

Stanley Jeuck - Momers in Particular

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Brethren, let us open this service with the use of hymn number 294. We will sing all of the verses rising for the last verse. 294.

SA J.

Brother Robert Gorecki will now seek the Lord's blessing on our next service.

Kind Heavenly Father, we as Thy children, once again desire to come before Thee to render our thanks for the abundant shower of blessings that have been upon us this past day. We are also mindful of the blessings of this past week, and we look forward to the next service by Thy servant.

Anoint his lips, stir up his heart to give a message that is needful for each of us, that we might learn more of thee and thy plans and purposes, and that the things we are of need of Thou will point out to us. Continue with us the remaining portions of this convention. Be with all thy brethren the world over, and, Father, continue to forgive us our many sins and our shortcomings, for we ask all these things through Thy Son's worthy name. Amen.

Our next speaker is Brother Stanley Yaich of the Orlando, Florida class, and his subject is members in particular. Members in particular. Particular Brother J.

Well, first of all, dear brethren, I would like to say, as so many have said before me, how wonderful it is to be here with you. Sister Helen and I have thoroughly appreciated and enjoyed your fellowship, appreciated the lessons that we have shared together here. We trust that they will receive or get a response from our hearts and in our lives in the days ahead for this wonderful privilege of being here. We want you to know that we love you all very much. You know, the theme has been running through this convention, the theme of unity.

And I think this is a theme that we should always keep in the forefront of our mind as we consider our Christian responsibilities. Because it seems to be vital to and seems to affect in so many ways other matters that relate to our Christian life. I think one of the important thoughts of this convention so far has been to point our minds to the fact that there is a very close and intimate relationship that exists between each one of us and our dear Heavenly Father, and that this relationship that we feel toward our Heavenly Father is such that we should also feel toward one another.

Our topic, members in particular, is suggested in 1 Corinthians 12:27, and it reads this, now ye are the body of Christ and members in particular. Now this is a very positive statement from the Lord, and our response to it should be very positive, and yet it is not always that easy. It is not always easy for us to respond to these important texts of Scripture that suggest this relationship that we have with our Heavenly Father with the same positiveness and enthusiasm as we believe the text suggests he has for us.

It's not always easy because of our fallen human nature. It's not always so easy because we have an adversary. We have an enemy, Satan, the devil, who is bent on destroying your faith and mine. He's bent on destroying your positiveness in your position or your stand in the body of Christ.

Now, why is our adversary interested in destroying our faith? I think before we could even know what steps to take to defend ourselves against our great enemy, we would have to know what his motives are. We would have to know why he is interested in us. We have to realize that Satan has

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already been judged. He knows that he is ultimately going to be destroyed if God's plan is carried out to its completion.

Therefore, he realizes that the only hope that he has of saving himself is to upset God's plan in some way, to frustrate it and somehow, perhaps, be able to avoid that sentence of death that has already been pronounced against him. He tried to destroy Jesus way back at his first advent, and then down through this gospel age, he endeavored to destroy the church as it existed during that period with a great papal flood of waters, and here, at the end of the age, he is making a final, we might think of it almost as a desperate effort to destroy the remaining members of this body on this side of the veil, and that is, he is the faith of you and I.

He is a very active and potent enemy.

Now, we know, of course, that the adversary could have little success if he comes to us openly and in such ways as to be easily detected.

But he is a wily foe, and so he never uses that approach. But he comes to us in the subtle ways that are very apt to deceive us if we are not careful. He makes his attacks primarily through the weaknesses of our flesh and possibly through the power of suggestion.

I believe that this is the only approach that God permits, and it is permitted of God because it is a means, we believe, of testing, proving, developing, and crystallizing our faith structure. Now, when he approaches us in these very subtle ways, we may not always recognize the fact that this is the voice of the adversary whispering these little things to us. We would like to suggest just a few little things by way of example of what we are trying to say that he might whisper in our ears. I want you to notice in the things that I mention here that each one of them, regardless of how minor they might seem, each one could have an effect not only upon ourselves, but upon the body of Christ.

The ecclesia with which we are associated here are perhaps just a few.

We might in our mind say, I'm too tired to go to meeting tonight, I've had a hard day and I'm tired and the Lord will understand. Or we might say, I've got so many weaknesses, I will be satisfied with whatever the Lord gives me.

That's very subtle, isn't it? Doesn't sound like anything really wrong with that. Or perhaps this thought might enter our minds. That's just my way. The Lord will forgive you.

Ever heard that? Or perhaps I won't comment in meeting because others can say it so much better. Has anyone ever said that to you?

Or this? My judgment isn't always so good. So I won't participate in the voting and class elections.

And we could go on. But notice that each one of these in some way affect the whole body. They seem minor, they seem unimportant in some respects, and yet these negative thoughts, even though they represent only small beginnings, if they are persistent in if that trend of thought is continued, it could develop into an attitude that could ultimately stunt our Christian growth, but also the detrimental to the spiritual well being of our entire ecclesia.

One of the purposes of our discussion at this time is to center our thoughts around our association with our Ecclesiastes. Now, how can we resist the devil? We know that if we can resist him, he will flee from us. So how can we do this? Well, in a single statement there is only one way, and that is

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by maintaining a very positive or aggressive approach to the carrying out of our consecration vows and our responsibilities within the body of Christ.

Our text emphatically declares, ye are the Body of Christ.

And that means right now on this side of the veil.

Not only this text in 1 Corinthians 12:27, but the entire chapter, the entire 12th chapter is talking about a relationship and a responsibility that each of us have in connection with our association in the Body of Christ. Now, on this side the veil and does not in that particular chapter have any reference to the other side.

That is why we consider it such an important matter, because we believe that whether we are privileged to be on the other side or not will depend entirely upon what we are doing about our responsibilities while we are right here. But it goes further. It doesn't say that we are just members of the Body of Christ. It declares also very emphatically that we are members in particular.

Now we have heard it said that when we come into the body of Christ. We sort of lose our identity. We are sort of lumped into one basket, so to speak, and God deals with us more as a collective body. This is true from certain standpoints. But we would like to suggest that the apostle is here telling us about a very special identity that each of us must have peculiarly ours that develops in the course of our Christian life.

A relationship. An identity that develops on the basis of our relationship to our Heavenly Father and to our brethren.

Now, when the gemstones are taken out of the mairi pit, each one requires a little different preparation in order to be made beautiful by the lapidist.

He treats each one of these little gemstones as he prepares them as though they were the most important one of all.

He doesn't rate them as to, well, I'll make this one more beautiful than the other one. The Lapidus never does that. He tries to develop each gemstone to its fullest beauty and the reflection of light and so on, and so it is that your relationship and my relationship to our Heavenly Father is a very personal one, and he treats each one of us as though we were the most important jewel that he was developing and making beautiful.

Ye are the body of Christ and members in particular. You are very special to our Heavenly Father, and through his guardian angels, he is going to make you very special. He is going to have a very special and close relationship with each of you, with each of us, throughout the period of our Christian life.

I like some of the other translations of this text, Taylor puts it this way, and each is a separate and necessary part, and that gives a nice thought. Berkeley says, and members with assigned parts. Members with assigned parts. Do we decide what part we will have in the body? No.

It is God that sets the members, every one of them, in the body as it pleaseth him.

Now the apostle is describing in this 12th chapter of 1 Corinthians the diversity of administration that various members of the body have in the body of Christ. He's picturing it using the symbol of

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the human body, and in the seventh verse of this chapter, we but the manifestation of the Spirit is given to every man to profit withal. What does that mean? That means that God gives each one of us the opportunity, through the manifestation of his Spirit in our lives, to contribute something to the profit of all the ecclesia, of all the body.

That doesn't leave any of us out. It means that there is none of us here in this room or anywhere else in the world, among those who are members of this body, who does not have a very important and very particular responsibility that must be fulfilled on behalf of the body as a whole.

This means that if we recognize this and in order to to carry out this responsibility, we need to cultivate a very close and unique relationship with all of our brethren.

I like to refer to Ephesians, the fourth chapter, and I think reference has been made to this verse already at this convention and the 15th and 16th.

But speaking the truth in love may grow up into him in all things, which is the head, even Christ, from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working of every part, maketh increase in the body unto the edifying of itself in love. That's a pretty long statement, and it covers a lot of area of thought.

To apply this in a practical way, we may think of the ecclesiastical with which we are associated as the body of Christ. I would like to just read a few verses in this chapter from J.B. phillips. Maybe you have noticed the manner in which it reads in this particular version, but I think it flows together gives us perhaps just a little clearer viewpoint of this beautiful relationship that exists between each of us as the body of Christ. Beginning with the 12th.

As the human body, which has many parts, is a unity, and those parts, despite their multiplicity, constitute one single body, so it is with Christ. For we were all baptized by the Spirit into one body, whether we were Jews, Greeks, slaves, or freemen, and we have all had experience of the same spirit. Now the body is not one member, but many. If the foot should say, because I am not a hand, I don't belong to the body, does that alter the fact that the foot is a part of the body? Or if the ear should say, because I am not an eye, I don't belong to the body, does that mean that the ear really is not a part of the body?

After all, if the body were all one eye, for example, where would be the sense of hearing? Or if it were all one ear, where would be the sense of smell? But God has arranged all the parts in the one body according to his design. For if everything were concentrated in one part, how could there be a body at all? The fact is, there are many parts but only one body.

So that the eye cannot say to the hand, I don't need you. Nor again can the head say to the feet, I don't need you. On the contrary, those parts of the body which have no obvious function are the more essential to health and to those parts of the body which seem to us to be less deserving of notice, we have to allow the highest honor of function. The parts which do not look beautiful have a deeper beauty in the work they do. While the parts which look beautiful may not necessarily be at all essential to life.

But God has harmonized the whole body by giving importance of function to the parts which lack apparent importance. That the body should work together as a whole with all the members in sympathetic relationship with one another. So it happens that if one member suffers, all the members suffer with it, and if one member is honored, all the members share a common joy.

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You see, dear brethren, how important it is that we maintain and earnestly strive to develop a very close, sympathetic and loving relationship with each one. In our Ecclesiastes in the Body of Christ, each of us are members. In particular, we have been placed in the Body by our Heavenly Father. We have not placed ourselves. There is no one else in the Body of Christ that has placed us where we are.

It is our Heavenly Father, and we must fulfill those very personal and special things that will be required of us according to our abilities and circumstances. This is vital to the making of our calling and our election. Sure.

In this matter of ecclesia responsibilities, we believe that it is important that the elders of the Ecclesia realize the tremendous responsibility which is upon them to see that so far as reasonably possible, each member of the Ecclesia is made to feel that they are a contributing part, a necessary part to the whole body of the Ecclesia.

Each should be encouraged to attend meetings. Each should be encouraged to take an active part in the studies, to participate in the activities of the Ecclesia. That it be an effort and an activity that all are engaged in wholeheartedly. We feel it is very important that the elders promote the concept of diversification of class appointed responsibility within the Ecclesia. What does that mean?

That means that they will suggest to the class the need to reach out into the Ecclesia and try to involve everyone as far as reasonably possible, so long as they have adequate qualifications in the selection of elders, deacons, secretaries, treasuries, and all the various committees that are necessary in order that the Ecclesia may function smoothly.

We should look out amongst our brethren in the Ecclesia and try to involve everyone so far as possible. If this is done, the Ecclesia will prosper spiritually by that which every joint supplies. Where this is not done, where all the responsibilities are carried out by the same few that have always done it.

Thinking that perhaps resting upon the thought that it has always worked in the past. Why change things now?

This thought or this concept is fertile ground for the adversary, and likely before long there will be discontent. Little rumblings, little cliques or factions may begin to develop within the ecclesia, and ultimately even a split may occur, and the adversary will have gained his victory. It is so easy for us to say, well, they left us. It is so easy for us to defend our own positions.

We would not conclude that those who leave us to form an ecclesia more in keeping with their ideals or principles that they envision. We cannot conclude that they are correct in that feeling. But on the other hand, we should be very sure that we have not provided an ecclesia environment that has contributed to this development of these processes that have ultimately resulted in this kind of a disaster.

Let us get everyone involved in our ecclesia activities and in the responsibilities.

They will develop in themselves with this responsibility and be able to take on more responsibility as time goes on. Now we're going to, in the few minutes that are left, we're going to examine this in a little more depth in a very personal way by turning over to the sixth chapter, or rather the twelfth chapter of Romans. Let's go over to the twelfth chapter of Romans.

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Now. This twelfth chapter of Romans is probably the chapter that many of us, maybe all of us, have practically memorized from the very beginning of our consecrated life. It bears upon our entire Christian life from consecration until we finish our course in death. I'm going to just go through it, not reading it, but glean a few points from this chapter, so long as we have the time, and try to bring before your minds a few thoughts that might have a bearing upon our topic. In the first verse of this chapter, we see consecration represented, presenting our bodies, a living sacrifice.

And this marked the very beginning of our Christian walk. The second verse suggests, then, that on the basis of that consecration there is something that must be accomplished, and that is the transformation of our minds, the transformation of our lives to the away from the flesh and to the doing of the Heavenly Father's will in our lives, and then in the third verse, the apostle suggests that before we can accomplish this, before this transformation could even begin, we must humble ourselves. It is only on the basis of sincere humility of heart and mind that this transformation could ever occur.

Then the apostle, beginning with the fourth verse, begins to develop a positive action program.

If we want to use that expression, some of you will know what that means. A positive action program that if carefully applied in your Life and mine will carry out the requirement of this second verse, this transformation. If we apply this program that the Apostle outlines here in our lives, it will break down all the barriers of pride, self esteem, selfishness, evil speaking, criticism of our brethren, negligence, slothfulness, disinterest in the well being of our brethren, and the ecclesia, discouragement and fear. All of that can be done if we carry out and apply in our lives these simple instructions that the Apostle has outlined for us in this chapter, and this will accomplish the transforming work in your life and mine.

Now no one can do this for us. No one can work these things out for us. We must become active participants in this work of faith. It is a matter of great concern to us. Ye are the body of Christ and members in particular.

The Lord has placed you in your present circumstances because there is something very special, there is something very unique that he wants you to do. Each one of us that can best be done in these particular circumstances.

And if we are fervent in spirit serving the Lord, the windows of heaven will open and he will pour out a blessing so much that we cannot contain it all, and we will begin to see opportunities to serve the Lord and the brethren that we never knew were there. If we are really applying ourselves to the lessons of the apostles words here, our lives will become exciting and they will become very busy in our close relationship that will develop between ourselves and our Heavenly Father, our Lord Jesus, and our fellow members in the body, and don't look for the big things. This sometimes is a mistaken thought that we have.

We don't have to do some great thing in order to be noticed by the Lord. This big thing that we may contemplate may be motivated by pride and a desire to be seen and recognized by our brethren. Notice the 16th verse in this chapter. Mind not high things, but condescend to men of low estate.

Some of the other translations are interesting here. Berkeley puts it this do not aspire to eminence. How plain that is. Do not aspire to eminence, but willingly adjust yourselves to humble situations. Willingly adjust yourselves to humble situations.

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These humble situations are apparently where the Lord wanted most of us to be, and here in these lowly places, your environment, your circumstances and mine, the Lord is carefully preparing each of us through experience, chiseling the shaping, the polishing, the washing away of the dross, the clay, carefully preparing each of us as precious gems that will ultimately be able to reflect his glory and his light throughout all of the ages to come. Psalm 139:15 My substance was not hid from thee when I was made in secret and curiously wrought in the very lowest parts of the earth. Going back to the chapter a little more closely Here in verses 4 and 5, we notice that each of us has been placed in the one body in a very special way, with gifts and responsibilities differing one from the other. Yet the apostle says, we are members one of another.

Now that's hard to get the thought of that statement. We are members one of the other, and I don't know how we could express a closer relationship than those words. Members one of the other.

One translation puts it this each one of us being a part of the whole and mutually dependent on the other parts.

Yes, we don't always appreciate this. We tend sometimes to seek the fellowship of those who are more active in our Ecclesiastes. Sometimes we neglect the less mature ones or the ones we think are less mature, perhaps the more timid ones who sit in the back row and we don't hear them very often. Or perhaps there are some in our Ecclesia who are foreign, speak broken English, and we have a little difficulty communicating with them, and we take the easy way out. We just sort of avoid them most of the time.

There perhaps could be other little inhibitions that we may have in respect to certain ones within our Ecclesiastes. They may have a weakness that is particularly distasteful to us, and we may forget that our relationship is not according to the flesh, but according to the Spirit.

Let us make a point, dear brethren, to have full communication with all of those of our Ecclesia and so far as possible, the whole body of Christ. All these little ones, let them know that we care about them and love them. They will be greatly blessed and encouraged by your fellowship and your concern, your interest, and ere long you will discover how much you need them, and the unity and love that flows between you will be of mutual benefit, because we are everyone members of the other. Then quickly, in the sixth and seventh verses, one of our responsibilities is speaking as having the gift of prophecy, or that is, of effective speaking. Let us use that to the full advantage of the benefit of the Ecclesiastes.

Let us wait on our ministering. Taylor puts it this if your gift is that of serving others, serve them well. The thought seems to be not choosy in our service, not just serving those who we want to serve, but serving the whole body or he that teacheth on teaching. In a Bible study it is important for the elder leading the study to have the qualification of being apt to Teach. This is a scriptural qualification.

And yet one of the best forms of teaching is to draw the discussion from the congregation.

This approach serves two purposes. One, it will encourage the brethren in private study in preparation for the meeting, and also it will stimulate thought and concentration in the study that is in progress on the part of all present. We believe the Lord has greatly blessed this arrangement for the spiritual prosperity of the Ecclesiastes, and in the eighth verse, he that exhorteth on exhortation.

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I like Philip's version here, and if our gift be the stimulating of the faith of others, let us set ourselves to it. Some have a special talent for encouraging others, and who is there amongst us that does not need encouragement? From time to time?

We need to encourage those who are in a more active role amongst us in the labors of the Bible student movement.

We need to encourage, as an example these brethren that have made this convention possible through their labors of love. We need to pray and to encourage them. We need to pray that they might always represent the Lord in the decisions that they make. That they might always seek the Lord's will in every little detail that relates to the well being of all the brethren at this convention. This is a matter of concern to all of us and we want to thank them.

We want to express our appreciation, our love for this service. We want to look to those in our ecclesias and to in other ways who are performing service faithfully on behalf of the body of Christ. Let us encourage them and let us take it right down into every little member of our ecclesia and feel a very profound responsibility of encouraging them to continue on and to make progress in the Christian walk. Now, dear brethren, we're going to stop right here. You can go on in this chapter.

You will see that.