



“According to the Pattern” (Numbers 8:4)

The Tabernacle

"And you shall raise up the tabernacle according to its **pattern** which you were shown on the mountain." - Exodus 26:30 NKJV (Acts 7:44, Hebrews 8:5)

Its Furnishings

" According to all that I show you that is, the **pattern** of the tabernacle and the **pattern** of all its furnishings, just so you shall make it." - Exodus 25:9

The Lampstand

"And see to it that you make them according to the **pattern** which was shown on the mountain." - Exodus 25:40 (Numbers 8:4)

Christian Conduct

" Brethren, join in following my example, and note those who so walk, as you have us for a **pattern**." - Philippians 3:17

Mercy From God

" However, for this reason I obtained mercy, that in me first Jesus Christ might show all longsuffering, as a **pattern** to those who are going to believe on Him for everlasting life." - 1 Timothy 1:16

Sound Teaching

" Hold fast the **pattern** of sound words which you have heard from me, in faith and love which are in Christ Jesus." - 2 Timothy 1:13

“Does God Have a Pattern for the Church?”

"...I write so that you may know how you ought to conduct yourself in the house of God, which is the church of the living God, the pillar and ground of the truth." - 1 Timothy 3:15

Faithful Sayings Issue 13.38 September 18, 2011

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Welcome Visitors

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

● Let us know if you have any questions.

ISSUE

13.38

BULLETIN OF
THE OLSEN
PARK CHURCH
OF CHRIST

Faithful Sayings

September 18
2011

Services

Sunday: 9:30 AM
10:20 AM
6:00 PM

Wednesday: 7:00 PM

Elders:

Pat Ledbetter
Jeff Nunn
Kyle Pope

Deacons:

Dean Bowers
Eddie Cook
Bill Davis
Steve Dixon
Pat Goguen
Jack Langley
Neil Ledbetter
Brady McAlister
Walker McAnear
Lance Purcell
Rusty Scott

Evangelists:

Kyle Pope
Jason Garcia



“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 Ugaritic 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 (*musar*) 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



Olsen Park church of Christ

“chastening”: 1. God’s rescue of the people by the signs in Egypt and the destruction of Pharaoh’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 run-down 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; Jere-

miah 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* which 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.

