

Session 37

In our last session, we left off by looking at Psalm 139, where we were introduced to the “searching of the heart.” We came to this issue as we discussed our commitment to the education. We are fast approaching the place where our commitment is going to be tested by things that will vie for our time and energy. How you spend your time is going to be a real issue and you will find yourself having to choose between sonship and other things in your life. You are going to have to decide what is important and what isn’t. Everyone is busy. Most everyone works a job, has a family, has a social life, etc., so whatever choices you will have to make, you aren’t the only one; someone else is being faced with those same choices. At the end of the day, we will, by our actions, demonstrate what is most important to us by how we spend our time.

We will also be coming up on a marker in Romans 8, where our Father is going to check us out regarding our commitment to the education He is offering to us. It is necessary for this to be done before we start the education itself. Your heavenly Father is going to make sure that your attitude is properly set so that your enthusiasm to receive this education not only begins to match His, but also, that it grows and increases as you progress through the education.

One of the ways in which you will be checked-out by the Father is by “the searching of the heart.” This needs to be done because right from the start, the son is going to be faced with some allurements and distractions that are meant to wreck the educational process of the son.

We see this “searching of the heart” here in Psalm 139 and we will see our apostle introduce us to it in Romans 8.

Romans 8:26 Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.²⁷ And he that **searcheth the hearts** knoweth what *is* the mind of the Spirit, because he maketh intercession for the saints according to *the will of God*.²⁸ And we know that all things work together for good to them that love God, to them who are the called according to *his* purpose.

You may have noticed that Paul does not say a whole lot about what that is or how that gets done. That means we should already know something about it.

In vs. 26 Paul tells us we have some infirmities. Then he says that we do not know what we should pray for as we ought. Notice, he didn’t say we don’t know how to pray, but rather, we don’t know what to pray for. He is going to educate us with regard to this, but what I’m really after here is in vs. 27; “And he that searcheth the hearts.”

Right in the middle of this section on prayer, we find that phrase about God searching the heart. So what we are about to learn in Psalm 139 is something that will clue you in about sonship

prayer. Now, we are going to get an education about his in Romans 8, but there are some things we should already know when we get there. Let's go over some of these.

Psalms 139:17 How precious also are **thy thoughts** unto me, O God! how **great is the sum of them!** 18 If I should count them, they are more in number than the sand: when I awake, I am still with thee. 19 Surely thou wilt **slay the wicked**, O God: depart from me therefore, ye bloody men. 20 For they speak against thee wickedly, and thine enemies take thy name in vain. 21 Do not **I hate them**, O LORD, that hate thee? and am not I grieved with those that rise up against thee? 22 **I hate them with perfect hatred:** I count them **mine enemies**. 23 **Search me, O God**, and **know my heart:** try me, and know **my thoughts:** 24 And see if there be **any wicked way** in me, and lead me in the way everlasting.

David talks about knowing God's thoughts and then he makes some statements about his enemies. He talks to his heavenly Father about what is in his heart. Then, when he has finished, he asks God to "search and know his heart" to see if what he is thinking is "good or evil." Now, that's the way I'm saying it because if he is thinking in way that is not accord with God's thoughts, he calls it "a wicked way."

For now, what I want you to notice is that David is talking to his heavenly Father about what is in his heart to do toward his enemies. He is talking about how he feels about them and why he feels that way (they speak against God wickedly/they take His name in vain, etc.). David is talking this way because he is planning to do something with regard to these enemies; he wants them slain. But before he does that, he asks God to search him and make sure that what he is thinking is in line with what his Father is thinking.

That is an important feature of sonship prayer. We need to say more about this and we will, later on. But for now, there is another aspect of I want us to take notice of. The usual way in which Psalm 139 is seen is that it is a psalm extolling God's omniscience. The opening verses of the psalm are used to prove that premise. But there are a couple of things here that will not allow that to be the case.

Psalms 139:1 <<To the chief Musician, A Psalm of David.>> O LORD, thou hast searched me, and known me.² Thou knowest my downsitting and mine uprising, thou understandest my thought afar off.³ Thou compassest my path and my lying down, and art acquainted *with* all my ways.⁴ For *there is* not a word in my tongue, *but*, lo, O LORD, thou knowest it altogether.⁵ Thou hast beset me behind and before, and laid thine hand upon me.⁶ *Such knowledge is* too wonderful for me; it is high, I cannot *attain* unto it.

What normally gets talked about is how God knows what you ask for before you ask Him. This is backed up by a verse in the gospels.

Matthew 6:7 But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking.⁸ Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.

That instruction in Matthew 6 was perfectly suited to the little flock, but that is not how you are instructed regarding prayer at all. In fact, if your Father dealt with adopted sons that way, it would never produce the 2-way conversation and relationship that He intends.

The first thing I would like to point out is in verse 1.

Psalms 139:1 <<To the chief Musician, A Psalm of David.>> O LORD, thou hast **searched me**, and known me. 2 Thou knowest my downsitting and mine uprising, thou understandest my thought afar off.

God doesn't need to "search" to find out anything. He is omniscient; that is, by His very nature, He knows everything there is to know. Additionally, there is a word sitting over in Psalm 139 that will not allow this to be a chapter on God's omniscience; the word "acquainted."

Psalms 139:3 Thou compassest my path and my lying down, and art **acquainted** with all my ways.

If you are omniscient and you know everything all at one time, do you get "acquainted?" No, you wouldn't need to be "acquainted" with anything, you would know it all. When you acquaint yourself with someone, it means you don't know them until you go through the process of knowing them.

The use of the word acquaintance tells me that this is used within the framework of sonship, where God has taken the position of a real, actual father to David. This is not language of accommodation. It is a true 2-way street. And under adoption, God has determined not to deal with His sons out of His omniscience, but because this whole thing is relational, He is going to deal with me by not knowing what I have to say until I tell Him.

My prayer life with my Father is not that of "creature to God" but it is truly, in every sense of the words, a relationship of "Father to son."

What is really remarkable here is what Crabbe's synonyms says about the word "acquaint." Acquaint: to inform, make known, apprise. "One acquaints a father with all the circumstances that respect his son's conduct."

While it is true that God is omniscient, it is also true that He has chosen to make this Father/son relationship the genuine article and therefore, He does not deal with His adopted sons out of His omniscience. He is not some disinterested Deity in the heavens who knows what will come out

of your mouth before you say it; but He desires to hear from you the things that are in your thoughts, in your heart; just as David did in Psalm 139.

Psalm 139 is all about describing David's 2-way relationship with his Father. This should begin to give you some direction about your own prayer life. Everything that you encounter in this sonship orientation can (and should) be brought up before your heavenly Father. You might be wondering, "but what do I say to my Father?" Tell Him what is on your heart. Tell Him how you feel about this adoption He has given you. Tell Him how you feel about the education that lies out ahead of you. Tell Him about anything you are unsure of. Tell Him about the things you do understand and what you think about it. We're going to get to all this in time, so for now, that's all I want to say about it.

But what needs to be appreciated here in Psalm 139 is that these are the words of a son, who has been engaged in an intimate two-way relationship over such a period of time that he can say these things. Now, let's get ourselves back to Proverbs where we were discussing the issue of our commitment to this curriculum.

Hopefully you can see that the issues involved in God adopting you as His son, and holding out to you a perfect education that will perfectly edify you and provide for godly edifying, with all the eternal results of it (see 1 Tim. 4:6-9 [:8]) that such a serious undertaking as our sonship education demands that we have a commensurate level of commitment to it on our own part.

The Father now tells His son about the kind of commitment that he needs to make when it comes to getting his vocational education and training. It's absolutely vital that you make a firm and serious commitment to learning all of the things that your Father is prepared to teach you—and that He has made full provision to teach you.

Such an education naturally requires a son to have a very strong measure of commitment to learning from his Father. So then, at this point—after the Father tells His son about the kind of commitment he needs to make, a positively and properly responding son then responds to his sonship establishment (once that's over) by declaring to his Father that he will make the necessary commitment to learning what his Father wants to teach him — and then the son 'caps off' (so to speak) his sonship establishment by PRESENTING HIMSELF to his Father as one who is fully ready to get his sonship education and edification underway!

This is exactly how it ought to be with us, when through the effectual working of Romans 8:14-15 we receive the glorious news that we have been given "the adoption of sons," — and when, through the effectual working of verses 16-39 that follow, we too, receive our sonship establishment from God our Father.

We will have to have some further instruction (contained in Romans chapters 9, 10, and 11 (due to the "mystery" aspect of our sonship edification) and it is at the very point of Romans 12:1

where you are now going to have to present yourself to your Father, which is where Phase 2 of Level I gets underway; where your actual sonship education gets underway in earnest.

Due to how the curriculum develops and how it gets more and more involved, and how the resistance to it gets greater and greater from the determined foe (Satan himself), then the son's own commitment and dedication needs to really ever be growing more and more intense all along the way in order to see it through to the end.

Therefore, if you don't start off 'on the right foot' (so to speak) with the proper response to the exhortation of the son's commitment, and that level of commitment isn't properly at the level it's supposed to be, then it won't be very long before some distraction or some other life-pursuit, or some kind of boredom or other allurements (let alone any small 'nudge' from the Satanic policy of evil) will have you derailed and just sitting there wishing you were somewhere else doing something else, and that this is just a waste of your time!

This passage we're going to be looking at isn't the one and only time the Father does this with the son, it's just the first time. The truth of the matter is, the Father will intersperse more exhortations throughout the son's education that will come along and 'steel' the son's level of commitment all that much more. It will exhort him to greater and more determined levels of commitment so that by its effectual working, it will carry the son right through to the end.

To illustrate this, I want to take you to I Timothy. The words that our apostle uses here are chosen very carefully. Paul is talking to Timothy, a young pastor who has completed this education, he is fully edified and he is also being fully assaulted and attacked by the policy of evil. Paul also endured that level of attack, although the attacks against Paul were in the physical realm (culminating in having his head cut off) while Timothy's attacks showcase a different type of attack by the policy of evil. The attack against Timothy was more of a mental attack.

By this I don't mean to imply that Timothy had a mental breakdown, or any such thing, but he experienced fear, panic and anxiety to their fullest extent, produced in him by the policy of evil.

1 Timothy 4:6 If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the **words** of faith and of good doctrine, whereunto thou hast attained.

I want to call to your attention the "words" of faith. Those were "words" that Timothy could hold in his hands because they were written down. That's where the power is; in the "words." And I hope your mind is taking you back to "perceive the words of understanding" in the table of contents.

The phrase "nourished up" points to the fact that there is a growing process in these "words of faith and of good doctrine."

1 Timothy 4:6 If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of **good doctrine**, whereunto thou hast attained.

Also, notice it says “good doctrine.” The Bible distinguishes between “doctrine” and “good doctrine” and “sound doctrine.” Good doctrine is not just handling the Scriptures properly (right division) but it is also within the sense and sequence of its sonship curriculum. And if you doubt that, then take a look at the last phrase of verse 6.

1 Timothy 4:6 If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, **whereunto thou hast attained**.

Notice that Timothy has “attained” unto something.

1 Timothy 4:7 But refuse profane and old wives' fables, and exercise thyself rather unto godliness.

Now, in order to fully appreciate this verse, you have to know what the word “profane” means. Most of the time, preachers use this verse to talk about everything from profanity to dirty jokes; things like that. But if you had been educated in a biblical theology (learning the Bible in the order in which it is arranged) then you would have learned God’s definition of “profane.” And you would have encountered that back in chapter in the book of Jeremiah.

Jeremiah 23:1 **Woe be unto the pastors** that destroy and scatter the sheep of my pasture! saith the LORD. 2 Therefore thus saith the LORD God of Israel against the pastors that feed my people; Ye have scattered my flock, and driven them away, and have not visited them: behold, I will visit upon you the evil of your doings, saith the LORD. 3 And I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds; and they shall be fruitful and increase. 4 And I will set up shepherds over them which shall feed them: and they shall fear no more, nor be dismayed, neither shall they be lacking, saith the LORD. 5 Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and **a King** shall reign and prosper, and **shall execute judgment and justice in the earth**. 6 In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS.

Firstly, notice that the chapter starts out with a “woe” unto the pastors; those in leadership over the people. These men are shepherds who have “scattered the flock.”

Secondly, notice that when the righteous Branch, the King, shows up, He “shall execute judgment and justice in the earth.” Does that ring a bell with you? “Judgment and justice” are 2

of the 4 decision making skills that are referred to in Proverbs 1:3; the skills of decision-making that you will “receive instruction” in.

Proverbs 1:3 To receive the instruction of wisdom, justice, and judgment, and equity;

We haven’t really talked about this yet, but these 4 items (wisdom, justice, judgment and equity) are not just decision-making skills, but they are skills ascribed to a ruler or governor!

Now, let’s continue with Jeremiah 23.

Jeremiah 23:9 Mine heart within me is broken because of the prophets; all my bones shake; I am like a drunken man, and like a man whom wine hath overcome, because of the LORD, and because of the words of his holiness. 10 For the land is full of adulterers; for because of swearing the land mourneth; the pleasant places of the wilderness are dried up, and their course is evil, and their force is not right. 11 For **both prophet and priest are profane**; yea, in my house have I found their wickedness, saith the LORD. 12 Wherefore their way shall be unto them as slippery ways in the darkness: they shall be driven on, and fall therein: for I will bring evil upon them, even the year of their visitation, saith the LORD. 13 And I have seen **folly in the prophets of Samaria**; they prophesied in Baal, and caused my people Israel to err. 14 I have seen **also in the prophets of Jerusalem** an horrible thing: they commit adultery, and **walk in lies**: they strengthen also the hands of evildoers, that none doth return from his wickedness: they are all of them unto me as Sodom, and the inhabitants thereof as Gomorrah. 15 Therefore thus saith the LORD of hosts concerning the prophets; Behold, I will feed them with wormwood, and make them drink the water of gall: for **from the prophets of Jerusalem is profaneness gone forth** into all the land.

Verse 11 shows us that both prophet and priest are profane. The prophets in Samaria caused God’s people to err. The prophets in Jerusalem “walk in lies.” Then God says in vs. 15 that their “profaneness [has] gone forth into all the land.” And how does God define that profaneness?

Jeremiah 23:16 Thus saith the LORD of hosts, Hearken not unto the words of the prophets that prophesy unto you: they make you vain: **they speak a vision of their own heart, and not out of the mouth of the LORD.** ¹⁷ They say still unto them that despise me, The LORD hath said, Ye shall have peace; and they say unto every one that walketh after the imagination of his own heart, No evil shall come upon you. ¹⁸ For who hath stood in the counsel of the LORD, and hath perceived and heard his word? who hath marked his word, and heard *it*? ¹⁹ Behold, a whirlwind of the LORD is gone forth in fury, even a grievous whirlwind: it shall fall grievously upon the head of the wicked. ²⁰ The anger of the LORD shall not return, until he have executed, and till he have performed the thoughts of his heart: in the latter days ye shall consider it perfectly. ²¹ **I have not sent these prophets, yet they ran: I have not spoken to them, yet they prophesied.**

²² But if they had stood in my counsel, and had caused my people to hear my words, then they should have turned them from their evil way, and from the evil of their doings. ²⁵ I have heard what the prophets said, that **prophecy lies in my name**, saying, I have dreamed, I have dreamed. ²⁶ How long shall *this* be in the heart of the **prophets that prophecy lies**? yea, *they are* prophets of the deceit of their own heart; ³¹ Behold, I *am* against the prophets, saith the LORD, **that use their tongues, and say, He saith**. ³² Behold, I *am* against them that **prophecy false dreams**, saith the LORD, and do tell them, and cause my people to err **by their lies**, and by their lightness; yet **I sent them not, nor commanded them**: therefore they shall not profit this people at all, saith the LORD.

The Bible identifies as profane, anyone who says “God told me...” when God never told them anything. Now let’s go back and read I Timothy.

1 Timothy 4:7 **But refuse profane** and old wives' fables, and exercise thyself rather unto godliness.

Paul warns Timothy that people are going to come along and tell him that God said “thus and so” to me. Paul tells Timothy to refuse that. How can Paul do that when he doesn’t know who will be saying that or what they will be saying? Instead of telling Timothy to flat-out reject all that, shouldn’t he rather have given Timothy some “test” to evaluate what he heard? NO! Paul told Timothy exactly what he should do – reject everyone who says that God spoke them – no matter what the message is. And there is a good reason for doing that that makes it irrelevant how true the thing is they claim God told them.

Here are some examples:

- God told me that we can still keep the law
- God told me that we can still offer sacrifices
- God told me that ... (you fill in the blank)

Now let’s go back to I Timothy again.

1 Timothy 4:7 But refuse profane and **old wives' fables**, and exercise thyself rather unto godliness.

The “old wives’ fables” are the stories of miraculous happenings indicative of Israel’s program. Timothy is going to be bombarded with people who claim to be prophets and that God told them this or that, when God never told them any such thing and with people who will claim God performed this or that miracle from Israel’s program, which God never did. Timothy is not told to “test the spirits” to see if they are from God. He isn’t told to evaluate the message to see if its biblical. He is told to refuse it. No matter how sincere the person may be when they say what they say, no matter how much they may believe it is true, Paul knows that this is nothing but a distraction (sent from the adversary) from what Timothy is supposed to be engaged in.

But what I'm really after in the verse is the word "exercise."

1 Timothy 4:7 But refuse profane and old wives' fables, and exercise thyself rather unto godliness.

Exercise by any definition involves exertion. It's not always easily done and exercise takes effort. Paul talks a lot about exercise in this passage. When he says "exercise thyself unto godliness" you need to remember what godliness is at its core. We think of godliness as righteousness; good acts. But that is not what godliness is about, as we have studied this years ago and established that godliness (which has to do with God- likeness) is comprised of 3 parts: thinking like God, living like God and laboring with God in His business. Those are the components of godliness. When you see that word "godliness" do not think of some list of good deeds; those are not godliness.

I know this will shock you but engaging in prayer does not make you a "godly" person. Neither does going to church, singing praise and worship songs or any of the other 10,000 things you can name that is considered to be some kind of good deed. We often say at funerals that men are "good, godly men" when in reality, they knew nothing about how to think, live and labor with their Father." They may have been saved, they may have been involved in church and they may have loved the Bible, but that does not make them godly.

Only 1 thing produces godliness and that is the sonship curriculum. Nothing else can produce that. Only God's system of education, carried out God's way can produce godliness.

1 Timothy 4:7 But refuse profane and old wives' fables, and exercise thyself rather unto godliness. 8 For bodily exercise profiteth little: but **godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.**

Now I hope you read vs. 8 carefully. That verse tells us that we recognize that what God is doing with us now (with respect to godliness) is going to profit us in our life now (by its effectual working in us) and that also it is vocational training for us in the heavenly places where we are going to have the responsibility to produce the life of God the Father out in those heavenly places. Therefore, it has promise of "the life to come."

1 Timothy 4:9 This is a faithful saying and worthy of all acceptance.¹⁰ For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe.¹¹ **These things command and teach.**

There is vs. 11 you have the job description of the pastor.

I now want us to turn over to 2 Corinthians. If you recall, these are people who had stopped their sonship education at one point and Paul wrote I Corinthians to straighten them out. Now, in 2 Corinthians they have decided to pick this back up again and they are prepared to "suffer the sufferings of Christ." They have been given the doctrine that is going to give them comfort in

the midst of that suffering. As we turn over to chapter 13 of 2 Corinthians, we are coming to end of Paul's letter to them. I want you to notice what Paul says to them as he winds this up.

2 Corinthians 13:11 **Finally, brethren, farewell. Be perfect**, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you.

Have you ever heard anyone say that? "I want you to be perfect; every one of you." What does it mean to be "perfect?" Before, I would have said that it means to be "complete." But to answer that question from the Bible, we turn to Colossians.

Colossians 4:12 Epaphras, who is one of you, a servant of Christ, saluteth you, always labouring fervently for you in prayers, that ye may stand **perfect and complete** in all the will of God.

Uh-oh! Paul tells the saints at Colosse that Epaphras is praying that they will be both "perfect and complete" in all the will of God. So, I can't just come along and say that "perfect" means to be complete. The Bible makes a distinction between the two. In fact, "perfect" and "complete" are not the same thing.

A thing can be "perfect" and be incomplete just as a thing can be complete and not be perfect. Suppose you make a part for a boat, the keel for instance. You carve it out by hand and it is perfect. Crabbe's says "that to which can be added is incomplete, that to which can be improved upon is imperfect. A thing is complete in all its parts. We count as perfect those things which want nothing requisite for the end, whereunto they are instituted."

So when something is said to be complete, it is "full and nothing can be added to it." In fact, if it lacked some part, we would call it "incomplete." It's not all there.

But the word "perfect" a word that is very context sensitive. When God deems something as perfect, then it cannot be improved upon. Ergo, if it can be improved, it is imperfect. And that could be in a lot of different contexts.

That word "perfect" causes people a lot of grief. They see God as the only one capable of being "perfect" and they are far from perfect. They think because they still have to deal with sin that they cannot be perfect, but that is not what God is talking about.

God expects us to be perfect in a particular context. And when we talk about this sonship education being a perfect education, do not doubt that it has the ability to make you perfect. Within the context of how God wants you perfected, He knows all about that you still struggle of sin, that you are a creature; but He can look at you as a son and He can identify that you are complete (you don't need anything added to you) and that you are perfect (there is no more improving to be done). All that is left at this point is to put what you have to use!

Now I want us to go over to Ephesians 4 where Paul is discussing edification.

Ephesians 4:11 And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; ¹² For the **perfecting of the saints**, for the work of the ministry, for the **edifying of the body of Christ**: ¹³ Till we all come in the unity of the faith, and of the knowledge of the Son of God, **unto a perfect man**, unto the measure of the stature of the fulness of Christ:

What I'm mainly after in this passage is in vs. 13. God expects you to come "unto a perfect man." That isn't just extravagant language. That's the intended end of the curriculum you are being offered. That ought to amaze you that you can be, in your Father's eyes, perfect. And in the context of what is being discussed here, He actually expects you to be perfect.

Now turn over to Colossians 1 where Paul talks about being made a minister of all the wonderful things that he gets to impart; things like the mystery.

Colossians 1:24 **Who now rejoice in my sufferings for you**, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church:

It is an advanced son who can "rejoice in sufferings." This isn't just positive thinking or some such as that. This is putting together the doctrines of the sufferings of Christ and knowing what that meant for him in eternity. And he now rejoices at that.

When Paul says to "exercise" unto godliness, then there is going to be some effort put forth.

Colossians 1:25 Whereof I am made a minister, according to the dispensation of God which is given to me for you, **to fulfil the word of God**;

From this I take it that Paul is final writer of inspired scripture, not John.

Colossians 1:26 Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: 27 To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:

Do you know where you are first apprised of that glory? Back in Romans 8. This is building on what you were told back there.

Colossians 1:28 Whom we preach, warning every man, and **teaching every man in all wisdom**; that we may present every man perfect in Christ Jesus: ²⁹ Whereunto I also labour, striving according to his working, which worketh in me mightily.

Did you pick up on the sonship terminology; "teaching every man in all wisdom." And what is the end of that teaching; "that we present every man perfect..."

2 Timothy 3:16 All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: 17 That the man of God may **be perfect**, thoroughly furnished unto all good works.

The point I want to make in all this is that “exercising yourself unto godliness” is going to take some effort on your part. This isn’t normal church. It’s correct and it’s godly but it’s not the “norm” today.