

## What It Means To Be A Man Of God 4412

Proclamation: Joshua 1:8–9

Rudyard Kipling's poem: "If . . ."

If you can fill the unforgiving minute  
with sixty seconds' worth of distance run  
Yours is the earth and all that's in it  
and which is more, you'll be a man, my son.

### I. Basic: Authority Of Scripture

- A. Jesus – John 10:35
- B. Paul – 2 Tim. 3:16
- C. John Wesley vs. Francis Watson\*

### II. In The Beginning: Genesis (Matt. 19:3–6)

- A. Adam to *guard* . . . **delinquent** (Gen. 2:15)
  - 1. Sins of *omission* lead to sins of *commission*
  - 2. God ➡ Christ ➡ Husband ➡ Wife (1 Cor. 11:3)
  - 3. Husband to rule – without authority, only *disorder*
- B. Order in heavenly family
  - 1. God gives commands to Jesus (John 10:17–18; 12:49–50; 14:31)
  - 2. Jesus learned obedience by what He suffered (Heb. 5:8)
- C. Christian family, the father:
  - 1. Priest: makes intercession for his family
  - 2. Prophet: brings the Word of God to his family
  - 3. King: rules his family according to the Word of God
  - 4. Why God chose Abraham (Gen. 18:17–18)
- D. Divorce
  - 1. God's purpose: *Godly offspring* (Mal. 2:15)
  - 2. Main victims of divorce are the children
- E. Main problem of our society: unparented children
  - 1. Only one solution: **parents**
  - 2. Two primary requirements
    - a. Love
    - b. Discipline

### III. A Man Of God

- A. Qualifications of elders
  - 1. Ruling his own home (1 Tim. 3:2–4)
  - 2. Ruling in the church (1 Tim. 5:17)
  - 3. RULE = Stand out in front – *lead* and *protect*
  - 4. Not "of this world" (Acts 17:5–7): God's people have another King – live under another government
- B. At end of Old Testament – unparented children bring a curse (Mal. 4:5–6)

\*Quotation from *Spirit Wars* by Peter Jones:

This new-style “exegesis” is popping up everywhere lately, in more or less radical forms. One of note comes from the scholarly British publication, the *Journal for the Study of the New Testament*, published at the University of Sheffield and known for its conservative, even “evangelical” leanings. Its present editor, Francis Watson, from London University, publishes an article in which he finds the biblical text (new and old) hopelessly patriarchal and hierarchical. Watson considers quite unconvincing (no doubt correctly) all attempts to save these texts by recovering between the lines a sort of pristine egalitarianism. He leaves the reader with what he judges the “more appropriate strategy”—“resistance.” Such resistance, according to Watson, would take the form of a “counter-reading,” reading the text “defiantly ‘against the grain.’” In practice, this would involve seeing:

the serpent as liberator, Eve as heroine in her courageous quest for wisdom and the Lord God as a jealous tyrant concerned only with the preservation of his own prerogatives.

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