

"From the cowardice that shrinks from new truth, from the laziness that is content with half truths, from the arrogance that thinks it knows all truth, O, God of Truth, deliver us."



A Controversial Newsletter "The Printed Voice of Summit Theological Seminary"

~ All articles are written by George L. Faull, Rel. D. unless otherwise stated ~

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George L. Faull, Editor



A Study of Michael, the Archangel

What did the founders of the Jehovah Witnesses, the Seventh Day Adventist, John Wesley, John Calvin, Jonathan Edwards, Charles Spurgeon all have in common? They all believed that Jesus was Michael the Archangel and stated so

in their writings. Many of the old Calvinistic commentaries advocate this heresy. The doctrine is not true.

First, The very name "Michael" should alert us that the teaching is not true. The name "Michael" means, "who is like God" *miy* (who) *kiy* (is like) *El* (God). Jesus is not "like" God, Jesus IS God. The Archangel is like God but he is not God. There are nine men of Israel in Scripture that had that name. This doctrine lessens the doctrine of the deity of Christ. The Archangel is mentioned in **Daniel 10:13, 21, Daniel 12:1, Jude 1:9, Revelation 12:7**

Second, The first mention of Michael the archangel should alert us of this heresy. **Daniel 10:13**, "But the prince of the kingdom of Persia withstood me one and twenty days: but, lo, Michael, **one of the chief princes**, came to help me; and I remained there with the kings of Persia." Note that he is called One (*echad*) of the chief princes. He is not called THE Archangel. He is not even called the chief of the princes. He is simply ONE of the chief princes. If I say Bill Brown is one of the elders of the Church then there is more than one elder. So Michael is only one of the archangels of God. To think that he is only one of the archangels, or the chief of the archangels, belittles Christ.

Third, Likewise, "the certain man" whom Daniel saw in a vision in **Daniel 10:5-6** was not said to be neither Michael nor an archangel. It is the pre-incarnate Lord. Listen how Jesus is described and compare it to **Revelation 1:13-15**.

He is described as:

Dressed in Linen... Priestly garments.

White...Purity.

Gold...As worn by a Priest of high rank.

Body of Beryl...Greenish-blue gem worn by royalty; a King.

Countenance of Lightning...Bright and shining.

Eyes of Flame...Keen and penetrating, discerning.

Arms of Brass...Powerful judgment.

Voice of a multitude...Mighty strong.

Likewise, the one amidst the candlesticks in **Revelation 1** is describing Jesus. He is described as:

The Son of man...Which is a designation of a Prophet.

Garment to his feet...Garments of a powerful King.

Garment about his paps with golden girdle...High Priest.

Head and hairs white as snow...Ancient of days, purity.

Eyes like flame...Omniscient.

Feet like fine brass...Power and judgment.

Voice like a sound of many waters, which John says elsewhere represents a great multitude of people.

This does not describe an archangel in either Daniel or Revelation; they are describing the same person. But the angel who talked to Daniel after his vision of "the certain man" tells Daniel that he was hindered by the angel of Persia but that Michael the Great Prince of Israel came to help him and the only one that could help him was "Michael YOUR prince". Verse 13 and verse 21. Note Michael did not himself appear to Daniel, nor in the chapter except he was spoken about by the angel who spoke to Daniel after his vision of the Lord. So this chapter gives no credence to the heresy.

Fourth, Michael is called the Prince of Israel in **Daniel 12:1**. In this passage it is not referring to the end of the world but to Michael's standing up when the Jews would be delivered from Antiochus Epiphanes. Verse 2 says that **many** shall awake. IF it spoke of the last resurrection to which Jesus referred, it says that **all that are in the graves** shall hear his voice and come forth. **John 5:28-29**. Michael would be the prince that helps the Jewish people when the daily sacrifice was taken away by Antiochus Epiphanes at the end of the 2,500 days. It is erroneous to apply this to Jesus and the last resurrection in order to make Jesus and Michael the same person. It is not even the same event.

Fifth, **Jude 1:9** and **2 Peter 2:11** should be noted. **Jude 1:9**, "Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee." **2 Peter 2:11**, "Whereas angels, which are greater in power and might, bring not railing accusation against them before the Lord."

Michael would not rebuke Satan nor would he bring a railing accusation or "blaspheme" him (which is the word for "railing accusation" in this text). Yet the Lord did rebuke him in **Zechariah 3:2** when He told an angel who stood before Joshua to give him clean garments. This angel was not called the Lord but the Lord spoke to the angel. In the text, the Lord spoke to the angel and the angel quoted the Lord.

When Jesus was tempted by Satan, He personally rebuked him and told him to get out. It follows then that Michael could not rebuke the devil, but Christ did and therefore they are not one and the same person.

Sixth, **Revelation 12:7-10** speaks of Michael. "7 And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, 8 And prevailed not; neither was their place found any more in heaven. 9 And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him. 10 And I heard a

loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.”

This verse only speaks of Michael and his angels warring with Satan and his angels. Michael was victorious in casting him out of Heaven. Michael is seen again as defending the people of God; this time the Church, not the nation of Israel. This gives no hint that this was Jesus but by His archangel, Michael.

Seventh, I Thessalonians 4:16, “For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:” Jesus comes with a shout and voice of an archangel. (Not “the” archangel as there is no definite article in Greek. Which archangel? Michael is only one of the chief princes, or archangels. How then does this prove that Jesus is Michael? Since there is more than one archangel, why assume it is Michael? The doctrine is undefendable.

In addition, let us look at these Scriptures:

Hebrews 1:5 –“For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?” Well, if Jesus is Michael, why would He ask, “which angel”?

Hebrews 1:6 - “And again, when he bringeth in the firstbegotten into the world, he saith, And let **all** the angels of God worship him.” So if this is Michael the Archangel, we have angels worshipping a created being.

Hebrews 1:7-8 – “7 And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire. 8 But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom.” So if the “Son” is Michael, we have God the Father calling him, “O the God”. (Definite article in Greek.)

Hebrews 1:13-14 – “13 But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool? 14 Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?” If Michael is Jesus, an angel is to sit on God’s right hand and rule!!!

Jude 1:9 - “Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee.” If Michael is Jesus then Jesus did not have authority to rebuke Satan. And why would Jesus ever need to call for help to rebuke Satan? See also **2 Peter 2:11**

Hebrews 2:5 – “For unto the angels hath he not put in subjection the world to come, whereof we speak.” He did if Michael is Jesus.

1 Peter 3:22 - “Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him.” It appears Jesus has authority over all angels. Did He not have this from the beginning or was He just **one of the chief princes**?

CONCLUSION: Angels always refuse worship. Jesus never did because He is not a created being. All things were made by Him and without Him was not anything made that was made. To worship a created being is idolatry.

Thought Provoking Insights on Finances

I am very conscientious before the Lord about money. The Bible speaks a lot about money. Books could be written on these subjects based upon what the Bible says about it.



The Danger of Hoarding it. **Proverbs 11:24-26, I John 3:17**

The Foolishness of Loving it. **Ecclesiastes 5:13-14, Luke 12:15-20**

The Bane of Cheating God. **Malachi 3:8-12, Haggai 1:2-11**

How Difficult for the Rich to Enter Heaven. **Matthew 19:23-25, Luke 6:24**

The Curse of Being Double-minded. **Luke 16:13-26**

The Deceitfulness of it. **Proverbs 23:4-5, Matthew 6:19-21, Matthew 13:22, Mark 4:19**

The Vanity of it. **Psalms 49:16-18, Psalms 52:6-7, Ecclesiastes 6:1-2, Zephaniah 1:18**

The Putting of Confidence in it. **Job 31:24-28**

The Folly of Obtaining it Deceitfully. **Jeremiah 17:11, 22:13, Proverbs 21:6**

The Admonition to the Rich. **I Timothy 6:17-19, James 5:1-2**

The Danger of it Making you Forget God. **Deuteronomy 6:10-12, 8:10-16, Proverbs 30:8-9**

The Origin of the Power to Get it. **Proverbs 10:22, Deuteronomy 8:22**

The Need to be Diligent About Riches. **Proverbs 27:23-24**

The Danger of Trying to Get Rich Fast. **Proverbs 28:22, I Timothy 6:9-11**

The Pursuit of it can make us Unfruitful. **Mark 4:1-19**

Many more ideas are expressed about money.

Jesus said more about money than He said about Heaven or hell. 11 of His 39 parables were about money.

1 out of 7 verses in the Gospel are about money but we should not be pre-occupied with money.

But there are four things regarding money that I don't find many people thinking about.

FIRST – We are only stewards of what God has bestowed upon us. It is not ours, but we have been given things for our use for Him while we are here. It is required of a steward to be faithful. **I Corinthians 4:2**

Furthermore, we have to give an account of our stewardship. What we are forgetting is that when we die, it must be returned to the Lord's Kingdom's work. **Luke 16:2**

It is true that a good man layeth up for his children's children. However, they need to be Kingdom people who will continue to be faithful stewards of what is His.

What would you think of a runner at the end of his stint giving the wand to a person not on his own team in a relay race? Many Christians do that very thing.

Is it moral or good stewardship to give what God has entrusted to you, to those not involved in His Kingdom? I have often admired those who have purchased Annuities from me who refused to make disobedient or non-Christian children their heirs.

Not passing your money on to them is a wonderful time to let your family, that you love deeply, know that you are a steward of all you own and must return it to those who are doing God's work.

A **SECOND** thing that has always bothered me are those who purchased their home at one price and yet when they sell it do not tithe on their increase. When are they going to give God the tithe on the increase of their growth?

For example, someone purchases a home for \$40,000.00 and sells it for \$100,000.00. Don't forget the taxes, interest, and repairs are not part of the investment. You do not deduct taxes, interest, and repairs on your car before you pay tithes and offerings. Why do so on your house?

A **THIRD** thing that I don't understand is one inheriting money (which is an increase to you) and not giving God His portion of the increase for the evangelizing of the world. Do not say, "My parents already tithed on it." This is your increase, not theirs and God's Kingdom needs you to give toward it.

A **FOURTH** thing is loaning money at interest to the God who gave it to you in the first place. He gave it to you to be a steward for His work.

If the institution you are loaning the money to is worthy of God's money to do His work, why would you loan God His own money? If God forbids us to charge our brother

interest, why would it be okay to loan money to your Heavenly Father, whose it is?

These are things I want to challenge you to think and pray about.

Malachi asks, "Will a man rob God"? The above four points are ways I believe many Christians do rob God.

Imagine that you are the manager and cashier of a store and you are responsible for all the money in the cash register and the stock on the shelves. The owner tells you to be a good steward and to take your needs from the stock and drawer until he returns.

Would you not want to give him a good account of the stewardship of the stock and cash?

Would you gamble with the cash in the drawer or make deposits from the profits into a competitors bank account?

Then don't do that with that which God made you His steward. "It is required of a steward to be faithful."

I Corinthians 4:2

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SUMMIT THEOLOGICAL SEMINARY

2766 Airport Road - Peru, IN 46970

(765) 472-4111

summit1@myvine.com

www.summit1.org

How Old Was Isaac When He was Sacrificed as he was called “a Lad”?



In answering this question, I will not be able to be dogmatic. I will simply state some facts and draw conclusions.

FIRST - Abraham offering of his son at any age would be a traumatic event that took much faith. However, when told to do so, Abraham arose early in the morning to be obedient.

His love for a child, a boy, or a grown son would be no less difficult. I could as soon as hurt my son at ten years of age as I could if he was a grown man.

It is interesting that in **Genesis 22:2** it has the first mention of the word “love” in the Bible. “And he said, Take now thy son, thine only *son* Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of.”

SECOND – We need to remember that Isaac was conceived when Sarah was 90. She died at 127. So it could have been anywhere in these 36 years that Isaac was almost sacrificed for it was performed before she died.

Isaac was probably weaned at age 5. If so, Ishmael would have been 18 years old about that time for he was circumcised at age 13. **Genesis 17:24**

It was on the day of the weaning of Isaac when Ishmael was sent out of Abraham’s house. **Genesis 21:8-9**

If so, at age 18 Ishmael was called both “a child” and “a lad” (**Genesis 21:14-21**) and soon thereafter he took a wife.

THIRD – One cannot be dogmatic about the word “lad” and we cannot base anything on the word “lad” (*naar*). Why?

- As noted above, Ishmael was called a lad about the age of 18.
- The two servants in this same chapter were called “young men.”
- Joseph at 17 was called a lad (*naar*). **Genesis 37:2**

- Benjamin is called a lad and was 22. **Genesis 43:8** by Judah.

Yet in Joseph’s dream, he dreamed of 11 stars or 11 brothers before he was sold. So Benjamin was already born, but we do not know his age. **Genesis 37:9-11**

Joseph was sold at age 17. **Genesis 37:2**

He stood before Pharaoh at age 30. **Genesis 41:46** He is called a *naar* at that age. **Genesis 41:12**

The first 7 years of plenty was over when Joseph was 37. **Genesis 41:53** The famine was 2 years in process when his brothers came to Egypt. **Genesis 45:6**. Joseph would be 39.

His brothers were calling Benjamin “a lad” when he was at least 22 years of age. **Genesis 39:17-22**

So we can see that the word “lad” (*naar*) is non-conclusive.

FOURTH – Isaac was not a small lad for he carried the wood for his sacrifice. **Genesis 22:6**, “And Abraham took the wood of the burnt offering, and laid *it* upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together.”

That would take a lot of firewood for a burnt offering to consume a human and to carry it up a mountain would be no small feat for a boy.

FIFTH – Jewish authors have him older than a teen. Josephus says he was 25. Many Rabbi’s say 36. Others, 33.

If I was guessing based on typology, I would say 33, like Jesus was when He carried His cross up that same hill. Jesus was the lamb that God provided. God, the Son provided Himself the lamb.

SIXTH – Some have suggested that Sarah’s death at 127 (**Genesis 23:1**) was recorded right after Abraham took Isaac to one of the mountains, or Mount Moriah, and that it broke her heart not living to see the final outcome.

They based it upon the text where it said that Abraham came to mourn for Sarah and weep for her **Genesis 21:1-2** and after the burial sent for Isaac a wife and so Isaac was then comforted about his mother. **Genesis 24:67**, “And Isaac brought her into his mother Sarah’s tent, and took Rebekah, and she became his wife; and he loved her: and Isaac was comforted after his mother’s *death*.”

SEVENTH – So the age is not that important but the overview of the event certainly is.

Abraham is told to take his pre-named (called his name Isaac), miraculous born (he was 100, she was 90),

promised child, only begotten son, whom he loved to one of the mountains on Mount Moriah to sacrifice him. He was obedient.

Two servants went with Abraham and Isaac but on the third day he saw one of the mountains on Mount Moriah.

Isaac carried his own wood. He asked his father where the lamb was. "God", Abraham said, "would provide Himself a lamb."

He began to obey God but was stopped by God. God acknowledged Abraham's faith. A ram was in the thicket of thorns that was used instead of Isaac.

Abraham found that obedient faith results in substitutionary death.

The ram was a substitute for Isaac. Isaac was obviously willing to be offered. Abraham called the mountain, "Jehovah-Jirah"; 'in the mount God will see to it'.

Amazing parallelism.

- God gave His Son on that same mountain.
- He bore His wooden cross up that same hill.
- God provided Himself a lamb.
- He, too, wore thorns as substitute on Calvary.
- Jesus died for us.
- But on the third day, He, like Isaac, was raised from death. **Hebrews 11:17-19**

What a love story it is! **John 3:16**, "For God so loved the world that he gave his only begotten son, that whosoever believeth in him should have eternal life."

George L. Faull's Speaking Engagements 2014

- Jan 24-25** – LEAP – Summit – Peru, IN
Jan 28-30 - Florida Bible Conference – Kissimmee, FL
Feb 10-13 – Barnabas WWW – Pigeon Forge, TN
Feb 17-20 – February Gathering – Ottumwa, IA
Mar 2-4 – First Church of Christ – Covington, IN
Mar 28-29 – Wabash Valley Christian Institute **Part 1**
 Pleasant Ridge - Lawrenceville, IL
Mar 30 – Rising Sun Christian Church – Lawrenceville, IL
 5th Sunday Rally
Apr 4-5 - Wabash Valley Christian Institute **Part 2**
 Pleasant Ridge - Lawrenceville, IL
Apr 7 – Kingdom Builders - Pleasant Ridge - Lawrenceville, IL
Apr 19-20 – Northside Christian Church Huntingburg, IN
Apr 27-30 – Main Street Church of Christ - McConnellsville, OH
May 6-8 – Kiamichi Clinic – Honiba, OK
Jul 6-8 – Brush Run Revival – Avella, PA
Sept 12-13 – Preaching Rally – Alfordsville - Illinois
Oct 17-19 – First Church of Christ – Bolivar, PA

If you wish to have George Faull or Terry Carter come and speak at your congregation, please contact Summit.

Jesus and the Emergent Church and Matthew 24:45-51

--By Terry Carter



The Emergent Church Movement is a very diverse group of people, practices, and ideas. Nevertheless, certain practices and attitudes seem to run through the various groups that identify with the larger movement. There are two in particular that I'd like to highlight in this article.

The first one is their negative attitude towards what they might call "the traditional Church" or "the traditional Christian".

There are a number of videos on www.youtube.com that display this attitude. To find them, just search for "I'm a Christ follower". They are a parody of the Mac V's PC commercials from a few years ago.

This negative attitude is not limited to such videos. Wikipedia rightly says that what Emergent Church adherents mostly agree on is, "disillusionment with the organized and institutional church and their support for the deconstruction of modern Christian worship, modern evangelism, and the nature of modern Christian community." As a result of their antagonism towards "traditional" Christianity, they often write diatribes against them. While they may not resort to actual physical violence, they certainly do beat up on them verbally.

A second practice that is commonly found among Emergent Church groups is their affinity for alcoholic beverages. This often goes beyond individuals indulging in their homes.

Often their services (if you can legitimately call them that) are actually held in taverns. Many of them are very proud of how open-minded they are about such practices. Their admission goes almost to the point of bragging about it. Their leaders often write about how they frequent such places and boast of how many "evangelistic" conversations they have there.

Even some of the churches within the Restoration Movement have adopted these practices. They hold what they are calling "Pub Theology Events". Of course

they explain that their teaching times have expanded from two minutes to five. It seems to me that they are teaching much more loudly by example than any other way and the message is not a Biblical one.

The sad truth is that I personally know of people whose lives have been shattered by alcohol after they were introduced to it, either at a “church service” or while hanging out with people in the church.

Before we get excited about an extra three minutes of teaching time in a bar, maybe we ought to consider what it is costing others. Is there really a net gain for the Kingdom of God or is it a net loss? These people may or may not be drunkards themselves, but they certainly drink unashamedly with the drunkards.

As I considered these two aspects of the Emergent Church, I couldn't help but notice how similar it is to what Jesus described in **Matthew Chapter 24**.

After describing the faithful and wise servant who gives food to his household in due season, He contrasts this with the evil servant who considers the Master's delay in returning.

“45 Who then is a faithful and wise servant, whom his master made ruler over his household, to give them food in due season?”

46 "Blessed [is] that servant whom his master, when he comes, will find so doing.

47 "Assuredly, I say to you that he will make him ruler over all his goods.

48 "But if that evil servant says in his heart, 'My master is delaying his coming,'

49 "and **begins to beat [his] fellow servants, and to eat and drink with the drunkards,**

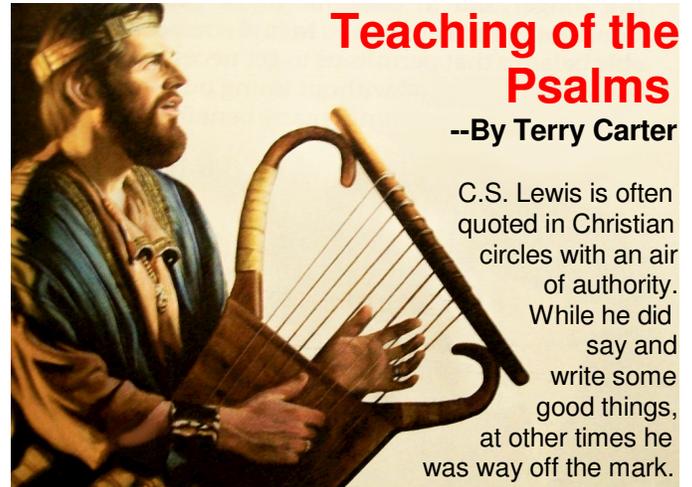
50 "the master of that servant will come on a day when he is not looking for [him] and at an hour that he is not aware of,

51 "and will cut him in two and appoint [him] his portion with the hypocrites. There shall be weeping and gnashing of teeth."
--**Matthew 24:45-51**

All I can add is that when somebody orally beats up on his fellow servants, and is eating and drinking with drunkards, Jesus says that they are evil servants. As Jesus goes on to proclaim, the end of such a person is not good.

Let's learn the lesson of this parable and be faithful and wise servants.

* See the Christian Standard and the Indianapolis Star for examples of these events.



Teaching of the Psalms

--By Terry Carter

C.S. Lewis is often quoted in Christian circles with an air of authority. While he did say and write some good things, at other times he was way off the mark.

Regarding the Psalms, he wrote, “The Psalms are poems, and poems intended to be sung: not doctrinal treatises, nor even sermons.” I believe this statement is misguided and intend to prove it.

First: It runs contrary to the statements of other learned men. For example, in the fourth century Athanasius called them Psalms, “the epitome of the whole Scriptures.” Also in the fourth century, Basil of Caesarea called them, “a compendium of all theology”. In the 16th century, Martin Luther called them, “a little Bible, and the summary of the Old Testament.”

While it is true that the Psalms are not, nor were they meant to be, a systematic theology, it is foolish to say that they are not doctrinal treatises. Doctrine in Scripture is found in all sorts of genres. It is found in historical books, personal letters, prophetic books, books of law, and yes even books of poetry.

Second: This statement ignores the frequent references in the New Testament to the Psalms. It is a fact that the Psalms are quoted in the New Testament more than any other book in the Old Testament. In fact one-fifth of Paul's quotations from the Old Testament were from the Psalms.

I don't believe there is any New Testament or Old Testament writer who focused more on doctrine than Paul did. Yet he quoted the Psalms frequently. Often it was to support a specific teaching that he was putting forth. In the book of Romans alone, Paul quoted from the Psalms to teach such things as the universal wickedness of mankind, the forgiveness offered by God to man, and the failures of national Israel. If there is any book in the Bible that is not poetic, it's Romans.

Third: While the Psalms themselves may not have been sermons, the New Testament preachers sure did quote them in their sermons.

The most obvious example of this is Peter's sermon on Pentecost. He quoted from **Psalms 16, 132, 110, and 68**

to establish that Jesus' resurrection and ascension were both fulfillment of prophecies about the Messiah.

Of course, this leads immediately to the conclusion that Jesus is The Messiah. Notice the effect of this sermon. About 3,000 were baptized as a result and the Church began.

In **Acts chapter 4**, Peter was defending John and himself. He quoted from **Psalms 118:22** to prove that the Jesus those rulers had rejected was actually the chief cornerstone.

In **Acts chapter 7**, Stephen referred to **Psalms 102:25** to show that God did not need a temple made with human hands to dwell in since He created all things.

In **Acts chapter 13**, Paul was preaching in Antioch of Pisidia and, much like Peter on Pentecost, he quoted from **Psalms 89, 132, and 16** to show the Lordship of Jesus as the fulfillment of Messianic prophecy.

I suspect that the Psalms were quoted in many more of the sermons for which we have only summaries or a short statement about them preaching Jesus.

But note carefully that the Psalms were used in preaching by the apostles and early Christians to teach the truth of Jesus as Messiah.

Fourth: The Scripture makes it clear that the Psalms were intended to teach us.

"Let the word of Christ dwell in you richly in all wisdom, **teaching and admonishing one another in psalms and hymns and spiritual songs**, singing with grace in your hearts to the Lord." **Colossians 3:16**

To say that the Psalms are not doctrinal (teaching) treatises is misleading at best and downright false at worst.

Finally: It should be pointed out how powerful poetry and singing is in teaching. This is true whether what is being taught is true or false.

Almost everybody in the English speaking world learned their alphabet with a song. Why it's the same tune as "Twinkle, Twinkle Little Star" I'll probably never know. I imagine that most people are like me. Even now, I hear the melody as I recite the alphabet. The letters and the tune are forever linked in my brain.

Back in the 90s the "Hooked on Phonics" reading program was marketed with the slogan that your child would learn to read easily, like a song. I occasionally hear a song on the radio from my childhood that I thought I had completely forgotten about. Yet, to my surprise and delight, I find I can still sing every word.

Music touches our emotions in a special way, but it also affects our memories in an undeniable way. It is the way many people have memorized the books of the Bible, the names of the apostles, etc.

But this can also be used to teach error. You probably remember the little ditty you heard as a child about Lizzie Borden.

Lizzie Borden took an axe
Gave her mother forty whacks
When she saw what she had done
She gave her father forty-one

It is uncertain how this song originated; it may have been created to sell newspapers. But the truth is that most everything in the song is untrue. She was acquitted of the murders for starters.

Secondly, the number of whacks was not even close to the actual number of wounds her parents sustained, which totaled somewhere around thirty for both parents.

But who remembers the truth? Not many people. Recent surveys have shown that most people think she was guilty and that the song is accurate despite the truth.

The effect of music on the memory, along with the repetitious nature of songs in general, is a powerful thing. This is one of the arguments that used to be used against the music to which teenagers listen. They remember the lyrics and repeat them over and over again. Eventually they begin to believe them even when they know better logically. This is a real danger that we need to guard against in our own minds. It's true for adults too, not just teenagers and young children.

This situation is not limited to the secular world either. Ancient falsehood about the deity of Christ was spread this way.

In the early fourth century, a man named Arius taught that Christ was not fully God, but was a created being. He taught that Jesus was somewhere between man and God in essence. He was branded by many as a heretic, but his idea still spread rapidly and widely. The spread was due in part to the fact that he put his ideas to music. The tunes were catchy and people sang them repeatedly, leading to a rather wide acceptance of his ideas.

This controversy has come to be known as the Arian controversy. It was a large part of what led to the Council of Nicaea in 325 A.D.

This illustrates the power of music and repetition in forming our memories and beliefs.

One obvious lesson from this is that we need to be careful about the doctrinal content of our songs in the Church today. (How many angels could Jesus have called before His crucifixion?) Is it 10,000 angels like the song says, or

is it more than 12 legions (72,000) as Jesus said? People may or may not remember the sermon, but they will likely remember the songs we sing.

A second lesson is the obvious wisdom of God in teaching us through the Psalms, which were put to music and sung over and over again.

Why does music have this affect on us? I can think of three factors.

First - The repetitive nature of it.

We don't like to hear the same sermon over and over, but we love to hear the same song over and over. Sometimes a tune actually gets stuck in our head. It is called "an earworm" and it occasionally afflicts an estimated 98% of people.

Authors from Twain to Poe to Arthur C. Clarke have written about this. This can be an irritating thing especially when we don't like the tune or the message. But think what a positive thing it could be if it's God's Word that gets "stuck in our head".

Second - The cadence and uniqueness of expression in music.

Memory experts are well aware of the power of these as memory devices. Even if you are not singing it, speaking a passage aloud with a cadence and unique emphasis on certain words helps you to memorize it. Hebrew poetry doesn't use rhyme like English poems do, but still the way particular words are emphasized is an aid to memory.

Third – It has to do with our emotions.

Music has a way of engaging our emotions in a way that goes beyond what you get without it. Convincing somebody of a truth logically is important. But convincing them logically at the same time you make them feel it emotionally is incredibly powerful. In fact, many people will be moved emotionally and therefore convinced whether they are persuaded logically or not.

Music drives the point home past our intellect into our emotions. In some ways it can be harder to dislodge it from there than from our intellect.

Some Christian singers recognize this and admit that they have a responsibility to use this power wisely and not to misuse it. The story of the Pied Piper is probably intended as a warning about the misuse of the power of music.

I'm not saying that the Psalms are intended to bypass our intellect in teaching. What I'm saying, is that they are designed to teach us at a deeper level than intellect alone. While they do touch our intellect, their impact goes beyond that, touching our very soul.

What's New at Summit?

1 - Third Floor Additions at the Summit School of Preaching:

New Chapel and Classroom



New Classroom

New Conference Room



New Break Room



New Laptop Stand



New Lectern



We wish to thank all of those who have sent in donations, as these are a few of the things we have been able to accomplish with the funds received.

2 – Summit's School of Preaching Spring Semester
Began January 14th, 2014. Classes will end May 8th, 2014

3 - LEAP Program for February:

February 21st & 22nd – **"SERMON ON THE MOUNT"**,
Instructed by Jerry Paul – Audit for free or \$60.00 for 1 credit hour

Contact Summit for reservations – Resident Dorm Rooms available (\$30.00) if you wish to stay. Check our Website for times and any future classes.