

Introduction.

1. One of the first things one may hear from a person, not a member of the church is this: "You think you are right and everyone else is wrong. You think you and your little group are the only ones that will be in heaven." The sad part is that members of the church by their self-righteous and haughty attitude, have given cause for such thinking on too many occasions.
2. Others will say: "The church of Christ requires one to do this or do that and when one does these things then one is a member of the church of Christ."
3. These accusations are common, but ones that need a truth answer. In answering the question suggested let's each forget that we belong to any church for a moment and come to the Bible for an answer.

Discussion.

I. WHAT THE CHURCH IS?

- A. It is the called out body. Eph. 1:22,23; Col. 1:18. Translation of Greek term "ekklesia"—literal meaning "to call out."
 1. Called out darkness into light. 1 Pet. 2:9.
 2. Called by the gospel. 2 Thess. 2:13,14.
- B. It is the kingdom of Christ. Mt. 16:18,19.
- C. It is the purchased possession. Acts 20:28; 1 Cor. 6:19,20; 1 Pet. 1:18,19.
- D. It is the house of God. 1 Tim. 3:14,15; Heb. 3:6.
- E. It is the temple of God. 1 Cor. 3:16,17.
- F. It is made up of men and women. Acts 8:3,4.

II. THERE IS JUST ONE CHURCH.

- A. Jesus promised to build just one. Mt. 16:18
- B. Many members but one body. Rom. 12:4.
- C. But one body. 1 Cor. 12:20.
- D. The one body is the church. Eph. 1:22,23; Col. 1:18.

III. THE THINGS OBTAINED IN THE CHURCH.

- A. Salvation is in the one church.
 1. Isaiah prophesied that salvation would be in Zion. Isa. 46:13.
 2. The Lord adds the saved to the church. Acts 2:47.
 3. Christ is the Savior of the body. Eph. 5:22,23.
 4. Salvation is in Christ. 2 Tim. 2:10.
- B. The benefits of Christ's blood are in it. Acts 20:28.
- C. Reconciliation is in it. Eph. 2:14-16.
- D. Only members of the church have their names written in heaven. Heb. 12:22,23.
- E. Thus one can safely conclude that only members of the one church will be saved.

IV. THE CHURCH CAME FROM THE BIBLE AND NOT THE BIBLE FROM THE CHURCH.

- A. The question is often asked, "Did not the church give us the Bible? Is that not a code of conduct that came from the church?"
 1. The Catholic Church claims that the church gave us the Bible.
 2. The Catholic Church claims that the church guarded and protected the Bible.
- B. The truth is:
 1. The New Testament requirements, as first spoken by mouth, produced the church. Acts.
 2. The Bible produced the church and not the church the Bible.
 3. The Bible guarded and protected the church, and not the church the Bible.
 4. The church is composed of human beings and human beings did not produce the Bible.
- C. The Bible is right, but the church may be wrong.
 1. All scripture was given to rightly guide man. 2 Tim. 3:16,17.
 2. Man is warned not to add to or take from. Deut. 4:2; Prov. 30:6; Rev. 22:18,19

V. BUT NOW, THE QUESTION?

- A. No informed follower of Christ claims he is always right and everyone else is always wrong.

B. No informed member of the church would set himself up to defend and uphold everything taught and practiced by so called churches of Christ.

1. Some teach that it is unscriptural for the church to support orphans.
2. Some teach premillennialism.
3. Some are very worldly and liberal.

C. What then, does the child of God claim?

1. Let me repeat, he does not claim that he is always right and everybody else always wrong.
2. He claims, believes and teaches that the Bible is always right and everything else is wrong, and that he is right so long as he is following what the Bible teaches.

D. Members of the church of Christ claim, believe and teach:

1. That one must hear, believe, repent, confess and be baptized for the remission of sins. Why? *Acts 18:8; Rom. 10:17; Heb. 11:6; Acts 2:38; Rom. 10:10; Mk. 16:16*
 - a. Because the church got together and decided this is what ought to be done. No!
 - b. Because this is what the apostles told men to do. We know we are right on this point because we are following the Bible.
2. That there is just one church. Why? *Rom. 12:4; 1 Cor. 12:20; Eph. 1:23, 23; 4:4*
3. That salvation is found in the one body, the church. Why? *Acts 2:47; Eph. 5:23, 23*
4. That only members of the Lord's church will be saved. Why? *2 Tim. 2:10; Eph. 5:22-25; Acts 20:28.*

Conclusion.

1. No, my friends members of the church of Christ do not teach that they are always right and everything wrong, but they do teach that the Bible is right.
2. Thus the church teaches that she is right because she can give chapter and verse for the things she does in religion from the book which is right, therefore she claims to be right because she is following the book.

Int.

1. During our Lord's personal ministry he often used objects to teach great lessons. He used the birds of the air and lilies of the field to teach dependence on God. (Mt. 6) He used the birds, rocks, doors, nets, seed, ships, etc. to teach other great lessons.
2. Today I'm using a pencil to teach some lesson. A pencil is an instrument used for writing.
 - a. There is no lead in the common lead pencil. Graphite is used because it is softer and makes much darker marks than lead. It was first used for pencils around 1500.
 - b. The first pencil factory in America was at Yonkers, New York in 1856.
 - c. Low grade of pencils are made from pine while the higher grades are made from red cedar and redwood.
 - d. How they are made: Blocks large enough for six pencils are grooved and "lead" put in them. These blocks are then glued together and left to dry. These blocks are separated and shaped, sanded and varnished. The brand name is stamped on it then eraser tips put on. They are then inspected and packaged.
3. How is man like a pencil?

Dis.

I. PENCIL WAS MADE FOR A PURPOSE.

- A. If it is guided properly it can be very useful, but without guidance it can be very damaging.
 1. It can write an inspiring message, figure and honest business deal, answer test questions, etc.
 2. It can write a lie, spread gossip, figure dishonest deals, etc.
 3. It must have proper guidance to be worthwhile.
- B. Man was made for a purpose.
 1. The three questions most often asked by men are: "From whence did I come?" "Why am I here?" "Where am I going?" Recently I heard the Superintendent of Kingsport Schools say these are the questions that most concern college students.
 2. The Bible clearly reveals why we are here or our purpose.
 - a. "Fear God and keep his commandments." Eccle. 12:13.
 - b. "That they should seek the Lord." Acts 17:27.
 3. But like the pencil man must have proper guidance.
 - a. Man cannot direct his own steps. Jer. 10:23.
 - b. The eunuch's question is still a vital one "How can I, except some man should guide me?" Acts 8:31.
 - c. John the Baptist went before the Lord to guide the feet of the Jews into the way of Peace." Lk. 1:79.
 - d. Jesus sent the Holy Spirit to guide the apostles into all truth. Jn. 16:13.
 - e. God's word is a lamp unto our feet and a light unto our path. Psa. 119:105.
 4. With proper guidance man can be useful, but without it he can damage himself and others.

II. PENCIL BEARS THE NAME OF ITS MAKER.

- A. Since the pencil bears the name of its maker then the reputation of the maker depends on how this pencil does its work.
 1. I haven't seen the factory in which this pencil was made, so my impression must be gained from the pencil.
 2. I haven't seen the maker of this pencil so my impression of him must be gained from the pencil.
- B. Man bears the image of God, his maker. Gen. 1:26,27.
- C. The Christian is God's new creation. 2 Cor. 5:17.
 1. The respect that many have for God will depend on how his product does its work. Eph. 2:10.
 2. The conduct of God's product will determine if men glorify God. Mt. 5:14-16; 1 Pet. 2:12.
 3. The unity of God's people will determine if people believe or not. Jn. 17:20,21.

III. PENCIL'S REAL VALUE IS DETERMINED BY ITS HEART.

- A. It can look alright outside, but be rotten inside.
 - 1. The lead may be faulty and break so easily it is of no value.
 - 2. The lead may be of poor quality and not write plainly.
- B. In the same way man can look alright outwardly but be completely unacceptable inwardly.
 - 1. There are wolves in sheep's clothing. **Mt. 7:15-20.**
 - 2. The condition of one's heart determines what one says and does. **Mt. 12:34,35.**
 - 3. One may appear beautiful outwardly but be full of hypocrisy inwardly. **Mt. 23:27,28.**
- C. Just as a pencil's real worth is determined by its heart, so man's real value is determined by his inward condition.
 - 1. God's looks on the heart. **1 Sam. 16:7.**
 - 2. Jesus regarded not the person of men. **Mt. 22:16.**
 - 3. God is no respecter of persons. **Acts 10:34,35.**

IV. PENCIL'S HEAD MUST BE BROUGHT LOW TO CORRECT A MISTAKE.

- A. The pencil will make mistakes but they can be corrected.
 - 1. Its head must be brought low in a humble position.
 - 2. As long as its head is held high the mistake is not corrected and more damage is done (Try writing over a mistake and see for yourself).
 - 3. The head must be used.
- B. Man likewise sins and makes mistakes. **1 Jn. 1:8.**
 - 1. Man must correct his mistakes but before he will he must humble himself. **Mt. 23:12.**
 - 2. As long as man holds his head high the mistake is not corrected but more damage is done.
 - 3. Man must use the mind which God gave him to God's glory. **Rom. 12:1,2.**

Conclusion.

- 1. We learn many lessons from objects and these four great lessons we have learned from the pencil.
- 2. Your purpose in the world is to become a Christian and serve God. You can do this only if you are willing to humble yourself and serve God. **Mt. 18:3;**

TIMOTHY, A YOUNG MAN WITH UNFEIGNED FAITH

2 Tim. 1:5 -

INTRODUCTION

1. Encourage the audience to try to know the character before I give his name.
 - a. His home was in Lystra
 - b. He was converted on Paul's first missionary journey. (Acts 14:19)
 - c. His mother was a Jew. (Acts 16:1)
 - d. His father was a Greek (Acts 16:1)
 - e. Some Bible statements indicate he may have been a little timid. (1 Cor. 16:10)
 - f. His mother's name was Eunice and his grandmother was Lois. (2 Tim. 1:5)
2. The character we are studying this evening is Timothy, an example and challenge to us all.
3. It shall be our purpose to notice some of the outstanding characteristics of this young man.

DISCUSSIONI. TIMOTHY WAS A FAITHFUL AND DEVOTED COMPANION OF PAUL.

- A. Paul mentions Timothy in 10 of his 14 epistles.
- B. Paul calls Timothy:
 1. " My beloved son." 1 Cor. 4:17.
 2. " My own son in the faith" - 1 Tim. 1:2
 3. " My dearly beloved son" - 2 Tim. 1:2.
- C. Timothy served with Paul as a " son with the father." Phil. 2:22.
- D. It was Timothy that Paul longed to see so greatly during his second imprisonment. 2 Tim. 1:1-4.

II. TIMOTHY WAS FAITHFUL IN THE LORD. 1 Cor. 4:17.

- A. Faithful means " full of faith, firm in adherence to promises, contracts, etc."
- B. He had an unfeigned (Undisguised, not counterfeit, not hypocritical) faith. 2 Tim. 1:5.
- C. It is required of every Christian to be faithful.
 1. God's faithful. 1 Cor. 1:9.
 2. Christ our High Priest is faithful. Heb. 2:17.
 3. It is required of stewards to be faithful. 1 Cor. 4:2.
 4. The faithful will receive a crown of life. Rev. 2:10.

III. TIMOTHY WAS A TRUE WORK FELLOW.

- A. He worketh the work of the Lord. 1 Cor. 16:10.
- B. It was Timothy that Paul left with Silas at Berea. Acts 17:14.
- C. It was Timothy that Paul sent from Athens back to Thessalonica to comfort and strengthen them. 1 Thess. 3:1,2. (" Fellowlabourer")
- D. It was Timothy that Paul left at Ephesus. 1 Tim. 1:1-3.
- E. Timothy could work alone or could work with others. The church needs both:
 1. Some are good workers if others will always lead.
 2. Some cannot work with anyone else.

IV. TIMOTHY WAS NATURALLY CONCERNED ABOUT HIS FELLOWMAN. Phil. 2:20.

- A. Timothy was an individual that was anxious and desirous of the interest of others.
 1. He was " likeminded" (equal soul) with Paul in anxious concern.
 2. He " Naturally" cared for them. Literally by " birth relation", signifying genuineness.

- B. Timothy was following the example of Christ. Mt. 20:28; 2 Cor. 8:9.
- C. Timothy was following the example of Paul. 1 Cor. 8:13; 1 Cor. 9:19-22.
- D. Every Christian needs to be naturally concerned about others. Rom. 15:1-3; 1 Cor. 10:33-33; Gal. 6:1; Jas. 5:19,20.

V. TIMOTHY WAS A MAN THAT PUT THE THINGS OF CHRIST FIRST IN HIS LIFE. Phil. 2:21.

- A. Timothy gave God his best in life.
 - 1. The spirit of the world today is to seek its own interest regardless of who it has to trample on or how many laws have to be violated.
 - 2. This same spirit has crept into the church.
- B. Jesus tells us to "seek first the kingdom of God." Mt. 6:33.

VI. TIMOTHY IS AN EXAMPLE OF WHAT PROPER TRAINING WILL PRODUCE.

- A. He was a faithful zealous Christian.
- B. He had a good report of all that knew him. A. 16:2
- C. What produced such a godly individual.
 - 1. He was taught that scriptures from his youth. 2 Tim. 3:15.
 - 2. He had a good example before him from birth. 2 Tim. 1:5.
- D. The Bible teaches Parents responsibility. Prov. 22:6; Eph. 6:4.

CONCLUSION

- 1. Timothy challenges all of us to be a faithful Christian, devoted companion, good co-worker, natural concern about others, God's interest first and a good example.
- 2. He challenges you to put God first in your life?

SALVATION

Isa. 46:13

INTRODUCTION:

The cry of every man could well be that of the apostle Peter, "Lord, save me." (Mt. 14:30) One of the sweetest words in the Bible is salvation. Salvation from sin. Man is in sin. (Rom. 3:23) Man cannot save or deliver himself from sin. (Jer. 10:23; Rom. 7:24; 1 Cor. 1:21) Man needs to be saved because death is the wages of sin. (Eze. 18:20; Rom. 6:23) The Bible reveals that:

DISCUSSION:

- I. SALVATION IS FREE.
 - A. Isaiah spoke of buying it "without money and without price." Isa. 55:1,2.
 - B. God so loved the world that he gave his Son. Jn. 3:16; 1 Jn. 4:8-11, 19.
 - C. Justified freely by his grace. Rom. 3:24.
 - D. Salvation is a free gift of God - Rom. 5:15, 16; Eph. 2:8, 9.
- II. SALVATION IS FOR ALL MEN.
 - A. Taught in the great commission. Matt. 28:19, 20; Mk. 16:15,16; Lk. 24:46, 47.
 - B. John the Baptist came to bear witness that all men might believe. Jn. 1:7.
 - C. God so loved the world. Jn. 3:16.
 - D. Christ came to save the world. Jn. 12:47.
 - E. Christ died for all. 2 Cor. 5:14,15.
 - F. Paul said God's grace was given to him to make all men see. Eph. 3:9.
 - G. God would have all men to be saved. 1 Tim. 2:4.
 - H. God's grace hath appeared to all men. Tit. 2:22.
 - I. God is not willing that any should perish. 2 Pet. 3:9.
 - J. Christ is the propitiation for the sins of the whole world. 1 Jn. 2:2.
- III. SALVATION IS NOT DEPENDENT ON:
 - A. The preacher's faithfulness.
 1. It is through preaching that it pleases God to save men. 1 Cor. 1:21.
 2. The preacher, by his example, may help or hinder others in the way of salvation 1 Cor. 9:19-22; 1 Tim. 4:16.
 3. But the preacher may be lost and those to whom he preaches be saved. 1 Cor. 9:27
 - B. The Elders faithfulness.
 1. Elders, by their attitude and example, will have a great bearing on the other members. A. 20:28; 1 Pet. 5:2,3.
 2. But the elders may be lost and the rest of the church faithful. (Diothrephes was probably an elder, but Caius, in the same church, was faithful, 3 Jn. 9.)
 - C. On what the rest of the church does.
 1. Lot's salvation was not dependent on the rest of Sodom. Gen. 19.
 2. Most of the church at Sardis was lost, but a few names God knew. Rev. 3:4.
- IV. SALVATION IS DEPENDENT ON:
 - A. God.
 1. He is the God of our salvation. Isa. 63:20.
 2. Salvation of God sent unto the Gentiles. A. 23:28.
 3. Salvation is of God. Phil. 1:28.
 4. God wants all men to be saved. 1 Tim. 2:4.
 - B. Christ.
 1. Zachariah said God had raised up the horn of salvation. Lk. 1:69
 2. Simeon held Christ and said his eyes had seen salvation. Lk. 2:30.
 3. Salvation in no other. Acts. 4:12; 2 Tim. 2:10; 3:15.
 4. Captain of our salvation. Heb. 2:10.
 5. Author of our salvation. Heb. 5:8,9.
 6. Finisher of our salvation. Heb. 12:2; 1 Pet. 1:9.
 7. One day he'll appear to receive us into eternal salvation. Heb. 9:28.

C. Holy Spirit.

1. The Holy Spirit revealed the truth that is able to make us free. Jn. 8:32; 16:13.
2. The Holy Spirit gives the word its power. Heb. 4:12.

D. The gospel.

1. God's power unto salvation. Rom. 1:16.
2. Saved by the gospel 1 Cor. 15:1,2; James 1:21.
3. The gospel of your salvation. Eph. 1:13.

E. Man.

1. It is an individual matter. Jn. 3:16; 4:14; Rom. 10:11; Rev. 22:17.
2. Told to save himself. Acts. 2:40.
3. Told to work out salvation. Phil. 2:12.

V. SALVATION IS CONDITIONAL

- A. Conditional in the Old Testament. Psa. 85:9.
- B. Conditional before the death of Christ. Mt. 18:3; 25:37.
- C. It is still conditional. Acts. 2:37, 38; 3:19; 11:14; 16:30,31; Heb. 2:1-3.
- D. What are the conditions?
 1. Hearing the word of God. Jn. 6:44, 45; Rom. 10:17.
 2. Believing. Mk. 16:15,16; Heb. 11:6; Eph. 1:13.
 3. Repentance. Lk. 24:46,47; Acts. 2:38; 17:30.
 4. Confession. Rom. 10:10; Acts. 8:37.
 5. Baptism. Heb. 5:9; Acts 3:38; 1 Pet. 3:21.

CONCLUSION:

Are you a saved person? Have you accepted the salvation that God offers?
Remember Paul's admonition. 2 Cor. 6:2.

Introduction.

1. What is the grand central theme of the religion of our Lord? Here it is: "It is more blessed to give than to receive."
2. What brief sentence will adequately summarize the Spirit of Christ? "Here it is "It is more blessed to give than to receive."
3. If you were called upon to write a one sentence biography of Jesus of Nazareth, what would you write? Here it is: "He is the one who demonstrated that it is more blessed to give than to receive."
4. The Bible is replete with illustrations to show that the greatest blessedness, the highest happiness is attained, not in receiving but in giving.
5. The Bible is also replete with illustrations to show that man has always had trouble with his earthly goods.
 - a. Like the rich young ruler (Lk. 18) people still have difficulty deciding that the Maker of earth's goods is more important than the goods.
 - b. The first case of church discipline was over covetousness. (Acts 5).
 - c. The first trouble in the church, hard feelings, was over finances. (Acts 6)
6. Frequently we hear people say "But surely you don't believe a good person will be lost simply because he does not give as he should." It reminds one of a denominational church member who says "But surely you don't believe a man will be lost just because he is not baptized."
7. In view of all these truths it shall be the purpose of this lesson and others to:
 - a. Commend you, as Paul did the Macedonians (2 Cor. 8), that are really giving sacrificially.
 - b. Try to put some cheerfulness into the hearts of you that are giving grudgingly
 - c. To try to wake up those of you that know you are not giving as you should.

Dis.I. THE BIBLE IS A BOOK ON GIVING.

- A. The Bible itself is a gift. 2 Tim. 3:16,17.
- B. The first chapter in the Bible is the account of God giving the world to man. Gen. 1:26.
- C. When man sinned God gave him the promise of redemption. Gen. 3:15.
- D. When the world became wicked God gave man a plan whereby he could be saved. Gen. 6:14-21.
- E. God gave the law of Moses and under it required man to give a tenth. The Old Testament begins and ends with giving. Gen. 1; Mal. 3:8,9.
- F. The gospels center around the topic of giving.
 1. God gave his Son. Jno. 3:16.
 2. The Son taught the world "It is more blessed to give than to receive." Acts 20:35.
 3. The apostles and the poor widow gave all. Mt. 19:27; Mk. 12:41-44.
 4. Joseph gave his new tomb for Jesus' burial. Mt. 27:60.
- G. The book of Acts is a book on the acts of giving.
 1. Christ gave the Holy Spirit as he had promised. Acts 1:4,5; 2.
 2. The members of the Jerusalem church gave their possessions. Acts 4:32.
 3. The early church gave to widows. Acts 6.
 4. Stephen gave his life. Acts 7.
 5. Paul suffered the loss of all things to gain Christ. Phil. 3:4ff.
- H. Revelation closes with the idea of God giving man a new home---heaven. Rev. 21.

II. GOD IS THE SOVEREIGN GIVER.

- A. So often we read Jn. 3:16 without really being aware of its wonderful meaning.
 1. "Loved" is the biggest word, but "gave" is the word that offers proof of the love.
 2. "Gave" is the word that is saturated with the blood of calvary. Rom. 5:8; 8:32.
- B. God is an all-out giver. He gave his very best and will not withhold anything needful from us Jas. 1:17.
- C. God is an open-hearted, open-handed giver. James 1:5.

III. CHRIST IS THE SACRIFICIAL GIVER.

- A. He emptied himself of equality with God. Phil. 2:5-9
- B. He gave up the glories of heaven and riches. 2 Cor. 8:9.
- C. He gave his life for our sins. Gal. 1:3,4

IV. WHY IS IT MORE BLESSED TO GIVE THAN TO RECEIVE.

- A. Giving is Christ-like because in giving we walk in his steps and exemplify his Spirit which teaches "it is more blessed to give than to receive."
- B. Giving is God-like because in giving we share God's goodness to us and bring our lives more in harmony with his purpose for us.
- C. Giving creates life. There can be no life, spiritual or physical, without giving. (A mother gives, Christ gave)
- D. Giving sustains life because in giving we engage in that which sustains life.
 - 1. The Devoted mother gives herself to her children.
 - 2. The devoted father gives to provide for his family.
 - 3. A man that freely gives himself to God and humanity is the man that really lives.
 - 4. The church that gives itself to the service of humanity is the church that really lives. (Some churches have died through covetousness, but no church ever gave itself to death.)
- E. Giving develops character because in giving we engage in that which promotes spiritual growth and develops Christian character.
 - 1. It stimulates out interest in the Lord's work.
 - a. We are interested in that in which our treasure is invested. Mt. 6:21.
 - b. If you really want to become interested in the Lord's work, then give.

ILLUSTRATION: "I read of a young lady who attended a meeting that was designed to stimulate interest in mission work. The meeting had been a source of real inspiration to many who attended, but it left the young lady unmoved. As she left the meeting in company with an older lady she was heard to say, rather arrogantly, 'I can't get interested in missions!!' In a tone that indicated her pity for such callousness, the older lady replied: 'No, dearie; 'tisn't to be expected you should - yet a while. It's just like getting interest in a bank. You have to put in a little something first, and the more you put in, the more interest, time or money, or prayers, it doesn't matter which, but something you have to put in, or you will never have any interest.'"

- c. Giving is often a barometer that tells the story of our spiritual development. "Giving is not merely a way of raising money, it is God's way of raising men."
 - 2. It protects against covetousness. Money is good as long as it is servant, but when it becomes Master it is destructive of all that is good. (1 Tim. 6:9,10.
 - 3. It instills in us the spirit of sacrifice and the practice of service which are fundamental principles of the kingdom of heaven.
 - 4. It loosens the grip of the world on us.
 - a. The tight-fisted man holds onto the world with determination, but the liberal giver realizes that a man's life consisteth not in the abundance of things which he possesses. Lk. 12:15.
 - b. The liberal giver has his affections set on things above. Col. 3:1.
 - 5. It - unselfish giving - brings rich rewards.
 - a. It makes us like our heavenly father.
 - b. It protects out investment. No man ever lost anything permanently by open-hearted, unselfish giving. Illustrative of this truth is the following incident related by J. Vernon Jacobs: "Several years ago the papers carried the story of a rich New Yorker who gave \$25,000 toward the erection of a church, the people being too poor to build of themselves. The church became noted for its evangelistic fervor and piety. Its liberal patron lost all his money in a financial crash, and a worldly-wise friend said: 'Now if you had the money you gave to that church, it would set you up in business.' 'Sir,' came the splendid response, 'that is the only money I have saved. If it had not been there it would have gone with all the other. As it is, I have it yielding an interest which will only cease to accumulated when the knell of time is sounded. I have the blessed consolation that hundreds have found the savior in the house erected by that money.'"
 - b. It is the sowing of the seed that will bring the harvest. (Psa. 126:6)
- CONCLUSION: 1. The Spirit of Christ - the greater blessedness - is: "It's more blessed to give than to receive."
2. The song says, "I gave my life for thee,

Introduction:

1. How many of you are what you are because of the example of a godly or ungodly parent, school teacher, preacher or a close friend? I feel confident that most all here are.
2. It was a very common thing for both the Lord and his apostles to use examples to teach us great lessons in nearly every field of Christian endeavor.
3. Beginning at Jerusalem the gospel went to Judea, Samaria, and to the uttermost part of the earth, and with it went a new heart and great flowing rivers of generosity and benevolence the world had not known before.
 - a. In Jerusalem, Christians were willing to sell lands and houses so the needy could be fed. Acts 4:32-34
 - b. In Antioch, the disciples determined to send relief, each according to his ability. Acts 11:29.
 - c. The Macedonian gave with great joy out of extreme poverty. (2 Cor. 8:2)
 - d. On the basis of mere human thinking, we cannot understand why they gave so willingly and so much, because the springs that fed this liberality are from heaven.
4. Now if you think I'm going to spend the rest of the time talking to you about how to give, you are mistaken. Here's why I'm not:
 - a. Just as a man may be convinced for years he ought to be baptized, yet never converted to action, so many of you are convinced you ought to give more, yet you are not converted to action.
 - b. There are some of you who give \$5.00 per week, yet you own a house, maybe one or two farms, own stock and bonds, have a savings account, while we have widows and families who give \$500, yet they have only their weekly income. Now you know you are not giving as you should? Jas. 4:17.
5. The question I'm really concerned about this morning is "Why did the early Christians give so liberally?" A better question might be "How can we instill that same spirit in our hearts today?" If you can't listen to this lesson with a smile in your heart, then you are either not attuned to God or not giving as you should.

Discussion:

- I. There Are Some Things The Apostles Did Not Use To Provoke Liberality.
 - A. They did not hound or nag the members or promote great schemes of advertising.
 1. This doesn't mean we are to misrepresent the truth by telling others, "we don't preach on money."
 2. Or that we are not to preach on man's uses of his possessions.
 - B. They did not use sensational gimmicks to raise money such as rummage sales, bazaars and bingo, or forms of entertainment.
 - C. They did not use taxation or coercion on the members because Paul wanted not part of a covetous church 2 Cor. 9:5.
 - D. They did not use substitute motivational methods, "Madison Avenue" selling techniques, to sell members on projects.
 - E. We dwell on the lower level if we are more interested in "meeting budgets," "reaching goals" or "Raising funds," than we are in meeting the greater spiritual need of the person who gives.
 1. Paul said, "I seek not yours, but you." (2 Cor. 12:4)
 2. Again "Not that I desire a gift, but I desire fruit that may abound to your account. (Phil. 4:17)
 3. "So it must be souls over shekels, welfare over wealth, conscience over contribution, and motives over money." (Mac Layton)
 - F. What then was the great, impelling Scriptural Reason for liberality.
- II. They Lived In The Shadow Of The Cross.
 - A. The first great fact of the gospel is that Christ died for our sins. 1 Cor. 15:3. It was in this spirit they went forth to conquer.
 - B. They saw liberality at its highest.
 1. They saw him when he emptied himself. Phil. 2:7.

2. They saw him as he demonstrated God's love to the world. **Jn. 3:16.**
 3. With this on one's heart it is impossible to be stingy.
 4. The man does not live who can truly say he loves Christ and be miserly in his giving.
 - C. They saw the world in its proper perspective through the cross. **Cf. Gal. 6:14.**
 - D. A true understanding of the cross begets sacrifice. "If a man claims to be a Christian, but withhold his duty to give, and to give sacrificially, he is blind to the real meaning of the cross, confused on the proper perspective of the world, and empty in his profession."
- III. The Macedonians Are An Example Of Those That Really Lived In The Shadow Of The Cross. Paul lists 9 characteristics of their liberality: **2 Cor. 8:1-5.**
- A. They gave while under affliction. **v. 2**
 1. They refused to allow persecution hinder their giving.
 2. The average member allows circumstances, such as "honest debts" to deter him.
 - B. They gave with abounding joy.
 1. This is the test of real liberality- Is it with joy?
 2. In spite of affliction.
 - C. They gave with abundant liberality even in "deep poverty" or "their pauperism to the depth."
 - D. They gave as much as they were able - "According to their power." **v 3.**
 1. We are to give as able. **1 Cor. 16:2.**
 2. Put God's kingdom first. **Mt. 6:33.**
 - E. In fact, they gave more than they were able - "and beyond their power" **v3.**
 - F. They gave willingly - "willing of themselves." **v 3.**
 - G. They begged Paul to accept the gift and administer it to those in need. **v 4.**
 - H. They gave not as Paul expected - they surprised him. (How many today would be surprised at such giving?)
 - I. Paul assigns a reason for their liberality - "They first gave their own selves to the Lord." **v 5.**
 1. This is real secret of liberality.
 2. Paul admonishes Christians to give self.
 3. Giving self is real consecration. **Gal. 2:20.**

Conclusion:

1. It is true that not all Christians in N. T. times gave this way, but it is noteworthy that such individuals are given as examples of Christian giving.
2. The major problem today is not "How to get the money" but "How to get the man."
3. People who first give themselves have no trouble giving their money or anything else.

EXHORTATION TO LIBERALITY

2 Cor. 8:7-15

Ver. 8-15

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Introduction.

1. What should be the attitude of a Christian toward God's will on any subject?
 - a. The first attitude is expressed by Samuel "Speak for thy servant heareth." 1 Sam. 3:9. Again Cornelius said: "now therefore we are all here present before God, to hear all things commanded thee of God. A. 10:33.
 - b. The second attitude is expressed by Saul when he asked "lord, what wilt thou have me do?" A. 9:6.
 - c. Having learned what to do we should be like Isaiah: "here am I, send me." Isa. 6:8.
2. There is one great truth that I should reemphasize: Paul speaks of liberality as "grace"; "the grace of God"; and "this grace."
 - a. God does not force us to give.
 - b. It is a privilege.
 - c. He allows us the honor or opportunity.
3. In verses 7-15 liberality is exhorted on the basis of several things:

Discussion.

- I. LIBERALITY IS EXHORTED ON THE BASIS THAT THE GRACE OF GIVING SHOULD BE IN KEEPING WITH THE MANIFESTATIONS OF OTHER GIFTS AND GRACES. v. 7.
 - A. The Corinthians abounded in faith, utterance, knowledge, diligence and love.
 1. This may refer to the abundance of spiritual gifts the Corinthians enjoyed. 1 Cor. 1:5; 4:7.
 2. It may refer to the abundance of that which the Corinthians manifested themselves
 - B. In either case the apostle Paul placed the grace of giving alongside faith, utterance, knowledge, diligence and love. Giving is not a side issue----it is main line.
 - C. Just as one abounds in other graces so one is to abound in giving.
 1. "Abound" means to overflow----"over and above."
 2. This shows that it is not "How little do I have to give" but "how much can I give."
- II. LIBERALITY IS EXHORTED ON THE BASIS OF THE EXAMPLE OF OTHERS AND PROOF OF ONE'S LOVE. v. 8
 - A. Paul did not speak "by way of commandment" because even though giving is a command yet its virtue depends on its spontaneity.
 - B. The example of the Macedonians had just been given.
 - C. It is proof of love. v. 8, 24.
 1. Obedience is a proof of love. Jn. 14:15.
 2. Giving is a proof of love and Christ shows this. v. 9; Cf. Jn. 3:16.
 3. Does our love represent our gift?
- III. LIBERALITY IS EXHORTED ON THE BASIS OF PREVIOUS COMMITMENTS. v. 10.
 - A. The Corinthians one year before had willed, promised, purposed to give to this cause. Now Paul urges them to keep that promise.
 - B. It is scriptural to will, purpose, promise to give to the Lord.
 1. The performance must be as willing as the will.
 2. Just as one is obligated to keep business promises so one should feel an even greater obligation to keep promises to God.
- IV. LIBERALITY EXHORTED ON THE BASIS OF A WILLING MIND ACCORDING TO WHAT ONE HAS. v. 11, 12
 - A. Christ was willing to give himself. Jn. 10:18.
 - B. The Macedonians were "willing of themselves." v. 3.
 - C. Liberality is easy if there be first the willingness because willingness always gives to its limit.
- V. LIBERALITY EXHORTED ON THE BASIS OF EQUALITY. v. 13-15.
 - A. The Corinthians out of their abundance were to supply the needs of others.
 - B. At some future date the Corinthians might need help out of others' abundance.
 - C. The subject of equality can be illustrated:
 1. The manna God gave in the wilderness. Ex. 16:17, 18.
 2. Three men give 10th. They make \$400, \$200, and \$100 a week. See balance.

Conclusion.

1. Liberality is the grace of God. It is a privilege.
2. David expressed in the long ago the sentiment "for all things come of thee, and of thine own have we given thee." *1 Chron. 29:14*
3. The Christian belongs to Christ by right of purchase. (*1 Cor. 6:19,20; 1 Pet. 1:18,19*) and consider that God is letting him use what he has.

2 Cor. 9

No. 4

INTRODUCTION:

1. Last Monday evening, Bro. William Woodson did a splendid job in impressing upon the most profitable way of studying God's word in order to come to a complete knowledge on any subject.
2. The overall picture must be considered and all the vital parts connected on any subject.
3. Today we bring you our last lesson on the subject of liberality based on 2 Cor. 9. It might be called "Encouragements to Liberality!"

DISCUSSION:

- I. v. 1
 - A. This first verse may sound like a contradiction - it was superfluous, yet necessary to write them about this.
 - B. It is true they had proven their readiness but because of human inclination to let things slip, he reminded them again. cf. 2 Pet. 1:12,13; 3:1.
- II. v. 2
 - A. Paul knew the readiness of the Achaians.
 1. He boasted of it to the Macedonians.
 2. He told of their readiness a year before.
 3. But readiness is not enough, there must be completion.
 - B. "Your zeal hath provoked very many."
 1. "Provoked" means:
 2. Stingy have no influence for good, but liberal givers provoke others to liberality.
 3. The zeal and enthusiasm of a church is seen in so many ways.
- III. vv. 3-5.
 - A. Paul had boasted of the Corinthians, but he wanted to be sure they carried it out. v 3.
 - B. Their reputation and Paul's estimate of them was in the balance. v 4.
 - C. Two phrases in this verse are of great importance: (v. 5)
 1. "And make up beforehand your bounty." (K.J.)
 "And make up before hand your aforepromised bounty." (ASV)
 a. "Aforepromised" literally "aforeannounced" to "announce beforehand." Thus the Corinthians not only had willed to give a year before (2 Cor. 8:10) but they had even announced.
 - b. Consider these thoughts:
 - (1) If it is right for a church to promise beforehand it is right for members to promise to give on it or that promised.
 - (2) If it is scriptural to make such a promise it is scriptural to make A DEFINITE PROMISE.
 - (3) If it is scriptural to call upon the church to fulfill their promise it is also scriptural to call upon members to fulfill their promise.
 - (4) If it is scriptural for the church to make a definite promise it is scriptural for each member to make a definite promise.
 - (5) If scriptural for the church to announce its promise it is scriptural for the member to do same.
 - c. But someone objects, "But that is the way the denominations do it."
 - (1) If so, they are doing it scripturally and just beat us to the draw.
 - (2) A thing is sectarian only when it results in sects - ~~when~~ it is sectarian and unscriptural in principle.
 2. "that the same might be ready as a matter of bounty, and not as of covetousness." It was to be freely given and not forced or dragged out.
- IV. v. 6 -
 - A. Even though liberality is to be freely one must not conclude spare giving.
 - B. Paul introduces the principle of sowing and reaping.

V. v. 7 -

- A. "Every man according as he purposeth in his heart." Two things suggested:
 - 1. One is obligated to purpose or plan his giving.
 - 2. One is obligated to carry out that purpose or plan "so let him give."
- B. "not grudgingly, or of necessity." "Not of sorrow" sorry you did it - or feeling forced to do it.
- C. "God loveth a cheerful giver."
 - 1. This shows the kind of giver one is to be.
 - 2. It shows that God's love is toward such.

VI. v. 8, 9.

- A. God recompenses those that give.
- B. The phrase "having all sufficiency" - "The word autarkeia (1 Tim. 6:6) in the Stoic philosophy was used for the perfect independence which enabled a man to stand alone. The term is here softened and Christianized to express the contentment which arises from the full supply of all our needs by God. The affirmations of the original is as emphatic as language can make them. They express that the man who placed all his trust upon God will be "perfect and entire, lacking nothing." (Phil. 4:11, 19) (Pul. Com. Vol. 19, p. 219)
- C. "Abound unto every good work" - He who does much will have more to do with.

VII. v. 10

- A. "He that ministereth" The verb used is epichoregeen, to furnish abundantly. At Athens a choragus was one who furnished a chorus, and as this was a leitourgia (or "public service") involving great expense, and often discharged with extreme munificence, the very came to imply to "provide abundantly." (Pu. Com., Vol. 19, p. 220)

VIII. v. 11-15 - The effects produced by giving:

- A. The wants of the saints supplied - v. 12 a
- B. It results in many thanksgivings being rendered to God. v. 12 b.
- C. It causes men to glorify God. v. 13 a.
- D. It is proof of one's real subjection to the gospel. v. 13 b.
- E. Prayers of those helped ascend up to heaven in behalf of those giving. v. 14.

CONCLUSION:

Seven Remarkable Paradoxes of these Chapters:

- 1. The gave out of their poverty; not out of the plentitude of their wealth.
- 2. Their willingness exceeded their ability; instead of their ability exceeding their willingness.
- 3. They were urgent to be allowed to give, rather than reluctant; Paul was reluctant to take such a liberal gift.
- 4. They gave the greater gift (THEMSELVES) first, and the lesser gift (MONEY) second.
- 5. The value of the gift is reckoned not by the amount given, but by the degree of willingness, cheerfulness, and sacrifice exhibited.
- 6. Increase comes not by keeping, but by giving; the way to get more is to give more; the way to lose is to keep.
- 7. They regarded giving not as a privation to be avoided and evaded; but as a blessing and privilege to be coveted and cultivated.

"Encouragements To Giving"

II Cor. 9:1-5

No. 4

Introduction

1. Read of quote the text.
2. Every Christian should want to learn as much as they can about all that God would have us do.
3. The very heart of Christianity is giving on God's part and man's part.
4. In this study let's observe:

Discussion

- I. "For as touching the ministering to the saints, it is superfluous for me to write to you:"
 - A. DIFFERENT TRANSLATIONS
 1. "As to this service to the saints, it is really unnecessary for me to write to you." (Weymouth)
 2. "It is really unnecessary for me to write to you about this fund for your fellow Christians." (Goodspeed)
 - B. "Superfluous" means "more than is wanted; rendered unnecessary by superabundance."
 1. This verse may sound like a contradiction - it is superfluous, yet necessary.
 2. They had proven their readiness, but human inclination to let things slip, makes it necessary for us to be reminded. (cf. II Pet. 1:12, 13; 3:1)
- II. "For I know the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready a year ago; and your zeal hath provoked very many."
 - A. "For I know the forwardness of your mind" - promptness, readiness.
 - B. "for which I boast of you to them of Macedonia, that Achaia was ready a year ago"
 1. Earlier Paul had boasted to the Corinthians about the Macedonians (8:1-5).
 2. He now uses the Corinthians and their readiness a year before to provoke the Macedonians.
 3. Readiness is not enough, there must be completion. There may have been a little lagging on their part.
 - C. "your zeal hath provoked very many."
 1. "zeal" means "impassioned eagerness especially in favor of a person or cause."
 - a. There were especially "boiling over" about this cause. There was "ardour and promptness."
 2. "provoked" means "has roused, excited, impelled to give." (Barnes)
 - a. Stingy people have no influence for good, but liberal givers provoke others to liberality.
 - b. Some great examples are seen during the \$2 million Sunday at Broadway in Lubbock.
 1. "A young couple--she's a secretary, he's a recent college graduate just beginning a career--stopped Darrell Richard and me in the hall the Sunday of the collection. 'We don't have much' the young man said, 'but we want to be a part of this.' His wife handed me a small bundle containing rings, a necklace, and other items of jewelry. The jewelry had obviously been well taken care of, and as the young woman handed it to me, there were tears in her eyes....an appraiser valued the jewelry at \$300...." (Joe Barnett)
 2. One woman gave an antique bed, over 100 years old, rosewood trimmed in walnut which was sold for several thousand dollars.

3. Two high school students took out \$1,000. loans which they plan to pay back working part-time over the next two years.

c. A church's zeal and enthusiasm can be seen in so many ways. (giving, visitation, participation, etc.)

III. "Yet have I sent the brethren, lest our boasting of you should be in vain in this behalf; that, as I said, ye may be ready: Lest haply if they of Macedonia come with me, and find you unprepared, we (that we say not, ye) should be ashamed in this same confident boasting. Therefore I thought it necessary to exhort the brethren, that they would go before unto you, and make up beforehand your bounty, whereof ye had notice before, that the same might be ready, as a matter of bounty, and not as of covetousness."

A. Paul had boasted of the Corinthians but he wanted to be sure they carried it out. vs. 3

B. Their reputation and Paul's estimate of them was in the balance. vs. 4

C. Two phrases in verse 5 deserve considerable notice.

1. "and make up beforehand your bounty" (KJV); "and make up before hand your aforepromised bounty" (ASV); "and should complete beforehand forementioned blessing" (Interlinear Greek-English)

a. "Aforepromised", literally "aforeannounced", or "to announce beforehand."

1. The Corinthians had willed a year before. II Cor. 8:10

2. They had even announced it.

b. "That Christians should assume a definite obligation, and pledge themselves to discharge that obligation, is the plain implication of the passage just cited." (Annual Lesson, 1963, p. 278)

c. Consider some other thoughts from this passage:

1. If it is right for a church to promise beforehand it is right for members to promise to give on it on that promised.

2. If it is scriptural to make such a promise it is scriptural to make a DEFINITE PROMISE.

3. If it is scriptural to call upon the church to fulfill her promise it is all scriptural to call upon the members to fulfill their promise.

4. If it is scriptural for the church to make a definite promise it is scriptural for each member to make a definite promise.

5. If it is scriptural for the church to announce its promise it is scriptural for the members to do the same.

6. But someone objects "that's the way the denominations"

a. If so, they are doing it scripturally and they just beat us to the draw.

b. A thing is sectarian only when it results in sects-- then it is sectarian and unscriptural in practice.

2. "that the same might be ready as a matter of bounty and not as of covetousness" ("not of extortion" ASV)

a. "Covetousness is that exaggerated consideration for self which makes it possible, not only to neglect the interest of others, but even to injure others to secure a man's own ends. It is the desire to get and hold for self, which shuts up a man's hand and heart so that he cannot give to others." (Pulpit Com., Vol. 19, p. 233)

b. "The idea here is, that Paul would have them give this as an act of bounty, or liberality on their part, and not as an act of covetousness on his part, not as extorted by him from them." (Barnes, p. 196)

c. McGarvey wrote "...that the offering might be seen to be your own free gift and not a veritable tax extorted from

- you by the fear of my displeasure and your shame at being exposed in your selfishness." (Standard Bible Com. , p.216)
- d. The greatest way to give is under love's compulsion and the greatest gifts are those made before they are requested.

Conclusion

1. Let's made our giving a matter of love's compulsion.
2. Let's made sure it's always a matter of "bounty" (free-will, willingness) and not "covetousness" or something wrung out of us--matter of pressure or guilt feeling.

you by the fear of my disfigurement and the shame of being
exposed in your selfishness. (Stam and Riple Cont. p. 210)
5. The greatest way to give is under love's compulsion and the
greatest gifts are those made before they are requested.

Conclusion

1. Let's have our giving a matter of love's compulsion.
2. Let's have our giving a matter of "heart" (free-will, willingness) and not "head" (selfishness, a selfish way out of a matter of reason or self-interest).

Introduction.

1. Read or quote the text.
2. The two greatest chapters in the Bible with principles about giving are 2 Cor. 8,9.
3. We purpose to look at the many thoughts in our immediate text.

Discussion.I. "BUT THANKS BE TO GOD, WHICH PUT THE SAME EARNEST CARE INTO THE HEART OF TITUS FOR YOU." v. 16

- A. "But thanks be to God"---Paul often thanked God for Christians. 1 Cor. 1:4; Eph. 1:16; Phil. 1:3
- B. "which put the same earnest care into the heart of Titus."
 1. The care in Paul's heart was for the church at Corinth to grow and complete their plan.
 2. Titus was just as zealously concerned. Cf. Phil. 2:19-21.
- C. "for you"
 1. It was being done for them, for their welfare.
 2. "A man who presents the Christian a feasible object of benevolence, and who furnishes them an opportunity of doing good to others, is doing good to them, and they should esteem it as an act of kindness done to them." (Barnes)
 3. "No man can render us a greater service than by taking us out of ourselves and inspiring us with a genuine concern for the interests of others." (Pulpit Com., p. 200)
 4. No individual should be bashful when asking charity for others---you are doing the ones you are asking a favor.
- D. Titus was willing and ready---"of his own accord he went unto you"---to accept what is often a thankless task and results in much criticism. 8:17

II. THE METHODS OF HONEST HANDLING TO KEEP EVERYTHING ABOVE SUSPICION ARE EXPLAINED.8:18-23

- A. He sends two others with Titus. v. 18,22
 1. "the brother whose praise is in the gospel throughout the churches." He was also chosen of the churches. v. 19a
 2. "our brother, whom we have oftentimes proved diligent in many things."
 3. Paul commends those sent.
 - a. Titus is my partner and fellowhelper. v. 22
 - b. The brethren are the messengers of the churches. v. 22
- B. He emphasizes the purpose and results of "this grace." v. 19b
 1. It was a matter of having fellowship. 8:4.
 2. It was "to the glory of the same Lord." The design was to promote the glory of the Lord by showing the influence of religion in producing true benevolence." (Barnes)
 3. It was a "declaration of your ready mind." 8:19c.
 4. It "supplieth the want of the saints." 9:12b
 5. It resulted in many thanksgivings to God. 9:12c.
- C. He wanted to be sure that all things were honorable in the sight of God. 8:20,21
 1. Paul had been asked to administer these funds but he wanted to do everything blamelessly. v. 20
 2. He wanted to provide "for honest things, not only in the sight of the Lord, but also in the sight of men." v. 21
 - a. The word "providing" here is from pronoeo which means "foreseeing, or perceiving beforehand . . . we are to make it a matter of previous calculation . . . (Barnes)
 - b. The word rendered "things honest" means "properly beautiful or comely."
 - c. "His idea is, that he meant so to conduct in the whole transaction as that his conduct should be approved by God, but that it should also be regarded as beautiful or correct in the sight of men." (Barnes)
 - d. It is so important to provide things honest in the sight of men.

- (1) Our conduct before men will cause them to glorify God or blaspheme him. Matt. 5:14-16; Phil. 2:14-16; 2 Sam. 12:14; Rom. 2:24
- (2) Our conduct will cause men to become stronger or lead them to violate their conscience. 1 Cor. 8:7-13; 10:23-33
- e. Some applications of this principle.
 - (1) There should be no secret handling of the funds of the church.
 - (2) More than one should count the contribution of the church.
 - (3) It is no reflection on a brother's honesty to ask for a public accounting of his handling of the contribution or an audit of the books. He should welcome such.
 - (4) Even though our actions are honorable we should be concerned with how they appear before men.
 - (a) One goes to get gasoline in a whiskey bottle and puts it in his back pocket. He leaves himself wide open.
 - (b) One enters a questionable establishment for good purposes but leaves himself open.

III. THE CORINTHIANS ARE URGED TO SHOW THE PROOF OF THEIR LOVE. 8:24

- A. The proper motive for giving--love.
 1. They should show it to the messengers.
 2. They should show it to the churches.
 3. They should show it to God by being liberal and by keeping their promises.
- B. It would also show that Paul's boasting of them was not in vain.

Conclusion.

1. From this chapter we have learned several principles regarding the secret of true giving:
 - a. They gave while under affliction. v. 2
 - b. They gave with abounding joy. v. 2
 - c. They gave with abundant liberality even in "deep poverty". v. 2
 - d. They gave as they were able--"according to their power." v. 3
 - e. They gave more than they were able--"and beyond their power." v. 3
 - f. They gave willingly--"willing of themselves." v. 3
 - g. They begged Paul to receive and administer their gift. v. 4
 - h. They surprised Paul by their giving. v. 5
 - i. They "first gave their own selves to the Lord." v. 5
 - j. They gave liberally so their giving might be like their other gifts. v. 7
 - k. They were moved to liberality by the example of others and to prove their love. v. 8,9
 - l. They made commitments to give liberally. v. 10
 - m. They gave out of a willing mind. v. 11,12.
 - n. They gave that there might be equality. v. 13-15
 - o. They considered those who urged them to give as one who really cared. v. 16,17
 - p. They realized their giving would bring glory to God and meet the needs of the poor. v. 19
 - q. They were concerned that all things be done in an honorable and honest way. v. 20,21
2. Brethren, when all of us look upon giving as a privilege and honor, rather than something I've got to do, liberality will increase.

Introduction.

1. The origin of the VBS is not definitely known but it probably started in 1905 when a preacher, in New York's lower east side saw the idleness of children and the attendant evils. He decided to try to teach them the Bible in the unused church buildings. He met with great success and the idea has spread.
2. The first VBS, among churches of Christ, was conducted in Berkley, Calif., in 1912, and later in Norman, Okla., in 1929.
3. The terms mean:
 - a. Vacation---Time when children are out of school and can attend.
 - b. Bible-----The Word of God, the subject matter.
 - c. School-----Place of imparting knowledge, learning, etc.
4. In this study let's consider:

Discussion.

I. WHAT ARE THE OPPORTUNITIES OFFERED BY OUR VACATION BIBLE SCHOOL.

- A. It provides another opportunity to carry out the great commission "to teach all nations." Matt. 28:19
 1. One cannot come to the Father unless one is taught. Jn. 6:44,45.
 2. One cannot believe unless one hears. Rom. 10:13-17.
 3. One cannot live the Christian life unless one is taught the principles of Christian living. Mt. 28:20.
- B. It provides an opportunity to get the church and her message before the community.
 1. It is through the church that God's wisdom is manifested. Eph. 3:8-11.
 2. It is by the church that the truth is to be made known and supported. 1 Tim. 3:14,15
- C. It provides an opportunity for every Christian to grow in all things into Christ. Eph. 4:12-16.
- D. It assists parents in carrying out Eph. 6:4.
- E. It provides an opportunity to hear different speakers and teachers discuss the great Bible themes.

II. WHAT WILL BE THE CONTENTS OF OUR VACATION BIBLE SCHOOL?

- A. In the classes---babies through the 12th grade---the theme will be "One Way."
 1. The subjects emphasized under this will be:
 - a. One God---"Choose You This Day."
 - (1) Joshua challenged Israel to "choose you this day whom ye will serve." Josh. 24:15
 - (2) Elijah challenged Israel "if the Lord be God, follow him . . ." 1 Kgs. 18:21
 - b. One Savior---Jesus: Superstar or Savior?
Is Jesus Christ truly the Son of God and Savior or is He "a man-he's just a man" as stated in the popular rock opera, Jesus Christ Superstar?
 - c. One Church---Jesus' church versus organized religion.
"Jesus I love; the church I hate" is a slogan growing out of the Jesus Movement. Is this possible?
 - d. One way to be saved---You can become a new person.
 - e. One worship---Reaching up toward God.
 2. The purpose of this series of studies will be to reemphasize some needed and vital themes. Cooperation is needed.
- B. In the college age and adults the theme will be "The Love of God."
 1. God's love is a vital Bible theme. Jn. 3:16; Rom. 5:8; 1 Jn. 3:16; 4:19.
 2. The different speakers and their subjects are:
 - a. Monday night---Charles Williams---"Studies in God's Love: The Book of Hosea.
 - b. Tuesday night---Charles Williams---" " " " " " " " " "
 - c. Wednesday night---Howard Parker---"God's love Meets the Needs of the Wayward."
 - d. Thursday night---Jimmy Adcox---"God's love meets all man's needs."
 - e. Friday night---Panel---Answering questions turned in by the audience. Lindell Doty, Frank Starling, W.H. Bloomingburg, Johnny Campbell, Charles White, James Meadows.

Conclusion. Brethren, let's make this a great and successful VBS.

VACATION BIBLE SCHOOLInt.

1. The origin of VBS is not definitely known but probably began about 1905 when a preacher in New York's lower east side saw the idleness of children and the attendant evil. He decided to try to teach them the Bible in the unused church buildings in the community. He met with the great success and the idea has continued.
2. Among churches of Christ the first VBS was conducted in Berkeley, Calif., in 1912, and later in Norman, Okla., in 1929.
3. Consider the meaning of the terms:
 - a. Vacation-----Time when children are out of school and can attend
 - b. Bible-----The word of God, the subject matter.
 - c. School-----Place of imparting knowledge; learning, etc.
4. Let's consider:

DiscussionI. WHAT ARE THE OPPORTUNITIES OFFERED BY A VACATION BIBLE SCHOOL?

- A. It is another opportunity to carry out the command to "teach all nations." Mt. 28:19.
 1. Man cannot come to the father unless he is taught. Jn. 6:44,45.
 2. Man cannot believe unless he hears. Rom. 10:13-17.
 3. One cannot live the Christian life unless one is taught the principles of Christian living. Mt. 28:20.
- B. It is an opportunity to get the church and her message before the community.
 1. It is through the church that God's message is to be made known. Eph. 3:8-11.
 2. Many will attend VBS that will not attend at any other time, thus a greater opportunity to teach the truths about the church.
- C. It assists parents in carrying out the command of Eph. 6:4.
- D. It enriches the spiritual life of teachers, helpers and children and parents.

II. WHAT WILL BE THE CONTENTS OF OUR VACATION BIBLE SCHOOL?

- A. Through the 7th grade----"Our House is His House."
 1. The main purpose will be to help each one make his home more what God would have it to be.
 2. Parents must cooperate with teachers if the ultimate goal is to be achieved.
- B. Grades 8 through 12.
 1. Devotion each evening in large room at beginning.
 2. Give a detailed discussion of program for week.
- C. Adults.
 1. Devotion with children in auditorium at beginning.
 2. Give a detailed report on schedule for week.

Conclusion

1. Brethren the opportunity is here. What will we do about it.
2. We can have 400 each evening if you want us to have that many.

Int.

1. The origin of VBS is not definitely known but probably began about 1905 when a preacher in New York's lower east side saw the danger of children and the attendant evil. He decided to try to teach them the Bible in the nearest church buildings in the community. He met with the great success and the idea has continued.
2. Among churches of Christ the first VBS was conducted in Berkeley, Calif., in 1912, and later in Kansas, Okla., in 1922.
3. Consider the meaning of the term:
 - a. Vacation--time when children are out of school and can attend.
 - b. Bible--the word of God, the subject matter.
 - c. School--place of imparting knowledge; learning, etc.
4. Let's consider:

Discussion

I. WHAT ARE THE OPPORTUNITIES OFFERED BY A VACATION BIBLE SCHOOL?

1. It is another opportunity to carry out the command to "reach all nations." (Mt. 28:19)
 2. It cannot come to the father unless he is as first. (Mt. 28:19)
 3. It cannot believe unless he hears. (Rom. 10:17)
 4. It cannot have the Christian life unless one is taught the principles of Christian living. (1st, 28:20)
 5. It is an opportunity to get the church and her messes before the community.
 6. It is through the church that God's message is to be made known. (1st, 3:11)
 7. Many will attend VBS that will not attend at any other time, thus a greater opportunity to teach the truths about the church.
 8. It assists parents in carrying out the command of Eph. 6:4.
 9. It enriches the spiritual life of teachers, helpers and children and parents.
- II. WHAT ARE THE CONTENTS OF OUR VACATION BIBLE SCHOOLS?
- A. Through the 3rd grade--"Our Home is His House."
 1. The main purpose will be to help each one make his home more what God would have it to be.
 2. Parents must cooperate with teachers if the ultimate goal is to be achieved.
 - B. Grades 4 through 12.
 1. Devotion each evening in large room at beginning.
 2. Give a detailed discussion of program for week.
 - C. Adults.
 1. Devotion with children in auditorium at beginning.
 2. Give a detailed report on schedule for week.

Conclusion

1. Pardon the opportunity is here. What will we do about it?
2. We can have 400 each evening if you want us to have that many.

Introduction.

1. This past week in the Teamster's Union meeting a vote was taken regarding the Teamster's Union paying James Hoffa's legal fees to get him out of trouble with the law. 1,999 voted yes, but one man had the courage to stand and vote No.
2. In the days of Elijah great wickedness prevailed in Israel. God sent a famine that was so severe that even the king was out seeking grass and water for the animals.
 - a. Ahab met Elijah and asked "Art thou he that troubleth Israel?" 1 Kgs. 18:17
 - b. Elijah answered. 1 Kgs. 18:18.
3. Elijah then had the courage to challenge Ahab to call all the prophets of Baal and the children of Israel together. 1 Kgs. 18:19,20.
4. Now let's observe:

Discussion.I. SCENE NUMBER ONE.

- A. First, three kinds of persons detected.
 1. There is the devoted servant of Jehovah---Elijah. 18:22.
 2. There are the decided enemies of Jehovah---the prophets of Baal. 18:22
 3. There are the undecided Israelites. 18:21.
- B. Second, Elijah presents a challenge to the Israelites. 18:21. Elijah knew their trouble!
 1. They hadn't decided whether to worship God or Baal.
 2. Their traditions had them to fear God, but their political ties urged them to bow to Baal.
 3. Many were secret followers of God, while they were public worshippers of Baal.
- C. The contest is carried out to convince the Israelites that the "lord, He is God." 18:23-40.

II. SCENE NUMBER TWO.

- A. First, an open curtain on the 20th Century stage reveals the same three kinds of persons.
 1. Some are undecided servants of the Lord.
 2. Some are decidedly in the Devil's camp.
 3. Some, yea, thousands are undecided, those who claim "church membership" but whose life manifest little devotion.
- B. Second, the same three types of persons are in the church.
 1. There are those who are decidedly on the Lord's side.
 - a. When there's work to be done you can be depended on.
 - b. When the church meets you can be expected to be there.
 - c. When occasions arise for Christians to arise and be counted you, like Elijah, step forward.
 2. There are church members who are decidedly serving the Devil.
 - a. They never engage in any work of the church, not even so much as to attend the services.
 - b. They do not try to live as God decides.
 - c. They engage in sinful practices.
 3. There are church members who are undecided as were the Israelites.
 - a. Some have decided "I can go to the dance hall on Saturday and serve my lusts on Saturday night; then to the religious hall on Sunday morning to serve my God."
 - b. Others have concluded "I can use the language of the world; yet say my prayers devoutly."
 - c. Many a man thinks he can be covetous and dishonest in business; yet a saint.
 - d. Many a woman is a slave of mischief; a gossip, slanderer and busybody, yet considers herself one of God's elect.

III. SCENE NUMBER THREE.

- A. But Elijah said "If God be God, follow Him." 18:21.
- B. The Lord echoed an amen when he said "No man can serve two masters." Mt. 6:24.
- C. Just as Elijah knew that the real reason Israel didn't do what God said was inde-

sion, so our lord knows the real reason many do not obey him today.

D. Service to God in too many cases had degenerated into a "hearing only religion."

Mt. 7:24-28; Jas. 1:22-27; Lk. 6:47.

1. We sing "Oh How I Love Jesus" and then fail to do what he says shows our love."

Jn. 14:21.

2. We hear the Lord's message on modest apparel (1 Tim. 2:9) and less than two hours later appear on the streets in shorts.
3. We listen attentively to the command to "Forsake not the assembly" (Heb. 10:25) and then stay at home that night.
4. We hear the Lord's description of the judgment day about failure to visit will condemn (Mt. 25:41ff) and never visit.
5. We memorize the great commission (Mt. 28:19,20) and yet never try to learn how to teach others.
6. We listen to the Lord's statement about putting his kingdom first (Mt. 6:33) and then miss next Sunday to prepare a meal for a family reunion.
7. We hear the Lord's condemnation of excuse making (Lk. 14:15ff) and spend more time thinking up excuses than we do preparing our lesson.
8. We talk about how much we would like to see our companion converted to Christ and yet fail to follow the Lord's instructions before him. 1 Pet. 3:1,2.
9. We are overjoyed at the Bible description of heaven (Rev. 21) and talk about how much we want to go, yet are doing little preparation to that end.
10. We tremble at the Bible description of hell (Mk. 9:43-48) yet drink, curse, etc. during the week, even though we know that such will not inherit the kingdom of heaven.

Conclusion

1. Brethren the Lord challenges each of us to live for him. Is he the Lord or is he not? Is the evidence sufficient to prove that Jesus Christ is the Son of God?
2. Are you convinced that he is? Then become one of his children. Really live for him day by day. Listen to him and obey his commands.

CAN I KNOW THAT I AM A CHILD OF GOD?

ROMANS 8:16.

INTRODUCTION:

1. To be a child of God and know God is the most important thing in the world.
 - a. It is more important than being able to work miracles. **Luke 10:20.**
 - b. It is more important than being a great prophet. **Matt. 11:7, 11.**
 - c. It is more important than being his relative. **Matt. 12:46.**
2. Yes, it is important to be a child of God.
 - a. There is much controversy in the religious world as to who is a child of God.
 - b. Do you know that you are a child of God?

DISCUSSION:

- I. TO BE A CHILD OF GOD ONE MUST KNOW GOD.
 - A. Jesus said that a knowledge of God and Christ is essential to eternal life. **John 17:3.**
 - B. It is possible to claim a knowledge of God and Christ and be deceived.
 1. "I feel all right."
 2. "I had an experience years ago."
 3. Some individuals profess to know God, but their lives deny it. **Titus 1:16.** (Many Christians in this condition.)
 4. To say that we know him and refuse to keep his commandments, make us a liar and without the truth. **1 John 2:4.**
 - C. "And hereby we do know that we know him, if we keep his commandments." **1 Jn. 2:3**
 1. Question: What commands: Answer: All of them.
 2. The man that refuses to conform his will to God's will does not know God.
- II. THE HOLY SPIRIT BEARS WITNESS WITH OUR SPIRITS THAT WE ARE CHILDREN OF GOD.
 - A. Paul is not teaching how to become a child of God primarily, but we learn how we can know that we are a child of God.
 - B. Two witnesses mentioned: Holy Spirit - Man's Spirit.
 1. How does the Holy Spirit bear witness? Through his testimony. **Acts 20:22, 23; 11:28; 21:11, 12.**
 2. How does man's spirit bear witness? By its testimony - Man's spirit is the only one that truly knows man. **1 Cor. 2:11.**
 - C. Testimony of the two witnesses:

Holy Spirit

1. Hear.....**Rom. 10:17.**
2. Believe.....**John 8:24.**
3. Repent.....**Acts 17:30.**
4. Confess.....**Matt. 10:32.**
5. Be baptized.**Mark 16:16.**

Man's Spirit

1. Have Heard
2. Have believed
3. Have repented
4. Have confessed
5. Have been baptized

1. Add virtues.**2 Pet. 1:5-8.**
2. Be faithful.**Rev. 2:10.**

1. Am adding virtues
2. Am faithful.

III. **GALATIANS 3:26, 27** WE ARE CHILDREN OF GOD BY:

- A. Faith in Christ Jesus. **Gal. 3:26.**
- B. If this faith leads us to be baptized into Christ where we put on Christ. **Gal. 3:27.**

CONCLUSION:

1. To be a child of God and know God will lead one to be a godly example before all men.
2. Are you a child of God?

ROMANS 8:16

INTRODUCTION:

1. To be a child of God and know God is the most important thing in the world.
 - a. It is more important than being able to work miracles. (John 10:20)
 - b. It is more important than being a great prophet. (Isaiah 55:11)
 - c. It is more important than being a great leader. (Isaiah 55:11)
2. Yes, it is important to be a child of God.
 - a. There is much controversy in the religious world as to who is a child of God.
 - b. Do you know that you are a child of God?

DISCUSSION:

1. TO BE A CHILD OF GOD AND KNOW GOD.
 - a. Jesus said that a knowledge of God and Christ is essential to eternal life. (John 17:3)
 - b. It is possible to obtain a knowledge of God and Christ and be deceived.
 1. "I feel all right."
 2. "I had an experience years ago."
 3. Jesus continually professes to know God, but their lives deny it. (Many Christians in this condition)
 4. To say that we know him and refuse to keep his commandments, make us a liar and without the truth. (1 John 2:4)
 - c. "But hereby we do know that we know him, if we keep his commandments. (1 John 2:3)
 - d. Question: What commandments? Answer: All of them.
 - e. The man that refuses to obey the will of God will never know God.
2. HOW DOES THE HOLY SPIRIT BEAR WITNESS WITH OUR SPIRITS THAT WE ARE CHILDREN OF GOD?
 - a. Paul is not teaching how to become a child of God; he is teaching how we can know that we are a child of God.
 - b. Two witnesses mentioned: Holy Spirit - Man's spirit.
 - c. How does the Holy Spirit bear witness? Through his testimony. (Romans 8:16)
 - d. How does man's spirit bear witness? By the testimony - Man's spirit. (1 Cor. 2:11)
 - e. Is the only one that truly knows man, I Cor. 2:11.
 - f. Testimony of the witness:

Man's spirit		Holy spirit	
1. Have heard	1. Have heard	1. Have heard	1. Have heard
2. Have believed	2. Have believed	2. Have believed	2. Have believed
3. Have repented	3. Have repented	3. Have repented	3. Have repented
4. Have confessed	4. Have confessed	4. Have confessed	4. Have confessed
5. Have been baptized	5. Have been baptized	5. Have been baptized	5. Have been baptized

1. The witness of the Holy Spirit is the witness of the Holy Spirit.
2. The witness of the Holy Spirit is the witness of the Holy Spirit.

- III. HOW CAN I KNOW THAT I AM A CHILD OF GOD?
 - a. Which of the above is the best evidence that I am a child of God?
 - b. How can I know that I am a child of God?

CONCLUSION:

1. To be a child of God and know God is the most important thing in the world.
 - a. It is more important than being able to work miracles.
 - b. It is more important than being a great prophet.
 - c. It is more important than being a great leader.
2. Are you a child of God?

Introduction.

1. How many times since you have been a Christian have you heard Heb. 10:25 quoted?
In fact how many of you can quote the verse yourself?
2. But have you ever heard the context in which it is found? It's doubtful that you have, yet one cannot fully appreciate the statement unless one truly understands the context in which it is found.
3. The main purpose of the book of Hebrews is to show the superiority of the law of Christ over the law of Moses. The writer does this in several ways:
 - a. First, he shows that the one that gave the second covenant is greater than angels that gave the first. Ch. 1,2.
 - b. Second, he shows that Christ is superior to Moses. Ch. 3.
 - c. Third, he shows that Christ is a priest after the order of Melchisedec, which is superior to the priesthood of the Levites. Ch. 5,7.
 - d. Fourth, the ministry of Christ is superior to that of the priests under the law. Ch. 8.
 - e. Fifth, Christ became high priest of a greater and more perfect tabernacle. Ch 9
4. Finally the writer shows:

Discussion

I. THE INSUFFICIENCY OF THE LEVITICAL OFFERINGS AND THE COMPLETENESS OF THE OFFERING OF CHRIST. Heb. 10:1-18.

- A. The blood of bulls and goats cannot take away sins. 10:1-4.
 1. The law was a shadow, not the bullness. v. 1.
 - a. A shadow is not valueless, for it is cast by a substance.
 - b. A shadow thus promises the substance.
 2. The offerings made each year could not make the worshippers perfect. V. 2,3.
 3. The reason was that the blood of bulls and goats could not take away sins. v. 4.
- B. The sacrifice of Christ brought forgiveness. 10:5-18.
 1. Christ's body was prepared through the will of God. v. 5-7.
 2. Through the offering of his body a second will was made which provides forgiveness. V. 8-10.
 3. This offering will not be repeated. v. 11-14.
 4. The covenant he gave provides complete salvation. 15-18.

II. PRACTICAL EXHORTATIONS BASED ON WHAT HAS JUST BEEN SAID.

- A. "Let us draw near to God and Christ. v. 22.
 1. With a true heart----a heart free from guile and hypocrisy.
 2. In full assurance of faith----a faith which dispells doubt. Jas. 1:5,7.
 3. Having our heart sprinkled from an evil conscience----The blood of Christ applied.
 4. Our bodies washed with pure water----baptism.
- B. "Let us hold fast the profession of our faith without wavering . . ." v. 23
- C. "Let us consider one another to provoke unto love and good works." v. 24. Phil. 2:4
- D. Not forsaking the assembling of ourselves together." v. 25.
 1. It is wrong because it sets aside an ordinance of God.
 2. It deprives one of many social and religious privileges.
 3. It sets a bad example before others.

III. THESE EXHORTATIONS ARE URGED ON THE GROUNDS:

- A. The way of access has been provided by the death of Christ. 10:19,20.
- B. We have a high priest over the house of God. 10:21.
 1. He understands our needs. Heb. 4:14-16.
 2. He ever lives to intercede. Heb. 7:25.
- C. God is faithful to his promises. 10:23; 2 Cor. 1:20.
- D. The certainty of a day before us. 10:24,25.

E. NO MORE SACRIFICE FOR THOSE WHO SIN WILFULLY. HEB. 10:26-31

Conclusion.

1. Sinner friend, you see what God has done for you. By one offering Christ has made

- it possible for you to be forgiven. . . 10:1-11
2. Negligent brother, how much longer do you plan to keep missing the services, refrain from engaging in the Lord's work, etc.
 3. In view of all that God has done and the blessings that can be you, why do you wait. Come now! . . . 10:12

1. How many times have you been a Christian? . . . 10:13-14
2. But have you ever heard the voice of the Lord? . . . 10:15-16
3. The main purpose of the book of Hebrews is to show the superiority of the law of Christ over the law of Moses. . . 10:17-18
4. First, he shows that the one that gave the second covenant is greater than the one that gave the first. . . 10:19-20
5. Second, he shows that Christ is superior to Moses. . . 10:21-22
6. Third, he shows that Christ is superior to the order of Melchizedek, which is superior to the priesthood of the Levites. . . 10:23-24
7. Fourth, the ministry of Christ is superior to that of the priests under the law. . . 10:25-26
8. Fifth, Christ became high priest of a greater and more perfect tabernacle. . . 10:27-28
9. Finally the writer shows: . . . 10:29-31

DISCUSSION
THE SUPERIORITY OF THE NEW COVENANT AND THE MINISTRY OF THE OFFERING

1. The blood of bulls and goats cannot take away sins. . . 10:1-4
2. The law was a shadow, not the substance. . . 10:1-4
3. A shadow is not a substance, for it is cast by a substance. . . 10:1-4
4. A shadow thus produces the substance. . . 10:1-4
5. The offerings made by bulls and goats could not make the worshipers perfect. . . 10:1-4
6. The reason was that the blood of bulls and goats could not take away sins. . . 10:1-4
7. The sacrifice of Christ brought forgiveness. . . 10:5-18
8. Christ's body was prepared through the will of God. . . 10:5-18
9. Through the offering of his body a second will was made which provided forgiveness. . . 10:5-18
10. This offering will not be repeated. . . 10:11-14
11. The covenant he revolutionized complete salvation. . . 10:15-18

THE APPLICATION OF THE BLOOD OF CHRIST

1. With a true heart—A heart free from all sin and hypocrisy. . . 10:1-4
2. In full assurance of faith—Faith which dispels doubt. . . 10:1-4
3. Having our hearts purified from an evil conscience—The blood of Christ applied. . . 10:1-4

4. Our bodies washed with pure water—Baptism. . . 10:1-4
5. Let us hold fast the profession of our faith without wavering. . . 10:23-25
6. Let us consider one another to provoke unto love and good works. . . 10:24-25
7. Not forsaking the assembling of ourselves together. . . 10:25
8. It is wrong because it sets aside the ordinance of God. . . 10:25
9. It deprives one of many social and religious privileges. . . 10:25
10. It sets a bad example before others. . . 10:25
11. The way of access has been provided by the blood of Christ. . . 10:19-20
12. We have a high priest over the house of God. . . 10:21-22
13. He understands our needs. . . 10:21-22
14. He ever lives to intercede. . . 10:21-22
15. God is faithful to his promises. . . 10:23-24
16. The certainty of a day before us. . . 10:25-26
17. We are to have faith in what we cannot see. . . 10:27-31

CONCLUSION
1. Sinner friend, you see what God has done for you. By one offering Christ has made

- 400 "Blessed Are The Pure In Heart Mt. 5:8
- 401 The Lord's Day Rev. 1:10
- 402. "Blessed Are The Peacemakers Mt. 5:9
- 403 The Inspiration Of The Bible 1 Pet. 3:15
- 404 Marriage And The Home, No. 1 Heb. 13:4
- 405 The Sufficiency of The Bible 2 Tim. 3:16,17
- 406 Marriage And The Home, No. 2 Gen. 2:18-24
- 407 The Importance of Bible Study 2 Tim. 2:15
- 408 Marriage & The Home, No. 3 1 Cor. 7:1
- 409 How To Study the Bible 2 Tim. 2:15
- 410 Marriage & The Home, No. 4
- 411 Three Correct Answers To The Same Questions. Gen. 3:1
- 412 Are You Prepared To Reject God Amos 4:12
- 413 A Successful Gospel Meeting
- 414 A Successful Gospel Meeting
- 415 The Books Will Be Opened Rev. 20:11-15; Dan 7:10
- 416 A Christian Looks At Smoking 1 Cor. 6:19,20
- 417 The Great Physician Mt. 9:10-13
- 418 The power of Darkness Jn. 3:19-21; Lk. 22:53; Col. 1:13
- 419 "An Explanation"
- 420 How To Enjoy Heaven Rev. 4
- 421 The Goodness And Severity of God Rom. 11:22
- 422 Watch Out For The Camels Mt. 23:23,24
- 423 Christian Education, No. 1
- 424 Christian Education, No. 2
- 425 Bible Baptisms No. 1 Acts 2:38 chart
- 426 Bible Baptisms, No. 2 Acts 2:38 chart
- 427 "Christianity - A New Religion" Heb. 8:1-6
- 428 "The Two Ways" Mt. 7:13,14
- 429 "The Power of Memory" Deut. 8:2
- 430 "Church Inventory" 1 Cor. 3:21,22,23.

- 439 "Church Inventory" I Cor. 9:21, 22, 23.
- 438 "The Two Wives" Mt. 7:12, 13.
- 437 "Circumstances" - "New Religion" Heb. 8:1-6.
- 436 Bible Baptisms, No. 2 Acts 2:38 chart.
- 435 Bible Baptisms No. 1 Acts 2:38 chart.
- 434 Christian Education, No. 2.
- 433 Christian Education, No. 1.
- 432 Watch Out For The Camels Mt. 23:23, 24.
- 431 The Goodness And Severity of God Rom. 11:22.
- 430 How To Enjoy Heaven Rev. 4.
- 429 "An Explanation."
- 428 The Power of Darkness In 1:19-21; Lk. 22:53; Col. 1:13.
- 427 The Great Physician Mt. 9:10-13.
- 426 A Christian Looks At Smoking I Cor. 6:19, 20.
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- 422 Are You Prepared To Reject God Amos 4:12.
- 421 Three Correct Answers To The Same Questions. Gen. 3:1.
- 420 Marriage & The Home, No. 4.
- 419 How To Study The Bible 2 Tim. 2:15.
- 418 Marriage & The Home, No. 3 I Cor. 7:1.
- 417 The Importance of Bible Study 2 Tim. 2:15.
- 416 Marriage And The Home, No. 2 Gen. 2:18-24.
- 415 The Sufficiency of The Bible 2 Tim. 3:16, 17.
- 414 Marriage And The Home, No. 1 Heb. 13:4.
- 413 The Inspiration Of The Bible 1 Pet. 1:12.
- 412 "Blessed Are The Peacemakers" Mt. 5:9.
- 411 The Lord's Day Rev. 1:10.
- 410 "Blessed Are The Pure In Heart" Mt. 5:8.
- 409 Not Forsaking The Assembly Heb. 10:25.

431 "Let's Work Like Leaven in 67" Mt. 13:33

432 "Our Program of Work"

433 "Lessons From Hebrews No. 1" Heb. 1

434 "Parable of the Virgins" ^{Matt.} Heb. 25:1-13.

435 "Lesson From Hebrews, No. 2" Heb.

436 "Parable of the Talents" Mt. 25:14-30

437 "Lessons from Hebrews, No. 3" Heb. 2:5-18

438 "Look What You Made Me Do"

439 "Lesson From Hebrews, No. 4" Heb. 3:1-19

440 "What does it Mean To Believe?" Acts 16:30,31.

441 "Lessons From Hebrews, No. 5" Heb. 4:1-16.

442 "Lord, Increase Our Faith" Lk. 17:1-6.

443 "Lessons From Hebrews, No. 6" Heb. 5:11-6:8.

444 "Three Bars Of Judgment" 1 Cor. 5:1-5

445 "Lessons From Hebrews" ^{no. 7} Heb. 6:9-17

446 "The Work of the Church, No. 1"

447 "A More Excellent Ministry" ^{no. 8} (Heb) Heb. 8:1-13.

448 "The Preacher And His Work" 1 & 2 Tim; Tit.

449 "The Two Covenants" ^{no. 9} Heb. 8:1-13.

450 "The Elders, No. 1" 1 Tim. 3:1-7

451 "The Name Christian" Isa. 56:5.

452 "The Elders, No. 2" Phil. 1:1

453 "Let Us" ^{no. 10} Heb. 10:19-25

454 "This Day Called Easter" Acts 12:4

455 "Let Us" ^{no. 11} Heb. 12:1-4 #4

456 "The Work of Deacons" 1 Tim. 3:8-13

457 "The Unmoveable Kingdom" ^{no. 12} Heb. 12:18-ff Let Us #5

458 "Choked Christians" Mt. 13:7-22

459 "Covering Sins" Prov. 28:13

460 "Duties Of Church Members" Eph. 4:14-16.

461 Joy (Flanneboard) Phil. 4:4-6

462 "The Bible Class Teacher" 2 Tim. 2:1-2

431 "The Bible as a Book" (Rev. 12:1-13:1)

432 "Our Program of Work" (Rev. 13:1-14:1)

433 "Lessons from Hebrews, No. 1" (Rev. 14:1-15:1)

434 "Parable of the Fig Tree" (Rev. 15:1-16:1)

435 "Lesson from Hebrews, No. 2" (Rev. 16:1-17:1)

436 "Parable of the Talents" (Rev. 17:1-18:1)

437 "Lesson from Hebrews, No. 3" (Rev. 18:1-19:1)

438 "The Church and the World" (Rev. 19:1-20:1)

439 "Lesson from Hebrews, No. 4" (Rev. 20:1-21:1)

440 "The Church and the World" (Rev. 21:1-22:1)

441 "Lesson from Hebrews, No. 5" (Rev. 22:1-23:1)

442 "The Church and the World" (Rev. 23:1-24:1)

443 "Lesson from Hebrews, No. 6" (Rev. 24:1-25:1)

444 "The Church and the World" (Rev. 25:1-26:1)

445 "Lesson from Hebrews, No. 7" (Rev. 26:1-27:1)

446 "The Church and the World" (Rev. 27:1-28:1)

447 "The Church and the World" (Rev. 28:1-29:1)

448 "The Church and the World" (Rev. 29:1-30:1)

449 "The Church and the World" (Rev. 30:1-31:1)

450 "The Church and the World" (Rev. 31:1-32:1)

451 "The Church and the World" (Rev. 32:1-33:1)

452 "The Church and the World" (Rev. 33:1-34:1)

453 "The Church and the World" (Rev. 34:1-35:1)

454 "The Church and the World" (Rev. 35:1-36:1)

455 "The Church and the World" (Rev. 36:1-37:1)

456 "The Church and the World" (Rev. 37:1-38:1)

457 "The Church and the World" (Rev. 38:1-39:1)

458 "The Church and the World" (Rev. 39:1-40:1)

459 "The Church and the World" (Rev. 40:1-41:1)

460 "The Church and the World" (Rev. 41:1-42:1)

461 "The Church and the World" (Rev. 42:1-43:1)

462 "The Bible Class Teacher" (2 Tim. 2:1-2)

- 463 "Surprising The Savior" Mk. 6:1-6; Lk. 7:1-10
- 464 "The Power Of A New Love" 2 Cor. 5:13-15
- 465 " Christianity VS. Communism #2 Eph. 6:10 - 18
- 466 "Can Religion Survive" Dan. 2:44; Matt. 16:18 Heb. 12:28
- 467 " Christianity VS. Communism" # 2
- 468 "H ow Much Is Liberal" 2 Cor. 8:7; Psa. 116:12
- 469 " The Problem Of Abandant Living" Jn. 10:10
- 470 "Is Your God Too Small" Rom. 1:16-24
- 471 " The Problem of Discernment" Heb. 5:14
- 472 " Fellowship" 1 Jn. 1:3,6,7
- 473 " The Problem of Immaturity" 1 Cor. 14:20; 13:11
- 473½ " Am I My Brothers Keeper" Gen. 4:1-11
- 474 " The Problem of Worry" Phil. 4:6
- 475 "Be Not Conformed" Rom. 12:1,2
- 476 "The Problem of Enemies" Mt. 5:44,45
- 477 "Conversion of Queen's Treasure" Acts 8:26 -40
- 478 "The Problem of Friends"
- 479 "The Christian Graces" 2 Pet. 1:1-12 *Sacrifice Heb 13:15-16*
- 480 "The Problem of Time" Eph. 5:15,16.
- 481 Bill Teague Preached
- 482 Bill Teague Preached
- 483 "The Christian Graces" IIPet. 1:1-11
- 484 "Problem of Employment"
- 485 "Faith and Virtue" II Pet. 1:5.
- 486 "Problem of Individual Leadership"
- 487 "The Christian Graces, No. 3" 2 Pet. 1:5-12.
- 488 Glen Phillips preached
- 489 "Pure and Undeified"(No outline) Jas. 1:27
- 490 "The Problem of Contrary Winds" Mk. 6:48.
- 491 "Six States of Man" Lk. 16
- 492 "The Problem of Self-Imprisonment"
- 493 "Second Coming of Christ (Chart)" Mt. 25:1-46.

- 494 "The Problem of Self-Discovery"
- 495 "God Opens Doors"
- 496 "The Problem of Self-Improvement"
- 497 "Pictures From Life's Other Side" (Chart)
- 498 "The Holy Spirit, No. 1" **John 16:13.**
- 499 "What does the Bible Say About It?" **2 Cor. 8 - 9.**
- 500 "The Holy Spirit, No. 2"
- 501 "The Problem of Strong Drink" **Prov. 20:1**
- 502 "The Holy Spirit Helps Christians, No. 3" **Rom. 8:26.**
- 503 "Why I Am A Member of Church of Christ"
- 504 "Indwelling of Holy Spirit." **Rom. 8:9-11**
- 505 "The Grace of God" **Tit. 2:1-15.** *Eph 2:4-9*
- 506 "The Bible - It's Books"
- 507 "Christian Education" **2 Tim. 3:11,17.**
- 508 "The Bible - Genesis" **Genesis**
- 509 "The Hope Set Before Us" **Tit. 2:13**
- 510 "The Bible - Exodus" **Exodus**
- 511 "The Purpose of The Cross" **Tit. 2:14**
- 512 "The Bible - Leviticus" **Leviticus**
- 513 "Reverence" **Heb. 12:28.**
- 514 "The Bible - Numbers" **Numbers**
- 515 "If I Die Will I Live Again" **Job 14:14**
- 516 "The Bible - Deuteronomy" **Deuteronomy**
- 517 "This Day Called Christmas" **Gal. 4:10,11**
- 518 "The Value Of A Soul" **2 Kings 7:3-9** *Soul winning Prov 11:30*
- 519 "Ye Have Not Passed This Way" **Josh. 3:4**
- 520 "Lord, To Whom Shall We Go?" **John 6:60-69**
- 521 "Sinning Willfully" **Heb. 10:26-31.**
- 522 "The Bible - Joshua" **Joshua**
- 523 "The Resurrection" **1 Cor. 15:1-41**
- 524 "The Resurrection" **1 Cor. 15:42-58**

494 "The Problem of Self-Discovery"

495 "God Opens Doors"

496 "The Problem of Self-Improvement"

497 "Pictures From Life's Other Side" (Grant)

498 "The Holy Spirit, No. 1" John 14:26

499 "What does the Bible Say About It?" 2 Cor. 8 - 9

500 "The Holy Spirit, No. 2"

501 "The Problem of Strong Drink" Prov. 20:1

502 "The Holy Spirit Helps Christians, No. 3" Rom. 8:26

503 "Why I Am A Member of Church"

504 "Indwelling of Holy Spirit" Rom. 8:9-11

505 "The Grace of God" Tit. 2:1-12

506 "The Bible - It's Books"

507 "Christian Education" 2 Tim. 3:11, 17

508 "The Bible - Genesis" Genesis

509 "The Hope Set Before Us" Tit. 2:13

510 "The Bible - Exodus" Exodus

511 "The Purpose of The Cross" Tit. 2:14

512 "The Bible - Leviticus" Leviticus

513 "Reverence" Heb. 12:28

514 "The Bible - Numbers" Numbers

515 "The Bible - Job" Job 1:1-22

516 "The Bible - Deuteronomy" Deuteronomy

517 "The Bible - Galatians" Gal. 3:1-14

518 "The Bible - 1 Kings" 1 Kings 7:3-9

519 "The Bible - John" John 3:14

520 "The Bible - John" John 6:60-69

521 "The Bible - Hebrews" Heb. 10:24-25

522 "The Bible - Joshua" Joshua

523 "The Bible - 1 Cor." 1 Cor. 15:1-11

524 "The Bible - 1 Cor." 1 Cor. 15:42-50

- 525 "Tests of Faith, No. 1" Jas. 1:2-3
526 "The Bible -Judges" Judges
527 "Tests of Faith, no. 2" Jas. 1:2,3
528 "The Bible - Ruth" Ruth
529 "Does the Gospel Need a Change? Gal. 1:6-9
530 "The Bible - 1 Samuel" 1 Samuel
531 "You Can Do Personal Work" Mt. 28:18-20 (at Huntingdon, Tenn.)
532 "Recognizing The Value Of A Soul" "Mt. 16:26.
533 Thomas Derryberry preached
534 Thomas Derryberry preached
535 "Does Every Man Have Right To Own Belief" No. 1
536 "The Bible - 2 Samuel" 2 Samuel
537 "Does Every Man Have a Right To His Own Belief, No. 2"
538 "The Bible - 1 Kings" 1 Kings
539 "Why Can't They See It?" Mt. 13:10-20
540 "The Bible - 2 Kings" 2 Kings
541 "More Than Conquerors" Rom. 8:28-39
542 "The Bible - Ezra" Ezra
543 "Parents, Accept Your Responsibility" Eph. 6:1-4
544 "The Bible - Nehemiah" Nehemiah
545 "The Bible= Esther" Esther
546 "Questions From The Audience Answered, No. 1"
547 "From Where Did God Come" Gen. 1:1.
548 "Questions From The Audience Answered, No. 2"
549 "Miracles, No. 1" Acts 2:22
550 "Questions From The Audience Answered, No. 3"
551 "Miracles No. 2" Eph. 4:8-14
552 "Questions From Audience Answered."
553 "What God Expects Of Christians"
554 "Miracles, No. 3" Eph. 4:8-14.
555 God's Mother" (Prov. 31:10-31.

- 556 "The Little Foxes" Song. of Sol. 2:15
- 557 "How To Deal With Inactive Members" Gal. 6:1,2.
- 558 The Bible - Job" Job
- 559 The Great Day Of His Wrath" Rev. 6:17.
- 560 "The Bible - Psalms" Psalms
- 561 "Judge Not" Mt. 7:1-5
- 562 "What's Wrong With Our Society"
- 563 "The Bible - Proverbs" Proverbs
- 564 "Excuse - God's Attitude" Luke 14:15-24
- 565 "The Bible - Ecclesiastes" Ecclesiastes
- 566 "Why Christ Had To Die" Rom. 3:21-26
- 567 "The Bible - Song of Solomon" Song of Solomon
- 568 "At what Point Does Man Receive God's Blessing" Heb . 11:6.
- 569 "The Christian Life" Romans 8
- 570 "The Gospel OF Christ" Rom. 1:16.
- 571 "Remember Thy Creator" Eccle. 12:1.
- 572 "Building The Bible School"
- 573 "God Speaks To Today's World" Heb. 1:1-14.
- 574 "God Speaks To Today's World On Morality" Heb. 1:1-14.
- 575 "Balm In Gilead" Jer/ 8:18-22
- 576 "God Tell Him His Fault" Mt. 18:15-18.
- 577 "Jehovah's Witnesses Vs The Bible" 1 Jn. 4:1
- 578 "Mouths that must Be Stopped" Titus 1:10-12
- 579 "Mormonism Vs The Bible" 1 Jn. 4:1
- 580 "Prayer" Mt. 6:9-15
- 581 "Prayer" Jas. 5:13-18
- 582 "Ears to Hear" Mt. 13:1-9
- 583 "Seventh Day Adventism Vs The Bible" 1 Jn. 4:1
- 584 "The Christian's Manner of Life" Phil. 1:27
- 585 "Catholicism Vs The Bible No. 1 "1 Tim. 4:1-6
- 586 "Except, No. 1" Mt. 5:17-20

- 525 "The Little Foxes" Song of Sol. 2:15
- 526 "How To Deal With Inactive Members" Gal. 6:1-2
- 527 The Bible - Job" Job
- 528 The Great Day Of His Wrath" Rev. 6:17
- 529 "The Bible - Psalms" Psalms
- 530 "Judge Not" Mt. 7:1-5
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- 533 "Because - God's Attitude" Luke 14:15-24
- 534 "The Bible - Ecclesiastes" Ecclesiastes
- 535 "Why Christ Had To Die" Rom. 5:21-28
- 536 "The Bible - Song of Solomon" Song of Solomon
- 537 "At What Point Does Man Receive God's Blessing" Heb. 11:6
- 538 "The Christian Life" Romans 8
- 539 "The Gospel Of Christ" Rom. 1:1-16
- 540 "Remember Thy Creator" Eccles. 12:1
- 541 "Building The Bible School"
- 542 "God Speaks To Today's World" Heb. 1:1-1A
- 543 "God Speaks To Today's World On Morality" Heb. 1:1-1A
- 544 "Balm In Gilead" Jer. 8:18-22
- 545 "God Tell Him His Fault" Jer. 18:15-18
- 546 "Jehovah's Witnesses Vs The Bible" 1 Jn. 4:1
- 547 "Mouths that must be stopped" Titus 1:10-12
- 548 "Mormonism Vs The Bible" 1 Jn. 4:1
- 549 "Prayer" Mt. 6:1-13
- 550 "Prayer" Jas. 5:13-15
- 551 "Waters to Drink" Mt. 13:1-9
- 552 "Seventh Day Adventists Vs The Bible" 1 Jn. 4:1
- 553 "The Christian's Pattern of Life" Phil. 1:1-27
- 554 "Catholicism Vs The Bible No. 1" 1 Tim. 4:1-6
- 555 "Excerpt No. 1" Mt. 2:17-20

- 587 "Catholicism Vs The Bible" 1 Jn. 4:1
588 "Except, No.2"
589 "Methodism" 1 Jn. 4:1
590 "Characteristics of a Strong Church" Acts 2
591 "The Baptist Church"
592 "A Converted Membership" Eph. 4:15,16
593 "God's Warning Against Misdirection"
594 "A Taught Membership" Acts 20:28-32
595 "Why we Don't Use Instrumental Music" Eph. 5:19
596 "A United, Working Membership" Eph. 4:1-6
597 "Ashamed" 1 Pet. 4:16
598 "What Think Ye of Christ?" Mt. 22:41-46
599 "The Christian Looks at Dancing" Gal 5:19-21
600

- Some Teaching of Catholic Church # 2 2 Jn 9-11

587	"Catholicism Vs The Bible" I Jn. 4:1
588	"Except, No. 2"
589	"Methodism" I Jn. 4:1
590	"Characteristics of a Strong Church" Acts 2
591	"The Baptist Church"
592	"A Converted Membership" Eph. 4:15, 16
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599	"The Christian Looks at Dancing" Gal. 5:19-21
600	

THE LORD'S DAYREV. 1:10.INTRODUCTION:

1. Read or quote Mt. 9:20-22.
 - a. Wonderful blessings flowed to this woman because she touched his garment.
 - b. Wonderful power flows out from the Lord through his things.
2. Some of the things of Christ through which blessing flow to us are:
 - A. His name. Acts 10:43.
 - b. His gospel Rom. 1:16
 - c. His faith. Gal. 2:16
 - d. His baptism. Eph. 5:25,26.
 - e. His church. Acts 20:28; Matt. 16:18.
3. But the particular thing of the Lord that we desire to discuss today is the Lord's Day. Rev. 1:10 The word "Lord's" is from the Greek work "Kuriakos" and is used only one other time. 1 Cor. 11:20.

DISCUSSION:

- I. THE LORD'S DAY IS NOT THE SABBATH DAY.
 - A. The Sabbath day was given because of Israel's deliverance from bondage. Deut. 5:15.
 - B. The Sabbath Day was given after Jehovah's deliverance of Israel. Deut. 5:3.
 - C. The Sabbath was a sign between God and Israel. Ex. 31:16, 17. It was never a sign between God and other nations. Psa. 147:19,20; Eph. 2:11,12.
 - D. The Sabbath was never intended to be permanent.
 1. Its end was prophesied. Hosea 2:11. Fulfillment. Col. 2:14-17.
 2. It was a perpetual covenant between God and Israel and when Israel ended as a nation, so did the Sabbath. Amos. 8:2-10. 8) Fulfilled. Mt. 27:45,46. (Those that argue never ending on the word "perpetual" for the Sabbath. (Ex. 31:16) do not do the same for incense (Ex. 30)
 3. The Covenant including the Ten Commandments has ended. Jer. 31:31; Heb. 8:6-9
 4. Anyone justifying himself in Sabbath keeping by the law has fallen from grace. Gal. 5:4; Col. 2:16.)
- II. THE LORD'S DAY IS THE DAY OF MANY OUTSTANDING EVENTS.
 - A. Christ was raised from the dead upon the first day of the week. Mk. 16:9.
 1. The woman came to the sepulchre "upon the first day of the week." Lk. 24:1.
 2. "That same day" Jesus met two of his disciples. Lk. 24:13.
 3. They said, "Today is the third day" since the crucifixion, (Lk. 24:21) the time when Jesus said he would arise.
 4. Therefore in keeping with Mk. 16:9, Jesus was raised from the dead upon the first day of the week.
 - B. Christ met with his disciples on the first day of the week. Jn. 20:1; 19:26.
 - C. The Holy Spirit came on Pentecost which always fell on the first day of the week Acts 2:1-4; Lev. 23:15,16.
 - D. The gospel began to be preached on the first day of the week. Acts 2:22-36.
 - E. The church was established on the first day of the week. Acts 2:47.
 - F. The first day of the week is called the Lord's day. Rev. 1:10.
- III. THE LORD'S DAY IS THE DAY TO BE OBSERVED.
 - A. It is the day when we ought to have 100% of all Christians.
 - B. It is the day on which we ought to rejoice and be glad. Psa. 118:22-24; 122:1.
 - C. It is the day for praising God in Thanksgiving and praise. Acts 2:42.
 - D. It is the time for singing the Lord's praise. Eph. 5:18,19; Col. 3:16.
 - E. It is the day when we come together to observe the Lord's Supper. Acts 20:7.
 - F. It is the day for giving of our means. 1 Cor. 16:1,2.
- IV. THE LORD'S DAY IS THE LORD'S DAY AND NOT THE LORD'S HOUR.
 - A. John did not say he was in the Spirit on the "Lord's hour" but on the "Lord's Day."
 1. Some brethren are evidently under the influence that the Lord's day is from 11 to 12 on Sunday morning.

2. Some brethren come to the services on Sunday morning and then use the remainder of the day in any way they please. (Fishing, hunting, working, reading, worldly literature, etc.)

B. If every member of the church would give 6 to 8 hours on Sunday:

1. We would be supercharged like the early church.

2. Converts would double.

3. Our contributions would double.

4. The world would be "turned upside down," Acts. 17:6.

V. THE LORD'S DAY IS TO BE OBSERVED EVERY LORD'S DAY.

A. "We are not told to meet every first day of the week in an exact statement.

1. The Jews weren't told "remember every Sabbath Day" but they were told "remember the Sabbath Day." (Ex. 20:7) Every week had a Sabbath Day.

2. If we are not supposed to meet every Lord's Day then we don't have to partake of the Lord's Supper every week. Thus the denominational world is alright in their quarterly and yearly observance.

3. In 1 Cor. 11:17,33 the Corinthians came together to eat the Lord's Supper. They came together on the first day of the week. 1 Cor. 16:2.

B. "But I have not sinned when I miss the first day of the week."

1. Sin is a violation of God's law. 1 John 3:4. God's law tells us not to forsake the assembly. Heb. 10:25 To miss the assembly is to violate God's law, therefore sin.

2. The man that misses the assembly with God's people, unless hindered beyond his control, has sinned publically and public sin calls for public confession. Jmes 5:16.

3. Furthermore if one can miss one Lord's Day without it being a sin, then just when does it become a sin?

CONCLUSION:

1. It takes time to go to heaven. It doesn't happen automatically.

2. You can't steal the Lord's Day. The story is told of an old man with a pear tree. He had gathered all the pears except 7. When a begger came by he gave him 6, but the ungrateful wretch returned and stole number 7. Do we steal the Lord's day.

INTRODUCTION:

1. Many years ago, I entered the wonderful temple of God's revelation. I entered the portico of Genesis and walked down through the Old Testament Art Gallery where the pictures of Adam, Noah, Abraham, Isaac, Jacob, Moses, Joshua, Samuel, David, and Daniel hung on the wall. I entered the music room of the Psalm where the spirit swept the keyboard of nature, and brought forth the dirgelike wail of the weeping prophet, Jeremiah; to the grand impassioned strains of Isaiah until it seemed that every reed and harp in God's organ of nature responded to the tuneful touch of David, the sweet singer of Israel. I entered the Chapel of Ecclesiastes where the voice of the preacher was heard, and passing into the conservatory of Sharon where the Lily of the Valley's sweet scented spice filled and perfumed my life. I entered the business room of the Proverbs and passed into the observation room of the prophets where I saw many telescopes of various sizes, and some pointing to far off events, but all concentrating upon the bright and morning star which was soon to rise over the moon-lit hills of Judea for our salvation. I entered the audience room of the King of Kings and caught a vision from the standpoint of Matthew, Mark, Luke and John; entered the Acts of the Apostles where the Holy Spirit was doing the offical work in the forming of the church; passed into the correspondence room where sat Paul, Peter, James, Jude and John penning their epistles. I stepped into the Throne room of Revelation, where all towered into glittering peaks. I got a vision of the King seated upon the Throne in all His glory and I cried:

"All hail the power of Jesus' Name
 Let Angels prostrate fall,
 Bring forth the royal diadem,
 And crown Him Lord of All."

(The Gospel Light, Jan. 1964)
2. A number of years ago one of the Professors at Murray State College, in Murray, Kentucky delighted in beginning a new class each year with these words: "You may believe in God and the Bible now, but you won't when this year is over."
3. Ours is predominately a skeptical and questioning age. It is true there have always been skeptics, but they have been few and largely unaccepted in past years.
4. There are many today who largely reject the authority of the Bible.
 - a. "Modern Protestantism has largely given up its allegiance to the Bible and has spent much of its efforts in trying to discount the absolute authority of God's word."
 - b. The Roman Catholic Church has discredited the Bible, while claiming to be its friend, by denying their all-sufficiency. "We must therefore, conclude that the Scriptures alone cannot be a sufficient guide and rule of faith because they cannot, at any time, be within the reach of every inquirer; because they are not of themselves clear and intelligible even in matters of the highest importance, and because they do not contain all the truths necessary for salvation." (Faith of our Fathers, p. 89-90)
 - c. Mormons claim that a man is a fool to think that the Bible is all one needs—he also needs the Book of Mormon.
 - d. Many modern sects that claim some allegiance to the Bible have taught its inadequacy so that they might "give place to some modern revelation."
5. The basic difference between churches of Christ and other religious groups is in our attitude toward the Scriptures. No other group has exalted the authority of the Scriptures more, constantly pleading "where the Scriptures speak, we speak: where the Scriptures are silent, we are silent."
6. However when the modern world asks "why do you believe the Bible to be God's word and completely authoritative in religions," many members of the church are at a loss.
7. During the next few minutes it shall be our purpose to give some reasons why we believe the Bible is the word of God.

DISCUSSION:

I. IT Claims to be the word of God.

A. Some people deride this argument because they say it begs the question. "We believe the Bible to be inspired because it makes the claim, and we believe the claim because it is inspired, and therefore true."

1. But the claim of a book of person is just part of the evidence.
2. If it didn't make the claim one would be going beyond the evidence.

B. 3800 times the Bible lays claim to being the word of God - 100 times in Jeremiah and 28 in Malachi.

1. Such expressions as "God spake"; "the Lord testified saying," etc. appears 2500 times in the Old Testament.

2. The New Testament abounds with claims of being God's word.

- a. It claims to be a record of things Jesus did. (Jn. 20:30,31) Jude 3.
- b. It claims to be the truth which the apostles spoke. (Jn. 16:13; Acts 2:1-4;
- c. It claims to be inspired of God. (2 Tim. 3:16,17)
- d. It claims to have come from God and not the will of man. (2 Pet. 1:20,21)
- e. It claims to be the mind of God spoken in the words selected by God. (1 Cor. 2:7-13.)

C. Either the Bible is what it claims to be or it's the greatest fraud man has ever known about. Such claims challenge one to complete faith & surrender or complete rejection.

II. SECOND, IT'S REMARKABLE UNITY.

A. The Bible was written over a period of 1600 years.

B. There were 35 to 40 writers in several different countries.

C. They wrote in at least two languages.

D. There is no contradiction in the Bible.

III. THIRD, ITS REMARKABLE ACCURATE SCIENTIFIC STATEMENTS.

A. (Five knowable facts of science. Gen. 1:1.

1. Herbert Spencer lived from 1820-1903 and was the first man (outside the Bible) to announce the five knowable facts of science in their order: Time, Force, Action, Space, Matter.

2. Moses, 3400 years before announced this truth in the same order: Time - "In the beginning;" Force - "God;" Action - "Created;" Space - "the heaven;" Matter - "The earth." How did he know it?

B. Empty space in North Job 26:7.

(Astronomers have now known this for many years. Job didn't have a powerful telescope; how did he know it except God told him?)

C. Paths of Sea. Psalms 8:8.

1. Matthew F. Maury, monument of him at Richmond, Virginia. Teaching caused the Annapolis Academy to be built. Sick son read this verse and when he was well he chartered the paths of the sea which every ocean going vessel travels)

2. The only way David could have known it was that God told him.

D. Treasures of the Snow and Hail. Job 38:22.

1. Dr. Frank T. Shutt, of the Canadian Department of Agriculture made a 15 year study of snow and hail falling through the air and found that they collect nitrates, free ammonia, albuminoid ammonia. A winter's snow is worth \$15 per acre.

2. How did Job know it nearly 4,000 yrs. ago?

E. The Blood of Humanity. Acts 17:26.

1. Read Letter from J. Edgar Hoover, Chief of FBI--Man has known this less than 100 years. (May 19, 1956)

2. Paul knew it nearly 2000 years ago. God told him.

IV. FOURTH, THE FINDINGS OF ARCHAEOLOGY CONFIRM THE BIBLE ACCOUNT AS THE WORD OF GOD.

A. For centuries men questioned whether Moses could have written the Pentateuch, because they claimed writing was not in existence.

1. In 1901 Jacques de Morgan found a piece of black diorite at Susa, Persia.

2. On this was written some four hundred lines with 248 laws of Hammurabi, which dated back before the time of Moses

B. Herodotus is looked upon as the "father of history."

1. He wrote that grapes did not grow in Egypt even though Moses mentioned them in connection with Pharaoh's butler. (Gen. 40:11).

(Copy from next lesson)

(Copy from next lesson)

May 19, 1956 said →

you are advised that any laboratory technician knows of no way by which man could have known of the origin of a given blood stream, may be de-

2. Men at first accepted Herodotus' record but murals have been dug from ruins of Egyptian cities since then showing Egyptian servants pressing out the ventage of the grapes.
- C. It was ~~also~~ contended that Palestine was never under Egyptian or Babylonian power as the Bible says.
 1. The discovery of the Tel-el-Amaena tablets in 1887, by a peasant woman, on the Nile River, 175 miles south of Cairo, show that Palestine was under both Egyptian and Babylonian rule.
 2. The Bible record stands.
- D. In 1922 a group of archaeologists from a certain university went to Africa and the Holy Land. Included in the group was a skeptic who said that in a year's time he would come up with proof to discredit the Bible. Before the year was up he confessed to the same company "I have been a fool." one of his great discoveries was a metal plate which read "and Joseph is not."
- E. The fall of the wall of Jericho came about in an unusual way as evidence shows. cf **Joshua 6.**
- F. The children of Israel built the cities of Pithom & Raamses for Pharoah, Archeological evidence confirms the Bible account. **Ex. 1-4.**
- V. FIFTH, ITS FRUIT SHOWS IT TO BE THE WORD OF GOD. WE TAKE THE STATEMENT "BY THEIR FRUITS YE SHALL KNOW THEM" AND ASSIGN DIVINE ORIGIN TO THE BIBLE. **Mt. 7:16/**
 - A. The influence of the Bible on men of all ages cry "divine origin."
 - B. The influence on human morals.
 - C. The influence in the field of music and literature.
 - D. In one way or another the Bible has influenced every person who has ever come in contact with it.

CONCLUSION:

1. The Bible is the word of God. It has stood the test of time. The poem "The Bible" says:

"Last Eve I paused beside a
 blacksmith's door
 And heard the anvil ring the
 vesper chime,
 Then looking in, I saw ^{on} the
 floor
 Old hammers worn with beating
 years of time.
 "How many anvils have you
 had," said I,
 "Too wear and batter all these
 hammers so?"
 "Just one," he said; then with a
 twinkling eye,
 "The anvil wears the hammers
 out you know."
 And so, I thought, the anvil of
 God's word
 For ages skeptics blows have
 beat upon,
 Yet though the noise of falling
 blows was heard,
 The anvil is unharmed - the
 hammers gone!"

2. The Bible is God's message to mankind. Read it, believe it, love it, obey it, and it will lead you into the Garden of God, where the wealth of the eternal ages will be your portion.)

(No. 1)

WHY STUDY IT?

Introduction

1. There has never been a time in the history of the world when lessons on "Marriage and the Home" were more needed. It is our prayer that this series of sermons will prove profitable to all, especially to the following groups:
 - a. Young people who have not been married, but who are looking forward to marriage
 - b. Young couples who have been married but a short while and still do not know very much about marriage.
 - c. Those who have been married for quite some time, but whose marriage is a mediocre affair.
 - d. Those whose marriage is in trouble with a lot of strife and bitterness.
 - e. Those whose marriage is in great trouble, and therefore in danger of divorce.
2. There may be many of you asking, But Why Study It?"

Discussion.

I. FIRST, BECAUSE OF THE TREMENDOUS NEED.

- A. There are many in this audience that have never heard a series of lessons on Marriage and the Home and, therefore are ignorant of God's will in this matter.
- B. There are many of you that have heard lessons on this subject, but need to be reminded of things that you already know. **Cf. 2 Pet. 1:12,13.**
- C. Then there is the need of fulfilling the promise I made to myself a number of years ago to preach on the subject each year.
- D. Then the need of fulfilling the request made by the elders of this congregation to preach on it each year.
- E. Finally because even many Christian homes are not what they should be.

II. SECOND, BECAUSE THE DESTINY OF OUR NATION IS BEING DECIDED IN ITS HOMES.

- (A. The destiny is being decided because between birth and age 21, the average child spends 105,000 hours awake. Of these waking hours a maximum of 2,100 are spent in Bible school and worship. About 10,000 hours are spent in secular school. But 92,000 hours are spent at home. Thus as the home, goes, so goes the nation.
- B. An ancient proverb holds: "If there be righteousness within the individual there will be happiness within the home; if there be happiness within the home there will be harmony in the nation; if there be harmony in the nation there will be peace in the world."
- C. A civilization is sound as the homes of that civilization are sound; and a civilization is weak when the homes that make up that civilization are weak." (J.M. Powell, GA., Nov. 18, 1948, p. 1106)
- D. "The stability of our social order depends upon the basic institution of the home, and the stability of the home depends upon the moral and spiritual integrity of the husband and the wife." (Carl Spain, 20th Century Christian, Oct. 1952,)
- E. It was because of the degradation of the relationship between the sexes that God destroyed the cities of Sodom and Gomorrah. **Gen. 19.**
- F. Breakdown of marriage and the home brought the destruction of Rome and France. "But in Nero's day, as the philosopher Seneca tell us, 'No woman need blush to break off her marriage, since the most illustrious ladies have adopted the practice of reckoning the year not by the names of the consuls (there are two chosen for each year, whose names rather than a number, identified the year,) but by those of their husbands.' The practices of Rome were copied in all the great cities of the empire." (William Green, "Divorce", 20th Century Christian, March, 1955, p. 17)
- G. Gibbons, in his monumental work "The Decline and Fall of the Roman Empire" mentions broken homes as one of the five cause of her fall.
- H. The marriage relationship at the very heart of the moral fibre of any people. **Cf. 14:34.** Our nation is being vitally affected by what its people are doing in regard to marriage. The moral fibre of a nation cannot rise above its attitudes and practices in marriage.)

III. THIRD, BECAUSE OF THE IMPORTANCE OF MARRIAGE.

- A. It is important because God has definite laws and instructions about it.
1. To honor and obey God's laws is to be obedient to God and obedience to God results in happiness. **Psa. 128:1.**
 2. Jesus gave emphasis to the importance to obeying God's laws in marriage when he said, "From the beginning it hath not been so." *Mat. 19:8*
 3. God intended for us to acet in certain ways in regard to marriage.
- B. It is important because of the tremendous consequences of marriage.
1. Marriage implies tremendous consequences for the two parties who are being married--the bride and the groom.
 - a. "People who marry will, in that marriage gain a little taste of heaven or a little taste of hell. Marriage can either degrade or elevate every person who is involved in it. It will either tend to integrate one's personality and help him to be the kind of person he should be, or else it will tend to disintegrate his personality." (Thomas Warren)
 - b. "The highest happiness on earth is in marriage. Every man who is happily married is a successful man even if he has failed in everything else. And every man whose marriage is a failure is not a successful man even if he has succeeded in everything else." (William Lyon Phelps)
 2. Marriage is of tremendous importance to the children who come as a result of the union. The atmosphere (love or hate) in which children grow up will determine their personality. **Eph. 6:1-4.**
 3. Marriage is important to the family of both the bride and groom. What happens in the marriage will vitally affect the lives of the parents.

Conclusion.

1. Tonight we have given what is believed to be three good reasons for studying the subject of marriage. (1) First, there is the tremendous need, (2) Second, because the destiny of our nation is being determined, and (3) The importance of marriage.
2. Next week we will study some more reasons on WHY Study it?

INTRODUCTION:

1. Read or quote **Jn. 12:48**
 - a. We will be judged by God's word.
 - b. His word is the Bible which we studied last Sunday.
2. Many deny the sufficiency of the scriptures.
 - a. The Book of Mormon, claims that "many plain and precious things" have been taken out of the Bible (1 Nephi 13:29) and that a man is a fool to believe the Bible is all we need. In their fifth article of faith they say "We believe all that God has revealed, all that He does now reveal, and we believe that he will yet reveal many great and important things pertaining to the Kingdom of God."
 - b. The Catholics say, "We must, therefore, conclude that the Scriptures alone cannot be sufficient guide and rule of faith because they cannot, at any time, be within the reach of every inquirer; because they are not of themselves clear and intelligible even in matters of the highest importance, and because they do not contain all the truths necessary to salvation." (Faith of our Fathers, pp 89-90)
3. It is this last point -- "They do not contain all the truths necessary to salvation" that is pertinent to today's lesson.
4. There are several points we propose to notice in proving the sufficiency of the scriptures.

DISCUSSION:

- I. JESUS PROMISED THAT THE HOLY SPIRIT WOULD GUIDE THE APOSTLES INTO ALL TRUTH.
 - A. He will teach you all things. **Jn. 14:26.**
 - B. He will guide you into all truth. **Jn. 16:13.**
 1. If he did then we have truth necessary to salvation.
 2. If he did, then all this truth was revealed before the last apostle died, because this promise was made to the apostles.
 3. If he didn't then the Lord's promise failed, thus how can we believe him in anything else?
- II. PAUL TESTIFIES TO THE SUFFICIENCY OF THE SCRIPTURES. (2 Tim. 3:16-17)
 - A. The sixteenth verse tells us five things about the Scriptures.
 1. It is inspired, or "God breathed". This we proved last week.
 2. It is profitable for teaching. Able to impart knowledge and enlighten the mind.
 3. It is profitable for reproof. We can be corrected, wrong removed, a conscience is developed and conviction stirred.
 4. It is profitable for correction. The Scriptures furnish the standard by which we measure our lives.
 5. It is profitable for instruction or discipline. It trains or educates the mind.
 - B. The seventeenth verse reveals to us that the Scriptures are able:
 1. To make the man of God perfect.
 - a. The Scripture provides the means for creating the whole man.
 - b. What else do we need? What could it do for man?
 2. To thoroughly furnish unto all good works. If the scriptures furnish unto all good works, then unto what could anything else furnish except evil works?
- III. PETER TESTIFIES TO THE SUFFICIENCY OF THE SCRIPTURES. 2 Pet. 1:1-4.
 - A. Verse 3.
 1. "This is a clear affirmation of the sufficiency of God's revelation to man.
 2. It is also "an unmistakable assurance that every need of every kind will be supplied.
 - B. Verse 3 also reveals that the grant of all these things comes through a knowledge of Jesus Christ.
- IV. JUDE TESTIFIES TO THE SUFFICIENCY OF THE SCRIPTURES. Jude 3.
 - A. Saints are to earnestly contend for the faith--the system of truth.
 1. Great company of priests obedient to the faith. **Acts 6:7.**
 2. Paul preached the faith that he once destroyed. **Gal. 1:23.**

B. The faith which was once delivered.

1. The word once is the same word used in Heb. 9:28 "So Christ was once offered . . ."
2. The faith is perfect, complete. Jas. 1:25.

V. THE FACT THAT "ALL TRUTH" HAS BEEN REVEALED CAN CLEARLY DEMONSTRATED BY DRAWING UP THREE COLUMNS.

A. Taught in the Bible.

B. Discernible by Human Reason.

C. Condemned by the Bible or Human Reason.

D. Then ask the individual who claims modern revelation to write out a list of the doctrines which are revealed through "inspired" men today. They will fit one of these columns.

1. If they can go in No. 1 then they are taught in the Bible by principle, by express precept, or by necessary inference. In such case they are unnecessary by revelation.

2. It may be something not found in the Bible but it is discernible by human reason. In such case revelation would not be needed.

3. If it cannot go in the first two columns, then it is condemned by the Bible or human reason.

4. Thus so-called latter day revelation is dangerous.

Conclusion.

1. The Bible is sufficient to meet all of man's spiritual needs.

2. Paul's statement to the Galatians must still be heeded. Gal. 1:6-9. John condemns those that bring any other doctrine. 2 Jn. 9,10.

Int.

1. The newspapers are filled each week with pictures of beautiful brides. These things keep us constantly mindful that marriage is very much a part of life.
2. There is nothing more beautiful than a marriage ceremony where happiness abounds, joy overflows and promises are stated with conviction.
3. "Marriage is an institution ordained of God for the honor and happiness of mankind, in which one man and one woman enter into a bodily and spiritual union, pledging each to the other's mutual love, honor, fidelity, sympathy, forbearance, and comradeship, such as should assure and unbroken continuance of their wedlock so long as both shall live." (H. Leo Boles)
4. Now since marriage is supposed to be all of this we are often made to wonder what men and women do to each other that often turns love and concern into such hatred and bitterness.
5. Last Sunday evening I called to your attention three reasons for studying marriage. They were (1) because of the tremendous need; (2) because the destiny of our nation is being decided in the home, and (3) because of the importance of marriage.
6. Now let's notice some more reasons for studying it.

Discussion.

I. MARRIAGE IS OF DIVINE ORIGIN.

- A. Marriage was instituted by God nearly 6,000 years ago. **Gen. 2:18-24.**
- B. Jesus placed his approval on marriage and showed when it originated. **Mt. 19:4-6 cf. Jn. 2:1ff.**
- C. Paul placed his approval on marriage. **Heb. 13:4.**
- D. It is a fundamental principle of God's social order. **Mt. 19:4.**
- E. It's superior to parental ties. **Mt. 19:5.**
- F. In marriage two individuals become one flesh. **Mt. 19:6.**
- ✓ G. Even though marriage is of divine order, God did not give a set marriage ceremony for becoming husband and wife.
 1. When Rebekah became Isaac's wife, she consented to come to him and "Isaac brought her into his mother's tent, and took Rebekah, and she became his wife; and he loved her..." (**Gen. 24:67**)
 2. Some of the Indians had a custom whereby the man would tie his pony before the maid's tepee and if she wanted to become his wife, she sent him an ear of corn.
 3. Other nations have had various ceremonies.
 4. At the same time God expects one to obey the laws of the land where one lives.

II. Marriage needs to be studied because of the current efforts that are being made to destroy marriage and the home.

- A. (First, let us look at the deliberate conscious efforts of the Communists to destroy the home.
 1. Communists envision the time when there will be neither capital nor family.
 - a. "The bourgeois claptrap about the family and education, about the hallowed co-relation of parent and child..." So you see, to Communists, to speak of the relationship of husband and wife as being hallowed, sacred, or bound up with honor in any way is just so much claptrap.
 - b. "The bourgeois family will vanish as a matter of course when its complement (prostitution) vanishes, and both will vanish with the vanishing of capital." "Communists envision the time when there will be neither capital nor family. They tie together individual freedom, the right of free enterprise, marriage and the family as we know them, as they are guaranteed by our constitution, and throw them into the same trash-can." (Thomas Warren)
 2. Communists teach that the training of children belongs, not to the parents of the children, but to the state.
 - a. This theory has been made concrete in Red China where government officials have separated husband from wife and parents from children. Allowed them to be together only a short while every so often. Effort to reduce to level of animals and pawns of the state.

- b. Diametrically opposed to what God's word teaches about marriage.
3. Communists treat men and women alike except for some minor and special provisions for pregnancy and nursing.

- a. They claim that as long as women remain in the home and do only housework they are mere parasites on society.
- b. They claim women must pull their load if production is to be raised and for this reason they take them out of the home and place them in factories and on farms.
- c. "The breakup of the family--the degradation of marriage---is central to the Communist theory." (Warren)

B. Second, let us look at the indeliberate, perhaps unconscious, efforts to destroy marriage and the home.

1. First, too many people no longer believe they have to obey God.

- a. "The Bible is a back-number" is the cry of multitudes.
- b. No religion or just any religion is as good as the religion of Christ to most people.
- c. Modernism, which denies the basic fundamentals of Christianity, is rampant on every hand.

2. Another thing is the ease with which divorce is obtained.

- a. Divorces are granted for more than 52 reasons.
- b. Recently New York changed her 179 year old law regarding divorce only for adultery. There are now six grounds.

3. Another thing is the modern corruptions which threaten the purity of the marriage vows.

- a. "Free-love" is the practice of living openly with one of the opposite sex at pleasure and without marriage."
- b. "Companionate marriage is a proposed form in which birth control would be legalized and controlled, and childless couples would be granted a divorce by mutual consent." (No financial claim on either one.)
- c. "Common-law marriage is 'an agreement between a man and a woman to enter into the marriage relation without ecclesiastical or civil ceremony, such agreement being provable by the writings, declarations, or conduct of the parties.'" *Refas recognizes such marriage. ("Nat. Observer", Jan. 26, 1970)*

4. Another disturbing thing which has happened to the nation is the lowering of the standards of sexual morality.

- a. Most of our nation is beyond the point of being shocked at the immodest apparel of men and women; at sexual relationships outside of marriage, etc.
- b. The "heroes" of the people of this nation, are many times, people whose morals with the opposite sex are hardly above those of the animals of the barnyard. "People are urged to accept the idea that there is no such thing as right and wrong."

(1) Bertrand Russell, a widely acclaimed philosopher said it is not a useful notion to hold the idea that some things are right and some things are wrong.

(2) A prominent denomination preacher, several months back, said we need more divorces, because so many people do not get along. cf. God's attitude toward divorce. **Mal. 2:16.**

- c. Many books and magazines are tending to undermine the moral fibre of our nation.

(1) Many refer to God's moral code as out of date.

(2) One of the leading books in sales of our time is entitled, "Sex and the Single Woman." The author takes the position that there is not anything wrong with the single woman having affairs before marriage, even with married men. The movie industry has offered several million to use the title, for a movie.

5. Another thing that is happening in this nation is allowing other institutions to take over the function of the home. God expects parents to bring their children up in the nurture and admonition of the Lord. **Eph. 6:1-4.**

6. "And still further, in this matter of the break-down of the moral fibre of this nation, it should be noted that more and more women are leaving the home for employment in business. More and more, we are doing undeliberately and unconsciously what the Communists are doing deliberately in following a basic tenet of their ideology.")

Introduction.

1. Our text reveals that people have always been interested in questions about marriage.
2. A recent editorial revealed that people are asking and seeking more and more help in this field.
3. Recently I received a letter from Judge Brooks McLemore in which he said: "Though domestic relations cases are a small part of our work we 'dispose of' some 250 divorce cases annually in our Court. Minor children are involved in at least one half of these cases. To my mind these figures are appalling in a county of 60,000 population. The basic reason for many is the failure of one or both parties to accept the responsibilities of marriage. Poverty, sexual ignorance, drunkenness and infidelity are other major causes. Often we are dealing with the most personal of human faults. Few lawyers, and no judges, want to deal with these cases."
4. Tonight we propose to ask and discuss one question, with emphasis on the last.

Discussion.I. WHAT ARE THE PURPOSES OF MARRIAGE?

(A. One purpose of marriage is to propagate the human race. **Gen. 1:28; 9:1; 1 Tim. 5:14.**

1. Some people try to thwart this purpose by refusing to have children.
2. Others violate God's law by having children out of wedlock.
 - a. Illegitimacy has increased 300 % in recent years.
 - b. Over 250,000 high school girls bear children out of wedlock each year.
 - c. 1 out of every 8 babies born in Chicago are born out of wedlock. *(out of 72 in nation)*
 - d. 1 out of every 7 babies born in Nashville are born out of wedlock. *(out of 100 in nation)*

— 3. Based on some surveys (The Home, p. 25) the divorce rate in childless homes is 71% compared with 8% in homes with children. *Jan 26/1970*

B. Another purpose of marriage is to provide companionship. **Gen. 2:18.**

1. Most men need a woman to love and need to be loved by a woman.
2. Woman supplies that which is lacking in man and allows him to express himself, to know himself and to develop himself.

C. A third purpose of marriage is to prevent immorality. **1 Cor. 7:1-5.**

1. A few years ago leading educators in Alabama estimated on the basis of surveys taken that 83% of the college students and 49% of high school students had been engaged in sexual immorality.
2. The sexual abilities of men and woman are not wrong in themselves. God placed them in our bodies. It's only when such is abused and misused that it becomes wrong.
 - a. "Marriage is honourable in all, and the bed undefiled . . ." **Heb. 13:4.**
 - b. Boys and girls, men and women need to recognize that it is good in marriage, but never to be engaged in outside of marriage.
 - c. Petting prepares one for the final act.
3. Read and discuss in detail **1 Cor. 7:1-5.**
 - a. Multiplied thousands of homes have been broken up by failure to abide by these divine commands.
 - b. Many that would not think of using a literal club to punish a companion will use this club to punish.

D. A fourth purpose of marriage is to provide responsibilities to both husband and wife.

1. The husband has responsibilities to his wife and children.
 - a. He is to love his wife. **Eph. 5:25,28.**
 - b. He is to dwell with, and honor his wife as the weaker vessel. **1 Pet. 3:7.**
 - c. He is to provide a living for his family. **1 Tim. 5:8.**
 - d. He is to bring his children up in the nurture and admonition of the Lord. **Eph. 6:4.**
2. The wife has responsibilities to her husband and children.
 - a. She is to submit to her husband. **Eph. 5:22,23,33; 1 Pet. 3:5,6.**
 - b. She is to be queen of her house. **1 Tim. 5:14.**

c. She is to be a good housekeeper. Titus 2:3-5.)

Conclusion.

1. God's instructions about marriage then are very clearly stated and they are what is best for all concerned.
2. Marriages fail then, not because there is anything wrong with with marriage or God's instructions, but there is something wrong with the persons in the marriage. "they are ignorant of God's purpose, or unwilling to commit themselves to it." (Small)

Introduction.

1. Many colleges began their session this past week and others will begin this week. Thousands will be studying to acquire more knowledge. Ours is an age when study is emphasized.
2. Yet in the midst of all this study the most important book of all is being greatly neglected---God's book.
 - a. One of the greatest evidences of God's goodness to man is the revelation of his will. **Psa. 119:105.**
 - b. The Bible is an old book, as man counts time, yet it is up to date. It is composed of 66 books; it is the only book which consistently accounts for the origin of all things; it is the only book which satisfactorily accounts for sin and the hope of salvation; it is the only book which tells us how we may be delivered from sin, and how we may enjoy eternal life in the world to come; it is the only book which lifts the curtain and gives us a view of the state of the dead, the punishment of the wicked and the happiness of the righteousness.
 - c. Approximately 100,000 Bibles are sold each week day, 35,000,000 copies a year and it has been translated, at least parts of it, into more than 1200 languages and dialects.
3. There are few homes, especially in the United States, without a Bible, yet how many homes really study the Bible?
4. Let's notice:

Discussion.I. SOME REASONS FOR STUDYING THE BIBLE.

- A. First, outstanding men of history have encouraged people to read and study the Bible.
 1. Benjamin Franklin---"Young man, my advice to you is that you cultivate an acquaintance with and firm belief in the Holy Scriptures. I think Christ's system of morals and religion, as he left them with us, is the best the world ever saw or is likely to see."
 2. Cordell Hull, a great Tennessean---"Humanity desperately needs today a moral and spiritual rebirth, a revitalization of religion, There is no sure way to this supreme goal save through adherence to the teachings of the Bible."
 3. Abraham Lincoln---"I am profitably engaged in reading the Bible. Take all of this Book upon reason that you can and the balance by faith, and you will live and die a better man."
 4. Andrew Jackson---"That book is the rock upon which this republic rests."
- B. Second, there is such a widespread ignorance of the Bible. *Put question before people at this time*
 1. Learned men of the world, brilliant in intellectual ability, know very little about the Bible.
 2. The Religious world as a whole knows very little about what is in the Bible.
 3. Even members of the church have a very limited knowledge of the Bible. Recent surveys were taken relative to the limited knowledge of members of the church. Here are the results:
 - a. 61% have never read the Bible through.
 - b. 61% are not daily Bible readers.
 - c. 17% did not know Peter preached the first gospel sermon.
 - d. 21% did not know when the church was established.
 - e. 23% thought Jesus was a Nazarite instead of a Nazarene.
 - f. 54% did not know Joshua succeeded Moses.
 - g. 55% did not know who Cephas was.
 - h. 33% did not know what books recored the life of Christ.
 - i. 54% did not accurately list the terms of the plan of salvation.
- C. Third, God has placed upon man the solemn responsibility of studying and knowing his will.
 1. God through Moses commanded Israel to know the commandments. **Deut. 6:6-9.**

2. God solemnly charged Joshua to meditate in the book of the law. **Josh. 1:8.**
3. The Psalmist described the godly man as one who delights in the law of Jehovah. **Psa. 1:2.**
4. The Psalmist again said. **Psa. 119:97.**
5. Jesus taught by example the need of study. He grew in wisdom. **Lk. 2:52.** He met the devil with "It is written." **Mt. 4:4.**
6. The apostles and early church emphasized the need of Bible study by command and example.
 - a. "continued stedfastly in the apostle's doctrine." **Acts. 2:42.**
 - b. "Ceased not to teach and preach Jesus Christ." **Acts 5:42.**
 - c. To a reading, studying eunuch Philip was sent to teach. **Acts 8:26.**
 - d. For a whole year Barnabas and Saul taught the church at Antioch. **Acts 11:26.**
 - e. The Bereans were commended for searching the scriptures. **Acts 17:11.**
 - f. Paul admonished Timothy to give attendance to reading. **1 Tim. 4:13.**
 - g. Paul further admonished. **2 Tim. 2:15.**
 - h. Peter admonished us to grow in knowledge. **2 Pet. 3:18.**
- D. Fourth, we should study the Bible because of the things it will do for us.
 1. It will make us a workman unashamed. **2 Tim. 2:15.**
 2. It will gain us God's approval. **2 Tim. 2:15.**
 3. It will enable us to know how to answer every man. **Col. 4:6; 1 Pet. 3:15.**
 4. It will build us up and enable us to grow to maturity. **Acts 20:32; 1 Pet. 2:2.**
 5. It will strengthen our faith. **Rom. 10:17.**
 6. It imparts unto us heavenly life. **Jn. 8:63.**
 7. It works effectively in those that believe. **1 Thess. 2:13.**

E. In view of all these truths:

II. WHY DON'T PEOPLE STUDY THE BIBLE MORE?

- A. Some have allowed the cares and pleasures of this world to choke out the word. **Mt. 13:22.**
- B. Some are unwilling to put forth the effort needed. **Eccle. 12:12.**
- C. Some let the preacher do their studying and thinking for them.

Conclusion.

1. Bible study is a privilege and freedom enjoyed by us.
2. Let me challenge you to determine that you are going to study your Bible more.

2 Tim. 2:15

INTRODUCTION:

1. How often do you read the Bible? Do you enjoy reading the Bible? Did you know that by reading 3 chapters each week day and five on Sunday you can read the Bible completely once each year?
2. Probably the greatest reason more Bible study is not done, at least by members of the church, is a failure to understand how to study the Bible.
3. It shall be our purpose to suggest some rules on this subject.

DISCUSSION:I. TO STUDY THE BIBLE PROPERLY ONE MUST HAVE THE RIGHT ATTITUDES.

- A. There are some attitudes that hinder a proper study and understanding of the Bible.
 1. One whose mind is bound by a creed can never come to a complete understanding of the truth because he will be hindered by his creed. (They study the Bible through the eyes of what the creed says.)
 2. A deep-seated dishonesty. Mt. 13:14,15.
 3. Using the Bible to prove doctrines one already holds.
 4. Having a desire to please the world.
 - a. Billy Graham has repeatedly stated that he does not preach on baptism because it is too controversial.
 - b. Can one be honest with the word of God as long as he has his ear attuned to what the world thinks?
 - c. One cannot always please men and God at the same time. Gal. 1:10.
 - d. There will always be some ready to tickle ears. 2 Tim. 4:1-4.
 5. Prejudice and preconceived opinions will hinder a proper study.
- B. There are some attitudes that are essential.
 1. One must approach it believing that it is the word of God. 1 Thess. 2:13.
 2. One must give rapt attention to what it says. Lk. 19:48.
 3. One must have a great desire to learn. Acts 13:7; 1 Pet. 2:2.
 4. One must have a willingness to hear it all even though it may condemn present practices.
 - a. Some refuse to study and listen to certain portions because they condemn present practices. Jn. 3:19-21.
 - b. Cornelius said: "Now therefore we are all here present before God, to hear all things commanded thee of God." A. 10:33.
 5. One must have an honest and good heart. Lk. 8:8, 15.
 6. One must believe it can be understood. Eph. 3:4; Rom. 1:20.

II. TO STUDY THE BIBLE PROPERLY ONE MUST HAVE A PROPER METHOD OF STUDY.

- A. Nearly everyone has some method of reading and studying the Bible, but it may be a method that will never lead to understanding.
 1. The random reader. He is one that comes to the Bible "with a good impulse, but without purpose or plan." He reads hither and thither.
 2. The occasional reader.
 - a. The occasional reader never gets very far in life. (Occasionally nice, good friendly, etc.)
 - b. The occasional reader will never learn much about the Bible.
 3. The fanatical reader. He is one who reads too eagerly, like he was scared of going to perdition if he didn't. He sees things out of proportion.
 4. The biased reader. His thinking is already set and he reads right over passages without even seeing they apply to him.

- B. Some methods of studying the Bible which have proven very profitable are:
1. The General View. McGarvey once wrote: "A study of the whole Bible is absolutely necessary to the attainment of general scripture knowledge." Gain a general view of the Bible and the parts will more easily fit.
 2. The Historical Method. This method sets each book in its original setting. Examples:
 - a. We group together Kings, Chronicles, Jeremiah, Isaiah, etc.
 - b. Haggai and Zechariah - called to stir up the people to complete the temple.
 3. The study of the Bible book by book.
 - a. It is true all the books form one complete unit, but
 - b. Still each book has its own message, its own purpose, each to a different group of people.
 4. The study of the Bible in groups of books.
 - a. There are the devotional books which give us the very soul of the devotion of the Hebrews - Psalms, Job Ecclesiastes, Song of Solomon, Proverbs.
 - b. Another group would be the books of the Pentateuch - the first five books of the Bible.
 - c. In the New Testament, we have four groups of books.
 - (1) The gospels - written to convince us that Jesus is the Son of God.
 - (2) The Acts - written to convert us to Christ.
 - (3) The Epistles - written to confirm us to Christ.
 - (4) The Revelation - Written to console us in Christ.
 5. The topical study is very helpful if:
 - a. The student already has a general view.
 - b. He keeps in mind the difference in Old and New Testament passages.
 - c. He keeps the proper division of the Bible.

CONCLUSION:

1. You can study the Bible. You can understand the Bible with a proper attitude and a good method of study.
2. Solomon said: "My son, if thou receive my words, and hide my commandments with thee; so that thou incline thine ear unto wisdom, and apply thine heart to understanding; Yea, if thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures. Then shalt thou understand the fear of the Lord, and find the knowledge of God." (Prov. 2:1-5)

STUDYING THE BIBLE
2 TIMOTHY 2:15

James Meadows

I. SOME REASONS FOR STUDYING THE BIBLE

- A. First, outstanding men of history have encouraged people to read and study the Bible.
 - 1. Benjamin Franklin – “Young man, my advice to you is that you cultivate an acquaintance with and firm belief in the Holy Scriptures. I think Christ’s system of morals and religion, as he left them with us, is the best the world ever saw or is likely to see.”
 - 2. Cordell Hull, a great Tennessean – “Humanity desperately needs today a moral and spiritual rebirth, a revitalization of religion. There is no sure way to this supreme goal save through adherence to the teachings of the Bible.”
 - 3. Abraham Lincoln – “I am profitably engaged in reading the Bible. Take all of this Book upon reason that you will live and die a better man.”
 - 4. Andrew Jackson – “That book is the rock upon which this republic rests.”
- B. Second, there is such a widespread ignorance of the Bible – Put question before people at this time.
 - 1. Learned men of the world, brilliant in intellectual ability, know very little about the Bible.
 - 2. The Religious world, as a whole, knows very little about what is in the Bible.
 - 3. Even members of the church have a very limited knowledge of the Bible. Recent surveys were taken relative to the limited knowledge of members of the church. Here are the results:
 - a. 61% have never read the Bible through.
 - b. 61% are not daily Bible readers.
 - c. 17% did not know Peter preached the first gospel sermon.
 - d. 21% did not know when the church was established.
 - e. 23% thought Jesus was a Nazarite instead of a Nazarene.
 - f. 54% did not know Joshua succeeded Moses.
 - g. 55% did not know who Cephas was.
 - h. 33% did not know what books recorded the life of Christ.
 - i. 54% did not accurately list the terms of the plan of salvation.
- C. Third, God has placed upon man the solemn responsibility of studying and knowing his will.
 - 1. God, through Moses, commanded Israel to know the commandments – Deut. 6:6-9.
 - 2. God solemnly charged Joshua to meditate in the book of the law – Josh. 1:8.
 - 3. The Psalmist described the godly man as one who delights in the law of Jehovah – Psal. 1:2.
 - 4. The Psalmist again said – Psal. 119:97.
 - 5. Jesus taught by example the need of study. He grew in wisdom – Lk. 2:52. He met the devil with “It is written” – Mt. 4:4.

6. The apostles and early church emphasized the need of Bible study by command and example.
 - a. "Continued stedfastly in the apostle's doctrine" – Acts 2:42.
 - b. "Ceased not to teach and preach Jesus Christ" – Acts 5:42.
 - c. To a reading, studying eunuch Philip was sent to teach – Acts 8:26.
 - d. For a whole year, Barnabas and Saul taught the church at Antioch – Acts 11:26.
 - e. The Bereans were commended for searching the scriptures – Acts 17:11.
 - f. Paul admonished Timothy to give attendance to reading – 1 Tim. 4:13.
 - g. Paul furthered admonished – 2 Tim. 2:15.
 - h. Peter admonished us to grow in knowledge – 2 Pet. 3:18.
- D. To be able to give an answer to every man – Prov. 15:28; 2 Pet. 3:15; Col. 4:6.
 1. Proverbs 15:28 demands serious study before giving an answer.
 2. 1 Peter 3:15 demands need of study to be able to answer. (It is said that every citizen of Athens was expected to keep himself sufficiently informed in civic affairs so as to engage in an intellectual discussion thereof.)
 3. Col. 4:6 demands study to answer so as to leave a good taste in the mouth of the one answered.
- E. That we may grow – 1 Pet. 2:2; 2 Pet. 3:18.
 1. Into a full-grown man – Eph. 4:13-16.
 2. Into the image of the Son of God – 2 Cor. 3:18.
- F. That we may be able to teach others – Heb. 5:12-14.
 1. Jesus Christ was a teacher of God's word.
 2. The early Christians were teachers – Acts 8:4.
 3. The Romans were filled with knowledge and able to teach each other – Rom. 15:14.
 4. Jesus said "Go ye therefore and teach..." Mt. 28:19.
- G. That our faith may be stronger – Rom. 10:17; Acts 20:32.
- H. That a number of good things may happen to us, because they do as we study God's word.
 1. It gives us light for the next step – Psa. 119:105.
 2. It imparts unto us heavenly life – Jn. 6:63.
 3. It works effectively in those that believe and obey it – 1 Thess. 2:13.
 4. It profits us and perfectly furnishes us unto all good works – 2 Tim. 3:16, 17.

II. TO STUDY THE BIBLE PROPERLY, ONE MUST HAVE THE RIGHT ATTITUDE.

- A. There are some attitudes that hinder a proper study and understanding of the Bible.
 1. One whose mind is bound by a creed can never come to a complete understanding of the truth because he will be hindered by his creed. (They study the Bible through the eyes of what the creed says.)
 2. A deep-seated dishonesty – Mt. 13:14,15.
 3. Using the Bible to prove doctrines one already holds.
 4. Having a desire to please the world.
 - a. Billy Graham has repeatedly stated that he does not preach on baptism because it is too controversial.

- b. Can be honest with the word of God as long as he has his ear attuned to what the world thinks?
 - c. One cannot always please men and God at the same time – Gal. 1:10.
 - d. There will always be some ready to tickle ears – 2 Tim. 4:1-4.
- 5. Prejudice and preconceived opinions will hinder a proper study.
- B. There are some attitudes that are essential.
 - 1. One must approach it believing that it is the word of God – 1 Thess. 2:13.
 - 2. One must give rapt attention to what it says – Lk. 19:48.
 - 3. One must have a great desire to learn – Acts 13:7; 1 Pet. 2:2.
 - 4. One must have a willingness to hear it all even though it may condemn present practices.
 - a. Some refuse to study and listen to certain portions because they condemn present practices – Jn. 3:19-21.
 - b. Cornelius said: “Now therefore we are all here present before God, to hear all things commanded thee of God” – Acts 10:33.
 - 5. One must have an honest and good heart – Lk. 8:8,15.
 - 6. One must believe it can be understood – Eph. 3:4; Rom. 1:20.

III. TO STUDY THE BIBLE PROPERLY ONE MUST HAVE A PROPER METHOD OF STUDY.

- A. Nearly everyone has some method of reading and studying the Bible, but it may be a method that will never lead to understanding.
 - 1. The **random** reader. He is one that comes to the Bible “with a good impulse, but without purpose or plan.” He reads hither and thither.
 - 2. The **occasional** reader.
 - a. The occasional reader never gets very far in life. (Occasionally nice, good, friendly, etc.
 - b. The occasional reader will never learn much about the Bible.
 - 3. The **fanatical** reader. He is one who reads too eagerly, like he was scared of going to perdition if he didn’t. He sees things out of proportion.
 - 4. The **biased** reader. His thinking is already set, and he reads right over passages without even seeing they apply to him.
- B. Some methods of studying the Bible which have proven very profitable are:
 - 1. The General View. McGarvey once wrote: “A study of the whole Bible is absolutely necessary to the attainment of general scripture knowledge.” Gain a general view of the Bible and the parts will more easily fit.
 - 2. The Historical Method. This method sets each book in its original setting.

Examples:

 - a. We group together Kings, Chronicles, Jeremiah, Isaiah, etc.
 - b. Haggai and Zechariah – called to stir up the people to complete the temple.
 - 3. The study of the Bible book by book.
 - a. It is true all the books form one complete unit, but
 - b. Still each book has its own message, its own purpose, each to a different group of people.
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- 5. The topical study is very helpful if:
 - a. The student already has a general view.
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Conclusion

1. You can study the Bible. You can understand the Bible with a proper attitude and a good method of study.
2. Solomon said: “My son, if thou receive my words, and lay up my commandments with thee; so that thou incline thine ear unto wisdom, and apply thine heart to understanding; Yea, if thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures. Then shalt thou understand the fear of the Lord, and find the knowledge of God.” (Prov. 2:1-5)

Introduction.

1. Our text reveals the very first question ever asked in the Bible. It's interesting and profitable to read and study Bible questions.
 - a. Bro. Leroy Brownlow has two books entitled "The Greatest Questions ~~Of~~ The Ages" one dealing with questions actually asked in the Old Testament and the other dealing with such questions in the New Testament.
 - b. Some Bible questions are very soul-searching such as:
 - (1) God asked Adam "Where are thou?" **Gen. 3:9.**
 - (2) The Psalmist asked "What is man that thou art mindful of him." **Psa. 8:5.**
2. Jesus Christ often answered questions with a question. (One man asked another "Why do you always answer me with a question?" The other man replied "Why not?")
3. Questions are very important, yet they can be very confusing. For example "Do you believe it is possible for the same question to be answered three different ways, and each answer be different, yet all of them be correct?"
4. It is this type of question to which your attention is directed this day, but let's recognize these truths before we actually notice the question:
 - a. All of God's truth is not found in any one verse nor any one conversion. **Cf. Jnm 3:16.**
 - b. Men's questions are answered according to where they are when they ask the question. For example: Man is three miles from Jackson and he ask a man at the three mile, two mile, and one mile points "How far to Jackson?" He receives a different answer each time.
5. Here is the question:

Discussion.I. THE SAME QUESTION ASKED IN THREE DIFFERENT WAYS.

- A. The people on Pentecost: "Men and brethren, what shall we do?" **Acts 2:37.**
- B. Saul of Tarsus: "Lord, what wilt thou have me to do?" **Acts 9:6.**
- C. The Philippian Jailor: "Sirs, what must I do to be saved?" **Acts 16:30.**
- D. Although worded differently these questions all seek the same information "What must I do to be saved?"

II. THE SAME QUESTION GIVEN THREE DIFFERENT ANSWERS.

- A. To the people on Pentecost Peter said: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins . . ." **Acts 2:38.**
- B. To Saul:
 1. The Lord said, "Arise, and go into the city, and it shall be told thee what thou must do." **Acts 9:7.** The Lord didn't tell him because he had placed this treasure in earthen vessels. **2 Cor. 4:7.**
 2. Ananias told him: "And now why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord." **Acts 22:16.**
 3. This is a different answer then the one given on Pentecost.
- C. The Philippian was told "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." **Acts 16:31.**
- D. Thus we have three different answers to the same question, yet they are all correct.

III. THE SAME QUESTION ANSWERED THREE DIFFERENT WAYS, YET EACH ANSWER CORRECT FOR EACH PERSON.

- A. What was the position of the people on Pentecost?
 1. They had already heard the gospel. **Acts 2:21-36.**
 2. They had already believed. **Acts 2:37.**
 3. They lacked repentance and baptism. **Acts 2:38.**
 4. For Peter to have told them to believe, as Paul did the Jailor, would have been a repetition of what they had already done.
- B. What was the position of Saul when answered?
 1. He had heard the word of the Lord. **Acts 9:6.**
 2. He had believed as is seen by his going into the city.
 3. Repentance is seen in his being without food and drink for three days. **A. 9:9/**

4/ Thus Saul was told to do only what he lacked at the time Ananias came to him.
Acts 22:16.

C. What was the position of the jailor?

1. He had never heard the gospel because Paul and Silas were the first to ever preach the gospel at Philippi. Acts 16:12-29.
2. He didn't believe in Jesus Christ.
 - a. He first needed to believe. Acts 16:31.
 - b. They spake unto him the word of the Lord that he might believe. Rom. 10:7; Acts 16:32.
3. The jailor was baptized the same hour of the night. Acts 16:33,34.

Conclusion.

1. Thus when one sees the question and all the answers in proper context, all confusion disappears.
2. The Bible answer to:
 - a. An unbeliever is Acts 22:16.
 - b. A believer is Acts 2:38.
 - c. A penitent believer is Acts 22:16.
3. Which one are you?

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(ARE YOU PREPARED TO REJECT GOD?)

(Amos 4:12---)

Introduction.

1. Offtime you have this text quoted and the question asked "Are you prepared to meet God?"
 - a. Israel needed to prepared to meet God in view of what was about to happen to them. **Amos 4:1-12.**
 - b. The Old and New Testaments both emphasize the essentiality of preparation. **Cf. Rev. 21:2.**
2. But this evening we propose the question "Are you prepared to reject God?"

Discussion.

I. WHAT DOES IT MEAN TO REJECT GOD?

A. The word reject means:

1. Young: (1) "To loathe, despise, reject.
(2) To put away or aside.
(3) To disapprove of.
(5) To ask off, deprecate.
2. Webster: (1) To refuse to acknowledge, adopt, believe, acquiesce in, receive or submit to; decline to accept.
(2) To cast or throw away as useless.
3. In the Old Testament the word reject is used in at least two ways:
 - a. Man's rejection of God or refusal to obey his commands. **1 Sam. 15:22,23.**
 - b. God's rejection of Israel. **Jer. 6:30.**
4. In the New Testament it is the rejection of Christ which is chiefly in view where the word is used. **Mk. 8:31; 12:10.** Alan Richardson in his book, "A Theological Word Book of the Bible", pp. 187-88 says: "The Greek word (apokokimazo) properly means 'to set aside as unfit after examination', and so the thought is the tragic mistake of human judgment, typified in the Jews, blinded by their own theories of the judgment of God and what constitutes true religion, and as a consequence unable to realize that the purpose of God was being worked out in Christ and that true religion consisted in acknowledging him as the supreme agent of that purpose."
- B. To reject God is to refuse to acknowledge, hear, believe, receive him or his word.

Prov. 1:25.

1. Israel and Judah rejected God when they rejected his word. **2 Kgs. 17:14,15.**
2. Jesus said some would reject his teachings. **Jn. 12:48.**

II. WHO IS REJECTING GOD?

- A. Those that refuse to have God in their knowledge. **Rom. 1:28-32.**
 1. Such individuals are determined to live their own lives regardless of what God thinks.
 2. Such individuals try to convince themselves there is no God, thus no obligation to consider him.
- B. The good moral man is rejecting God.
 1. He's willing for God to rule his life in the moral realm, but unwilling in the spiritual realm.
 2. He sees no good in baptism, church membership and attendance, the Lord's Supper, etc.
 3. He knows Jesus Christ had to be baptized to fulfill all righteousness and be well-pleasing to God (**Mt. 3:17**) but he expects to get to heaven on less.
- C. Those that are following the commandments and doctrines of men.
 1. The Jews rejected God when they rejected the commandments of God. **Mk. 7:7-9.**
 2. The commandments of men turn from the truth. **Titus 1:14.**
- D. Those that refuse baptism are rejecting God.
 1. The Pharisees rejected the counsel of God by refusing John's baptism. **Lk. 7:30.**
 2. Baptism is a part of God's counsel for today. **Mk. 16:16.**
 3. To reject God is to reject the counsel of God and to reject the counsel of God is to reject God.
- E. Those that refuse to accept the ones God has appointed.
 1. Korah and company rejected God when they rejected Moses. **Num. 16:1-3,11.**
 2. The children of Israel, in rejecting Samuel and desiring a king, were in reality rejecting God. **1 Sam. 8:6,7.**

3. Jesus said those that receive the ones he sent receive him. **Lk. 10:16; Jn. 13:20.**
4. To reject the oversight of the elders of the church, who are appointed by the Holy Spirit, is to reject God. **Acts 20:28; Heb. 13:17.**

III. WHY DO MEN REJECT GOD?

- A. Some reject him because they have convinced themselves there is no God. But to be qualified to say this:
 1. One must have omniscience—all knowledge, because what he didn't know might be God.
 2. One must have omnipresence—every where present, because where he wasn't there God might be.
 3. **omnipotence**—all power because what he didn't have might be God.
- B. Some reject him because they don't like his appointed way. **1 Sam. 8:7.**
- C. Some reject him because the season is not convenient to accept him. **Acts 24:25.**
- D. Some reject him because they don't want their life made known. **Jn. 3:19-21.**
- E. Some reject him probably expecting to obey him later. **Acts 26:28.**
- F. **But my friend before you reject God consider**

IV. WHAT ARE THE CONSEQUENCES OF REJECTING GOD?

- A. To reject God is in turn to be rejected by God.
 1. Because Saul rejected God and his word, God rejected him. **1 Sam. 15:26.**
 2. Because Israel rejected God's law, God rejected them. **2 Kgs. 17:15,20.**
 3. Because Judah refused knowledge, God rejected them. **Hos. 4:6.**
 4. Because the Gentiles refused to have God in their knowledge God turned them over to a reprobate mind. **Rom. 1:20,21,28.**
- B. To reject God means that one has no offering for his sins.
 1. All have sinned. **Rom. 3:23.**
 2. The penalty of sin is death. **Rom. 6:23.**
 3. God gave his Son in our place to bear our sins. **1 Pet. 2:24.**
 4. To reject God is to reject the only offering for our sins because "there remaineth no more sacrifice for sins." **Heb. 10:26.**
- C. To reject God is to ally ourselves with Satan because there is no middle ground. **Mt. 6:24.**
- D. To reject God means enduring eternity in a devil's hell. **Mt. 25:41; Mk. 9:43-48; Rev. 20:15; Rev. 21:8,27.**
- E. To reject God means we miss heaven and all its wonderful blessings. **Jn. 14:1-3; Rev. 7:13-17; 21:4.**

Conclusion.

Sinner friend, are you prepared to reject God? Are you prepared to stand in the judgment day and answer for yourself? Rejecting God and refusing him the right to rule over us is one of the greatest sins man can possibly commit? Are you prepared to reject God?

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THE BOOKS WILL BE OPENED
Rev. 20:11-15; Dan. 7:10

Introduction.

1. 2 Cor. 5:10--ARE YOU REALLY GIVING SERIOUS THOUGHT TO WHAT PAUL SAID?
 - a. Jesus said all nations would be gathered before the great white throne. Matt. 25:31-46.
 - b. Paul said God had appointed a day of judgment. Acts 17:30,31.
 - c. Paul reasoned of judgment in his sermon to Felix. Acts 24:25.
 - d. Peter said men would scoff at the idea of the second coming and the judgment. 2 Pet. 3:1-4. (In August, 1961 issue of the Red Book only 1% of the ministerial students surveyed believed in second coming of the Lord.)
 - e. John saw the small and great stand before the throne. Rev. 20:11,12
 - f. The judgment is appointed unto all men. Heb. 9:27.
2. The judgment day is a day when some will be glad and others sad.
 - a. Paul looked forward to the day because he was prepared. 2 Tim. 4:6-8. Cf. 2 Pet. 3:12.
 - b. Some will be disappointed in that day because they thought they were prepared, but were not. Mt. 7:21.
3. On the judgment day the books will be opened.

Discussion.

I. "AND THE BOOKS WERE OPENED". Rev. 20:12.

A. What are these books?

1. "The books" are different from the "book of life." Rev. 20:12. "and another book was opened which is the book of life."
2. "The books" have written in them the things by which men will be judged. Rev. 20:12. "and the dead were judged out of those things which were written in the books."
3. One of those books will be a record of our life.
 - a. A record of both good and evil deeds will be brought into judgment. Eccle. 12:14.
 - b. A record of "every word that men shall speak" shall be brought into judgment. Matt. 12:36.
 - c. A record of everything shall be made manifest in the judgment. 1 Tim. 5:24,25.
 - d. Remember, a book is being written of our life.
4. Another one of these books is surely a record of the laws of God.
 - a. Jesus said we would be judged by the words he spoke. Jn. 12:48.
 - b. Each one will be judged according to the laws under which he lived.

B. These books are not the creeds and doctrines of men.

II. "AND ANOTHER BOOK WAS OPENED, WHICH IS THE BOOK OF LIFE." Rev. 20:12.

A. What is the book of life?

1. It is God's book of remembrance. Ex. 32:32; Dan. 12:1; Mal. 3:16; Phil. 4:3; Heb. 12:23; Rev. 3:5; 13:8; 17:8.
2. It is a book that will be opened in the last day. Rev. 20:12.
3. It is the book that contains the names of those that will enter heaven.
 - a. All not in this book will be cast into the lake of fire. Rev. 20:15.
 - b. All in this book will enter heaven. Rev. 21:27.
4. Since only those whose names are in this book will enter heaven the question of sublime importance to all should be:

B. How does one get his name enrolled in the Book of Life?

1. By fearing the Lord and speaking to others about him. Mal. 3:16.
2. By thinking upon his name. Mal. 3:16.

3. By obeying his commandments.

- a. Those that do his commandments have a right to the tree of life in the city of God. Rev. 22:14; Matt. 7:21.
- b. Those that have their names enrolled in the book of life will enter the city. Rev. 21:27.
- c. Thus when one does the commandments of God his name is enrolled in the book of life and he has a right to the city of God.

C. How does one keep his name enrolled in this book of life?

1. When a man refuses to abide by the laws of the U.S. Government and refuses to behave, his name is erased as a citizen and he is sometimes deported.
2. That a man's name may be blotted out of the book of life is clearly taught:
 - a. Moses -Ex. 32:32,33.
 - b. David prayed that the unworthies be blotted out. Psalms 69:28.
 - c. Those that change the word of God will be blotted out. Rev. 22:19.
3. Only by overcoming sin daily do we keep our names enrolled in this book. Rev. 3:5.
 - a. We overcome through faith. 1 John 5:4,5.
 - b. We overcome through the blood of Christ. Rev. 12:11.
 - c. We overcome through the blood of Christ and faith as we continue to walk in the light and confess our sins. 1 John 1:7-9.

Conclusion.

1. Yes, friends the books will be opened. If a man had the power to perform miracles that would not give him an occasion of rejoicing like the knowing that his name is enrolled in heaven. Lk. 10:17-20.
2. Is your name enrolled in the Book of Life? It can be? Why not obey the gospel now?

THE CHRISTIAN LOOKS AT SMOKING

I Cor. 6:19,20

JAMES MEADOWS

INTRODUCTION:

1. On Wednesday, January 11, 1978, HEW Secretary Joseph A. Califano, Jr. declared cigarette smoking "public health enemy No. 1" and a killer of thousands of Americans. (Spartanburg Herald, Thursday, Jan. 12, 1978)
2. Some 54,000,000 Americans smoke, even though some 30 million have quit since 1964.
3. The tobacco industry is big business.
 - a. The cigarette industry is \$14 billion a year.
 - b. The industry spends some \$400 million a year advertising and promoting its products.
 - c. Some 100,000 Americans are employed in manufacturing tobacco products and thousands more in related matters.
 - d. Thousands of farmers raise tobacco.
4. The smoking problem is not a new problem but a bigger one.
 - a. Columbus and the early explorers saw the Indians smoking dry leaves and they tried and began to crave it. Seed was spread all over the world.
 - b. In 1575 and Mexican church council issued an order forbidding the use of tobacco in churches.
 - c. In 1604 King James I of England said "A custom loathsome to the eye, harmful to the brain, dangerous to the lungs. . . Herein is not only a great vanity, but a great contempt of God's good gifts, that the sweetness of man's breath, being a good gift of God, should be wilfully corrupted by this stinking smoke."
 - d. In 1620 Tobias Venner said "Tobacco drieth the brain, dimmeth the sight, vitiate the the smell, hurteth the stomach, destroyeth the concoction, disturbeth the humors and spirits, corrupteth the breath, induceth a trembling of the limbs, exicatheth the windpipe, lungs, and liver, annoyeth the milt, scorcheth the heart, and causeth the blood to be adjusted."
 - e. In 1773 Samuel Johnson said "Smoking is a shocking thing--blowing smoke out of our mouths into other people's mouths, eyes, and noses, and having the same thing done to us."
 - f. In Oct. 3, 1891 the "Southern Sentinel" out of Atlanta carried the following article. "Quite a number of states have passed laws making it a misdemeanor to sell cigarettes to minors. It is wonderful how the passion for smoking cigarettes had taken hold of the youth of the country, and it is time that a halt was called in some way. The pernicious habit is involving not only young men and old men, but fair women in large numbers are said to be its victims. A Boston paper states that these women who have acquired the habit are as a rule more in a very good society it being in fact much more common among the upper than the middle classes. Women leading low lives are almost always confirmed smokers of this noxious form of the weed. In Boston it used to be a very rare thing for women to openly purchase cigarettes of tabaconists, but now it is said to be too frequent to occasion much comment."
5. In view of the tremendous problem we purpose to study "The Christian Looks At Smoking."

DISCUSSION:

I. WHO IS A CHRISTIAN?

- A. A Christian is one who was once a sinner.
 1. The Romans were "servants of sin" before obeying the gospel. Rom. 6:17,18.
 2. The Corinthians were unrighteous and guilty of all types of sin. I Cor.6:9-11.
 3. The Ephesians were described as dead in sin. Eph. 2:1.
 4. It is important to remember that we were once a sinner because:
 - a. A daily remembrance that we were dead will move us to live for the Lord. II Cor. 5:14,15.
 - b. A forgetfulness of our purging from sins will keep us from abounding in the Christian graces. II Pet. 1:5-11.
- B. A Christian is an individual that has been freed from his sins by the grace of God.
 1. Justified freely by his grace. Rom. 3:23; Eph. 1:7.
 2. Saved by grace. Eph. 2:5,8.

3. Paul obtained mercy and forgiveness. I Tim. 1:13,14.
- C. A Christian is an individual that has been freed from his sins by the grace of God because he has obeyed the gospel of his grace.
 1. Paul preached the "gospel of the grace of God (Acts 20:24) and commended the elders to the word of his grace. (Acts 20:28)
 2. The Corinthians were saved by obeyed the gospel. I Cor. 15:1-4.

II. WHAT ARE SOME RESPONSIBILITIES OF A CHRISTIAN?

- A. A Christian is to be the salt of the earth and the light of the world. Mt. 5:13-16.
- B. A Christian is to show forth the praises of Him that called Him. I Pet. 2:9.
- C. A Christian is to glorify God both with his body and his spirit. I Cor. 6:19,20.

III. IT COST SOMETHING TO BE A CHRISTIAN. Lk. 14:25-33.

- A. In the days of Moses he had to give up something to be a follower of God. Heb. 11:24-26.
- B. Christ gave up equality with God to make it possible for us to be a Christian. Phil. 2:5-9.
- C. Paul suffered the loss of all things to win Christ. Phil. 3:4-8.
- D. We likewise must be willing to give up anything that keeps us from living for the Lord.

IV. WHAT ARE SOMETHINGS YOU OUGHT TO THINK ABOUT BEFORE YOU SMOKE AGAIN OR BEGIN SMOKING?

- A. In light of Bible principles do you as a Christian really have the liberty to smoke?
 1. "The Bible doesn't say anything about smoking. Tobacco was unknown in those days. There is no command not to smoke, chew, dip, or sniff tobacco." True! Thus they reason "all things are lawful unto me." (I Cor. 6:12)
 2. But Christian liberty is not unqualified; it must be conditioned by the criteria:
 - a. Is it beneficial? Not all things build up. I Cor. 10:23.
 - b. Does it enslave the user? I Cor. 6:12. "I will not be brought under the power or enslaved by anything?"
- B. Smoking will enslave you. Rom. 6:16; II Pet. 2:19; Jn. 8:34.
 1. "The nicotine in tobacco becomes something tobacco users crave," some researchers admit.
 2. "The smoking habit certainly conforms to the definition of drug dependence given by Paton: 'Drug dependence arises then, as a result of giving a drug, forces--physiological, biochemical, social or environmental--are sum up which predispose to continue drug use'. . . The remarkable spread of smoking throughout the world and the difficulty that most smokers find in abstaining suggests that the craving has a pharmacological basis." ("Smoking and Health Now," p. 112, quoted in "The Plain Truth," July 1977)
 3. "We smoke because we're physically addicted to nicotine. Period." (Psychologist Stanley Schachter of Columbia University, Ibid., July 1977)
 4. An many people who have tried to kick the habit know there can be withdrawal symptoms: Anxiety, nervousness, etc.
 5. But the smoker willingly follows his taskmaster:
 - a. He will patiently endure endless unpleasanties for his taskmaster--hacking, shattering, morning cough, smokers headaches, unpleasant; cigarette induced mouth and stomach complaints.
 - b. He will tolerate burned holes in his clothing, furniture, rugs, tablecloths.
 - c. He will fork over more money for insurance policies.
 - d. He will willingly, put up with the characteristic odor of a smoker.
 - e. He will knowingly risk offending those who don't smoke.
- C. Smoking will hurt your influence. Matt. 5:14-16.
 1. Christians believe smoking hurts one's influence because they don't want their preacher to smoke and they don't want the elders to smoke.
 2. It will hurt your influence with children.
 - a. What father can effectively teach his children--to keep themselves free from harmful and habit-forming products such as alcohol and drugs when he is himself addicted to nicotine?
 - b. What Bible teacher can gain the total respect of his students so long as he smokes? One child said "it's hard for me to listen to my teacher when he has a pack of cigarettes in his pocket."

c. What elder or deacon can have the total influence they want to have while smoking?

3. It will hurt your influence with non-smokers.

D. Smoking costs tremendously.

1. It costs in health and lives.

a. Cigarette smoking is the great health hazard with which we are faced today.

b. "Cigarette smoking is now as important a cause of death as were the great epidemic diseases such as typhoid, cholera, and tuberculosis. . . . Holocaust (is) a reasonable word to describe the annual death tolls (in Britain)." (Smoking and Health Now, p. 10)

c. "Cigarette smoking is the foremost preventable cause of death in the U.S." (Dr. Joseph Ross)

d. In England over 36,000 people die from lung cancer and 30,000 from chronic bronchitis annually.

e. In Australia over 40,000 people die each year from cigarette associated diseases.

f. In the U. S. at least 325,000 Americans die prematurely each year due to smoking.

g. 72,000 to 90,000 die from lung cancer each year, mostly related to smoking.

(1) 3 out of every 4 deaths from lung cancer would not occur if people didn't smoke.

(2) One of the foremost doctors in this country in Internal Medicine and Lung Disease is Dr. Joseph Ross, Charleston, S. C. and he says "In the last 17 years of practice I have never seen a single case of lung cancer in anyone that didn't smoke."

h. The U. S. Department of Health, Education and Welfare calls cigarette smoking the leading cause of 600,000 deaths a year stemming from coronary heart disease.

i. There are 25,000 deaths from chronic bronchitis and emphysema.

j. 2 packs a day may cost a 25 year old 8 years of his or her life. Each cigarette shortens life by 14½ minutes.

2. It costs in its effect upon others.

a. "Even when a smoker inhales, researches have calculated that two-thirds of the smoke from the burning cigarette goes into the environment."

b. Unborn babies are affected by smoking parents.

(1) Smoking, pregnant women deprive fetuses of oxygen critical to growth and development.

(2) "They pass nicotine and carbon monoxide through the stream to the fetus. Consequently, children of smoking mothers tend to be born underweight, underdeveloped and more vulnerable to illness."

(3) Women who smoke have a 50% higher death rate of their babies after birth.

(4) "According to an eight-year study by the German Research Society, children whose fathers smoke at least ten cigarettes a day run a higher risk of dying at birth than babies of nonsmokers because the male sperm is damaged by excessive intake of nicotine." (The Plain Truth, July, 1977, p. 26)

c. In fact here are a few facts for nonsmokers:

(1) "Cigarette smoke affects the nonsmoker in much the same way as the smoker.

(2) Inhaling second-hand smoke makes the heart beat faster, the blood pressure go up, and the level of carbon monoxide in the blood increase.

(3) There is more cadmium in the smoke that drifts off the burning of the cigarette than in the drag the smoker takes. Large doses of cadmium have been related to hypertension, chronic bronchitis, and emphysema.

(4) Smoke from an idling cigarette contains even more tar and nicotine than an inhaled one.

(5) The amount of carbon monoxide in the blood of nonsmokers doubles in a poorly ventilated room filled with cigarette smoke. Even outside the room, the inhaled carbon monoxide stays in the body for three to four hours.

(1) Excessive smoking may have dangerous consequences. (2) Nicotine has no beneficial effects in alleviating nervous tension. (3) Smoking is largely a matter of the mind. There has never been proven one single beneficial effect from smoking.

- (6) The nonsmoker is forced to breathe in smoke from the burning of the cigarette as well as the smoke exhaled by the smoker.
 - (7) Researchers have found that lung illness is twice as common in young children whose parents smoke at home compared to those with non-smoking parents.
 - (8) An estimated 2 million Americans are sensitive to tobacco smoke and suffer smoke-caused asthma attacks.
3. Smoking costs in money.
- a. HEW Secretary Joseph Califano, Jr. recently said that "smoking cost the nation an estimated \$17 billion to \$25 billion a year in health care and lost productivity, wages and absenteeism." (Charlotte News, Jan. 11, 1978)
 - (1) Over 77 million lost workdays associated with smoking.
 - (2) More money paid out each year in disability compensation to people with emphysema and bronchitis than for any other known diseases.
 - b. Since Americans smoke over 650 billion cigarettes a year, one can see the tremendous amount of money spent for cigarettes--approximately \$15 billion.
 - c. The individual who smokes 2 packs a day will spend \$300 a year for cigarettes.
- E. You are defiling the temple of the Holy Spirit (I Cor. 6:19,20) by filling with poison.
1. Nicotine is a deadly poison and a drop of pure nicotine injected into the body could cause death in a few minutes--responsible for addiction, heart, and blood vessel diseases.
 2. Tars--contains a large number of chemicals--brown sticky mass. Phenols destroys the protective action of the cilia that line the respiratory tract.
 3. I Cor. 10:31; I Thess. 4:3,4.
- F. You are slowly committing suicide.
1. Most people know that the Bible teaches it is wrong to kill (murder) Ex. 20:13; Matt. 19:16-23.
 2. What is the difference in the man who takes a gun and does it instantly and the man who does it slowly?
 3. "All of us have likely heard people excuse themselves from a group to go out and smoke by saying, 'I'm dying for a smoke.' The evidence from medical research groups is in and their conclusion is essentially the same! People are dying for a smoke!" (Rubel Shelly)
- G. Most Christians have doubts about what they are doing.
1. "I know I should quit" or do you "think it is a sin to smoke" indicates doubt.
 2. The man that doubts what he is doing sins by doing it. Rom. 14:22,23.

CONCLUSION:

1. The Cigarette says: "I'M LITTLE AND WHITE AND NOT VERY LONG: BUT IN THIS MODERN WORLD, I REALLY DO 'BELONG.' I'M SOMETIMES FILTER AND SOMETIMES PLAIN: WITHOUT ME SOME PEOPLE ACT PLAINLY INSANE.

AS MASTER OF MANY I OWN MANY SLAVES, SENDING SOME PEOPLE TO THEIR EARLY GRAVES. BUT THESE PEOPLE JUST LAUGH AND MAKE ALL KINDS OF SPORT, WHEN THEY HEAR A SCIENTIFIC CANCER REPORT. I STAIN THE TEETH AND SHORTEN THE BREATH, AND DO MY PART TO HASTEN THEIR DEATH. I MAKE PEOPLE COUGH, AND CHOKE AND WHEEZE: I DO MY PART IN CAUSING DISEASE. I'M A FRIEND TO CANCER, I GIVE IT A START, AND DOCTORS SAY I DAMAGE THE HEART. OH! YES YOUR VESSELS I INJURE THEM TOO. ARE YOU REALLY AWARE OF THE DAMAGE I DO?

I OFFEND NONSMOKERS AND SMELL UP THE AIR: I'M AN UNSPORTY FELLOW, PLAYING STRICTLY UNFAIR. I CAUSE FIRES WHEN SMOKERS FALL ASLEEP, AND ALL THEIR BELONGINGS GO DOWN IN A HEAP. LITTLE CHILDREN START USING ME JUST TO LOOK SMART, BUT SOON I'M A HABIT THEY WISH WOULD DEPART. ADULT SMOKERS SAY I'M DIRTY OLD WEED, BUT ADVERTISERS KNOW JUST HOW TO MISLEAD. SOME CHRISTIANS USE ME, BUT I SLOW THEIR PACE, AS THEY TALK ABOUT JESUS AND BLOW SMOKE IN YOUR FACE.

IF YOU WANT YOUR INFLUENCE TO FALL BY THE WAY: AND VALUABLE DOLLARS TO BURN UP LIKE HAY. IF YOU ARE EAGER TO TRY YOUR COFFIN FOR SIZE, AND HAVE OTHERS GRIEVE AT YOUR EARLY DEMISE, AND DOCTOR BILLS TO SOAR LIKE A ROCKET--JUST REACH AND GET ME--I'M RIGHT HERE IN YOUR POCKET."

2. I appeal to you boys and girls to leave it alone; I appeal to you that are smoking to strive to give it up by realizing, as Dr. John Henderson says:

THE CHRISTIAN LOOKS AT SMOKING

1 Cor. 6:19,20

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Introduction.

1. It cost something to be a Christian. Lk. 14:25-33.
2. a. In the days of Moses he had to give up something to be a follower of God. Heb. 11:24-26
- b. Christ gave up equality with God to make it possible for us to be a Christian. Phil. 2:5-9.
- c. Paul suffered the loss of all things to win Christ. Phil. 3:4-8.
2. In our study of this lesson "A Christian looks at Smoking" we purpose to ask and answer three questions:

Discussion.

I. WHO IS A CHRISTIAN?

- A. A Christian is one that was once a sinner.
 1. The Romans were "servants of sin" before obeying the gospel. Rom. 6:17,18.
 2. The Corinthians were unrighteous and guilty of all types of sin. 1 Cor. 6:9-11.
 3. The Ephesians were described as dead in sin. Eph. 2:1.
 4. This is a very important point because:
 - a. A daily remembrance that we were dead will move us to live for the Lord. 2 Cor. 5:14,15.
 - b. A forgetfulness of our purging from sins keeps us from abounding in the Christian graces. 2 Pet. 1:5-11.
- B. A Christian is an individual that has been freed from his sins by the grace of God.
 1. Justified freely by his grace. Rom. 3:23; Eph. 1:7.
 2. Saved by grace. Eph. 2:5,8.
 3. Paul obtained mercy and forgiveness. 1 Tim. 3:13,14.
- C. A Christian is an individual that has been freed from his sins by the grace of God because he has obeyed the gospel of his grace.
 1. Paul preached the "gospel of the grace of God" (Acts 20:24) and commended the elders to the word of his grace. (Acts 20:32).
 2. The Corinthians were saved by obeying this gospel. 1 Cor. 15:1-4.

II. WHAT ARE SOME RESPONSIBILITIES OF A CHRISTIAN?

- A. A Christian is to be the salt of the earth and the light of the world. Mt. 5:13-16.
- B. A Christian is to show forth the praises of Him that called him. 1 Pet. 2:9.
- C. A Christian is to glorify God both with body and spirit. 1 Cor. 6:19,20.
- D. In view of all this:

III. WHAT ARE SOME THINGS YOU OUGHT TO THINK ABOUT BEFORE YOU SMOKE AGAIN?

A. Your influence.

1. Christians believe that smoking hurt one's influence because they don't want their preacher to smoke.
2. Last year a man in whose home one of our personal workers was studying said: "It was hard for me to listen to him as he blew smoke in my face."
3. It has not been many months since one of our young boys said to his mother: "How can the teacher tell me that I ought not to smoke while he has a package of cigarette in his shirt pocket?"
4. Your influence with the non-smoker is practically nothing. 1 Cor. 8:9-13.
- B. You are defiling the temple of God by filling it with poison. 1 Cor. 3:16,17. Webster defines nicotine as "a very poisonous volatile weakly basic liquid alkaloid that constitutes the chief active principle of tobacco."
- C. You are depriving yourself, your family and your God of money that could be used for good purposes. One member of this congregation told me that he spent \$15 per month for cigarettes.
- D. You are shortening your life. Harm
 1. Recent studies show there is $\frac{1}{4}$ less lung cancer among non-smoking Seventh Day Adventists.
 2. It's like to read the tract "What Smoking Has Done To Me", by Tom Medlin.

E. you will become a slave to it. Rom. 6:16; 2 Pet. 2:19.

Quit Smoking

Conclusion.

1. The Cigarette says "I' little and white and not very long; BUT IN THIS MODERN WORLD, I REALLY DO 'BELONG'. I'M SOMETIMES FILTER AND SOMETIMES PLAIN: WITHOUT ME SOME PEOPLE ACT PLAINLY INSANE.

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2. I appeal to you boys and girls to leave it alone; I appeal to you that are smoking to strive to give it up by realizing as Dr. John Henderson says: (1) Excessive smoking may have dangerous consequences, (2) Nicotene has no beneficial effects in alleviating nervous tension, and (3) smoking is largely a matter of the mind.
3. Without it your influence will be greater, your body will truly be a temple of the Holy Spirit, you'll have extra money, you'll live longer, and you'll truly be more the kind of person God wants you to be.

Introduction.

1. In nearly everything with which we have come in contact, we can be, and should be reminded of Christ.
 - a. Light. "I am the light of the world. . ." Jn. 8:12.
 - b. Water. Christ pictures himself as living water. Jn. 4:10.
 - c. Bread. "I am the living bread . . ." Jn. 6:51.
 - d. On a journey. "I am the way . . ." Jn. 14:6.
 - e. A man sowing. "He that soweth the good seed is the Son of man." Mt. 13:37.
 - f. Sheep. "I am the good shepherd." Jn. 10:11.
 - g. Daytime. "Christ is pictured as the "Sun of righteousness" Mal. 4:2.
 - h. Night-time. "I am . . . the bright and morning star." Rev. 22:16.
 - i. Disease and sin. Christ is the great physician. Mt. 9:12.
2. Where there is a physician, there is a patient; where there is a patient, there is a disease; where there is a disease, there is a remedy; If a correct diagnosis is made and directions followed the patient generally gets well, but there may be a relapse and he becomes worse.
3. Christ pictures himself as the physician which means there must be a patient, a disease, a remedy and a possible relapse.

Discussion.I. THE PHYSICIAN--CHRIST.

- A. Before going to a physician in regard to physical disease there are a few things we like to know about the physician.
 1. Is he competent?
 2. Are his credentials in order?
 3. Is he interested in his patients and interested in having new ones?
- B. Christ, presents himself as the sovereign physician to souls.
 1. Is he competent, capable? Christ healed physical disease to prove he had the power to heal the soul. Matt. 9:6.
 2. Are his credentials in order? Does he have the authority to heal soul diseases? He has all authority. Matt. 28:18.
 3. Is he interested in his patients and interested in gaining new ones.
 - a. He came to help the spiritually sick. Matt. 9:13.
 - b. He has extended an invitation to all to come to him. Matt. 11:28-30.

II. THE PATIENT--THE WHOLE WORLD.

- A. Before I go to a physician, in regard to physical disease, there are two things necessary:
 1. I must believe that I am sick and need a physician.
 2. I must have confidence in the physician.
- B. Before you, sinner friend, will come to Jesus:
 1. You must realize that you are sick.
 - a. The Pharisees didn't come to the Lord because they considered themselves to be whole. Matt. 9:12.
 - b. The woman came to the Lord because she realized her sickness. Matt. 9:21.
 2. You must believe that he can heal your sickness.
- C. Many patients try to doctor themselves and never come to the physician.

III. THE DISEASE--SIN.

- A. Having confidence in the physician and realizing that I'm sick I go the physician and let him diagnosis the case. This is true in physical and spiritual sickness.
- B. The physician's diagnosis reveals the disease to be sin.
 1. This disease is incurable by man.
 - a. Leprosy, disease of the body incurable by man, so sin disease of the soul incurable by man.
 - b. Man, by his own wisdom could not know God in a cure for this disease. 1 Cor. 1:21.

2. This disease is contagious.
 - a. Leprosy was contagious. Lev. 13:45.
 - b. Sin is contagious. 1 Cor. 15:33.
3. This disease causes man to be separated from all that is good.
 - a. Leprosy caused separation from the camp of Israel. Lev. 13:46.
 - b. Sin separates man from God. Isa. 59:1,2.
4. This disease is dangerous and deadly. Rom. 6:23. "Sin does to the soul of man what leprosy does to the body."
5. This disease affects both the lowly and the great.
 - a. Leprosy affected the mighty as well as the lowly. 2 Kgs. 5:1ff.
 - b. Sin affected Saul of Tarsus, probably a member of the Sanhedrian Council, and Peter, a lowly fisherman.

C. Having learned what the disease is the physician can now prescribe:

IV. THE REMEDY.

- A. In order for the remedy prescribed by the physician to help physically:
 1. It must be taken.
 2. It must be taken according to directions.
- B. In order for the great physician's remedy for sin to do any good the same two things must be true.
- C. The remedy is found in one word—"blood". Heb. 10:3,4; Matt. 26:26; Heb. 9:22.

1. "believeth in him"—Acts 10:43

Receive
Blood (For) remission of sins. Matt. 26:26.

2. Repent and be baptized"—Acts 2:38

- D. Has the remedy ever been tried?
 1. It cured 3,000 on the day of Pentecost. Acts 2:41.
 2. It cured Saul of Tarsus, a man that called himself the chief of sinner. 1 Tim. 1:15.

V. A RELAPSE AFTER HEALING.

- A. In physical sickness when one suffers a relapse his latter condition is generally worse.
- B. When one is healed of the disease of sin and then suffers a relapse his latter condition is far worse. 2 Pet. 2:20-22; Heb. 4:4-6; Heb. 10:26.

Conclusion.

1. Yes, sinner friend, the great physician can heal you of your disease.
2. Do you have confidence in Him? Will you accept his remedy? Then take it according to directions and a guaranteed cure is yours?

Introduction.

1. Men do not just love darkness; they love it rather than light.
2. Darkness is defined:
 - a. The absence in part or in whole of light; absence of moral, religious, or cultural values." (Webster)
 - b. "Of spiritual or moral blackness, emblematic of sin, as a condition of moral or spiritual depravity." (Vine)
3. Darkness makes men bold in their deeds.
 - a. Job gave a vivid description of this. **Job 24:14-17.**
 - b. Jesus said men "loved darkness rather than light, because their deeds were evil."
Jn. 3:19.

Discussion.

- I. IT WAS DARKNESS THAT CRUCIFIED THE SON OF GOD. **LK. 22:53.**
 - A. Review the trial and crucifixion of our Lord.
 - B. When Jesus was before Pilate it was darkness that cried out "Away with this man, and release unto us Barabas." **Lk. 23:18.**
 - C. When Pilate asked "What shall I then do with Jesus. . ." it was the voice of darkness that said "Let him be crucified." **Mt. 27:22.**
 1. Only blind men could have made such a statement regarding him that had done so much good.
 2. It was an expression of their gross ingratitude.
- II. IT WAS PAUL'S COMMISSION TO TURN MEN FROM DARKNESS TO LIGHT. **ACTS 26:16-18.**
 - A. To turn men from darkness to light requires labor, prayer, and an unrelenting spirit. Darkness exerts a tremendous power over men because:
 1. Man is prone to hide his sins. **Jn. 3:20.**
 2. Man wilfully blinds himself to his own faults. **Rev. 3:17.**
 3. Man is bound in the cords of his own sins. **Prov. 5:22,23.**
 4. Tell me that darkness has no power, when I see:
 - a. Men turn down the invitation of a loving Savior.
 - b. Old men and women who are almost through in this life, turn down an opportunity to live in peace in the presence of God.
 - c. The drunkard refuse to give up his drink, and thus wreck body and soul.
 - d. Men wrest the Scriptures to fit some false theory of their own, thus to their destruction. **2 Pet. 3:16.**
 - B. The sooner we learn that it is not some sort of playful game in which we are engaged, but that it is a real task, the sooner the church will grow and grow. Because it is not an easy task:
 1. Paul, and the Lord, failed to lead all their hearers to Christ.
 2. We will fail on many occasions because darkness has power.
- III. WHAT SHOULD BE OUR CONDUCT WITH RESPECT TO DARKNESS?
 - A. Those once in darkness are told to have no fellowship with it. **Eph. 5:8-12.**
 - B. Be not conformed to this world. **Rom. 12:1,2.** (Read Phillips Translation)
 - C. Light and darkness have no communion. **2 Cor. 6:14.**
 - D. Some say:
 1. "But I'm too strong."
 2. "My children are too strong to be affected by association with sin."
 - E. But God says that "Evil communication ~~corrupts~~ good manners." **1 Cor. 15:33**
 - F. Christianity is not a passive religion—we must be aggressive.
 1. Reprove the works of darkness. **Eph. 5:12.**
 2. We should live soberly, righteously and godly. **Titus 2:12.**

Conclusion.

1. Sinner friend, darkness is holding you back tonight. The Lord call. **1 Pet. 2:9; You can be delivered. Col. 1:13.**
2. Unfaithful Christian, you need to come back.
3. Darkness belongs to Satan in this life, (**Acts 26:18**) and will be a part of hell. **Mt. 25:30.**

"AN EXPLANATION"

Introduction

1. Due to the tremendous growth of the church of Christ throughout America during the past few years, people are asking many questions.
2. Because this is true we have arranged a special program this morning to tell something about the church, especially the aspects of worship.
3. The first question might be "What is the distinctive plea of the church of Christ?" It is two-fold:
 - a. A plea for the restoration of New Testament Christianity.
 - b. A plea for the uniting of all believers in a non-denominational church of Christ.
4. What do we mean by New Testament Christianity and "the non-denominational church of Christ."
 - a. By the "church of Christ" we mean that church that was planned by God (Eph. 3:10,11), established by Christ on the first Pentecost following his resurrection (Mt. 16:18,19; Acts 2:47), over which he reigns as head and in which the Holy Spirit dwells (Eph. 1:22, 23; 1 Cor. 3:16,17).
 - b. By New Testament Christianity we mean Christianity as it was taught and practiced by the apostles and church in the first century.
 - (1) Church departed from the faith (1 Tim. 4:1).
 - (2) Effort made to reform but resulted in manmade churches.
 - (3) In the 1800 plea was made to go back of all manmade churches, tradition and creeds to the New Testament.
 - (4) This is the position the church of Christ occupies today. Some illustrations are:
 - (a) The name we wear (Col. 3:17; Rom. 16:16; Acts 11:26).
 - (b) Organization--local congregation, elders--deacons--teachers, preacher.
 - (c) Worship--Provides a concrete illustration of "restoring New Testament Christianity."
 - (1) Not intended to entertain, but glorify God.
 - (2) Worship in spirit and in truth (Jn. 4:24).
5. It shall be our purpose then to go through our regular worship service, during which remarks of explanation will be interspersed to tell you why we do what we do as we attempt to restore N.T. worship. (After comments on each act we will then engage in that act.)

Discussion

- I. PRAYER (1 Thess. 5:17).
 - A. Prayer was a part of New Testament worship (Acts 2:42; 12:12; 20:36).
 - B. In N.T. time in prayer:
 1. Usually one man led the congregation in prayer (1 Cor. 14:15,16).
 2. Each person in his own heart adds his own petition and Amen (1 Cor. 14:16).
 - C. In the New Testament church you will observe there are no set prayers or prayer books.

1. In the first place no set prayer can ever fully express the sentiments of a leader or group.
 2. In the second place, set prayer tends to become ritualistic--little more than form.
- D. In prayer:
1. Each man thinks first of his own needs and then the needs of the congregation.
 2. Each child of God can go directly to God (1 Pet. 2:5; 1 Tim. 2:5).

II. THE CONTRIBUTION (1 Cor. 16:2).

- A. Occasionally someone asks "How are you folk in the church of Christ able to do so much? We have tried every means to raise money and don't have enough? What is your secret?"
1. It is no secret, but we simply try to follow God's plan "as God has prospered us."
 2. We believe God's plan is adequate.
- B. We do not try to bind any particular percent on the members but:
1. Many members of the church, realizing that we are under a better covenant than the old give more than 10% (Heb. 8:4-13).
 2. We try to let our giving be governed by that great principle stated by the apostle in 2 Cor. 9:6,7.
- C. We now have the opportunity to express our thanks to God by giving.

III. THE LORD'S SUPPER (Acts 20:7).

- A. Notice it was on the first day of the week and it was for the purpose of breaking bread.
1. Since they met on the first day of the week (1 Cor. 16:2) and since, when they met, they did partake of the Lord's Supper (1 Cor. 11:20ff) then it follows it was their practice every first day of the week.
 2. There is no record of it ever being observed at any other time.
- B. The actual observance of the Supper is simple.
1. The unleavened bread is the type used in the Passover, and it reminds us of the body of Christ (Mt. 26:26).
 2. The fruit of the vine represents the blood of Christ shed on Calvary (Mt. 26:27,28).
- C. Who should partake?
1. Jesus stressed that it was eaten only in the kingdom or church (Mt. 26:29).
 2. It was the disciples that came together to break bread (Acts 20:7).
 3. Obviously this memorial will have meaning only to those who have been cleansed by the blood--in other words, faithful members of the church (1 Cor. 11:28).

IV. SINGING AND PREACHING

- A. To this point we have not mentioned that act of worship which is usually first noticed by our visitors--singing without the accompaniment of mechanical