



What Must I Do to Be Saved?

- **Hear** the word of God (Romans 10:14-17; 1:16,17; John 17:17; Acts 11:14).
- **Believe** in Jesus Christ (John 3:16; Acts 16:30,31; Romans 10:9,10; Ephesians 2:8,9; I John 5:1; Galatians 3:26).
- **Repent** of past sins and turn to God (Luke 13:5; Acts 2:38; 3:19; 26:20; II Timothy 2:19).
- **Confess** Jesus before men (Matthew 10:32,33; Rom. 10:9,10; I John 4:15; Heb. 10:23).
- **Be Baptized** for the forgiveness of sins (Matthew 28:19; Mark 16:16; Acts 2:38; 22:16; Romans 6:1-6; Galatians 3:26,27; I Peter 3:21).
- **Abide** in the word of God (John 8:31; 15:6,7; I Corinthians 15:1,2; Revelation 2:10; I John 1:9,10; Hebrews 10:24,25; John 4:24).

4700 Andrews Ave.
Amarillo TX 79106
806-352-2809
www.olsenpark.com

Faithful Sayings Issue 19.18 April 30, 2017

Welcome Visitors

We are so glad that you joined us today.
Please come again.

- Let us know if you have any questions.

ISSUE

19.18

BULLETIN OF
THE OLSEN
PARK CHURCH
OF CHRIST

Faithful Sayings

April 30,
2017

Services

Sunday: 9:00 AM
10:00 AM
11:00 AM

Wednesday: 7:00 PM

Elders:

Pat Ledbetter
Jeff Nunn

Deacons:

Steve Dixon
Ryan Ferguson
Arend Gressley
Ben Hight
Blake McAlister
Brady McAlister
Walker McAnear
Sam Nunn
Lance Purcell
Rusty Scott
Justin Smiley
Trevor Yontz

Evangelist:

Kyle Pope



“The Chastening of the Lord”

A Study of the Hebrew Word *Musar*

By Kyle Pope

The book of Proverbs begins with the stated objective—“**To know wisdom and instruction, to perceive the words of understanding**” (1:2, NKJV). The word translated “instruction” in this text is the Hebrew word מוֹסָר *musar*. This word holds special significance that is valuable for us to understand.

Derived from the verb יָסַר *yasar* meaning to “discipline, chasten, instruct,” which is also represented in Ugaitic by the cognate verb *ysr* of the same meaning (TWOT, I, 386-387), *musar* can refer to punishment, training, or education. In the Old Testament, *musar* is first



used in the second reading of the Law, when the Lord speaks of the Israelites as having seen the “**chastening** (*mu-sar*) **of the LORD your God, His greatness and His mighty hand and outstretched arm**” (Deuteronomy 11:2, NKJV). Here it is described as something that they could witness. The next verses list three things that were a part of this “chastening”: 1. God’s rescue of the people by the signs in Egypt and the destruction of Phar-

oah’s army (11:3,4); 2. God’s treatment of the people in the desert (11:5); and 3. The punishment of the sons of Korah (11:6). From this example we learn that *musar* was both corrective and instructive.

Musar is communicated in various ways. When one is punished for wrong doing it is *musar* (Proverbs 7:22). It is something that can be taught in words—“**My son, hear the instruction (*musar*) of your father, and do not forsake the law of your mother**” (Proverbs 1:8). *Musar* can be learned by observing circumstances that surround a person. In the book of Proverbs the writer looks at the rundown home of one whom he passes and learns the value of work (Proverbs 24:30-34). This education from one’s own observation is “receiving *musar*” (Proverbs 24:32). This is not the idea of letting “nature be your guide.” Rather, the one who heeds the revelation of God may see in the circumstances and consequences of life the wisdom of God’s revelation.

Musar must be “received” and not rejected if it is to be of benefit (Proverbs 1:3; 8:10; 19:20; Jeremiah 5:3; 17:23; 32:33; 35:13; Zephaniah 3:7). We are urged not to despise *musar* (Job 5:17); the wicked hate *musar* and cast the words of the Lord far from them (Psalm 50:16,17). Fools despise *musar* (Proverbs 1:7). The book of Proverbs



personifies *musar* charging the reader to—“**take firm hold of instruction, (*musar*) do not let go; keep her, for she is your life**” (Proverbs 4:13). The “reproofs” of *musar* are “**the way of life**” (Proverbs 6:23).

While human beings can teach *musar* it is primarily something we learn from God. Jeremiah shows us that a benefit of a living God (in contrast to an idol) is the *musar* He offers. Jeremiah points out that—“**A wooden idol is a worthless doctrine (*musar*).**” (Jeremiah 10:8). The New American Standard calls this “**the discipline (*musar*) of delusion.**”

Jesus is offered as *musar*. In the beautiful and yet heartbreaking prophecy in the book of Isaiah that tells us about the suffering Messiah we see

Jesus as *musar*. The text reads—“**But He was wounded for our transgressions, He was bruised for our iniquities; The chastisement (*musar*) for our peace was upon Him, And by His stripes we are healed.**” (53:5).

This tells us more than simply that Jesus suffered a representative measure of the punishment we deserved—Jesus was the instruction (*musar*) that we must receive. Looking to His suffering should teach us the seriousness of sin and its penalty. This instruction (*musar*), if accepted can bring us peace with God and spiritual healing.

