

I. INTRODUCTION:

This position presumes the following:

PARENT to CHILD

- A. A "Parent" who is o.k. and communicates a sense of inadequacy: GOD TO US
- B. A "Parent" who teaches, telling what is right or wrong and enjoys the confidence of the one being taught
- C. A "Child" who is suppliant; seeking a good relationship
- D. A "Child" who responds to the "feeling" experiences of life such as anger, love, joy, acceptance, etc.

This position finds admirable fulfillment of the presumptions in the relationship between God and His children.

II. DEVELOPMENT:

IN OUR RELATIONSHIP TO GOD OUR GOALS SHOULD BE:

In the context described above, God has these things to teach us:

A. DEPENDANCE UPON HIS GRACE

I am not OK when I forget the source of my
 A. ~~That we will ever be dependent upon Him for our spiritual life and the relationship which ensues (Matt. 5:3)~~

1. Thus I know I had no original resources
 - a. "Amazing Grace, how sweet the sound, that saved a wretch like me."
 - b. Psa. 40:2 "He brought me up also out of an horrible pit; out of the miry clay."
 - c. Through this attitude we will avoid the pitfall of the Laodicean church which thought it was rich and yet it was so poor. (Rev. 3:17)

2. Thus I know I have no continuing resources; "Nothing in my hand I bring, simply to thy cross I cling." If I make it it will be because of the daily application of the blood. So I can ~~say~~ pray the Lord's prayer for I need that constant reminder of my dependence upon Him and His grace.

B. FR CONFIDENCE IN HIS SOVEREIGNTY
 B. ~~I am not OK in insisting upon right which I do not have~~
 That we are wrong in our constant insistent upon rights. We will learn from Matt. 5:5 that the only right I have is the right to surrender my rights.

We are speaking of the concept of meekness of which we will learn--

1. By way of definition, meekness is A VOLITIONAL AND RATIONAL SURRENDER OF ANY RIGHT I DO POSSESS.

2. By way of example,

- a. Abraham surrendered a pasture
- b. Moses surrendered a heritage
- c. David surrendered a grudge SAUL
- d. Jeremiah surrendered a right to decent treatment
- e. Jesus
- f. Ghandhi
- g. Martin Luther King

C: Hunger For
HIS GRACE

to have a

6. I am ~~not o.k.~~ when there is not continuing hunger for the things of God.

1. The Psalmist in Psalm 42 set the pattern: "As the hart panteth after the water brook...."

2. Test your hunger in these ways:

a. What demands do you make of your pastor?

b. What "cravings" do you often feel--much like mine for chocolate?

c. What demands do you make of God in your devotional life--much as I have now learned I can make of Mrs. Harris for noon meals?

3. By way of application,

1. Let me tell you how meekness won a battle for us
2. Let me ask you: what right could you surrender and more closely fulfill God's expectation of you?
3. But let's come back to that definition again before you try to answer that question. The definition says--

(a) It is rational; you won't feel like it but you will do it because you know you must

BACK TO P. 1

(b) It is volitional; only you can make it happen

I am not o.k. when my conduct is impure D. A PURE^{OF} MOTIVE

D. ~~It is probably that our conduct will not be PURE~~ (Matt. 5:8)

1. That concept relates first of all to the question of motive. And immediately breaks down into two divisions

a. The motive behind what I do. A good example comes to mind. My students have great difficulty believing that every discipline comes out of a heart of love. And so that compels me to BE CERTAIN THAT IT DOES. Then you can take the pressures that come whatever the setting. BUT THIS IS A DIFFICULT AREA WHERE WE REALLY INCLINE TOWARD "non-o.k.ism"

Purpose

b. The motive behind what others do

(1) It is hard for me to know why I act as I do; how, then, do I presume to have the skills to judge how others are motivated?

(2) We are faced, then, with two consequences:

(a) Actions which are hard-put to reconcile with an expression of love (Rev. Garmon & Pizza)

(b) Paranoid attitudes--they are out to "get me"

1. There are three reasons when this is not really a mature experience:

- a. When it involves personal obduracy
- b. When it involves personal peculiarities
- c. When it involves personal antagonisms

2. There is one time when persecution is a valid experience; for JESUS' SAKE.

III. CONCLUSION:

A. There is a sense in which we ~~must never move beyond being~~ *will always be* "not o.k."--

1. In our dependence upon His grace for spiritual life

2. In but continual Hunger for Spir. Food.

3. In the sense that we really do not have rights of our own

B. And there are at least two ways in which the present "not o.k.ness" can be changed:

1. Pure conduct

2. Serenity in the face of genuine persecution