

THE FATHER CARES

THE EFFECTS OF THE SEXUAL REVOLUTION TO PRODUCE BASTARDS

THE TERROR THAT NO ONE CARES –

THE SENSE OF ILLIGITIMANY – NORMAN’S TESTIMONY

ILLIGITIMACY DEUT. 22:2- –

WISDOM OF SOLOMON 4

But the prolific brood of the ungodly will be of no use, and none of their illegitimate seedlings will strike at deep root.

BASTARD. An illegitimate child or, particularly in the OT, a child sprung from an incestuous union (BDB, *s.v.*), or from a marriage within the prohibited degrees of affinity (Lev 18:6–20; 20:10–21). In the Deuteronomic law, such offspring were to the tenth generation (Deut 23:2) excluded from the covenanted community, “a people holy to the Lord your God” (Deut 14:2; Ex 19:5–6). The Moabites and Ammonites as a result of their incestuous origin (Gen 19:30–38) suffered the same blemish and the same exclusion (Deut 23:3;) *cf.* Driver, *Deuteronomy*, ICC, pp. 260f.). That this applied only to the males of these peoples was generally recognized by rabbinic interpreters. Witness also the acceptability of Boaz’s marriage to Ruth the Moabitess. David the king was a third generation descendant of this union (Ruth 4:17).

The same Heb. word translated “bastard” in (Zech 9:6) is better rendered “mongrel people” (RSV), that is, the proud Philistine city of Ashdod would as a result of divine judgment suffer the humiliation of being inhabited by a mixed population.

The illegitimate child’s second-rate position in the family (*e.g.*, (Jdg 11:1–3) resulted in lack of parental attention, **including the discipline** that would normally be exercised toward those in whose future the parent was most concerned. This fact lies behind Heb 12:7–8 where God’s discipline of His spiritual children is the mark of their having the full standing of sonship (*cf.* Prov 3:11–12);

LEV. 22:17-23

No man of your descendants in *succeeding* generations, who has *any* defect, may approach to offer the bread of his God. ¹⁸ For any man who has a defect shall not approach: a man blind or lame, who has a marred *face* or any *limb* too long, ¹⁹ a man who has a broken foot or broken hand, ²⁰ or is a hunchback or a dwarf, or *a man* who has a defect in his eye, or eczema or scab, or is a eunuch. ²¹ No man of the descendants of Aaron the priest, who has a defect, shall come near to offer the offerings made by fire to the LORD. He has a defect; he shall not come near to offer the bread of his God. ²² He may eat the bread of his God, *both* the most holy and the holy; ²³ only he shall not go near the veil or approach the altar, because he has a defect, lest he profane My sanctuaries; for I the LORD sanctify them.’ ”

PS. 142:3-4

When my spirit was overwhelmed within me,
 Then You knew my path.
 In the way in which I walk
 They have secretly set a snare for me.

- 4 Look on *my* right hand and see,
 For *there is no one who acknowledges me;*
 Refuge has failed me;
 No one cares for my soul.

PS. 27:7-10

Hear, O LORD, *when* I cry with my voice!

Have mercy also upon me, and answer me.

- 8 *When You said*, “Seek My face,”
 My heart said to You, “Your face, LORD, I will seek.”
 9 Do not hide Your face from me;
 Do not turn Your servant away in anger;
 You have been my help;
 Do not leave me nor forsake me,
 O God of my salvation.
 10 When my father and my mother forsake me,
 Then the LORD will take care of me.

MARK 4:38

And a great windstorm arose, and the waves beat into the boat, so that it was already filling.

³⁸ But He was in the stern, asleep on a pillow. And they awoke Him and said to Him, “Teacher, *do You not care that we are perishing?*”

LUKE 10:40

But Martha was distracted with much serving, and she approached Him and said, “*Lord, do You not care* that my sister has left me to serve alone? Therefore tell her to help me.”

JOHN 10:13

The hireling flees because he is *a hireling and does not care about the sheep.*

Existentialism is a **philosophy** that emphasizes individual existence, **freedom** and choice. It is the view that humans define their own meaning in life, and try to make rational decisions despite existing in an irrational universe.

The **Difference Between Existentialism, Nihilism, and Absurdism**. Many philosophers have believed for centuries that there's no intrinsic meaning **in the universe**.

... **Nihilism** is the belief that not only is there no intrinsic meaning **in the universe**, but that it's pointless to try to construct our own as a substitute.

Essentialists also believe that life has an intrinsic meaning and purpose, but it is up to the individual to find that purpose. **Existentialism** is the complete **opposite**. **Existentialists** claim life is intrinsically meaningless and the individual must work to bring meaning or purpose into their lives.^F

MATT. 27:46

And about the ninth hour Jesus cried out with a loud voice, saying, “Eli, Eli, lama sabachthani?” that is, “*My God, My God, why have You forsaken Me?*”

1459 ἐγκαταλείπω [egkataleipo /eng·kat·al·i·po/] v. From 1722 and 2641; GK 1593; Nine occurrences; AV translates as “forsake” seven times, and “leave” twice. **1** abandon, desert. 1A leave in straits, leave helpless. 1B totally abandoned, utterly forsaken. **2** to leave behind among, to leave surviving.

LUKE 14:16 —

A certain man gave a great supper and invited many,¹⁷ and sent his servant at supper time to say to those who were invited, ‘Come, for all things are now ready.’¹⁸ But they all with one *accord* began to make excuses. The first said to him, ‘I have bought a piece of ground, and I must go and see it. I ask you to have me excused.’¹⁹ And another said, ‘I have bought five yoke of oxen, and I am going to test them. I ask you to have me excused.’²⁰ Still another said, ‘I have married a wife, and therefore I cannot come.’²¹ So that servant came and reported these things to his master. Then the master of the house, being angry, said to his servant, ‘Go out quickly into the streets and lanes of the city, and bring in here *the* poor and *the* maimed and *the* lame and *the* blind.’²² And the servant said, ‘Master, it is done as you commanded, and still there is room.’²³ Then the master said to the servant, ‘Go out into the highways and hedges, and compel *them* to come in, that my house may be filled.’²⁴ For I say to you that none of those men who were invited shall taste my supper.’ ”

HEB. 13:5-6

Let your conduct *be* without covetousness; *be* content with such things as you have. For He Himself has said, “*I will never leave you nor forsake you.*”⁶ So we may boldly say:

*“The LORD is my helper;
I will not fear.
What can man do to me?”*

2 COR. 6:16-18

¹⁶ And what agreement has the temple of God with idols? For **you are the temple of the living God.** As God has said:

*“I will dwell in them
And walk among them.
I will be their God,
And they shall be My people.”*

¹⁷ Therefore

*“Come out from among them
And be separate, says the Lord.
Do not touch what is unclean,
And I will receive you.”*

¹⁸ *“I will be a Father to you,
and you shall be My sons and daughters,
says the LORD Almighty.”*

THE COMFORTER -
HE COMES INTO OUR BELLY, NOT OUR HEAD.

JOHN 14:16-18

And I will pray the Father, and He will give you another **Helper**, that He may abide with you forever—¹⁷ the Spirit of truth, whom the world cannot receive, because it neither sees Him nor knows Him; but you know Him, for He dwells with you and will be in you. ¹⁸ I will not leave you orphans; I will come to you.

JOHN 14:25-28

“These things I have spoken to you while being present with you. ²⁶ But the **Helper**, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all things that I said to you. ²⁷ Peace I leave with you, My peace I give to you; not as the world gives do I give to you. Let not your heart be troubled, neither let it be afraid. ²⁸ You have heard Me say to you, ‘I am going away and coming *back* to you.’ If you loved Me, you would rejoice because I said, ‘I am going to the Father,’ for My Father is greater than I.

ROMANS 8:15-17

For you did not receive the spirit of bondage again to fear, but you received the Spirit of adoption by whom we cry out, “Abba, Father.” ¹⁶ The Spirit Himself bears witness with our spirit that we are children of God, ¹⁷ and if children, then heirs—heirs of God and joint heirs with Christ, if indeed we suffer with *Him*, that we may also be glorified together.

3875 παράκλητος [*parakletos* /par·ak·lay·tos/] n m. A root word; TDNT 5:800; TDNTA 782; GK 4156; Five occurrences; AV translates as “comforter” four times, and “advocate” once. **1** summoned, called to one’s side, esp. called to one’s aid. **1A** one who pleads another’s cause before a judge, a pleader, counsel for defense, legal assistant, an advocate. **1B** one who pleads another’s cause with one, an intercessor. **1B1** of Christ in his exaltation at God’s right hand, pleading with God the Father for the pardon of our sins. **1C** in the widest sense, a helper, **succourer**, aider, assistant. **1C1** of the Holy Spirit destined to take the place of Christ with the apostles (after his ascension to the Father), to lead them to a deeper knowledge of the gospel truth, and give them divine strength

needed to enable them to undergo trials and persecutions on behalf of the divine kingdom.

someone who gives help in times of need or distress or difficulty. Synonyms: succorer
Type of: recoverer, rescuer, saver. someone who saves something from danger or violence.

ROM. 8:15-17

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5206 υἱοθεσία [*huiiothesia* /hwee·oth·es·ee·ah/] n f. From a presumed compound of 5207 and a derivative of 5087; TDNT 8:397; TDNTA 1206; GK 5625; Five occurrences; AV translates as "adoption" three times, "adoption of children" once, and "adoption of sons" once. **1** adoption, adoption as sons. 1A that relationship which God was pleased to establish between himself and the Israelites in preference to all other nations. 1B the nature and condition of the true disciples in Christ, who by receiving the Spirit of God into their souls become sons of God. 1C the blessed state looked for in the future life after the visible return of Christ from heaven.

The KEY Ministries
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