

Art Jezuit - True Headship

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Well, we're happy to have Brother Jesuit with us, Brother Art Jesuit from Chicago Ecclesia, who will now speak to us on the subject. True headship. True headship. Brother Art Jesuit.

Thank you, Brother Burkhalter.

Needless to tell you, we've been richly blessed by meeting here with you. We appreciate your fellowship and your kindness to us.

We'd like you. Like to bring to you the last quarter of love from your Chicago brethren.

I'm sure they'd all like to be here, and you can take back many blessings and lessons for them there when we get back. In opening our lesson this morning, we would like to use 1st Corinthians, the 11th chapter, and the third verse, 1 Corinthians 11:3. I would have you know that the head of every man is Christ, that the head of every woman is man, and the head of Christ is God. Actually, the first 16 verses of this chapter are the basis for this lesson with you. The words of our Lord and the words of the other apostles have brought rich meaning and rich blessings to the church.

But in number and in explicitness, the words of St. Paul outrank all others. As we have noticed, this is true of our Lord's words. Because his preaching was before the descent of the Holy Spirit, so it was to those who are not spirit begotten, and they were unable to appreciate and understand the spiritual things. Many of our Lord's teachings were given in parables and dark sayings, and these were but partly understood even by the 12, as you remember, until Pentecost.

In considering the entire context, including in the. Including the 16th verse of this chapter, we notice that the apostle Paul does not mince any words. He lays it down straight before us. In substance, he tells us, I have set before you the subject of headship through obedience, to which you will have a large measure of the blessings of God. Not only in your families does he tell us this, but also in the assemblages of the church and also in your own hearts and your experiences.

By following this course, he tells us, you will make better progress and be the surer of winning the great reward and hearing the Master's well done. Further, he says, do not consider what I'm telling you as law. I am not giving it to you in this sense, he says. I'm giving it as an admonition, as something that'll be for your benefit individually as well as collectively. Let those who appreciate my advice, he says.

Follow it and reap the blessings. Let those who do not appreciate it follow their own course in the matter to them, it'll be a definite disadvantage. For which he says, I would have liked to shield them. They will lose the blessings which I would like for them to receive. Now, man's headship from a scriptural standpoint means much, much more than being boss, being the judge, and being the decider of all affairs.

This is proven further by many scriptural declarations and illustrations of Christ, Christ and the Church, and their mutual relationship, and these are made a pattern for the proper love and respect and cooperation between a husband and a wife. Our Lord is indeed head over the Church, and to whatever we the Church, recognize this headship and follow his directions, we will find them wise, helpful, and advantageous. Our Lord does not force us to recognize his headship. Our necessity is what forces it.

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So it should be. In a proper, regulated home. The conduct of the husband and father should be that of self sacrificing, self sacrificing devotion to those that are dependent upon him, rather than an attitude of general assertion of headship, perhaps commands or threats. It may take days or months or years for the head of a family to demonstrate his love and his care for those that are under his supervision before they recognize the same. Perhaps his devotion may never be recognized at all in this present life.

All the same, his duties as a father, a husband, and a caretaker, and so on are fully upon him, regardless of how his devotions may or may not be recognized by his family. As with the Lord, so with the husband. Meekness and consideration should always be manifest in an ecclesia and in a home where true headship is recognized, revered, and followed. The following seven points are very readily recognized, and these are the seven points that we have outlined here on our board.

The first one is maturity. The second one is submission. The third one is communication. The fourth one is contentment. The fifth one is love.

The sixth one is forgiveness, and the seventh one is discipline. Let's begin with the first one, maturity.

Romans 8:11.

I did have a marker here that had a little more ink in it, but I misplaced it.

Romans 8:11.

But if the Spirit of him that raiseth up Jesus from the dead dwell in you, he that raiseth up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. Now there is a philosophy in the growth and development of Christian character, just as truly as there is in the growth and development of vegetation. The more thoroughly we acquaint ourselves with the natural processes and conditions of development and growth, the better we will understand how to cultivate and secure the desirable end, and that the desirable end is maturity and luxurious fruit. The farmer who puts into practice only what he has learned by accident and he does this in kind of a haphazard way, only perhaps prodded to effort by sheer necessity, he cannot expect the fruitful yields, the abundant harvests and well earned success of the enterprising thrifty farmer who has made a study of the business and has brought knowledge carefully gleaned together with enterprise and with energy to the assistance in his work. Nonetheless, true are the operations of moral law in the growth and the development of moral character.

Under proper conditions and with proper diligent cultivation, the character will grow and develop in accordance with fixed laws, and it will become beautiful and fruitful in the blessings of self and in the blessings of others, or lacking the necessary cultivation, even under favorable natural conditions, it will be brought forth deformed, worthless, and perhaps fruitless. The apostle in our text affirms that if we really have the Spirit of God in us, unless we quench it or put it away from us, it will quicken our mortal bodies, make them alive toward God, active in growing into his likeness, and fruitful in Christian graces activities. Again he adds for us in Romans 8, 9, 14, where he tells us, if any man have not the spirit of God, he is none of his, and that as many as are led by the Spirit of God, they are the sons of God. It is our business therefore, to grow, to cultivate in ourselves those dispositions of maturity which are worthy of us as spiritual sons of God. If we would meet by ourselves, live by ourselves, we would kind of conclude that we are quite capable and we're quite mature.

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However, as we meet together as a body of Christ in convention, we find out we may need just a little bit more cultivation than we had thought, a little more diligence in adding to our faith. As outlined in second Peter 1, 5, 7 and 10. There's nothing like an ecclesia arrangement to show us our maturity and to help us develop it. What about in the home? One of the first keys guaranteeing a happy marriage and home life is maturity.

One way it could be defined is unselfishness. When babies and children are selfish, we refer to them as being immature. When a child has a tantrum in a supermarket by lying on the floor and kicking his feet because he can't have his way, he is revealing his selfishness and his immaturity. If such a child is not properly disciplined, he will continue into life so immature that he'll want his own way in practically every situation that might come up. Such an attitude is very subtle and difficult for an immature person to recognize.

Problems are sure to arise both in the home as well as in the ecclesia. For the first 20 years or more, single individual function, as we could say as independent gears. They make decisions purely on the basis of what they want, what they feel is good for them, and as they feel the Lord directs. After they marry, the two individuals must learn to mesh together. Since they both are moving objects and all moving objects create friction, there is bound to be friction as they learn to move together in unity.

This friction is illustrated in an old fashioned car transmission. As long as the car stands still without the motor running, you can step on the clutch and you can move the gear shift, meshing different gears at will without too much difficulty, without any problems. Once the car is in motion, it's a quite different matter. It is not uncommon to hear these moving gears clash as the car is shifted in an effort to increase its speed. Now, automobile manufacturers solve this problem by installing a synchro mesh gear.

This gear makes possible the bringing together of these two or more moving gears into unity without clashing. The synchro mesh gear in marriage and in the ecclesia is maturity, and as you know, it's submerged in oil. The Holy Spirit if brethren come together in marriage or in an ecclesia with a spirit of selflessness, it will be easy for them to adjust. If they are immature, you may hear some noisy clashes.

There is an irrelevant and an erroneous saying about marriage that has somehow become popular, and that is that marriage is a 50/50 proposition. Nothing could be further from the truth. Marriage under God should be a hundred percent to nothing proposition. With this formula you will have 200% to serve the Lord. We like the thought that's brought out in Philippians, the second chapter.

Philippians 2:3-5. 2:3-5. Let nothing be done through strife or vainglory, but in lowliness of mind. Let each esteem other better than themselves. Look, not every man on his own things, but every man also on the things of others.

Let this mind be in you, which was also in Christ Jesus.

Let's move on to point number two. Submission scripture. First Samuel 3:18.

Getting worse. First Samuel 3:18.

We won't be using that.

We'd like to read that Scripture. It's not. Yes, it's 1 Samuel 3:18.

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And Samuel told him every whit and hid nothing from him, and he said, it is the Lord. Let him do what seemeth him good in the life of Eli, we have a most excellent example of submission. It was quite remarkable that Eli should manifest no resentment against the channel the Lord had used. Eli had received Samuel into his family when the child had been dedicated by his parents.

Now, finding that apparently God was passing Eli by and was communicating with him through the child, these circumstances would have furnished sufficient cause for a proud spirit to rise up in resentment. But Eli's course proved that his heart was tender. He answered. When Samuel explained to him that the Lord had told him what the Lord had told him, he said, it is the Lord, let him do what seemeth good, even though it means disaster to his own family, even though it means the cutting off of his own family from the priesthood. This is a very good example of absolute submission.

If Eli was weak in some respects, he was quite strong in others, as is shown here by his humility and his submission. As brethren in an ecclesia, we can learn valuable lessons from this incident. We should make sure as to our willingness to receive the truth in whatever way the Lord is pleased to send it to us, whether it be from a child or whether it be from unlearned men like Peter and John. We may not think too highly of a particular brother, and as a result we may pay little heed to his words. It could be the Lord conveying a lesson to us through him, or we may not have studied a particular course of action out as thoroughly, and we might have come to our own conclusions as how it should be done.

We should commit all to the Lord, and it is for us to bow in full submission, knowing by faith and from the assurance of God's word that all things work together for good. To us Jesus has been and always will be the head over his church, regardless if it consists of an ecclesia of 2 or 3 or 200 or 300. We do well to carry out with firmness, kindness and lenience the will of the Lord in respect to others, and at the same time to be meek and submissive in respect to the Lord, his providences, his arrangements for our ecclesia. No organization can function properly if it has two heads. I'm sure you have heard this same thought put in many different ways.

The easiest way to sink a ship, they tell you, is to have two captains. This is particularly true in the home. One of the greatest hindrances to a happy home is the false notion that a woman does not have to be subject to her husband. Modern psychology and education seem to give women the idea that subjection is a old fashioned notion, that it went out with the last century. But when subjection goes out of the home, so does the entire family unity and the structure.

Today, in a world we have more frustrated women, men, children than ever before in history. With the downgrading of the father image and the rising dominance of the mother role, we have witnessed an increase in juvenile delinquency, rebellion, homosexuality, divorce, and what have you. God intended man to be the head of the house. If he is not, he will not have a sense of responsibility, but will subconsciously feel that he's married to a second mother. His children soon detect who's the head of the house, and as teenagers, they will lose their natural respect for their father that is necessary for the proper adjustment in their lives.

Usually a wife dominated home is a quarrelsome home until the husband finally gives up. He then kind of crawls into his shell of introversion and he degenerates into a subpar human being. A sad thing results. A wife. A wife will eventually grow to despise the husband she dominates.

The Christian woman must be in subjection to her husband. Subjection is a command of God, and her refusal to comply with this command is an act of disobedience. All disobedience is sin.

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Therefore, she cannot expect the blessings of God on her life unless she is willing to obey his commands. Many scriptures establish this fact for us, and I'm sure you're acquainted with them.

We have Genesis 3, 16, we have Ephesians 5:22, 24. I think we'll read that one in 5, 22 and 24 of Ephesians.

Wives, submit yourselves unto your husband as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church and he is the Savior of the body. Therefore, as the church is subject unto Christ, so let the wives be to their own husbands in everything, and then there's another additional good scripture in Ephesians 5:33. A refusal of Christian wives to accept this principle of subjection is increasingly common today.

Subjection is not slavery. Subjection does not mean that a woman cannot voice her opinion, but she should seek to be submissive to her husband's desire when he reaches a decision and that she comply with his requirements whenever humanly possible. There may be times when she will have to do something that she really doesn't want to do, but by sowing the seeds of obedience on that matter, she will reap the harvest of blessings on all the others. Always remember, you reap far more than you sow. If you sow submission, if you sow submission in obedience to God, you will reap blessings in abundance.

If you sow rebellion in disobedience to the will of God, you will reap abundant misery. A woman might have a more aggressive temperament than her husband, and admittedly it is more difficult for her to be in subjection. However, she recognizes her scriptural responsibility. With this fact established in her mind and with the grace of God, she will have no difficulty in being submissive, the submissive person that the Lord wants her to be. Let's move to item number three.

Communication Malachi 3:16 Malachi 3:17 what could be more natural than a desire for communion with all who are of like precious faith, all who are similarly in the hand of the lapidarist undergoing polishing all who are of the same character disposition as respects God and his righteousness. Our Lord points out that love of the brethren will be a marked quality in all his servant sons, for he that loveth him, that begat, loveth him also that is begotten of God.

The tendency of the mutual love of the brethren is to meet frequently, as we mentioned, and personally speak one with another.

The Apostle Paul distinctly calls to our attention the propriety, yes, the necessity for this class to meet together, and so much more does he say as we see the day approaching. Actually, it is to this same end that our Lord has made some of his promises to his people collectively, saying, where two or three of you are met in my name, there I will be in the midst.

There's also an additional thought in the word together. The sons of God are anxious especially for fellowship with each other, that real togetherness that they have with those who have similar characters, similar faith in the precious blood, who are similarly consecrated, and who are similarly passing through the hands of the great polisher, to be prepared for an association with him in glory. This desire for fellowship, one for another, is not selfishness. On the contrary, our Lord declares that those who love the light come to the light, while those who love darkness shun the light. When we read that these faithful they spake together, we naturally inquire, what was the subject that they spoke together about.

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It's not stated in this particular Scripture, but is clearly stated elsewhere, that it was the inspired word that they constantly communicated. The apostle points out that such mind heavenly things, and he contrasts them with others of the earth who mind the things of the earth and as it's mentioned in Philippians 3:19, whose God is their belly, and I'm sure you find that I do when I return to work on Monday. Why all people talk about is where they ate over the weekend, how much they ate and how the food was, and so the scripture fitted in very nicely, I thought.

Our communication therefore will not be respecting earthly pleasures, food or raiment, the ambitions of the natural mind, the pride of life, but will be respecting the things which are uppermost in our hearts. For these are seeking first the kingdom of heaven and its righteousness, and in earthly matters are content with such things as they have, as the Lord's providence shall arrange for them. Now in an ecclesia the size of ours in Chicago we have problems with communication. Everyone is not completely informed on the various activities of the ecclesia because of the size.

This is the reason why we have many meetings, and we arrange them so that things can be openly discussed, opinions offered and answered. Communications amongst brethren in ecclesia are very essential, and we should take every advantage to avail ourselves of these blessings. Next, let us touch on communications in our home and perhaps in our married life.

Young lovers rarely have communication problems. They seem to be able to talk about anything somehow that ability often vanishes after they are married. The most important single ingredient in marriage is the ability to communicate. Many times the wrong communication is used. Communications under pressures of anger and shouting is the wrong approach.

Problems and differences in marriages are not dangerous. Not being able to communicate the differences or the problem areas is the dangerous point. As long as two people can keep the lines of communication open and freely express their feelings, differences can be resolved.

How does the wall of resistance to communication gradually build up between two people that love each other? Actually, neither one of them plans of building of such a wall. It gradually grows from the first breakdown of communication. We notice that there are three weapons used to defend themselves. As we look at these three weapons, you will find that by using them, married people gradually build a wall of resistance so that they are no longer able to communicate.

The first weapon could be dissatisfaction, or we could say explosion. Whenever a person is told of his shortcomings, rather than face them head on or honestly, his natural reaction is to get a little upset and perhaps explode. This explosion is the result of inner anger and hostility that causes him to attempt self protection. When someone, particularly our mate, points out our deficiencies, we tend to grasp something to cover ourselves, and the flesh utilizes anger and it expresses itself through this method of irritation or explosion.

And we thought an excellent article is is 4096 where it speaks of honoring and dishonoring the head, and it's very fitting here. The second self defense is used mostly by the women or the sisters. Like the other weapons, it is a way of saying to your mate, don't tell me of my shortcomings or I'll cry. This generally teaches the husband that she has a breaking point.

Subconsciously, he will thereafter tend to hold back his communication, lest he make her cry. Thus, another brick is laid in the wall that stifles communications. As husbands, we should learn to distinguish between tears of emotion, stress, joy and self pity. Women are far more intricate

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creatures than men and they often show their emotions through tears. We should not despise their tears, but be patient and kind, for the emotional creature which we married is just being a woman.

Her tears testify to an emotional richness that makes her a compassionate mother and a loving wife. Our third weapon. I'm running ahead of myself. The third weapon is silence. Silence is a weapon that's used by many older Christians and they learn to use this method.

We recognize early that it isn't Christian like to become angry, irritated, or perhaps explode. Then too, when children come along, we are reluctant to weep in front of them. Therefore, seasoned Christians may resort to this weapon of silence. Silence, however, is also a very dangerous tool. It's dangerous in that it rapidly stifles communication and it takes a heavy toll physically and spiritually upon a person.

It takes considerable power to be silent for a long period of time, and anger can supply just that power. We understand that anger is one of the leading causes of ulcers, high blood pressure and many other physical diseases. You'll find that a silence is a very expensive tool to use on your partner. How much better it would be if two people would learn to freely communicate their differences and thereby avoid not only problems, but also all these side effects that we mention. We like the thoughts that are expressed in Ephesians 4, 29 and 32 and Galatians 5:6.

No man can walk in the Spirit and be angry with his husband or his wife or she with him.

How do we communicate? 1. We should speak the truth in love. One should bear in mind that the more truth you would speak, the more love one must use in conveying that truth. Secondly, he should pray for wisdom and an infilling of the Holy Spirit.

3. Speak exactly what's on your heart in love. Number 4. Don't lose your temper under anger. We often say more than we actually intended to say, and usually this excess is cutting and unnecessary.

Number 5. State kindly your objections in love, but state them only once. Allow for reaction time. Remember, you have an advantage in that you know what you are going to say. You have prayed over it and you have been able to prepare yourself.

Your partner is taken by surprise. Commit the problem to the Lord. Once you have told your partner you have done about all you can humanly do in speaking to him to change his or her behavior. From this point on, you must trust God either to help your partner change his habits or to supply you with the necessary grace to live with it. There are two golden expressions which we'd like to leave with you, and that every these two golden expressions are those that every married couple should communicate to their partners repeatedly.

One is, I'm sorry. Romans 3:23 is very good, and it points out that we have all sinned and we've all come short of the glory of God. The next one, the second golden expression is I love you. In this expression we should use it, saying it meaningfully, meaningfully, fully and often. We have to move ahead.

Contentment is our next point. First Timothy six six.

First Timothy six.

That's supposed to be six six.

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I have lost Timothy here for a minute.

But godliness with contentment is great gain, and there's also another scripture which we like, and that's in Hebrews 13:5. In Revelation, the third chapter, the third to the tenth verses, the Scriptures speak of the hour of trial coming upon all men. This hour, we recognize, has been upon man for some time. To the world it means discontent, bitterness, evil, surmising, hatred, strife, robbery, and murder.

It is this spirit that we very obviously recognize as destroying society. As we know, this trial hour in some respects begins with us the Church. He has given us great light respecting himself, his character, his glorious plan. He has instructed us as respects our high calling to the divine nature. We have accepted his invitation, and have been begotten of the Holy Spirit.

We have entered the school of Christ, and have been given lessons respecting the character we must attain. That is, if we would be acceptable as members in the bride company, much advantage every way has been ours. But now is examination time, which will graduate with honors which will show that however poor and imperfect in the flesh, through heredity he has attained a character likeness of the Lord in his heart and in his mind. This is the test. How is this test being applied?

We notice that the examination is going favorably with some, quite unfavorably with others. In some places entire ecclesias of Bible students are involved in problems. Petty questions respecting authority, methods are causing distractions and tending to arouse contentions. This of course detracts from the service of the truth. It cools the fervency of some it makes others bitter anger, malice, hatred, variances, strifes, which are all fruitages of evil spirit, appear to to some extent at times to gain control.

This same spirit of discontent is testing God's people in their homes. The keener perceptions of right and wrong, justices and injustices should enable us to see where we have ourselves been either just or unjust, also where others have been just or unjust to us. This increase of knowledge brings a responsibility upon us individually to particular see to it that any injustices of the past are to quickly, heartily be apologized for and to be undone, and hence we should try to avoid them in the future. This work thoroughly done, will keep us quite thoroughly occupied, straightening ourselves, bringing the conduct and thoughts of our mortal bodies into full submission to the Divine standard. As we continue more fully to discern these, we notice the tendency there is in the opposite direction, not to see our own faults and rectify them, but to see the faults of others, to note the injustices which some have perhaps practiced upon us, and to resolve that they must toe the mark, or be forced to see their shortcomings.

Actually, this is the spirit of the world which is rapidly bringing this present time of trouble into its last phase. Those in power feel that they must use force in various ways to control the people. Labor realizes as never before the tremendous power that they have, and thereby they exercise it and hastily enforce upon the world its convictions of what they think is right and just. We should not attempt to force husbands, wives, parents, and children up to the line of a perfect justice toward ourselves. We should be sympathetic and forbearing, even as God has been sympathetic and forbearing toward us and toward all mankind.

With these things rightly viewed, we have no occasion or desire to murmur or complain about such things as we have. Where would be the desire to wish for, hope for, or ask for more than the Lord has promised to give us, and more than his unerring wisdom has seen would be the best for us. Our texts are not only good medicine to bring us spiritual health and joy in the Lord, but also very

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profitable to our physical health. For it is unquestionably a fact that the majority of people aggravate their physical complaints and diseases by their fretfulness and their unhappiness of mind. Our Heavenly Father knoweth what things we have need of, even what before we ask him and he has already promised that he shall that we shall have what is best for us, both as an ecclesia and also in our home life.

Point number five is love. The scripture is first Peter 1:22 seeing that ye have purified your souls in obeying the truth through the spirit, unto unfeigning love of the brethren. See that ye love one another with a pure heart fervently. The love which God exemplified is the kind he sets before us as the highest standard or mark toward which we must run if we would gain the prize a mark which is impossible to our fallen flesh, but which is attainable by our renewed minds, our renewed wills and hearts. This standard is expressed in the words, thou shalt love the Lord thy God with all thy soul, might, strength, and thou shalt love thy neighbour as thyself Luke 10:27 Romans 3:9.

This is to say that the object of all instructions and discipline on God's part is to bring us to this character likeness of himself represented in this word agape Love Love for God For God is love that let me start over love for God, and that is the love that he dwelleth in. Love dwelleth in God, and God in him, as is outlined for us in 1st John 4:16. We should see to it that we love the brotherhood or the brethren, as mentioned in 1st Peter 2:17, with a agape or a higher love, which counts not the present life precious to be saved, but gladly lays it down for the brethren in their daily and hourly sacrifice of time and money, and all earthly interests on their behalf. First John 3:16 Peter contrasts two loves in our one theme verse saying in First Peter 1:22, where he says, One Peter 1:22, he says, Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigning or filial love of the brethren. See that ye love one another with a pure heart fervently.

With love such as this permeating the ecclesia in our home, what else could exist but happiness? Most people today don't know what love is. They often confuse physical attraction, lust, personal desire, sympathy, or compassion with love. It is much easier to describe it than it is to define it. Nothing compares to description of love than those masterful words by our APostle Paul in 1st Corinthians the 13th chapter, the 4th through the 7th verse, both husband and wife are commanded to love each other.

But we notice an unusual thing. I thought it was unusual anyway. But we notice that while the wife is commanded once in Titus 2:4 to love her husband, her husband is commanded at least four times to love his wife, Ephesians 5:25, 28 and 33 and Colossians 3:19, and the reason is probably that women by nature have a greater capacity for love and in need of it. One of the primary characteristics of love is kindness.

Somehow this characteristic is forgotten about at certain times. Our next point is forgiveness. Matthew 18:21 and 22, 21 and 22. Then came Peter to him and said, lord, how often shall my brother sin against me, and I forgive him till seven times. Jesus said unto him, I say not unto thee until seven times, but until seventy times seven.

Heart forgiveness leaves no sting, no animosity, no grudge. In the ecclesia or in the home, we notice that our Lord was very particularly very particular in calling our attention to the differences between an outward and formal expression of forgiveness with smooth words, and the true forgiveness which comes from the heart. The outward form is lip deep, and it means that a wrangling type of unforgiving spirit might be within that. It will be only a matter of time until the pent up force of malice and hatred will break forth in words of slander. God reads the heart, and

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whatever the lip professions may be, he will not consider these, unless the heart and life correspond with them.

It is vain for anyone to say that he loves his brother, his sister, his husband, or his wife, and at the same time by word or act do them injury. All evil speaking malice, hatred, envy, proceed from an evil which is in the heart. So it becomes very important on the part of all who desire to be of that one body, to purge out all the leaven of malice, that they may be members indeed of that unleavened loaf. The disposition to forgive should always be with us, and should be manifested by us at all times. Our loving generosity and kindness desire to think no evil, or as little as possible, and should be manifested by all our words and acts of life.

This is truly being godlike. God had a kind, benevolent, generous sentiment toward us, even while we were yet sinners. Nor did he wait for us as sinners, to come and ask for forgiveness. But he promptly manifested his desire for harmony, and he showed us his readiness to forgive. The whole gospel message is to this effect.

We should never harbor any other feelings than that of forgiveness and good will toward all, no matter how seriously they might transgress against us and if this be the case, we will be longing and anxious to exercise that forgiveness outwardly, and express it to the repentant one. We should not try to compel the most elaborate statement on the part of the penitent. But like the Father of the prodigal Son, to see the repentant coming in an act of humility, will touch our heart and prompt us to go part way to meet him and forgive him, and to kiss him, and put on the robe of full fellowship and brotherhood. Matthew 6:16 if ye forgive not men their trespasses, neither will your father forgive yours. Our last point discipline Romans 8:13 Romans 8:13 for if ye live after the flesh, he shall die but if he, through the Spirit do mortify the deeds of the body, he shall live.

All discipline in the church is properly under the direction of the head of the church only and the object of such discipline is stated to be that he might present it to himself a glorious church, not having spot or wrinkle, as Brother Hack brought to our attention this morning, but that it should be holy and without blemish. Ephesians 5:26 27 the Christian Life is of necessity a warfare, a battle between our new nature and the tendencies of the flesh, supplemented by the attacks which come from the outside world and the adversary. It is in conflict. It is a conflict we dare not relinquish, for not only is the prize of the high calling dependent on it, but also the issues of life and death. The issues of life and death are in is very important that we as Christians daily practice discipline and self control, so that we may gradually attain a strong character which will be of inestimable advantage to us in our ecclesia, in our home, and in our Christian warfare.

We are told that there is no better place where the proof of our ability to rule our spirit is better shown than in our home with husband and wife, with parent and child, or with brother and sister. The battle with self is the greatest battle we have to fight. The word of God in Proverbs 25:28 tells us that he that ruleth his spirit is greater than he that taketh a city. He is greater because he has learned to exercise the will, the determination of a true character in the right direction, and that is in the direction of self control, which is very important. If this is if this is the case, it reflects so beautifully in the ecclesia as well as in our home life.

Blessed is the Christian who has his house in order, and who maintains that order to the ends of his days. The thorns and thistles of his old nature have been exterminated the beautiful flowers of peace and righteousness and love have been cultivated, and they now flourish and adorn his character. His home and ecclesia cannot help but reflect maturity. Romans 8:11 they can't help but reflect submission. 1st Samuel 3:18.

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They can't help but manifest the communication they have with each other Malachi 3, 16 and 17. They can't help but reflect contentment first Timothy 6:6 and Hebrews 13:5 6. They can't help but reflect the love that we mention in 1 Peter 1:22 reflect forgiveness Matthew 18:21 and 22 and they can't help but reflect self control or discipline. Thank thank you very much, Brother Jesuit, for helping us to understand and appreciate more the Lord's admonitions in regard to these various attributes. We appreciate that and now brethren, we will close with him.

We have turned in the meal tickets that we were issuing to the brethren during the course of the convention, so if anyone has not acquired a meal ticket, they can go to the cafeteria and pay for their meal. Those who have acquired the meal tickets, of course they're still in effect, but those that have not can pay for their meal. Thank you.

We close with hymn number 205 rather and rise on the last verse.

Sam Jesus race it.