not, they cannot be saved, regardless of who endeavors to persuade them. **Jn. 7:17; 8:31,32...43-47; Acts 2;41; 4:16...5:17; 7:51-52; 13:46-48; 17:11-12; 28:24-28**.

For those wishing to pursue Judaism's beliefs further, following are some web sites and a book that can provide further information.

A Compact Guide to World Religions, Dean C. Halverson, General Editor (Bethany House Pub., Minneapolis, Minnesota, 1996)

<http://www.rossel.net/basic04.htm>

<http://www.rossel.net/basic03.htm>

http://www.uahc.org/va/bnai_shalom/rabbidesk1199.html

<http://www.cwi.org.uk/Heralds/Archives/judaism.htm>

<http://www.momentmag.com/survey/>

If anyone wishes quotes from these sites, send me an email requesting this lesson and I will send it to you.

Auditorium Class - Wednesday, May 28, 2003

Topic: Where did the Pharisees and Sadducees come from?

Consult your Bible dictionary or encyclopedia or other reference sources for information about this subject. When you do, note that the information may indicate that the data is not certain. If you have the class material on “Framework of the Bible” that we studied in 1999, you will find some information there in the section on the intertestamental period. We will discuss this in class.

Topic: Infant Baptism - How do we answer the arguments for infant baptism based on the household baptisms in the NT?

Read the following accounts of “household baptisms.” Note in each case,

- ⇒ What must be *assumed* to include infants
- ⇒ What the *text says* about who was baptized (e.g., the *cause* that motivated the baptisms, the *effect* afterwards, etc.)

Acts 16:6-15 (v. 15)

Acts 16:16-34 (v. 33)

What is required in order to be a qualified candidate for baptism in the name of Jesus?
Acts 19:1-5; Mt. 28:19; Mk. 16:15,16; Acts 2:38; 8:35-39

Who was said to be baptized in the following? Acts 2:41; 8:12; 10:44-48 (note 11:14); 18:8

Why do some denominations believe there is a *need* to baptize infants? (It is connected with the first of the five points of Calvinism.)