



Northside Proclaimer

Proclaiming The Word Of The Lord

1 Thessalonians 1:8

Northside Church of Christ Welcomes You!

June 19, 2016

The Lord's People Part 1

Bob Myhan

Jesus was a master at using the things in the material realm, with which everyone is familiar, to illustrate the things in the spiritual realm, to which no one has direct access through the physical senses. He used a variety of figures to illustrate various features of the spiritual relationship that is possible between Him and us. Among them are “the church,” “the family of God,” “the kingdom of God and Christ,” “the body of Christ,” “the building of God” and “the vineyard of the Lord.”

The word, “church” comes from the Greek “kuriakos,” which means “of or pertaining to the Lord” [ex: “the Lord’s Supper” (1 Cor. 11:20), and “the Lord’s Day” (Rev. 1:10)]. It almost always translates the Greek word, “ecclesia,” which refers to a group of people who have been “called out” of the general population for some (not necessarily spiritual) purpose. The word, “church,” is used in the universal sense (Matt. 16:13-18), the local sense (Matt. 18:15-17) and the geographical sense (Acts 9:31-ASV; NRSV), but it always refers to those who have been called out of the world. While many in the denominational world use the word “church” to refer to a fellowship of local churches, more or less organized above the local level, the New Testament knows nothing of this use of the word.

The nature of this calling is manifold. The Lord’s people are called of God (2 Tim. 1:7-9; 1 Cor. 7:15; 1 Pet. 5:10), called into fellowship with Christ (1 Cor. 1:9), called to peace (Col. 3:15), called to be children of God (1 John 3:1; Rom. 9:25,26), called to be saints [sanctified ones] (1 Cor. 1:2; Rom. 1:7), called with a holy calling (2 Tim. 1:9; 1 Pet. 1:15; 1 Thess. 4:7) and called with a heavenly calling (Heb. 3:1).

The means of this calling is twofold. First, we are called through the sufferings of Christ (1 Pet. 2:21); Jesus suffered, bled and died that all might come through Him unto the Father (John 6:44,45; 14:6; Matt. 26:28; Heb. 2:9-18; 1 Pet. 2:21-25). Second, we are called by the gospel of Christ (2 Thess. 2:13, 14; Matt. 16:13-18), which includes facts to be believed (1 Cor. 15:1-8) and commands to be obeyed (2 Thess. 1:8; Acts 16:31-33; 2:37, 38; 10:48; 22:16).

There is a hope associated with this calling. Hope is desire plus expectation (Rom. 8:18-25). One does not hope for what he either does not desire or does not expect. Expectation without desire is “dread.” And desire without expectation is mere wishful thinking. But the Lord’s people have hope (Eph. 4:4). It is a living hope of heaven (1 Pet. 1:3), “which hope “we have as an anchor of the soul, both sure and steadfast, and which enters the Presence behind the veil, where the forerunner has entered for us. even Jesus. having become High Priest forever according to the order of Melchizedek.” (Heb. 6:19. 20).

Northside
church Of Christ

25 Greenfield Pike
Hillsboro, OH 45133

churchofchristatnorthside.com

Visit Us On Facebook!
Facebook.com/northsidehillsboro

Bryan Garlock
Evangelist

Office: 937.393.3634
Cell: 478.256.0325

preacher@churchofchristatnorthside.com

Announcements

- Remember the shut in's.
- Pray for the church and one another.
- Remember the spiritual sick among us.
- Call or email Bryan to add announcements, thanks.
- **We need volunteers for door knocking. Please see Bryan.**
- **We need volunteers for picking folks up. Please see Bryan.**

Five Day A Week Reading Plan

Mon: Psalm 123-127

Tues: Psalm 128-132

Wed: Psalm 133-137

Thurs: Psalm 138-142

Fri: Psalm 143-147

Another figure for the Lord's people is that of a natural family, or household which, in the material realm, refers to "the people of a house collectively" (see Acts 10:2; Hebrews 11:7).

There are several terms for the family of God.

The term, "the household of faith" (Galatians 6:10), indicates that the family of God is made up of those who have "obtained like precious faith" with the apostles (2 Peter 1:1). The phrase, "the household of God" (1 Timothy 3:15; Hebrews 3:6; Ephesians 2:19-20), denotes that God is the head of the family, much as the husband and father is the head of a material family. The expression, "whole family in heaven and earth" (Ephesians 3:14, 15), shows that one does not lose his place in the family of God upon death. Rather, he goes to be with those faithful members of the family of God who have gone before (Luke 16:20-22; Philippians 1:21-24; 2 Corinthians 5:1-8; Hebrews 11:8-10, 13-16).

There are innumerable members of the family of God.

There is the Father, of course (Romans 15:6; Ephesians 4:6). There is also the only begotten Son (John 1:14-18; Hebrews 3:1-6), who has many brothers and sisters (Romans 8:29). Anyone may become a member in the family of God. Jesus asked, "Who is my mother? And who are my brethren? And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother" (Matthew 12:48-50).

There are unimaginable blessings associated with being in the family of God.

First, the sons of God are special objects of God's love (1 John 3:1; Romans 8:38, 39). Yes, He loved the entire world in such a way that He gave His only begotten Son that they might all become His children (John 3:16). But He especially loves those who obey Him, just as a human father naturally has a greater love for those of his children who live upright, moral lives and become productive members of society.

Second, the sons of God are special objects of God's providence (Romans 8:32; Matthew 6:8; 7:7-11). Yes, He makes "his sun to rise on the evil and on the good," and sends "rain on the just and on the unjust" (Matthew 5:45), and He provides for alien sinners to hear the gospel by sending out His children to preach to them (Matthew 28:18,19; Mark 16:15,16), but His faithful children not only have many material blessings of life, but "all spiritual blessings in heavenly places," as well (Ephesians 1:3-14). This is the special providence of God.

Third, the sons of God are recipients of Fatherly discipline (Hebrews 12:4-9). Of course, "no chastening for the present seemeth to be joyous, but grievous," so it may not be immediately apparent to some that being a recipient of discipline is a blessing. But "nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby" (Hebrews 12:11). Most of us "had fathers...which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits and live?" (Hebrews 12:9). Are we not glad that our earthly fathers disciplined us? Should we not then be all the more glad to be recipients of Heavenly discipline?

Fourth, the sons of God have an inheritance that is indestructible and undefiled and does not fade away (Romans 8:17; Galatians 3:26-29; 1 Peter 1:3-5). Though they may experience great physical suffering in this life, they will live eternally with God in heaven (Matthew 25:32-46). Even if their physical relatives make life difficult because of their dedication to the gospel, they have this promise: "There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, But he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life" (Mark 10:29,30). Continued next week...