

**The Name of the Lord** (Cont. from pg. 3). (Psalm 20:7) and described as those who *love God's name* (Psalm 5:11). The name of Jesus carries the same importance. Jesus tells His disciples they will receive whatever they ask *in His name* (John 14:13). Philippians 2:9 describes Jesus' name as - **"The name which is above every name."** And finally, in a bold and decisive declaration Acts 4:12 tells us - **"There is no other name under heaven given among men by which we must be saved."**

I fear that modern man has lost sight of exactly how blasphemous it is to casually use the name "God" or "Jesus" in cursing or expressions of amazement. The ancient Jews revered God's name so much that they avoided using the Lord's name in most circumstances, substitut-

ing the word *Lord* instead. Yet, in our day, even among those who call themselves Christians, one might hear the Lord's name roll thoughtlessly and irreverently off their lips. Or they will substitute meaningless words such as "gosh" or "gee" which are only used because they sound like the names of God and Jesus. This should not be so! I pray that anyone who - **"names the name of Christ"** (II Timothy 2:19) will use their speech for something higher and nobler -- strive to glorify - **"that noble name by which you were called"** (James 2:7).

By Kyle Pope

# Welcome Visitors

We are so glad that you joined us today.

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# Faithful Sayings

## Olsen Park Church of Christ

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## "Coarse Jestings"

In the fifth chapter of the book of Ephesians we find an interesting instruction. Just after the chapter begins, in verse one, with the admonition to - **"Be followers of God as dear children,"** verse two declares - **"Walk in love as Christ also has loved us."** In this explanation of this, the Holy Spirit then tells us some things which are not a part of this "walk" of love. Among these things are listed - **"fornication," "uncleanness," "covetousness,"** (vs.3) and **"filthiness."** (vs. 4). These things are not surprising to us. Through out Scripture such practices are condemned. The unusual part of the passage comes in the last part of the fourth verse which reads - **"...nor foolish talking, nor to - "Be followers of God as dear children," are not fitting, but rather giving thanks."** What is the Lord teaching when He leads Paul (NKJV). In explanation to condemn "coarse jesting?" *How can humor be something that is displeasing to God?* To answer this let us first look at the words used in this verse. The word translated "coarse jesting" (or simply "filthiness." (vs. 4). "jesting" in the KJV & ASV) is the Greek word *eutrapelia* (εὐτραπλία), a word (Cont. on pg 2)

**“Coarse Jesting”** (Cont. from pg. 1) found nowhere else is scripture, meaning literally *“easily turning”* (Vine, pg. 274). According to W.E. Vine the word was originally used to describe body movements. In 430 BC. the Athenian statesman Pericles would use the word to refer to the athletic “flexibility” of the Athenian sportsman. Later the word came to refer to a witty exchange of dialogue, similar to the way we might say that someone really “turns a phrase.” Yet, by the time of the New Testament the meaning of this word was tied exclusively to “facetiousness,” and bad language. This is seen in Scripture itself in its connection with the word *morologia* (μορωλογία) meaning literally *“the speech of a moron,”* translated “foolish talking” in this passage.

The key to the verse may be found in the statement just following the words discussed above. The phrase translated *“not fitting”* comes from words in Greek meaning literally *“to have not come up”* (Vine, pg. 106). This seems to suggest in this context that a person’s conversion is something that *“brings them up”* from the low and carnal things of this world to something higher and

nobler. The one who speaks with “foolish talking” and “coarse jesting” has *not come up* to the higher, spiritual things of God. The Lord is teaching us that there are certain forms of communication which do not exemplify the Christian mind and as a result should play no part in our lives.

This might be a bit more obvious to us when it comes to things such as lying, cursing or blasphemy but what about joking? In the world many cutting and cruel insults are often cloaked in the guise of humor. People seem to feel that the pretense of humor grants them license to say virtually anything. As Christians we must realize that there is always more at stake in our interactions with others than simply who can get the biggest laugh. Our words and actions can be of tremendous influence on another person’s soul. Either our words can give another person a needed boost to help bring them through a trial (and perhaps closer to the Lord) or they can pour salt on an already bleeding wound and sadly even contribute to a person turning away from the Lord. That doesn’t mean that Christians have to be “sober-faced” and unable to laugh, yet

we must see the awesome and important responsibility we are given to use our words to build up, and not to tear down (Ephesians 4:29). To the world such caution even in our humor

will seem “peculiar,” yet I submit that such is little for the Lord to ask of – **“...His own peculiar people, zealous for good works.”** (Titus 2:14, KJV).

By Kyle Pope

## The Name of the Lord

**W**hen the Lord brought the children of Israel out of the land of Egypt, among the laws which He gave to the Israelites was the command recorded in Exodus 20:7 - **“You shall not take the name of the Lord your God in vain, for the Lord will not hold him guiltless who takes His name in vain”** (NKJV). Jesus shows that this instruction is also a part of His new covenant in Matthew 6:9 when He begins His model prayer with the words - **“Our father in heaven, hallowed be your name.”** *Why should it be so important how the name of the Lord is used?*

It is very difficult, (even among human beings) to separate our relationship with someone from their

name. Try thinking about someone you know. Can you even bring them to mind without first thinking of their name? How we use someone’s name reflects how we feel about them and the nature of our relationship with them. The same thing is true with respect to God’s name. His being is inseparably tied to His name. We see this in what is said of Jerusalem. The temple in Jerusalem was described as the place where God would - **“make His name abide”** (Deuteronomy 12:11). This is seen in descriptions of the faithful and unfaithful. The disobedient were said to - *despise God’s name* (Malachi 1:6) while the faithful are said to - **“remember the name of the Lord”** (Cont. on pg. 4)