

SERMONS
PREACHED BY JAMES MEADOWS
AT THE
EAST CHESTER CHURCH IN JACKSON

- 1 Religious Authority^x , Jn. 12:48
- 2 Effects of The Gospel , Phil. 3: 20,21.
- 3 First Sermon At East Chester , 4 *Spartanburg, SC 1975*
- 4 Some Ways To Build Up The Church , Eph. 4:14-16
- 5 Building Up The Bible School, 2 Cor. 13:10
- 6 The Sin of Silence , 2 Kings 7: 3-9
- 7 Voice of The Empty Seat , 1 Sam. 20:18
- 8 Christian Growth , 1 Pet. 2: 1-3
- 9 Worship, No. 1 , John 4:23,24
- 10 Naaman, The Leper, 2 Kings 5:1-14
- 11 Worship, No. 2 , John 4:23,24
- 12 Inspiration of The Bible , 2 Tim. 3:16,17
- 13 Hindrances to Worship , Jn. 4:23,24
- 14 Establishment of The Church, Mt. 16:13-20
- 15 Hindrances To Worship , Jn. 4: 23,24
- 16 Marriage, Divorce & Remarriage , Mt. 5:32
- 17 Deacons - Qualifications & Work (No. 1) , 1 Tim. 3:8-13
- 18 Who Has The Right To Marry? (No. 2) , Mt. 19:1-9
- 19 Love For God , Mk. 12:28-34
- 20 Problems of Mixed Marriage
- 21 No Room For Christ , Lk. 2:1-7
- 22 Mixed Marriages
- 23 Did Christ Die In Vain? , Gal. 2:21
- 24 Christian Husband , Eph. 5:25-33
- 25 All Have Sinned , Rom. 3:23
- 26 Christian Father , Eph. 6:4

MEMORANDUM
PREPARED BY JAMES MEADOWS
AT THE
FIRST CHRISTIAN CHURCH IN JACKSON

- 1 Religious Authority, Mr. 12:48
- 2 Effects of The Gospel, Phil. 3:20, 21.
- 3 First Sermon At First Church, Sept. 12, 1922
- 4 Some Ways To Build Up The Church, Eph. 4:14-16
- 5 Building Up The Bible School, 2 Cor. 13:10
- 6 The Sin of Silence, 2 Kings 4:32-34
- 7 Voice of The Empty Tomb, 1 Sam. 20:18
- 8 Christian Growth, 1 Pet. 3:1-3
- 9 Worship, No. 1, John 4:23, 24
- 10 Men, The Paper, 2 Kings 5:1-14
- 11 Worship, No. 2, John 4:23, 24
- 12 Inspiration of The Bible, 2 Tim. 3:16, 17
- 13 Hindrances To Worship, Job. 4:23, 24
- 14 Establishment of The Church, Mt. 16:13-20
- 15 Hindrances To Worship, Job. 4:23, 24
- 16 Marriage, Divorce & Remarriage, Mt. 5:32
- 17 Persons - Qualifications & Work (No. 1), 1 Tim. 3:8-13
- 18 Who Has The Right To Marry? (No. 2), Mt. 19:1-9
- 19 Love For God, Mt. 22:37-39
- 20 Problems of Marriage
- 21 No Room For Sin, Mt. 23:1-5
- 22 Mixed Marriages
- 23 Did Christ Die In Vain?, Gal. 2:21
- 24 Christian Husband, Eph. 5:22-33
- 25 All Have Sinned, Rom. 3:23
- 26 Christian Father, Eph. 6:4

- 27 Cost of Discipleship , Lk. 14:33
- 28 Christian Wife , Col. 3:18
- 29 "Will A Man Rob God? " , Mal. 3:8-10
- 30 Christian Mother , Prov. 31:10-31
- 31 Parable of The Talents , Mt. 25:14-30
- 32 Children, Obey Your Parents , Eph. 6:1-3
- 33 Christ - Theme of The Bible 33A - PREACHER AND HIS WORK #2
- 34 The Judgement Day , Heb. 9:27
- 35 Is Only The Church The Saved? , Eph. 5:22-27
- 36 Instrumental Music , 1 Pet. 3:15
- 37 Obligations In Local Congregation
- 38 Does Jesus Care? , 1 Pet. 5:6,7
- 39 Sin of Neglecting Worship No. 1 , Heb. 10:25
- 40 Is It Right To Dance? , Gal. 5:19-21
- 41 Sin of Neglecting Worship No. 2 , Heb. 10:25
- 42 Public Dress , 1 Tim. 2:9,10
- 43 Conversion of Saul , Acts 9
- 44 Unpardonable Sin , Mt. 12:32
- 45 Great Commission , Mt. 28:18-20 Chart
- 46 Heaven & Hell , Mt. 10:28
- 47 "That Ye Might Believe" , Jn. 20:30,31
- 48 Deacons - Qualif. & Work , 1 Tim. 3:8-13
- 49 Convenient Religion , 1 Kings 12:25-34
- 50 Recognizing Most Valuable , Lk. 16:15
- 51 Practicability of Christianity
- 52
- 53 Six States of Man Chart
- 54 Church Discipline , 2 Thess. 3:6
- 55 "We Be Brethren" , Gen. 13:8
- 56 Imaginary Journey Through Hell , Mk. 9:43-48
- 57 Church Discipline , 2 Thess. 3:6

57 Church Discipline, 2 Thess. 3:6

56 Imaginary Journey Through Hell, Mt. 9:13-14

55 "We are Brethren", Gen. 13:8

54 Church Discipline, 2 Thess. 3:6

53 Six States of Man, Gen. 1:26-27

52

51 Frailty of Christianity

50 Negotiating with Satan, Mt. 16:13

49 Convenient Religion, 1 Kings 18:25-27

48 Deceit - Devil's Work, 1 Tim. 3:13-14

47 "That Ye Might Believe", Mt. 20:30-31

46 Heaven & Hell, Mt. 10:28

45 Great Commission, Mt. 28:18-20

44 Unpardonable Sin, Mt. 12:32

43 Conversion of Saul, Acts 9

42 Public Prayer, 1 Tim. 2:8-10

41 Sin of Jealousy, Mt. 23:10-23

40 Is It Right to Husbands, Gal. 3:12-13

39 Sin of Jealousy, Mt. 23:10-23

38 Does Jesus Care? 1 Pet. 2:17

37 Obligations to Local Congregation

36 Instrumental Music, 1 Pet. 3:15

35 Is Only The Church The Saved? Eph. 5:25-27

34 The Judgment Day, Rev. 9:27

33 Girdles - Theme of the Bible, 1 Tim. 4:1-3

32 Children, Obedient Parents, Eph. 6:1-3

31 Parable of The Talents, Mt. 25:14-30

30 Ungrateful Mother, Prov. 21:10-21

29 "Will A Man Bow Down?", Mt. 23:10-12

28 Christian Wife, Col. 3:18

27 Cost of Discipleship, Mt. 13:43

- 58 Church Discipline , 2 Thess. 3:6 + 58A Church Discipline
- 59 Journey Thru Hell , Mk. 9:43-48
- 60 Church Discipline , 2 Thess. 3:6
- 61 Why Children of Israel - Wall of Jer. , Neh. 4:6
- 62 Church Discipline , 2 Thess. 3:6
- 63 So - Great Salvation , Heb. 2:1-4
- 64 Why Souls Depart , Jn. 6:60-69
- 65 Christianity - Teaching Religious , Mt. 28: 18-20
- 66 Making God in Man's Image , Rom. 1:16-23
- 67 My Personal Responsibility in the Church
- 68 " I Am Debtor" , Rom. 1:14,15
- 69 Saved From What-For What-To What
- 70 History of The Church, No. 1
- 71 The Lord's Supper, No. 1 , Mt. 26:26
- 72 History of The Church, No. 2
- 73 The Lord's Supper, No. 2 , Mk. 14:22-25
- 74 History of The Church, No. 3
- 75 The Lord's Supper, No. 3
- 76 History of The Church, No. 4
- 77 The Lord's Supper, No. 4
- 78 History of The Church, No. 5
- 79 The Spirit of Fear , Num. 13 - Tim. 1:7
- 80 N.T. Characteristics Not Restored
- 81 The Lord's Supper, No. 5 , 1 Cor. 11:25-27
- 82 New Testament Characteristic Not Restored
- 83 Winning Souls Through Christian Unity , Jn. 17:20-21
- 84 Salvation In Type , Heb. 8:1-5
- 85 Importance of Planning Work
- 86 Things New In Bible , 2 Cor. 5:17
- 87 Proving The Lord (About 5 mintues) , Mal. 3:10
- 88 What It Means To be Lost? , Rom. 3:23

58	Church Discipline, 2 Thess. 3:6
59	Journey Into Hell, Mt. 9:13-14
60	Church Discipline, 2 Thess. 3:6
61	Why Children of Israel - Well of Jer., Heb. 4:16
62	Church Discipline, 2 Thess. 3:6
63	So - Great Salvation, Heb. 2:1-4
64	Why Souls Depart, Job. 4:16-17
65	Christianity - Tearing Religion, Mt. 23:14-20
66	Working God in Man's Image, Rom. 8:14-17
67	My Personal Responsibility in the Church
68	"I am Deaf", Job. 1:14, 15
69	Saved from What? - For What? - What?
70	History of The Church, No. 1
71	The Lord's Supper, No. 1, Mt. 26:26-28
72	History of The Church, No. 2
73	The Lord's Supper, No. 2, Mt. 14:22-25
74	History of The Church, No. 3
75	The Lord's Supper, No. 3
76	History of The Church, No. 4
77	The Lord's Supper, No. 4
78	History of The Church, No. 5
79	The Spirit of Fear, Wm. 1:1 - Tim. 1:7
80	N.T. Characteristic Not Restored
81	The Lord's Supper, No. 5, 1 Cor. 11:25-27
82	New Testament Characteristics Not Restored
83	Winning Souls Through Christian Unity, Job. 17:30-31
84	Salvation in Type, Heb. 8:1-5
85	Importance of Planning Work
86	Things New in Bible, 2 Cor. 5:17
87	Proving The Lord (About 5 minutes), Mal. 3:10
88	What It Means To Be Lost?, Rom. 3:12

- 89 Things That Make A Strong Church No. 1 , Eph. 4:7-14
- 90 Problems in The Church
- 91 Things That Make A Strong Church No. 2 , Eph. 4:15,16
- 92 The Bible Class Teacher , 2 Tim. 2:13,2
- 93 Things That Make A Strong Church No. 3 , Acts 20:28-38
- 94 Youth Problems , 1 Tim. 4:12
- 95 Things That Make a Strong Church No. 4 , Eph. 4:1-6
- 96 Remember Thy Creator , Eccle. 12:1-7
- 97 Things That Make A Strong Church No. 5
- 98 Who Then Can Be Saved? , Mt. 19:16-26
- 99 Acts - Book of Non Conversions No. 1 , Mt. 11:25-30
- 100 Tests of Faith , Gen. 22:1
- 101 Acts - Book of Non Conversions No. 2 , Mt. 18:1-6
- 102 Faith And Sight , 2 Cor. 5:7
- 103 Acts - Book of Non Conversions No. 3 , Rom. 10 15,16
- 104 Parables of Jesus No. 1 , Mt. 13:3,34,35
- 105 Parables of Sower No. 1 , Mt. 13:1-23
- 106 Doing Things Abundantly , 1 Cor. 15:58
- 107 Parable of Sower No. 2 , Mt. 13:18-24
- 108 The Holy Spirit , Jn. 16:13
- 109 Parable of Sower No. 3 , Mt. 13:18-23
- 110 The Ark And The Church
- 111 Parable of Sower - No. 4 + #5
- 112 Baptism, No. 1 , Mt. 28:18-20
- 113 The Resurrection , 1 Cor. 15:1-8
- 114 Baptism, No. 2
- 115 Parable of the Tares , Mt. 13:24-30
- 116 Parable of The Mustard Seed , Mt. 13:31,32
- 117 How To Have A Successful Meeting , Acts 8:1-12 mch - 16 : 15, 16
- 118 How To Have A Successful Meeting , Acts 8:1-12
- 119 God's Mother , Prov. 31: 10-31 + part of conclusion of Mother in the Home

119	God's Mother, Prov. 31: 10-31 + Gen. 22: 1-14
118	How To Have A Successful Meeting, Acts 8: 1-12
117	How To Have A Successful Meeting, Acts 8: 1-12
116	Parable of The Mustard Seed, Mt. 13: 31-32
115	Parable of the Tares, Mt. 13: 24-30
114	Baptism, No. 2
113	The Resurrection, I Cor. 15: 1-8
112	Baptism, No. 1, Mt. 28: 18-20
111	Parable of Sower - No. A + B
110	The Ark And The Church
109	Parable of Sower No. 3, Mt. 13: 18-23
108	The Holy Spirit, Jn. 16: 13
107	Parable of Sower No. 2, Mt. 13: 18-24
106	Doing Nothing Abundantly, I Cor. 13: 28
105	Parable of Sower No. 1, Mt. 13: 1-9
104	Parables of Jesus No. 1, Mt. 13: 2, 34, 35
103	Acts - Book of Non Conversations No. 3, Rom. 11: 15, 16
102	Parish And Right, 2 Cor. 5: 7
101	Acts - Book of Non Conversations No. 2, Mt. 18: 1-6
100	Tests of Faith, Gen. 22: 1
99	Acts - Book of Non Conversations No. 1, Mt. 11: 25-30
98	Who Does God Save? Mt. 19: 16-26
97	Things That Make A Strong Church No. 2
96	Homosexuality Greater, Jas. 1: 1-9
95	Things That Make A Strong Church No. 4, Rom. 4: 1-5
94	Young Problems, I Tim. 4: 12
93	Things That Make A Strong Church No. 3, Acts 20: 28-38
92	The Right Class Teacher, 2 Tim. 2: 15
91	Things That Make A Strong Church No. 2, 1 Cor. 14: 1-5
90	Problems in The Church
89	Things That Make A Strong Church No. 1, Eph. 4: 17-19

- 120 Women Speaking , 1 Cor. 14:34,35
- 121 The Parable of Hid Treasure , Mt. 13:44-46
- 122 Woman's Work In The Church , Tit. 2:3-5
- 123 Religion - A Burden or A Support, Isa. 46:1-7
- 124 Parable of The Net , Mt. 13:47-50
- 125 Marriage & The Home No. 1
- 126 Proper Use of O.T. Scriptures , Rom. 15:4
- 127 Marriage & The Home, No. 2 , Eph. 5:22 FF
- 128 Mistakes of a Business Man , Lk. 12:13-21
- 129 Marriage & The Home No. 3
- 130 Some Motives For Giving , 2 Cor. 8:1-5
- 131 Marriage & The Home No. 4 , Gen. 2:18-24
- 132 The New Creature , 2 Cor. 5:17
- 133 Marriage & The Home, No. 5
- 134 Famine of Hearing God's Words , Amos 8: 4-13
- 135 Marriage & The Home, No. 6
- 136 Conversion of Phillian Jailer , Acts 16:25-34
- 137 Marriage & The Home, No. 7
- 138 Mary Anoints The Lord Jn. 12:1-9
- 139 Marriage & The Home, No. 8 , 1 Cor. 7 + IS God's MARRIAGE LAW
BINDING ON SINNER +
QUESTIONS ON
MARRIAGE
- 140 His Day Is Coming , Psa. 27:12-17
- 141 Christ - The Word , Jn. 1:1-5
- 142 The Two Covenants (Chart)
- 143 The Birth of Christ , Mt. 2:1-11
- 144 The Two Covenants (Chart)
- 145 The Eighteen Silent Years , Lk. 2:51,52
- 146 Creation - Chance or Design no. 1 , Gen. 1:1,2
- 147 The Work of John , Mt. 3:1-3
- 148 Creation - Chance or Design No. 2 , Gen. 1:3-5
- 149 The Baptism of John , Mt. 21: 23-27
- 150 Creation - Chance or Design No. 3 Gen.

150. Creation - Chance or Design No. 3 Gen.

149. The Baptism of John, Mt. 21: 23-27

148. Creation - Chance or Design No. 2, Gen. 1:1-5

147. The Work of John, Mt. 3:1-3

146. Creation - Chance or Design No. 1, Gen. 1:1-3

145. The Eighteen Silent Years, Lk. 2:51-52

144. The Two Covenants (Chart)

143. The Birth of Christ, Mt. 2:1-11

142. The Two Covenants (Chart)

141. Christ - The Word, Jn. 1:1-5

140. His Day Is Coming, Ps. 87:12-17

139. Marriage & The Home, No. 8, 1 Cor. 7:1-5 & 2 Cor. 12:1-5

138. Mary Announces The Word, Lk. 1:26-38

137. Marriage & The Home, No. 7

136. Conversation of Elizabeth & Zachary, Lk. 1:57-66

135. Marriage & The Home, No. 6

134. Parable of Hearing God's Word, Amos 8:1-13

133. Marriage & The Home, No. 5

132. The New Creation, 2 Cor. 5:17

131. Marriage & The Home, No. 4, Gen. 2:18-24

130. Some Motives For Giving, 2 Cor. 8:1-5

129. Marriage & The Home, No. 3

128. Mistakes of a Business Man, Lk. 12:13-21

127. Marriage & The Home, No. 2, Eph. 5:21-32

126. Proper Use of O.T. Scriptures, Rom. 1:1-4

125. Marriage & The Home, No. 1

124. Parable of The Net, Mt. 13:47-50

123. Belshazzar - A Burden or A Support, Isa. 40:1-7

122. Woman's Work In The Church, Tit. 2:3-5

121. The Parable of The Treasure, Mt. 13:44-46

120. Women Speaking, 1 Cor. 14:34-35

God's Marriage Law
Binding on Sinners
Questions on
Marriage

- 150 1/2 You Can Do Personal Work. No. 1 + AN EVANGELISTIC Church & need for personal workers
- 151 Creation - Chance or Design No. 4 # 5
- 152 You Can Do Personal Work. No 2
- 153 Decently & In Order , 1 Cor. 14:40
- 154 You Can Do Personal Work. No. 3
- 155 You Can Do Personal Work. No. 4
- 156 Church Problems, No. 1
- 157 Baptism of Jesus , Mt. 3:13-17
- 158 Church Problems No. 2
- 159 Temptations of Jesus , Mt. 4:1-11
- 160 Church Problems no. 3 Caring For Needy , Jas. 1:27
- 161 "Do I Have To Do It?"
- 162 Caring For The Needy No. 4 , Jas. 1:27
- 163 Discussion of 2 Pet. 3 No outline
- 164 Caring For The Needy No. 5 , Jas. 1:27
- 165 The Christian Race (Chart) , Heb. 12:1,2
- 166 Caring For The Needy ⁶ , Gal. 6:10, 1 Tim. 5:11
- 167 The Christian Race (Chart) , Heb. 12:1,2
- 168 Caring For The Needy ⁷
- 169 The Glory & Spirit of the Second Mile , Matt. 5:43-48
- 170 Caring For The Needy ⁸ , Jas. 1:27
- 171 This Day Called Christmas , Gal. 4:10,11 #1 + #2 + 7 ACTS & Fiction ABOUT the Birth of Christ
- 172 Preparedness , Amos 4:12
- 173 If I Had Only One Sermon To Hear, Acts 8:26-35
- 174 Elders Presented Budget
- 175 What God Expects of You In 1964? , Eph. 3:8-16
- 176 The Church No. 1 , Matt. 16:13-19
- 177 How May I Determine My Amusement?
- 178 The Church No. 2 , Mt. 16:18
- 179 Goliath Faced By God's People , 1 Sam. 17:1-54
- 180 The Church No. 3

180 The Church No. 3

179 Golgotha Faced By God's People, I Sam. 17:1-51

178 The Church No. 2, Mt. 16:13

177 How May I Determine My Ancestry?

176 The Church No. 1, Matt. 16:13-19

175 What God Expected of You in 1964? Eph. 3:6-16

174 Kids & Transmitted Images

173 If I Had Only One Sermon To Hear, Acts 9:4-9

172 Preparedness, Amos 6:1-2

171 This Day Called Christians, Gal. 4:16-17

170 Caring For The Needy, Jas. 1:27

169 The Glory & Spirit of His Second Mile, Matt. 23:13-14

168 Caring For The Needy

167 The Christian Race (Choir), Heb. 12:1, 2

166 Caring For The Needy, Gal. 6:10, 1 Tim. 5:11

165 The Christian Race (Choir), Heb. 12:1, 2

164 Caring For The Needy No. 2, Jas. 1:27

163 Discussion of 2 Pet. 3 1 Pet. 2:21-22

162 Caring For The Needy No. 1, Jas. 1:27

161 "Do I Have To Be Holy?"

160 Church Problems No. 3 Caring For Needy, Jas. 1:27

159 Testimonies of Jesus, Mt. 1:1-11

158 Church Problems No. 2

157 Explanations of Jesus, Mt. 23:13-17

156 Church Problems, No. 1

155 You Can Do Personal Work, No. 4

154 You Can Do Personal Work, No. 3

153 Recently & In Order, I Cor. 14:40

152 You Can Do Personal Work, No. 2

151 Creation - Chance or Design, No. 4 & 5

150 You Can Do Personal Work, No. 1 & 2

- 181 Gambling
- 182 Problem of Strong Drink
- 183 The Jerusalem Church, No. 1 , Acts 4:29
- 184 The Jerusalem Church, No. 2 , Acts 2:42
- 185 Can One Worship Without Singing , Eph. 5:19
- 186 The Jerusalem Church No. 3 , Acts 2:43
- 187 The Jerusalem Church No. 4 , Acts 2:44
- 188 The Church - Force In The World , Jer. 29: 7-10
- 189 The Jerusalem Church, No. 5 , Acts 2:46
- 190 Tekel , Dan. 5:29-31
- 191 The Jerusalem Church No. 6 , Acts 2:46
- 192 Let The Bible Answer , All Scripture
- 193 Cyprus , Acts 13:1-12
- 194 The Jerusalem Church, No. 7, Acts 2:46
- 195 Journey Through Bible (Film & Chart)
- 196 The Jerusalem Church No. 8 , Acts 2:46
- 197 Journey Through Bible
- 198 Doors of Opportunities , Acts 14:25-28
- 199 Journey Through Bible
- 200 The Jerusalem Church, no. 9 , Acts 2:47
- 201 Journey Through Bible
- 202 The Gospel Meeting , Mt. 28:18-20
- 203 Journey Through Bible
- 204 Building The Bible School , 2 Tim. 2:15
- 20505 Journey Through Bible
- 206 Building The Bible School Through Bible Study
- 207 Journey Through Bible
- 208 Jesus Watching The Contribution No. 1 , Mk. 12:41-44
- 209 Journey Through The Bible
- 210 Jesus Watching The Contribution No. 2 , Mk. 12:41
- 211 Journey Through The Bible

211	Journey Through The Bible	
210	Jesus Watching The Construction No. 2, Acts 12:41	
209	Journey Through The Bible	
208	Jesus Watching The Construction No. 1, Acts 12:41-44	
207	Journey Through Bible	
206	Building The Bible School Through Bible Study	
205	Journey Through Bible	
204	Building The Bible School, 2 Tim. 2:15	
203	Journey Through Bible	
202	The Gospel Meeting, Mt. 23:16-20	
201	Journey Through Bible	
200	The Jerusalem Church, no. 9, Acts 2:47	
199	Journey Through Bible	
198	Doors of Opportunities, Acts 14:27-28	
197	Journey Through Bible	
196	The Jerusalem Church, No. 8, Acts 2:46	
195	Journey Through Bible (Film & Chart)	
194	The Jerusalem Church, No. 7, Acts 2:46	
193	Gymnastics, Acts 13:1-13	
192	Let The Bible Answer, All Scriptures	
191	The Jerusalem Church, No. 6, Acts 2:46	
190	Tekel, Dan. 5:27-31	
189	The Jerusalem Church, No. 5, Acts 2:46	
188	The Church - Force In The World, Jer. 23:7-10	
187	The Jerusalem Church, No. 4, Acts 2:44	
186	The Jerusalem Church, No. 3, Acts 2:43	
185	Can One Worship Without Singing, Eph. 5:19	
184	The Jerusalem Church, No. 2, Acts 2:42	
183	The Jerusalem Church, No. 1, Acts 2:42	
182	Problem Of Strong Drink	
181	Gambling	

- last year average attendance was 175*
2. At present we are averaging about 175 for Bible school with a potential of 120.250. Let's set our immediate goal of 100 for Bible school and our ultimate goal of every member in a Bible class on Sunday morning.

Conclusion.

- May we be challenged to work as if everything depended on us, pray as if everything depended on God and give God all glory through our Lord Jesus Christ for all progress made.
2. If you have, through a Bible class or in any other way, learned of Christ, will you not now become a follower of Him?

(Several Points in this lesson taken from some material prepared by Bro. Don Gardner).

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1987
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HOW TO BUILD UP THE CHURCH IN 1962

Acts 2:41, 47; 4:4; 5:14; Eph. 4:14-16.

INTRO.

1. Discuss the rapid growth and expansion of the church in the early chapters of Acts. *Growth described by "multitudes."*
2. Surely we desire to see the church grow now as in the days of the apostles; but it isn't. If we have five to ten baptisms per year we have had a good year.
 - a. Same gospel, same Lord, same church.
 - b. Souls just as valuable
 - c. Opportunities today just as great - no more religious prejudice now than then.
3. Our interest is not in numbers only, but in spiritual strength and growth.
 - a. Strength is not in numbers, or size.
 - (1) Gideon and his army.
 - (2) David and Goliath
 - b. We are strong enough numerically to do what we want to do.
 - c. Reason not doing what the early church did - *we are weak in faith and short on practice of pure Christianity. number but*
 - d. If we can build up the church spiritually, it will grow numerically.
4. Whatever builds up the church spiritually must build up the members. The church grows spiritually only as the members grow spiritually.
5. We are going to give scriptural ways to build up the church in 1962.

BODY:

I. ATTEND IT UP.

A. Heb. 10:25

1. Church services for a week require only four hours of your time. That's four out of 168 or 1/42 of a week.
 2. Some can sit through two 2-hour ball games, spend at least 30 minutes daily reading the paper, and watch television at least an hour each day, but 4 hours of church and Bible study is too much.
 3. Jas. 4:17
 4. As long as people would rather sit in the living room as to go to ~~the~~ church, it will never be built up, neither will they.
- B. If I fail to meet with my fellow-laborers.
1. I show lack of interest in the Lord's work.
 2. My absence grieves the Lord who has promised to meet me there. Matt. 18:20
 3. The preacher and Bible class teachers are discouraged.
 4. The congregation is weakened and many Christians and outsiders are discouraged.
 5. Absence from worship services has a bad influence on the world. ~~It is a bad~~

II. TALK IT UP.

- A. Say something good about it. Certainly you can say something constructive about the greatest institution in the world.
- B. Must talk up the services - show what are interested in by what we talk about.
- C. But some talk it down. Remember, when you talk the Church down you are talking about yourself as a member of the church.
 1. (If you must talk about the church in derogatory sense, look in mirror.) If say singing is poor, do you contribute to good singing?
 2. If you say, church isn't friendly, are you friendly?
 3. If you say the crowds are poor on Wed. and Sun. nights, are you here to lend your influence for good.
 4. If you say the leadership lacks vision, are you offering constructive suggestions to promote a better program?

III. SING IT UP. No singing no worship. Col. 3:16 Sing as if you meant it.

IV. PRAY IT UP.

- A. The early Christians. Acts 2:42
- B. I sincerely believe that only praying men will go to heaven.
Luke 18:1; Eph. 6:18; Phil. 4:6.
- C. Many will not even say AMEN in church prayers. I Cor. 14:15, 16
- D. Pray for the church as if you were the only Christian, and its success depended upon your prayers.

V. PREACH IT UP.

- A. Matt. 28:18-20; Mark 16:15, 16
- B. II Tim. 2:2
- C. Must give some thought as to how to do it. Col. 4:6
- D. Some delegate themselves to apologize for the preacher.

VI. PAY IT UP.

- A. Prov. 19:17; Psa. 37:25
- B. Much said about giving in the Bible.
 - 1. Melchizedek, Abraham, and tithing. Gen. 14
 - 2. Widow and two mites. Mark 12:42 (Less than $\frac{1}{2}$ penny)
 - 3. II Cor. 9:7; I Cor. 16:2
- C. Someone has said if the Lord made a mistake in the N. T. it was in allowing us to give what we wanted to. Old Law required a 10th.

VII. LIVE IT UP

- A. The church is not just a social organization.
 - 1. Christianity is a way of life commanding the best for the social, physical, mental, and spiritual parts of man.
 - 2. It requires the best that is in man; anything less than man's best effort to live up to N. T. standard is too little.
 - 3. Is one thing to hold principle, another to practice it. Ex. of Priest and Levite.
- B. Matt. 5:13, 17; Tit. 2:11, 12; I Pet. 4:17
- C. If you worked at your business like you work at church, would it survive? If you were as slouchy on the job, or in housekeeping, as we are at living our Christianity, how long would you hold your job?

VIII. LOVE IT UP.

- A. Love it to the extent of doing something. Love moves people.
- B. John 15:13; Matt. 5:44; Acts 20:31

CONCLUSION:

- 1. How to build up the church in 1961: Attend it up; talk it up; ~~sing it up~~; pray it up; preach it up; pay it up; live it up; love it up.
- 2. Not only will this build up the church spiritually and numerically, but it will build ~~up~~ you up as a Christian in 1961.
- 3. Today, New Year's day, would be an excellent time to become a Christian, dedicate the whole new year to the Lord.

INTRODUCTION:

1. Paul was a builder, as our text notes. He sought therefore to extend the kingdom of God to the ends of the earth. One medium of teaching through which to build the kingdom today is through the Sunday morning Bible classes. Hence, our theme.
2. Does it pay to build the Sunday morning Bible classes?
 - a. In 1956 the Madison, Tenn., church spent much effort building her Bible school. As a result, one Sunday morning 3,002 were present for Bible school and in the ten and half weeks following 101 were added, 69 were baptisms.
 - b. From 1951 to 1954, 95% of all individuals baptized at the Broadway church in Lubbock, Texas, were first enrolled in the Lord's day morning Bible classes.
 - c. If you had a business and from one avenue came 80 to 95% of your profits, would you ignore it? Would you let it run itself?
3. Since it is estimated that better than 80% of all converts to Christ come through the Bible school, is it important to build it up? Is it important? Don't be afraid that we'll "over-emphasize the Bible school" when we haven't yet emphasized it.

DISCUSSION:I. WHAT IS THE BIBLE SCHOOL?A. Negatively.

1. It should not be looked upon as the mere creation of Robert Raikes who planted and popularized the "Sunday schools" in England in the 1870's. (Religious Encyclopedia, Fern)
2. The Bible school is not an institution separate from and independent of the church.

B. Positively.

1. Any group meeting for study is a school.
 - a. We call it Bible school because the Bible is the subject.
 - b. It is sometimes called "Sunday school" because it meets on Sunday, just as we say "Vacation Bible School" because it is during vacation time and the Bible is the subject.
2. The Bible school is simply the church teaching the word of God through her members, under the direction of her overseers.

II. DO WE HAVE A SCRIPTURAL RIGHT TO CONDUCT A BIBLE SCHOOL?

- A. For years there have been brethren, called anti-Sunday school brethren, who contend that Bible schools are wrong. Is their contention correct?
- B. This problem must be settled by God's word.
 1. One cannot rightly conclude that Sunday school is wrong because others have them
 - a. They teach, sing and pray - are these things wrong?
 - b. They leave the building by the door - must we crawl out the window?
- C. The different degrees of spiritual development implies the need of different Bible classes.
 1. In physical development there are babes, children, young men and maturity. All are not fed the same food or the same way.
 2. In spiritual development there are:
 - a. Babes. 1 Pet. 2:2.
 - b. Children. 1 Jn. 2:12
 - c. Young men. 1 Jn. 2:13.
 - d. Mature Christians. Heb. 5:14; Phil. 3:15.
 3. Babes and children need the milk of God's word. 1 Cor. 3:1,2; Heb. 5:13; 1 Pet. 2:2.
 4. The mature men needs the meat of God's word. Heb. 5:14.
 5. This clearly implies the need of different classes as to be able to meet the needs of each.
- D. The example of the apostles. Acts 5:20-25.
 1. The apostles were imprisoned for preaching Christ, but by the intervention of an angel were released. Acts 5:19.

2. The angel told them to "Go, stand and speak in the temple to all the people the words of life." Acts 5:20.
3. Verse 25 reveals:
 - a. "The men" (Plural)
 - b. "are standing"
 - c. "and teaching the people."
4. How many were standing? The men. (Plural) But the men who were standing were also teaching. Therefore the men were teaching
 - a. Now they were either doing it all at the same time to the same group, in which case they were violating the principle laid down by Paul in 1 Cor. 14:31,40.
 - b. Or they were arranged in different groups and the apostles were teaching them.
5. This furnishes unmistakeable evidence of class teaching in the apostolic age.

E. The principle of loosing and binding.

1. Nearly all Bible students will agree that God has bound some things and loosed others.
 - a. God has bound giving (1 Cor. 16:1,2) but loosed the exact method of making and collecting the contribution.
 - b. God has bound prayer (1 Thess. 5:17) but loosed the posture.
2. With this principle in mind let us draw an argument from the great commission. Matt. 28:18-20.
 - a. God bound going, but loosed the manner.
 - b. God bound the act of baptism but loosed the place.
 - c. God bound teaching, but loosed the grouping and manner of teaching. Use blackboard, orally, put men and women together, etc.

F. Having seen the immense value of the Bible school and its scriptural right to live we should all appoint ourselves to the "ways and means committee" to look out for ways and means to improving and enlarging it.

III. SOME PRACTICAL WAYS OF BUILDING UP OUR BIBLE SCHOOL.

A. Teachers ever working to improve:

1. Their character.
 - a. Don't make mistake of the Pharisees. Mt. 23:1-3.
 - b. If teach Heb. 10:25, then practice it. Rom. 2:21.
2. Knowledge of the Bible. Psa. 1:1-3. Can't teach what don't know.
3. Teaching technique "or know how" because:
 - a. "It is a sin to teach the Bible poorly."
 - b. Fearful responsibility. Jas. 3:1.
 - c. Our present teacher training class has this purpose.

B. Membership must "back the attack" on absenteeism.

1. Not merely for numbers sake, but classes provide nourishment.
2. Which is worse: The anti who says Bible school is wrong and practices what he preaches or the anti who says Bible school is right but voids his preaching by missing his classes.
3. What a pity that church bulletins and pulpits have to beg church members to attend Bible school!

C. Look at our potential.

1. Do you realize that if all the members of this congregation, with their children, were present for Bible school on Sunday morning we could have over _____ for Bible school?

Introduction

1. Friends, where are your minds this morning? Are they completely on the worship to God?
2. Of a truth it can be said that man is a worshipful creature. In India, China, etc., snakes, cows, idols and things are worshipped.
3. Under the Patriarchal, Mosaic and Christian dispensations man has worshipped God. It is essential to worship, not only to worship, but we must worship in the appointed way. In order to know that we are doing this let us observe:

Discussion.

I. WHAT IS WORSHIP?

- A. "Courtesy or reverence paid to worth; hence honor, respect."
(webster)
- B. To kiss (the hand) toward-(Young)
- C. "The word most commonly used in the New Testament to denote this act means to kiss the hand toward, an act in oriental countries signifying obeisance. In the New Testament it denotes homage, reverence, awe, etc., and it includes such acts as may be utilized in expressing or exhibiting these emotions and attitudes."
(Guy N. Woods)
- D. Worship, in its different forms, appears 191 times in the Bible-115 times in the Old Testament and 76 times in the New Testament.

II. SOME MISCONCEPTIONS ABOUT WORSHIP.

- A. That man must worship God because God needs his worship-Such is not true-Acts 17:25.
- B. That worship "is simply and solely a matter of the heart; and that singing, the Lord's supper, prayer, etc., are not acts of worship but merely the expression of the worship which is in the heart."
 1. The proponents of instrumental music contend that "Instrumental music is never in worship. Worship is in the heart. A mechanical instrument can never be put in the spiritual heart, even though one is put in the place of assembly. The inner man worships. The outer man seeks to give expression to what is within."
 2. Some of my brethren contend that they don't have to sing audibly to worship God, but one can sing in the heart and be accepted.
 3. Worship is more than a matter of the heart. "In the American Standard Version of the New Testament at Matt. 2:2, there is reference to a foot-note which reads: 'The Greek word denotes an act of reverence whether paid to a creature (see ch. 4:9; 18:26) or to the Creator (see ch. 4:10).'"
 - a. The Greek word denotes an act.
 - (1) Acts are an essential part of worship.
 - (2) The view that worship is simply and solely an attitude-to be distinguished from, and dissociated with acts-is not in harmony with the facts in the case.
 - b. The Greek word denotes an act...paid.
 - (1) Worship is an attitude; but it is more; it is an attitude which expresses itself in an act-an act paid to another.
 - (2) To worship then, one must engage in acts." (Notes taken from an article by Guy N. Woods, Gospel Advocate, p. 454, July 16, 1959)

4. "Worship is an act, not a passive state... one gets out of it (worship) only in proportion to what one gives."
(James 5 Moore) (Episcopalian), article in The Living Church, Oct. 17, 1931 and copied from Contending for the Faith

III. WORSHIP THAT GOD WILL NOT ACCEPT.

A. IGNORANT Worship-Acts 17:23.

1. The Athenians worshipped God, yet they did not know the God that was the object of their worship. They were ignorant of him. John 4:21,22.
2. Many people, although not atheists, are worshipping God in ignorance. They, like the Athenians, have many Gods around them and have not come to know the true God as yet. Such individuals have not come to recognize God as:
 - a. The creator of the universe-Acts 17:24.
 - b. The God of heaven and earth-17:24.
 - c. The God that does not dwell in temples made with hands-24.
 - d. As the God that man cannot supply anything-25.
 - e. Such individuals, although worshipping God, are yet ignorant of the true object of their worship.

B. Vain Worship-Mt. 15:9. (Empty, useless; worthless; valueless)

1. The Pharisees were worshipping God in vain because they were "teaching for doctrines the commandments of men." Matt. 15:9.
- ✓ 2. Every man that worships God today and has added the commandments of men to the word of God worships God in vain. This is true because:
 - a. He worships God with his lips, but his heart is far from him-Matt. 15:8.
 - b. He is lead to fear and worship God by precepts of men and not by the word of God-Isa. 29:13. (Pulpit Com. p. 479)
 - c. He, with his doctrines, makes the commandments of God void or of none effect-Matt. 15:6; Mark 7:7-9,13. (Instrumental music makes void Eph. 5:19; different means of raising money makes void 1 Cor. 16:1,2.)
3. One worships God in vain when he worships with ill will or at outs with his brother-Matt. 5:21-24.
4. One worships God in vain when he worships with a divided heart-Ex. 34:14; Matt. 6:24.

C. Will Worship-Col. 2:20-23.

1. The Colossians were in danger of becoming will worshippers by going back and practicing the things of the law-Col. 2:20.
2. Will worship is repulsive to God and rejected by him because:
 - a. Such worship rejects and goes beyond the authority of Christ-Matt. 28:18.
 - b. Such worship has a great show of wisdom and piety-Col. 2:23.
 - c. Such worship does not have the power to control fleshly passions.
3. Examples of will worshippers are:
 - a. Cain-Gen. 4:5.
 - b. Saul-1 Sam. 15:1,22.
4. The world contains many will will worshippers.
 - a. Those that worship God with instruments of music.
 - b. Those that fail to partake of the Lord's supper every first day of the week.
 - c. Those that fail to give as God has directed.
 - d. Those that will try to worship God without singing, when they are able.

Conclusion

Thus we see that God is to be worshipped, but the Old Testament cries out with examples of rejected worship. Rejected because it was not according to God's appointed way. Are you worshipping God in his appointed way?

Introduction.

1. Worshipping God is one of the greatest privileges enjoyed by man.
2. Give a background to our Lord's statements in John 4:23,24.
3. Our Lord reveals true worship and true worshippers and shows there are three essentials to true worship.

Discussion

I. THE RIGHT OBJECT. *Ex. 34:14*

A. Improper objects.

1. Idols and the works of man's own hands-*Ex. 32; Jer. 1:16; Mic. 5:13.*
2. The devil and evil men-*Matt. 4:9,10*-The pope of Rome.
3. Angels and good men have refused worship-*Acts 10:25,26; Rev. 22:8,9.*

B. God is the proper object of worship-*Ex. 34:14; Matt. 4:10; 14:33.*

1. Such worship is due God-*Psa. 29:1,2; Gen. 1:26,27; Psa. 95:6,7.*
2. God to be worshipped because he is great-*Psa. 86:9,10.*
3. God is our maker-*Psa. 95:6,7.*
4. God is holy-*Psa. 99:5,9.*
5. He is worthy of our worship-*Rev. 4.*

II. "IN SPIRIT"

- A. To worship God in spirit means that our worship must be sincere and from the heart, not mere outward acts.
 1. The Corinthians were not able to worship "in spirit" because of division, strife and carnality-*1 Cor. 3:1,2; 11:19.*
 2. Paul said to the Philippians that we are God's people that "worship in the spirit"-*Phil. 3:3.*
 3. Many Christians worship God with their heart(mind) on other things.

III. "IN TRUTH"

- A. To worship in truth means that everything we do in our worship must be based on a "thus saith the Lord."
 1. On the first day of the week-*Acts 20:7; 2:42.* (Does not exclude other times.)
 2. Teaching God's word-*Acts 2:42.*
 3. Giving of our means-Planned, cheerfully, bountifully, weekly, and according to prosperity-*Acts 2:42; 2 Cor. 9:6,7; 1 Cor. 16:1,2.*
 4. The Lord's supper-*Acts 2:42; 20:7.*
 5. Singing-*Eph. 5:19; Col. 3:16.*
 6. Prayer-*Acts 2:42.*

IV. THREE REASONS WHY WORSHIP MUST BE IN SPIRIT AND IN TRUTH.

- A. Only those that worship this way are true worshippers-*Jn. 4:23.*
- B. "The Father seeketh such to worship him"-*Jn. 4:23.*
- C. "God is a spirit"-*Jn. 4:24.*

V. SOME OBSERVATIONS.

- A. There can be worship and service in spirit and not in truth-*Jn. 16:2*-Many denominational people.
- B. There can be worship in truth and not in spirit-*Phil. 1:15-17.*
- C. There can be worship when neither is present-*Matt. 15:1-9.*
- D. Worship that God will accept includes the proper object and is in spirit and in truth.

Conclusion.

Quote *Jn. 4:23,24.* It should be the desire of every person to worship God in his appointed way.

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INSPIRATION OF THE BIBLE
(1961)

INTRODUCTION

In the early part of last year, ⁽¹⁹⁶¹⁾ James A. Pike, Episcopal Bishop of California, declared that he does not "believe in the Biblical account of the virgin birth of Christ. It is a primitive religious myth..." He also said the accounts of Adam and Eve in Eden and a sky-high heaven and red-hot hell are myths.

Following these statements the Redbook Magazine assigned Louis Harris and Associates, a distinguished-public-opinion research firm, to question the divinity students in eight leading theological schools. They talked with more than 100 ministerial students, which included Baptists, Methodists, Episcopal, Presbyterian, Congregational, Lutheran, Church of God, Church of the Brethren and Pentecostal.

Only 44% believed in the virgin birth, only 29% believed there is a real heaven and hell. Only 46% believed Jesus ascended physically whole into heaven and only 1% are convinced Christ is coming again and only 2% believed in the immortality of man.

(Redbook Magazine, August, 19)

"Modernism seeks to create the impression that the Bible merely contains the word of God along with a large admixture of error; that its authors were wholly dependent on their own fallible judgment in setting out the matters which it teaches; and that the only inspiration it possesses is its ability to "inspire" its readers." (Gary N. Woods,

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The Inspiration of the Bible, p. 8

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

1. Letter from J. Edgar Hoover, chief of F.B.I.--May 10, 1956 said "you are advised that our laboratory technicians know of no way by which racial origin of a given blood sample may be determined at the present time." Man has known this less than 100 years.

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

IV. 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).

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, shows that Palestine was under both Babylonian and Egyptian 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 Pithon and Raamses for Pharaoh.

Archeological evidence confirms the Bible account. Ex. 1-5:6-12

V. ~~XXXXX~~, 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. 7:16.6

A. The influence of the Bible on men of all ages cry "divine origin."

B. The influence of 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,
'to 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.

*Closing Thought after
Persons For Believing
Alexander Evid.
P. 221*

Introduction.

1. We're talking about the greatest book known to man, the Book of Books. It is man's only guide from this earth to heaven. Abraham Lincoln once said, "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." Andrew Jackson said, "That Book is the rock upon which this republic rests."
2. Yet I have heard a few members of this congregation express a little doubt that the Bible came from God. Realizing that if a man doubts to the smallest degree that the Bible came from God, he will not be as careful to obey it, we are endeavoring to show that the Bible is inspired of God.
3. In order to do this we are noticing the meaning of inspiration, science proves the Bible to be inspired, and the Bible claims to be inspired of God.

Discussion.

- I. WHAT IS THE MEANING OF INSPIRATION? *appears only twice Job 32:8, 2 Tim. 3:16*
 - A. Inspiration means a "breathing in."
 1. Derived from two Latin words--"in"; "spiro", which means to "blow or breathe into."
 2. Original word "theopneustos"--"Theos", God; "pneustos", breathed.
 3. "Inspiration means that influence which God exercised through the Holy Spirit over the minds of Biblical writers to make them infallible in the receiving and recording of his will." (Goodpasture)
"Inspiration is that which enabled the writer to speak or record information, revelation or that which he knew." (Frank Van Dyke)
 4. Inspiration was limited to "the communication of divine truth on certain topics by divine authority." (Goodpasture) When we say limited we mean:
 - B. There were certain things inspiration did not do to or for those that received it, namely:
 1. It did not impart omniscience (all knowledge)
 - a. Paul didn't know how many he baptized at Corinth-1 Cor. 1:16.
 - b. He had to send to Thessalonica to learn about their faith-1 Thess. 3:5.
 2. It did not render men immune to Bodily afflictions (Paul-2 Cor. 11)
 3. It did not make them incapable of sinning--
 - a. Man of God-1 Kings 13.
 - b. David--2 Sam. 12.
 - c. Paul gave diligence-1 Cor. 9:27
 - d. Peter--Gal. 2:11-13.
 4. Inspiration does not vouch for the truthfulness of all statements which it quotes.
 - a. Satan's statement-Gen. 3:4--(It is true that Satan said this, but what he said is not true.)
 - b. Inspiration does not lie, but records some lies-1 Sam. 31:4,5; 2 Sam. 1:1-10.
 - C. Having learned the meaning of inspiration let us observe that:
 - II. SCIENCE PROVES THE BIBLE TO BE INSPIRED.
 - (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?

The Bible is not a text book on science, but one question when the Bible makes a scientific statement, is that statement in harmony with modern science?

B. Empty Space in North--Job 26:7.

(Astronomers have not known this for many years. God said I have a powerful telescope; how did he know it except God told him.)

c. Paths of Sea-Fsa. 8:8.
1. Matthew F. Maury, monument of him at Richmond, Virginia.

Teaching caused the Annabopos Academy to be better. It was good and when he was well he chartered the paths

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

D. Treasures of the Snow and Hail—J. B. L. Dr. Frank T. Shutt, of the Canadian Department of Agriculture through the

the fact that they collected and preserved the bones of the extinct animals, and the fact that they found the bones of the extinct animals in the same strata as the bones of the extinct animals.

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

1. Read letter from J. Edgar Hoover, Chief of FBI-Man has

2. Paul knew it nearly 2,000 yrs. ago. God told him,

A. Such expressions as "God spake"; "The Lord testified, saying",

B. John 20:30,31; John 16:13-Acts 2:1-4; 2 Tim. 3:16,17; 1 Thess.

c. 2 Peter 1:20, 21--These verses affirm:

1. That the prophecies of the scriptures are of any private interpretation.

2. "The prophecy came not in old time by the will of man."
3. "That they were delivered by men moved by the Holy Spirit---

...holy men of God spake as they were moved by the Holy Ghost.

1. The Holy Spirit knew the mind of God and revealed his mind

2. The apostle wrote the mind of God in the very words that the Holy Spirit gave to them.

the Holy Spirit over the minds of Biblical writers to make

es, the Bible came from God. It is the only book that promises man eternal life and then tells him how to receive it.

Are you ready to accept the Bible way, God's way to heaven?

- a. 1383 Wycliffe condemned for translations.
- b. 1543 Act forbidding Tyndale's translation.
- 4. Infidels
 - a. Voltaire: boasted that in a century, no Bible would be on earth. In 1778, he died and in 1803, the British Bible Society used his presses to print Bible.
 - b. Thomas Paine: (1737-1809) Age of Reason. Described himself as a "man going through the forest cutting down trees. . . here they lie and will never grow again."
 - c. Robert Ingersoll: (1853-1899) "Mistakes of Moses." Said that in 25 years the Bible would be a forgotten book and the church, a forgotten institution.
- 5. Attacks of anti-Christian movements:
 - a. Higher criticism: tries to "explain away" by scientific explanations the supposed accuracy of the Bible."
 - b. Bultmann: demythologizes the gospels.
 - c. Modernism: denies the virgin birth; miracles, etc.
 - d. Communism: man is simple machine.
 - e. Antiochus Epiphanes: (175 B.C.) commanded that the Law be destroyed; desecrated the temple. Acts led to the Maccabean revolt.
- B. Purity of Biblical Ethics-Moral superiority of the Bible.
 - 1. Wickedness to be punished in time.
 - a. Genesis 15:16 - "Amorites"
 - b. 722 B.C. Israel goes into Assyrian captivity.
 - c. 586 B.C. Judah goes into Babylonian captivity. (70 years)
 - 2. 10 Commandment Code recognized as a great moral code by almost all people.
 - 3. N. T. moral code:
 - a. Golden rule (Mt. 7:12).
 - b. Love enemies (Mt. 5:44)
 - c. non-violence (Mt. 5:38-39)
 - d. respect for government (Rom. 13:1-3)
 - e. sanctify of marriage (Mt. 19:3-9)
 - f. forgiveness (Mt. 6:12-15)
 - g. benevolence (Acts 20:35)
 - h. necessity of work (II Thess. 3:10)
 - i. importance of knowing the truth (Jno. 8:32)
 - j. condemnation of hypocrisy (Mt. 23)
 - k. elevation of woman
- 11-25-98 ✓ C. Claim of Authority - A necessary characteristic.
 - 1. Questions leading up to this point:
 - a. If the God of the universe exists, could He reveal himself (His Will) to man? Yes.
 - b. Would he reveal (His Will) Himself to man? Yes.
 - c. How would He reveal His will to man? Human communication.
 - d. If he revealed Himself through human written communication, would that book claim to be authoritative?
 - 2. The Bible must claim authority to be God's book, but it is also the case

that a book can claim authority without being God's book.

3. The Bible claims the authority of God to man.

D. The Chain of Authority

1. All authority resides in God ^{As} creator. Rom. 9:20.

2. All authority was given to Christ. Mt. 28:18-20.

a. Jesus spoke with a direct, divine authority. Mk. 12:1-12, Jn. 20:17, Mt. 11:27.

b. Jesus demonstrated his authority:

1. Over physical infirmities, Lk. 8:55.

2. Over nature, Jn. 2:1-11 and 6:16-21.

3. Over man, Lk. 4:30, Mt. 9:3, Mk. 2:10.

4. Over demons, Lk. 4:33-36.

5. Over death, Jn. 10:19.

6. Over his own life, Heb. 4:15.

7. By fulfilling prophecies, Lk. 21:20-24, Mt. 24:12.

c. Jesus' contemporaries recognized his authority, Mt. 7:28, Mk. 5:6-8.

3. Authority was given to apostles, Mt. 18:18-20 and Mt. 10:5-8.

a. The apostles were authorized representatives before Christ's death, Lk. 9:1-10, Mt. 10:4.

b. The apostles were promised the Holy Spirit to guide them into all truth that they might be ably equipped in every way to teach and act as Christ's delegates (after His ascension) (Jn. 14:16,17, 15:27, 16:13, 20:21, Lk. 24:45) and they received such promise on the Day of Pentecost (Acts 2).

c. The apostles claimed their authority and it was indicated. Acts 2 and 3:6-10, 9:12,34, Rom. 1:1, II Cor. 12:12, Eph. 5:20.

4. Authority was given to the prophets, Eph. 3:5, Heb. 1:12.

5. Apostles and prophets have written the Scriptures, II Tim. 3:17, II Pet. 1:20,21, Rom. 16:25-27.

6. The Bible claims the final authority from God to man, I Cor. 4:6, II Jn. 9-11, Gal. 1:9, II Th. 1:7-9, Mt. 15:9, Prov. 3:5-6, Isa. 55:8,9.

a. Eternal authority, Rev. 22:18,19.

b. Universal authority, Mt. 28:18-20, Mk. 16:15,16.

c. Chain of authority

1. God - Rom. 9:20

2. Christ - Mt. 28:19-20

3. Apostles - Mt. 10:5-8, Mt. 18:15-20

4. Prophets - Eph. 3:5, I Cor. 12, Eph. 2:19-20

5. Bible - 2 Jn. 9-11, Gal. 1:9

6. You

d. When you teach what the Bible teaches you are connected with God in authority.

E. Inerrancy. Both necessary and sufficient.

1. "Inerrant" - The Scriptures possess the quality of freedom from error; they are exempt from the liability of mistake, incapable of error; in all their teachings they are in perfect accord with the truth.

2. Must take into consideration

a. Linguistic differences

Introduction.

1. Read Matt. 16:13-20. Show on map where Christ and the apostles were.
2. In this study we are talking about the greatest institution known to man. So great that it cost the blood of Christ--(Acts 20:28; Eph. 5:25) Christ is head of it--(Eph. 1:22,23; Col. 1:18) And the saved are added to it--(Acts 2:47.)
3. It is our purpose to notice a few things about the church that Christ built.

Discussion.

I. THE TWO QUESTIONS THAT WERE ASKED.

- A. "Whom do men say that I the Son of man am?" Matt. 16:13.
 1. The Jews had long awaited and looked for the Messiah--John 1:41-4:25.
 2. When he came some thought he was:
 - a. John the Baptist--Matt. 14:1ff; 16:14.
 - b. Elisa--Matt. 16:14.
 - c. Jeremish--Matt. 16:14.
 - d. One of the prophets--Matt. 16:14.
- B. "Whom say ye that I am?" Matt. 16:15.
 1. Peter's confession--"Thou art the Christ, the Son of the living God." Matt. 16:16.

II. "UPON THIS ROCK..."

- A. Some have said the rock was:
 1. Peter--The Roman Catholics say it was Peter. Peter's name comes from Petros (small pebble or stone) and the rock comes from Petra (means a ledge of rock)
 2. It was the "faith" that Peter confessed.
 3. It was the "truth" embodied in the divinity of Jesus.
 4. It was the person of Jesus.
 5. It was the truth that Peter confessed.
- B. The rock was the truth that Peter confessed.
 1. A truth that had not been revealed unto him by flesh and blood.
 2. A truth that had been revealed unto him by God.
 3. A truth that recognized Christ as the long awaited Messiah and as the Son of the living God in contrast to idol gods.

III. "I WILL BUILD..."

- A. From this statement we learn that the church of Christ had not been built at this time, and thus:
 1. It was not built by Abraham or during the days of Abraham.
 2. It was not built by Moses or during the days of Moses.
 3. It was not built by John the Baptist or during the days of John the Baptist since John was dead at this time--Matt. 14:10.
 4. It was not built during the personal ministry of Christ since every reference to the church or kingdom during his personal ministry shows that the kingdom was still future.

IV. "MY CHURCH..."

- A. In order to understand what the Lord was going to build we need to learn what the church is first.
 1. The church is not the building of brick and mortar--Acts 5:11; Acts 8:1.
 2. The word church comes from the Greek word "Ekklesia" which means "to call out" (The church then means "a called out body of people, called out of the world by the gospel--2 Thess. 2:14--into the service of God.)
 3. The word church is spoken of in two senses in the Bible:
 - a. Universal--Acts 20:28; Matt. 16:18; Eph. 5:25.
 - b. Local--1 Cor. 1:2.

Introduction. 1. Read Matt. 16:13-20. Show on map where Christ and the apostles were.

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B. "Whom say ye that I am?" Matt. 16:15.

1. Peter's confession--"Thou art the Christ, the Son of the Living God." Matt. 16:16.

2. You to his church

1. Briefly we have noticed some things about the church that Jesus said he would build on the rock.
2. Are you a member of Christ's church? Have you done what the people did on the day of Pentecost? If you will do that the Lord will add you to his church.

Conclusion.

Acts 2:47.

3. The Lord forgave them of their sins and added to his church--

1. He preached the gospel and the people believed--Acts 2:21-37.

2. He told them to repent and be baptized--Acts 2:38.

3. Peter used the keys of the kingdom to open the doors of the church on Pentecost.

C. Peter, along with the other apostles--Matt. 16:19; 18:18.

B. Peter was given the power and authority to bind and loose on earth, along with the other apostles--Matt. 16:19; 18:18.

A. Keys stand for power and authority--Isa. 22:22; Rev. 3:7; 1:18.

IV. "AND I WILL GIVE UNTO THEE THE KEYS OF THE KINGDOM OF HEAVEN."

a. The church of God--1 Cor. 1:2.

b. The church of Christ--Rom. 16:16.

6. The church was called:

3. It was built and still stands (it was built and still stands)

d. The prophecy fulfilled--(1) Last days--Acts 2:16--(2) Jer-

usalem--Acts 1:16; (3) Gates of hell shall not prevail--Acts 2:40.

c. Endurance--"never be destroyed"--Dan. 2:44.

b. Where--Jerusalem--Isa. 2:3.

a. When--"in last days"--Isa. 2:2--"in days of these kings"

5. The building of the church was prophesied.

d. Temple--1 Cor. 3:16.

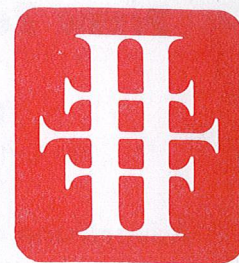
c. Household--1 Tim. 3:15; Gal. 6:10.

b. Kingdom--Matt. 16:19; Col. 1:13; Heb. 12:28.

a. Body--Eph. 1:22,23; Col. 1:18; 1 Cor. 12:20--(Objection--

4. Many different phrases are applied to the church which sug-

FIRM FOUNDATION



1884

"The firm foundation of God standeth having this seal, the Lord knoweth them that are his." 2 Timothy 2:19

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The Church's One Foundation

By Stephen Wiggins

Jesus Christ is the one foundation of the church. In Matthew 16-18 Jesus states, "And I also say unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of hades shall not prevail against it." The apostle Paul reiterates the same: "For other foundation can no man lay than that which is laid, which is Jesus Christ" (1 Cor. 3:11).

It is fitting that this biblical truth should be taught both in sermon and song. When God's children worship by singing psalms, hymns, and spiritual songs they are "teaching" one another principles of divine truth (Col. 3:16). That Jesus Christ is the one foundation of the New Testament church is proclaimed every time the saints sing the lyrics:

The Church's one foundation, Is Jesus Christ
her Lord
She is His new creation, By water and the word;
From heav'n He came and sought her, To be His
holy bride
With His own blood He bought her, And for her
life He died.

A Catholic Claim

According to Roman Catholicism the apostle Peter is the "rock" upon which the Lord promised to build the church. This claim makes Peter, not Jesus, the foundation of the New Testament church.

A footnote at Matthew 16:18 in the *Catholic Douay Rheims Version* states that "by the plain course of the words, Peter is here declared to be the rock, upon which the church was to be built." *The*

Catechism of the Catholic Church, approved by Pope John Paul II as the "sure and authentic reference text for teaching Catholic doctrine," says:

Christ ... assures his Church, built on Peter, of victory over the powers of death. ... Peter will remain the unshakeable rock of the Church, ... Peter, whom he [Christ] had just made the foundation of his future Church. ... The Lord made Simon alone, whom he named Peter, the 'rock' of his Church (pp. 141, 150, 233).

The Catholic interpretation of Matthew 16:18 has Jesus saying to Peter, "You are Peter, and upon you, Peter, I will build my church." But this is not an accurate explanation of the passage. Nor does the Greek text justify any such translation. Jesus did not promise to build a divine institution, his church, upon a human foundation, Peter.

It is true that the name Peter means "rock." In John 1:42 Jesus changed Simon Peter's name by saying, "Thou art Simon the son of John: thou shalt be called Cephas (which is by interpretation, Peter)." In the American Standard Version a footnote on the name "Peter" indicates that the name means "rock or stone."

Petros, Petra

In Matthew 16:18, however, Jesus did not say to Peter, "You are *Petros*, and upon this *petros* I will build my church." Rather, he said, "You are *Petros*, and upon this *petra* I will build my church." Granted that Jesus is here making a play on words that sound

(continued on page 5)

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Demotic Stuff

By H. A. (Buster) Dobbs

Integrity without knowledge is weak and useless, and knowledge without integrity is dangerous and dreadful (Samuel Johnson).



Common sense, of course, is just good judgment. It is pedestrian (walking around) logic. No normal person wants to be thought of as lacking this commodity. It is what makes us get out of the way when a freight train is coming down the track. Still, Emerson said, "Nothing astonishes men so much as common sense and plain dealing."

All profess an abundance of good judgment, but few exhibit it. Sometimes the claim of common sense is made on behalf of something that is wonderfully nonsensical. Some think they are displaying know-how when they are only parading their own prejudice.

Here is an example that comes from somewhere in my memory. Suppose you are invited to a dinner and asked to bring four bachelors. Everyone knows that a bachelor is a male that has never been married. So you invite Fred, who has been living with Sue for the last ten years, but they have not bothered to marry. You also bring to the dinner Dale and Edwin who are homosexual lovers and have been living together for many years. And finally you bring Kent, who is five years old, but is distinctly a bachelor. Common sense, eh?

Sometimes we have to use a little ordinary savvy in obeying the commands of God. Example: the Bible commands us not to forsake the assembly of the saints (Heb. 10:25). We are told to assemble on the first day of the week (1 Cor. 16:1-2). Corporate worship is necessary to properly take the Lord's Supper (1 Cor. 10:16-17). Good and well! That is understood and granted. But here is a brother who has been in a horrific automobile accident. He is in Intensive Care at the local hospital and not expected to live. Sunday comes, and so, of course, you call an ambulance and load the unconscious brother into the emergency vehicle and haul him to the church building to assemble with the saints, do you not? After all you have common sense.

Another example: here is a deaf-mute who has obeyed the gospel. Like all the saints he is told to sing (Eph. 5:18-19; Col. 3:16-17). Now everybody knows that deaf-mutes cannot talk much less sing. So, since he will not obey this simple command,

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Preached

MARRIAGE AND DIVORCE
Mt. 5:32; 19+1-9-

*In Madison Co. in 1957-1961
218 divorces + 137 marriages
During first 5 mo. of 1961 - 123 marriages
+ 79 divorces*

*- Mt. 19.
Fundamental principle of God's social
order is to preserve to parents the right to
discipline their children. If a man & woman
become one, they are no longer two individuals
but one person. If a man & woman become one
they are no longer two individuals but one person.
If a man & woman become one they are no longer
two individuals but one person.*

Introduction.

Marriage and Divorce is a subject that needs to be preached often, yet it is seldom preached in many places. To say that the divorce problem is a serious one is to state it mildly. Of 1,600,000 marriages in a recent years there were 400,000 divorces. In 1956 in Shelby County there were 1769 marriages and 1545 divorces. One out of every four marriages fails. Every divorce means a marriage has failed, a home is destroyed, children are without father and mother and thenation is weakened.

Discussion.

*6. 8 Basic Causes: money, alcohol, sex, marrying too young, religious differences, jealousy, error concept, in-laws.
(W.D. Paul Winter, Aug 10, 1961 p. 50)*

I. SOME REASONS WHY THERE ARE SO MANY DIVORCES.

- A. A lack of respect for the laws and authority of Jesus Christ.
 - 1. Jesus said he had been given all authority-Mt. 28:18.
 - 2. In regard to marriage he said what God hath joined together let not man put asunder-Mt. 19:6.
 - a. No state, court, pope of Rome or anybody had any right to change this.
 - B. yet in Kentucky alone there are 15 cuases for divorces and 52 or 53 in the nation.
- B. Lack of teaching on the subject (Elders and preachers have failed to teach about it.) WHY?
- C. The influence of the motion picture industry.
 - 1. Influence of the movie stars that have have married so many times.
 - 2. The influence it had on Carolyn Daffettry, student from Iran.

II. WHAT IS MARRIAGE?

- A. "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 an unbroken continuance of their wedlock so long as both shall live." (H. Leo Boles)
- B. It is the oldest institution known to man-Gen. 2:24.

III. IS MARRIAGE OF HUMAN OR DIVINE ORIGIN?

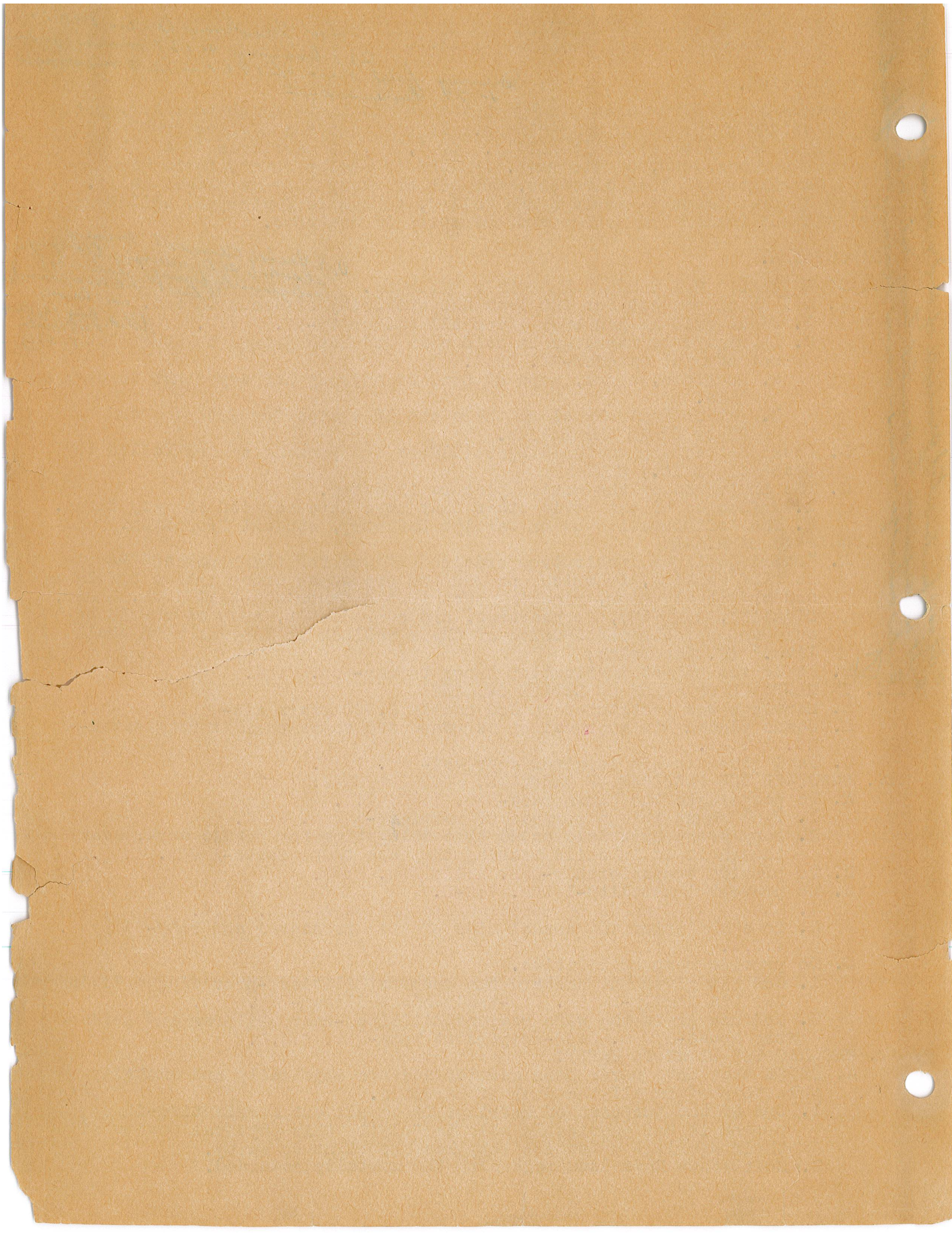
- A. Marriage was instituted by God nearly 6,000 years ago-Gen. 2:18-24.
- B. Jesus placed his approval on marriage and shows when it originated--Mt. 19:4-6.
- C. Paul gives it his inspired approval-Heb. 13:4.

IV. WHAT ARE THE PURPOSES OF MARRIAGE? FOUR PURPOSES:

- A. To perpetuate the human race-Gen. 1:28; 9:1.
 - 1. Paul shows this a purpose of marriage-1 Tim. 5:14.
 - 2. Many women have laid aside this obligation for public work, even though it is in child bearing they are to be saved-1 Tim. 2:15.
- B. To provide companionship-Gen. 2:18; Eph. 5:23.
- C. To prevent immorality-1 Cor. 7:2-5.
 - 1. The relationships of marriage are honorable-Heb. 13:4.
 - 2. To a Christian the sexual side of life is sacred and holy-1 Thess. 4:3,4.
- D. To provide responsibilities.
 - 1. God has given the husband the responsibilities -providing a living for his family-1 Tim. 5:8-train his children-Eph. 6:4.
 - 2. God has given the wife responsibilities -bear children and guide the house-1 Tim. 5:14-Keepers at home-Tit. 2:4,5.

V. WHO HAS THE RIGHT TO MARRY?

- A. THOSE that have never been married and are physically and mentally able to perform all the dues of marriage.
 - 1. One of the purposes of marriage is to prevent fornication-if a person is not physically able to fulfill this physical desire of their marriage companion they have no right to marry.
 - 2. Most state have laws regarding the mentally retarded.



WHO HAS THE RIGHT TO MARRY?

INTRODUCTION:

1. Does everyone that has a legal right to marry have a scriptural right? Does everyone have the right to marry? If not, who has the right? Who does not have the right?
2. These questions, along with others, we propose to let the Bible answer at this time.

DISCUSSION:

I. THOSE THAT HAVE NEVER BEEN MARRIED AND ARE PHYSICALLY AND MENTALLY ABLE TO PERFORM THE OBLIGATIONS OF MARRIAGE.

- A. One of the purposes of marriage is to prevent fornication. (1 Cor. 7:2) If one is not able to fulfill the physical dues of marriage then one has no right to marry.
- B. One should be mentally able to enter marriage.
 1. A short time spent in reading Eph. 6:1-4; 1 Tim. 5:8-14; Titus 2:1-4, as well as other passages, makes one realize that the obligations of marriage are great.
 2. Most states (if not all) "have some mental requirements of marriage but little is done to enforce these laws." (Building A Successful Marriage", Landis and Landis, p. 208).
 3. Furthermore, children are born mentally deranged to mentally deranged parents. "A survey of inmates of the Alabama State School for the Feeble-Minded in 1945 revealed the following: 318 inmates had one feeble-minded parent, 325 had two feeble-minded parents, 87 had an insane hospitalized parent..." ("Building A Successful Marriage", Landis and Landis, p. 208)

II. THE MAN OR WOMAN THAT HAS BEEN MARRIED AND HIS OR HER COMPANION IS DEAD.

- A. *a woman* Bound to her husband as long as he lives. Rom. 7:1-4. (Discuss briefly why Paul does not mention the exception here).
- B. *she* A Woman at liberty to be married after her husband is dead. 1 Cor. 7:39.
- C. Paul encourages young widows to marry again. 1 Tim. 5:14.
- D. A Christian widow or widower is to marry "only in the Lord." 1 Cor. 7:39.
- E. Consider some of the questions to consider in marrying again (mixed marriages).

III. THE MAN OR WOMAN THAT HAS BEEN MARRIED AND HIS OR HER COMPANION IS GUILTY OF FORNICATION.

- A. First, let us establish God's intention about marriage from the beginning.
 1. God intended for a man and woman to live together in marriage until death. Gen. 2:24; Mt. 19:4-6.
 2. God suffered them to put away their wives under the law because of the hardness of their hearts "but from the beginning it was not so." Mt. 19:7,8.
- B. Second, the Lord gives an exception to the marriage law. Mt. 19:9; 5:32.
 1. The word "except" introduces a condition which sets aside the rule which has been given elsewhere. (Observe use of word "except" to introduce conditions. Mt. 5:20; Jn. 3:5; 2 Tim. 2:5) Language means nothing if this is not an exception.
 2. "Fornication" usually refers to unlawful relations between men and women before marriage, but in some passages is used interchangeably with adultery. Mt. 5:32; Mt. 19.
 3. "Committeth" is such that it indicates a continuance of the action described.
 - a. "Thus the expression 'committeth adultery' would indicate that such activities are continued during the time these people remain married." (William Woodson)
 - b. The woman that marries again (except for fornication) while her husband liveth shall be called an adulteress" (Rom. 7:2,3) Not just one act but an adulteress as long as she continues in the state.
 4. Some vital truths one needs to consider before claiming this exception.
 - a. Fornication must be the actual cause for the putting away or the divorce.
 - b. The fornication claimed as a basis for remarriage, by the "innocent party

must have occurred without fault on the part of the person claiming the right to remarry. ("Murder is a crime, and no murder is scriptural but the murdered person may be or may not be wholly free from any wrong in the matter. He is the victim and the 'innocent party', provided he did not provoke or incite the murder.) This should illustrate our point on divorce." (G. C. Brewer, G. A. Aug. 16:1951, p. 520)

- c. When fornication has occurred and being forgiven, the forgiving partner must never again present the forgiven offense as a basis for divorce and remarriage.

5. Some questions and misconceptions about marriage, divorce and remarriage considered.

a. How long does an unlawful union continue to be adulterous?

(1) Some believe that such a union ceases to be adulterous when a couple repents and is baptized for the remission of sins.

(2) It is the unwavering conviction of this speaker that such a union is unlawful in God's sight as long as the man and woman live together.

b. To answer the question as to how long a union continues adulterous we ask:

"Why is the union adulterous in the first place?"

(1) God has decreed that only death or fornication can dissolve the union. **1 Cor. 7:38; Mt. 5:32.**

(2) When a man divorces his wife for some cause other than fornication, and marries again the second union is adulterous because in God's sight he is still married to the first woman.

(3) The second union - in the absence of death or fornication - remains adulterous in God's sight as long as they remain together or the first companion lives.

c. But because it is the conviction of sincere people that this adulterous relationship is changed into a scriptural one when the man or woman repents and are baptized, we need to ask: "What is the meaning of repentance?"

(1) Repentance is a change of mind, brought about by godly sorrow, that leads to or results in a change of life. **2 Cor. 7:8-11.**

(a) The men of Nineveh "repented at the preaching of Jonah." **Lk. 11:32.**

(b) The first son changed his mind and turned. **Mt. 21:28, 29.**

(2) A couple living in adultery to make their repentance genuine, must cease to live in sin.

(a) "Wherein is their sin if they have repented?" (A thief repents only when he returns what is stolen.)

(b) Repentance does not change an unlawful relationship into a lawful one. Genuine repentance has not taken place until an unlawful relationship is broken or changed.

(c) "But there is no example in the Bible where the inspired apostles required an adulterous couple to separate when they were baptized. (Of course not. Sinners clearly understood that repentance demanded that all unlawful relationships be stopped.)

d. Some believe that repentance and baptism change an adulterous relationship into a lawful one because of Paul's statement. **1 Cor. 7:18-24.**

(Paul is talking about lawful relationships. He didn't mean an idolater could continue in his idolatry if called in that state and he didn't mean an adulterous relationship could be continued if called in that state.)

e. Some say God would not expect a couple living in adultery to dissolve it because of the difficulty of living a celibate life.

(1) God expects single people to live this kind of life.

(2) God requires separated couples to live this kind of life.

1 Cor. 7:10, 11.

- f. What about people who divorced and remarried before they knew anything about the teaching of Christ.
 - (1) Repentance demands that people come out of all sinful relationships.
 - (a) The Athenians addressed on Mars Hill were idol worshippers. It was committed before they heard of Christ. Paul told them to repent. (Acts 17:30). When they repented could they continue in idolatry or did they have to come out of it?
 - (b) The Ephesians gave up the sinful things they were doing, before Paul preached, and at the time he preached. Repentance requires a change. (Acts 19:19).
 - (2) God's marriage law is just as binding on the alien sinner as on the Christian.
 - (a) Gen. 2:24.
 - (b) John the Baptist lost his head because he told Herod he had no right to have the woman he was living with. Mt. 14:1-12.)
- g. If a couple breaks up the adulterous relationship they must not neglect the children. The father would still have an obligation to provide their necessities. (Bro. Earl West tells about the following couple in Indianapolis: They both married in early life and later divorced their companions. They later met each other and married. They lived together for several years and children were born to this union. Later they obeyed the gospel and were very faithful. Through preaching and private study they learned that they did not have a scriptural right to divorce their first companion and that their present relation was adulterous. The man moved down the road about a mile and built another house. He continued to support his wife and children, but they did not live together as man and wife.)

CONCLUSION:

Brethren, God's law must be respected. It's not always easy to do what the Lord said. But we can never teach our children against divorce as long as we condone and wink at adulterous relationships. Jesus said: "...that whosoever shall put away his wife, saving for the cause of fornication causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery." Mt. 5:32; Mt. 19:9.

THE PROBLEMS OF MIXED MARRIAGES

By James Meadows

Introduction

1. William Lyon Phelps said, "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."
2. Someone else has said, "A happy marriage may well be one's heaven on earth, but an unhappy marriage may well be one's hell on earth."
3. Solomon expresses about the same thoughts—Prov. 12:4; 18:22; 21:9,19.
4. "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 an unbroken continuance of their wedlock so long as both shall live." H. Leo Boles.
5. It is the primary purpose of these lessons to impress, especially, the young people with some things they should know and think about before entering into marriage.

Discussion

- I. MARRIAGE.
 - A. It was instituted by God—Gen. 2:18-24.
 - B. It was approved by Christ and the apostles.
 1. Christ—Matt. 5:32.
 2. Paul—Heb. 13:4.
 - a. He desired that all be as he was—I Cor. 7:7-9.
 - b. Since all couldn't, he desired that young widows marry—I Tim. 5:11.
 - c. Only in the Lord—I Cor. 7:39.
 - C. Marriage has its purposes:
 1. To perpetuate the human race—Gen. 1:28; 9:1.
 2. To provide companionship—Gen. 2:18.
 3. To prevent immorality—I Cor. 7:2.
 4. To provide husbands and wives with responsibilities—I Tim 5:8,13.
- II. SOME REASONS WHY PEOPLE MARRY.
 - A. People may marry for one reason or for a number of reasons. Some of the basic reasons are:
 1. Love
 2. Economic security
 3. The desire for a home and children
 4. Emotional security
 5. To escape loneliness
 6. For money

7. For spite
 8. For companionship
 9. Sexual attraction
 10. Protection
 11. Social position and prestige
 12. For pity
 13. To escape a home situation
 14. For adventure
 15. Parents' wishes
- B. Every young person needs to begin their marriage on love and good common sense, and you can best do this if you are aware of some of:

III. THE PROBLEMS OF MIXED MARRIAGES.

- A. Definition—"Mixed Marriage" is usually defined as any marriage in which there is considerable, obvious, extreme or unusual differences between the spouses.
1. There will be some differences in all marriages.
 2. It is a "mixed marriage" only when such differences are significant and outstanding.
- B. A marriage may have several elements of mixture.
1. There is little hope of changing the elements of a marriage; the problem is to adjust to them.
 2. Someone has said, "The more a man and woman have in common, the more likely they will enjoy being married." (P. D. Wilmeth)
 3. Someone else has said, "The time to consider these questions, problems and differences is before the final choice of a marriage mate is made, but the best time to consider some of them is before love."
- C. Mixed marriages may take many forms.
1. Age Differences.
 - a. Considered a "mixed marriage" only when there is considerable or unusual difference in age. (Chance of happiness is greater where wife is slightly older than husband.)
 - b. Problems.
 - (1) Difference in "habit set." Young person will need to make more adjustments.
 - (2) Older husband may assume a paternal attitude toward wife.
 - (3) Common friends may be difficult to find.
 - (4) Face public opinion which may place their marriage in category of peculiar or unusual.
 - (5) Special physical problems may arise.
 2. Differences in Size.
 - a. "Mixed Marriage" only if this difference is such as to create special problems.
 - b. Problems.
 - (1) Where the wife is considerably larger or taller, they may become the source of amusement of others.

- (2) Where the husband is much smaller, he may become excessively meek, spiritless and submissive.
 - (3) Where the husband is much smaller, he may become egotistic or "bossy" to make up for his size. (Ex. Napoleon)
 - (4) There may be problems of physical adjustments.
3. Difference as to Nationality.
 - a. "If people are going to marry across lines of difference they should consider carefully whether they both have the qualities that will enable them to make all the adjustments required." (Personal Adjustment Marriage and Family Living, Landis and Landis, p. 130)
 - b. Problems.
 - (1) Language barrier.
 - (2) Differences in religion.
 - (3) Difference in customs and habits.
4. Racial Differences.
 - a. "In our country the mixing of races through marriage is quite generally frowned upon. Thirty of the states have laws prohibiting interracial marriage, but a 1967 United States Supreme Court ruling in effect, "declared all such laws unconstitutional."
 - b. Problems.
 - (1) Finding mutual friends friendly toward both spouses. (Ex. White-Negro Marriage)
 - (2) Problems of children.
 - (3) Difference in racial customs.
5. Difference in Economic Status.
 - a. "In story books the princess marries the page, the heiress marries the chauffeur, the millionaire marries the chorus girl and they live happily ever after."
 - b. Problems.
 - (1) Rich "in-laws" may snub the formerly poor party.
 - (2) The rich party may be reminding the poor party of his or her former condition.
 - (3) Newly acquired wealth may go to the head of the poor party.
6. Difference in Family Background.
 - a. Our background and early training is something we carry into marriage, and marriage won't miraculously change it.
 - b. Problems.
 - (1) Differences in tastes, attitudes, social behavior, etc. (Ex. Boy from rowdy family marries girl from quiet, reserved family. Girl that is very strict in manners marries boy that doesn't care.)
 - (2) Different sections of the country. (Ex. Boy from south marries girl from the north).
7. Educational Differences.
 - a. This may or may not cause problems.

- b. Problems.
 - (1) Their interest may differ.
 - (2) The highly educated person may become ashamed of the less educated person.
 - (3) Mutual friends may be difficult to find.
 - (4) In Marriage for Moderns, by Bowman, page 250, "When there is great disparity of education between husband and wife, there are in general four possible courses that their marital life may take. (1) They may make a satisfactory adjustment, with little actual change on either side. (2) There may be formed between them an unbridgeable chasm. (3) The one with the higher education may assist the other to raise himself to the higher level. (4) The one with the lesser education may drag the other down to the lower level, the last is the path of least resistance and is not infrequent in actual experience."

8. Differences in Previous Marital Status.

- a. Big difference in marrying one widowed or divorced.
- b. Problems in marrying a widowed person.
 - (1) Was first marriage happy?
 - (2) Can widowed person adjust to second marriage: Will they have too much of the past in mind? (Man in Mayfield, KY, whose wife died, married a widow. They lived together a short while, and he told her he wanted her to leave because she wasn't as much like his first wife as he thought.
 - (3) Can you learn to tolerate mention of former companion and comparison to them?
 - (4) Christian must consider I Cor. 7:39.
 - (5) Children may cause conflict—Can your children get along?
- c. Problems in marrying a divorced person.
 - (1) To a Christian the first question must be why the divorce—Matt. 5:32.
 - (2) Can you accept the criticism that is sure to come?
 - (3) How many divorces? People commonly repeat their mistakes.
 - (4) Is there any danger the former spouse will appear on the scene?
 - (5) Is alimony involved? Can you live with it?
 - (6) Are there children involved?
 - If so, can you become a stepparent?
 - Will the children accept you?
 - (7) Can you live in this marriage and face your religious convictions?
- d. These are not matters to be passed over lightly; they can make the difference between successful marriage and ruined lives.

9. RELIGIOUS DIFFERENCES

- A. "Religion is more important in marriage than many young people in love are inclined to think. It may be a uniting force or a disrupting influence." (Marriage for Moderns-Bowman, page 250)
- B. Religiously mixed marriages are the main point of emphasis in this study—Amos said—Amos 3:3.
1. Most books in this field list these alternatives: Protestant, Jewish, Catholic and non-religious. To this we must add the most important of all: CHRISTIAN.
 2. The importance of religion in marriage is pointed out in this quotation: "Sociologists tell us that people with a religious faith are more likely to have successful marriages and happy homes. People who have attended Sunday School when they were children and people who are church members have happier marriages on the average than those who have nothing to do with a church." (Personal Adjustment Marriage and Family Living, Landis & Landis, page 163)
 3. "Interfaith marriages are opposed by all three faiths for what they consider good reasons." (Building a Successful Marriage, Landis & Landis, page 148)
 4. "Would either or both of you make religion a bone of contention? How did you deduce your answer to this question? Have you every discussed religion together? Do you argue about it and find yourselves emotionally wrought up and unable to find any common basis for agreement? Would she expect you to change your religion? . . .Would you expect him to change his religion? . . .Has either of these alternates been discussed? . . .If one changed, would it be because of conviction or to remove a barrier to marriage? Have you planned that each will retain his own faith and affiliation? If so, have you carefully thought through the problems that this might involve in later life, when there are children to be reared? . . .How tolerant and broad-minded is the other person?" (Marriage for Moderns, Bowman, pages 258,259)
 5. Below is a chart taken from Building a Successful Marriage by Landis & Landis (Page 198) based on a study of 4,108 marriages showing religion affiliation and percentage of marriages broken by divorce or separation:

Both Catholic	4.4%
Both Jewish	5.2%
Protestant Mixed	6.0%
Catholic-Protestant	14.1%
Both non-religious	17.9%
Catholic father & Protestant mother	20.6%

6. In over 4,000 marriages—marriages where boy met girl on the campus of Abilene Christian College—less than ½ of 1% have resulted in divorce. Over 4,000 marriages and less than 20 divorces.
- D. What are some of the problems in Protestant-Protestant & Christian-Protestant?
1. Danger of compromise. Where to worship. Which church?
 2. Christian believes in "ONLY ONE TRUE CHURCH." If he stands by his conviction, there will be strained feelings and misunderstanding.
 3. Differences in doctrines: "Certain Protestant denominations differ widely from others in what they teach. Two young people from contrasting Protestant denominations sometimes find almost as much difficulty in harmonizing their two faiths as if they were Catholic and Protestant."
- E. What are some of the problems in Protestant-Catholic and Christian-Catholic?
1. This constitutes the greatest risk of all.
 2. Many problems arise in a marriage of this kind because of the many peculiar doctrines taught by the Catholics.
 - a. Catholic attitude toward the Bible. "Voice of the living church." Poor basis for discussion.
 - b. Doctrine of Papal infallibility.
 - c. Sacrament of the Eucharist. Daily. Consecrate Lord's Supper.
 - d. Confessional. Catholic party asked to reveal most intimate secrets of private life.
 - e. Attitude toward marriage. Not considered valid unless performed by a priest.
 - f. Attitude toward birth control.
 - g. Attitude toward divorce—Catholics do not recognize the exception of Matt. 5:32.

3. The Ante-Nuptial Agreement that must be signed by both parties if one marries a Catholic and is married by a priest.
a. Example:

ANTE-NUPITAL AGREEMENT

To be signed by applicants for Dispensation from Impediment of Mixed Religion of Disparity of Cult.

I, the undersigned _____ of _____ not a member of the Catholic Church, desiring to contract marriage with _____ of _____, who is a member of the Catholic Church, propose to do so with the understanding that marriage bond thus contracted can be broken only by death.

And thereupon in consideration of such marriage I, the said _____ do hereby covenant, promise, and agree to with the said _____ he (she), the said _____ shall be permitted the free exercise of religion according to the Catholic faith without hindrance or adverse comment and that all the children of either sex born of such marriage, will be baptized and educated only in the faith and according to the teachings of the Roman Catholic Church, even if the said _____ shall die first.

I hereby promise that no other marriage ceremony than that by the Catholic priest shall take place.

I furthermore realize the holiness of the use of marriage according to the teachings of the Catholic Church which condemns birth control and similar abuses of marriage. I shall have due respect for the religious principles and convictions of my Catholic Partner.

Witness my hand this _____ day of _____, 19 ____ at _____ in the county of _____ and State of _____.

Signed in the presence of
Rev _____

Signature of Non-Catholic

b. Catholic Party

I, the undersigned _____, a member of the Catholic Church, of _____ Parish _____ wishing to contract marriage with _____, a non-Catholic, hereby solemnly promise to have all the children of either sex born of this marriage baptized and reared only the Catholic faith.

Furthermore, I promise that no other marriage ceremony than that by the Catholic priest shall take place.

I also realize my obligation in conscience to practice my religion faithfully and prudently to endeavor by prayer, good example, and the redoption of the Sacraments, to induce my life partner to investigate seriously the teachings of the Catholic Church in the hope that such investigation may lead to conversion.

Witness my hand this _____ day of _____ 19 __ at _____ in the County of _____ and State of _____.

Signed in the presence of
Rev _____

Signature of Catholic

- c. Some reasons why a Christian should not sign this agreement:
- (1) When you sign it the Catholic Church claim your children even before they are born and pursues them all through life. Do you want that as a child of God?
 - (2) You are giving written permission to the Roman Catholic part of the union to work for your conversion to the Roman Catholic Church.
 - (3) This document is one-sided, unbalanced, and unfair. It is not a fifty-fifty proposition. You have to do all the giving.
 - (4) If the Roman Catholic System is not good enough for you, you have no right to place your unborn child under such a system.
 - (5) To sign this document is a sin, because James 4:17 says: "Therefore to him that knoweth to do good, and doeth it not, to him it is sin."

- (6) The Bible reveals that the husband is the head of the wife and of the household. (Eph. 5:23) For a MAN to sign this agreement is for him to submit automatically to his wife and transfer his headship to her in the matter of faith and morals. When a Christian is involved in a mixed marriage, the Roman Catholic is the head of the house.
- (7) It is un-American. It denies your unborn child his constitutional rights. Furthermore, you sign your own constitutional rights. WHERE IS FREEDOM OF RELIGION HERE? Article I – “Congress shall make no law respecting an establishment of religion, or prohibiting free exercise thereof. . .”

IV. SOME STATEMENTS PEOPLE HIDE BEHIND IN REGARD TO THESE PROBLEMS, ESPECIALLY RELIGIOUSLY MIXED MARRIAGES.

- A. “I know of a case that worked out.”
 - 1. While you’re naming one case that worked out, you could probably name 15 that didn’t.
 - 2. What does one case working out prove? If they are able to get along under such conditions, how much happier if both were Christians?
- B. “Ours will work out for we are in love.”
Many marriages have ended in the divorce courts that started this way.
- C. “We’ll just not talk about it.”
- D. “We’ll worry about children later.”

Conclusion

Each individual is responsible before God and must decide whether or not he is willing to accept the risk. Remember that the only sure way to avoid the difficulties presented by MIXED MARRIAGES is to stay out of MIXED MARRIAGES.

Helps:

Much of the material taken from “The Problems of “Mixed Marriages,” by A. E. Emmons, Jr. Problems of Mixed Marriages, Ira North, 20th Century Christian, June 1955, pp. 18,19. Lessons on the Home, P.D. Wilmeth, pp. 174-75. (The Christian Home) Lessons on the Home, Vol. II, Edward Nowlin.

Introduction

became it so truthfully depicts the history of them man, regarding Christ, since he entered the world.
 No room for ~~them~~ is one of the saddest statements in the Bible. He that came to this low gourd of sin sorrow to make room found no room for himself. *Christ gave up the glories of heaven to become like man Phil. 2:5-8. He willingly gave his life (Jn. 10:18) but finds little room for himself.*
 Comment on the verses, Luke 2:1-7. Give background to this statement.

Discussion.

I. NO ROOM FOR CHRIST DURING HIS FLESHLY SOJOURN.

- At his birth-Luke 2:7.
- When he came unto his own-Jn. 1:11.
- In his home town of Nazareth-Mt. 13:53-58; Lk. 4:29.
- In the country of the Gergesenes-Mt. 8:28-34.
- In Jerusalem-Mt. 23:37.
- At his death-The Jews crucified him. *They didn't want him around. Mt. 27:22.*

II. NO ROOM FOR CHRIST TODAY.

- In the home-Television, world literature, other pleasures have crowded Christ out-Homes are ungodly-Children not taught the truth.
- In the colleges-Inspiration of the Bible denied-Christ rejected as the son of God. *(Redbook Survey + Results)*
- In the government-God not allowed to sit at conference tables-No time for prayer. *Fail to recognize source of their power. Jn. 19:11; Rom. 11:3; Phil. 2:14*
- In the business world-Unfair tactics used-Every man seeking his own.
- In the religious world.
 - Every man trying to direct his own steps-Jer. 10:23; Isa. 55:8,9.
 - Division-Christ prayed for unity-Jn. 17:20,21. *Paul - 1 Cor. 1:10*

III. WHAT KEEPS CHRIST OUT OF OUR LIVES?

- The ordinary affairs of life.
 - The people of Bethlehem were carrying out the ordinary affairs of life.
 - Men today may be so occupied with the ordinary affairs of life that Jesus is kept out-making a living, earning an education, etc.
- The cares of this life
 - Luke 8:14-No room for Christ. *3, worry + anxiety kept him out of many a life. Jn. 10:33*
 - Forget Peter's admonition-1 Pet. 5:8-Cast all cares upon him. *42*
- Pleasures-Luke 8:14.
- Sin.
 - Isa. 59:1,2.
 - Lukewarmness and indifference crowds him out of life of many Christians-Rev. 3:14-20.

IV. HOW MAY WE MAKE ROOM FOR HIM IN OUR LIVES?

- By hearing and abiding in that which he taught.
 - Jesus said he "is the way, truth and life"-Jn. 14:6.
 - He said the "words I speak...spirit and life"-Jn. 6:63.
 - To abide in his doctrine is to have him-2 Jn. 9-11.
 - Don't reject him-Jn. 12:48. Don't refuse him-Heb. 12:25.
- By hearing and receiving those he sent-Luke 10:16; Jn. 13:20.
- By making room for his little ones.
 - Several years ago "there was performed in the hall of Lincoln's Inn, London, a mystery play called "Eager Heart." The story is briefly this. Eager Heart is a poor maiden living in wayside cottage, who has heard that the king is going to pass that way, and that he will take up his quarters for a night somewhere in the neighbourhood. With all diligence she prepares the best room in her cottage for his reception, hoping that she may be the favoured one whom he will honour with a visit. Her tow sister, Eager Fame and Eager sense, deride here expectations, and assure here that the King would never condescend to enter so humble an abode, and that he will, as a matter of course, seek hospitality with some

James
Harfield

of the great folk in that part of the country. She, however, has a strong premonition that here hopes are not illfounded, and goes on with her preparations. When all is ready, a knock is heard at the door, and a poor woman with an infant at her breast begs the charity of a night's lodging. Eager Heart, sad and disappointed, yet feeling that she cannot refuse such a request, gives up to the distressed wayfarers the room which she had prepared for the king; and then goes forth into the night in the hopes of meeting him and at least expressing her good will to have entertained him had it been possible. On her way she meets a company of shepherds, who tell her they have seen a vision of angels, who have assured them that the king has already come, and is in the village. And as they return, they are joined by another pilgrim band, of eastern princes, who are making their way, guided by a heavenly light, to pay their homage to their sovereign lord. Needless to say, it is to the cottage of Eager heart herself that they are guided. The infant is Himself, the King, and the homeless woman is the Queen Mother."

(Taken from Great Texts of the Bible, Page 13, On Luke)

2. Paul tells us to be not forgetful to entertain strangers-Heb. 13:1,2.
3. Jesus will say to the righteous in the judgment day-Matt. 25:34-40.

Conclusion.

Is there room for Christ in your life? What keeps him out? Open the door of your heart and let Christ come in-Rev. 3:20.

Gal. 2:21

INTRO.

1. To die is sad, to die in vain is tragic. Illus. Paul Dillard, his wife and daughter and sis. Dillard's brother killed, their son knocked insensible for life, by a drunken driver. It was so needless.
2. Nineteen hundred thirty years ago Christ died outside the walls of Jerusalem.
 - a. In the Bible are the prophecies and accounts of His death. Isa. 53
Luke 23
 - b. Christ's death, with His burial and resurrection, is the fact of the Christian religion. I Cor. 15:1-4
3. Our question is, Did Christ die in vain? The answer is YES if certain doctrines are true and certain conditions exist.

BODY:

I. IF THE LAW IS STILL BINDING, CHRIST DIED IN VAIN

A. Many have insisted through the years that Christians are under the law.

1. Judaizers desired to remain under the law. Gal. 4:21; Acts 15:5
2. Colossian heretics (Gnostics) were binding the law. Col. 2:16, 17
3. Sabbatarians today insist that the Decalogue is in force on Christians. Instrumental music, tithing, etc. Gal. 5:3

B. The law of Moses was annulled by the death of Christ.

1. Blotted out, taken out of way and nailed to cross. Col. 2:14;
Eph. 2:15, 16
2. All the law (judicial, ceremonial, and moral) abrogated at His death; two passages show Ten Commandments with other part annulled.
 - a. The law written and engraven on stone passed away. 2 Cor. 3:7
 - b. We are discharged from law which said "thou shalt not covet"
Rom. 7:6, 7

C. Some truths regarding Christ and the Law.

1. Christ came to fulfil the law. Matt. 5:17
2. Christ came to redeem them that were under it. Gal. 4:4-6
3. It was but a tutor to bring us unto Christ. Gal. 3:24
4. If righteousness through it, Christ died for nought. Gal. 2:21

II. IF THE CHURCH IS NON-ESSENTIAL, CHRIST DIED IN VAIN

A. Many deny the necessity of the church and ridicule the emphasis that Gospel preachers place upon it.

1. They say, "Christ and not the church saves." Yes, but whom does Christ save? Eph. 5:23.
2. They say, "We exalt Christ and not the Church." Exalt the King but not His kingdom? Exalt the Husband but not His bride?
IMPOSSIBLE!
3. They say, "Not even the New Testament church is necessary." This statement made by a denominational scholar of Nashville, Tenn.

B. The Church of Christ owes its very existence to the death of Christ.

1. The Church was purchased by His blood. Acts 20:28
2. The Church was sanctified by His death. Eph. 5:25-27
3. The church was redeemed when He gave Himself for us. Tit. 2:14

C. ~~Truths~~ Truths regarding Christ and the Church.

1. Only those in the church have been purchased, sanctified, and redeemed.
2. Since He is the Savior of the body (Eph 5:23) the church (Col. 1:18) He does not save those out of the church.
3. Since Jesus died for the church, if the church is unnecessary, Christ died in vain.

III. IF RELIGIOUS DIVISION IS RIGHT, CHRIST DIED IN VAIN

A. The majority claim that denominationalism is good and pleasing to God

1. They say, "Lord, we thank Thee for all of the churches, so man can choose the church of his choice and satisfy his own rel. conviction"
2. They say, "Because of our different tastes and temperments, we are glad God did not put all into one mold." One church for the

emotional and another for the intellectual, etc.

3. They say, "After all, we are all in the Lord's big church."

B. Christ died to unite all of the saved in one body.

1. Christ prayed for one body just before His death. John 17:20-23

2. Christ died to reconcile both Jew and Gentile into one body.

Eph. 2:16

C. Truths regarding the unity of believers.

1. Paul pleaded for Christian unity at Corinth. I Cor. 1:10-13

2. Paul gave the charter for Christian unity. Eph. 4:4-6

3. If three hundred denominations are right, then Christ did not reconcile us in one body, and, therefore, He died in vain.

IV. IF THERE IS NO FUTURE RESURRECTION, CHRIST DIED IN VAIN

A. There have always been some who denied the resurrection.

1. The Sadducees denied it. Matt. 22:23

2. Some in the early church denied it. I Cor. 15:12; II Tim. 2:17f.

3. Materialists today deny it. They say that man is wholly mortal.

B. Christ died to guarantee for us a resurrection.

1. Jesus is the resurrection and life. John 11:25

2. He is the first born (pre-eminent one) from the dead. Col. 1:18

3. He is the firstfruits (guarantee) of the dead. I Cor. 15:20, 23

C. Truths regarding the final resurrection.

1. Faith in Christ is the ground of our hope. I Cor. 15:14 ¹³⁻

2. The resurrection is the source of our comfort. I Thess. 4:18

3. The resurrection of the righteous is the goal of our striving.

Phil. 3:11

V. IF I AM LOST, CHRIST DIED IN VAIN.

A. The Bible teaches that some will be eternally lost.

1. To be lost means punishment. Matt. 8:12; Luke 16:24 ~~scribbles~~

2. To be lost means eternal punishment. Matt. 25:46; II Thess 1:9

3. It is not God's will, yet many will be lost. I Tim. 2:4; 2 Pet.

B. Christ died to save us from eternal punishment.

1. He was lifted upon the cross to draw sinners unto Himself.

John 12:32

2. He died that we might live. I Pet. 2:24; Rom. 5:8f.; John 10:10

3. He is the way, the truth and the life. John 14:6

C. Truths regarding the death of Christ and salvation.

1. His death was efficacious for me only if I accept its benefits through obedience. Heb. 5:8, 9

2. If I do not submit to His will, and am lost in eternity, for me Christ suffered for naught and shed His blood in vain.

CONCLUSION:

1. These are the benefits of the death of Christ. We must accept them as true and appreciate them as the greatest blessings God can bestow.

2. As you and I stand before Christ at judgment, could it be that for you or for me Christ died in vain? Come to Him and enjoy the blessings of His death.

Eugene W. Clevenger, Sermons for Saints and Sinners, p. 156-60.

14,800,000 - 1200,000 - week
280,000 - 24 hrs. 21 min
"ALL HAVE SINNED"
Rom. 3:23--

Introduction.

1. Everyday hundreds of people die unprepared to meet their Maker. Some are not aware of their condition, others are unconcerned.
2. When we realize that there are 31 to 33 million Catholics in the U.S., 18 million Baptists and 11 million Methodists, as well as millions of others, compared to a million, 600,000 Christian we can begin to realize the tremendous responsibility that is ours to try to reach people with the truth. Even though many may be sincere they are yet in their sins because they have not obeyed the gospel.
3. When each of us realize as fully as we ought and love the souls of men as much as we should, we will do more to lead them to the truth and help free them from their sins.

DISCUSSION.

I. THE TRUE CONDITION OF ALL MEN.

- A. Solomon said---Ecc1. 7:20--Again we read in 1 Kings 8:46.
- B. In Romans 1 Paul shows that the Gentiles are in sin and without excuse--Romans 1:19-31.
- C. In Romans 2 and 3 Paul shows that the Jews are in sin--In fact in Romans 3:9-18, he describes the true condition of all men (Jews and Gentiles.)
 1. It was necessary that he show this to make Jew and Gentile alike realize their need of the gospel.
 - a. Illustration--A man that is sick will not go to the doctor unless he is made to realize that he is sick and needs a doctor. When he becomes convinced of this, then he goes to a doctor.
 2. It is necessary to convince the sinner that he is a sinner before he will accept the truth.
 3. Paul concluded that "all have sinned." Rom. 3:23.
 - D. Paul said, "But the scripture hath concluded all under sin," Gal. 3:22.
 - E. 1 John 1:10--"If we say that we have not sinned, we make him a liar,"
 - F. All men, then, that are old enough to know right from wrong are in their sins and need to obey the gospel--The heathen are included in this group.
 1. Ignorance is no excuse---Acts 17:30,31.
 2. Christ died for all, proving that all were lost--Titus 2:11,12; 1 John 2:2.
 3. If those that have not heard the gospel are safe why carry it to them?
 4. If we carry the gospel to them, some will reject it and be lost, whereas, if we had not carried it, they would not be lost if they are safe already.
 - a. Illustration--The boat sent out to rescue a drowning man.
 - G. A Savior is need by all men.

II. CHRIST IS THE SAVIOR.

- A. The angel told Joseph that "he shall save his people from their sins." Matt. 1:21.
- B. Salvation is in no other name--Acts 4:12.
- C. God's love provided Christ while we were yet sinners--Rom. 5:8; John 3:16.

III. THIS SALVATION BY CHRIST IS CONDITIONAL.

- A. One must work righteousness to "be accepted of him". Acts 10:35.
- B. One must do the will of the Father--Matt. 7:21.
- C. One must obey the commands---Rev. 22:14.
- D. The conditions of salvation are:
 1. Faith--Heb. 11:6; John 8:24.
 2. Repentance--Luke 13:3,5; Acts 17:30.
 3. Confession--Matt. 10:32; Acts 8:36,37; Rom. 10:10.
 4. Baptism--Acts 10:48; Acts 2:38; Gal. 3:27.

Eph. 6:4

INTRODUCTION

1. How fearful is the responsibility of being a father? On the other hand, how rewarding, both in this life and the next, to be a successful father. What kind of father am I, should be a soul-searching question for every father.
2. The word father appears more than 1,000 times in the Bible. Yes, much is said about father, some good and some bad. It reveals Abraham's great love for his son Isaac; Jacob's devotion to his sons, Joseph and Benjamin; David's broken-hearted cry for his son, Absalom; above all the Fatherhood of God.
3. God has spoken to man (Heb. 1:1,2) and in speaking has revealed to us fathers what he expects.

DISCUSSION

I. A FATHER IS TO BE AN EXAMPLE TO HIS FAMILY.

A. A father's example makes an impression early in life, either for good or bad.

1. "He swung on the gate and looked down the street
Awaiting the sound of familiar feet,
Then suddenly came to the sweet child's eyes
The marvelous glory of morning skies;
For a manly form, with a steady stride,
Drew near to the gate that opened wide,
As the boy sprang forward and joyfully cried,
"Papa's coming!"

The wasted face of a little child
Looking out of the windows with eyes made wild,
By the ghostly shades in failing light,
And the glimpse of a drunk man in the night,
Cursing and reeling from side to side.
The poor boy trembling and trying to hide,
Clung to his mother's skirts and cried,
"Papa's coming!"

2. Read alleged letter from a son to his father.

AN ALLEGED LETTER TO A FATHER FROM HIS SON

Dear Dad:

I am just a little fellow, but I have been doing some thinking. Some day I will be a big man just like you. You are my ideal--I think you can do anything. I like to hear you talk, and watch you walk, and to see you drive the car. You are so strong, and it seems that you know how to handle any situation. I am never afraid when you are around.

But, Dad, there is something bothering me a lot. I know that I am going to be like you, even though I should try to be different. I like to go to Sunday School and church. When I get a little older, very likely I will not--cause you don't go. I like to study the Bible now, but will I when I get as big as you? You do not. When I get big like you, Daddy, I want to go to church with my wife; but, will I? You don't very often. I am going to be like you. I want to give thanks at the table for food, clothing, and the home God has given us. But, Daddy, I want to help my wife win others to Christ, and especially our children--but how can I? You think only of your work, and paying for our house, and buying our food and clothes. This is very nice, Daddy; but the Bible says, "Man shall not live by bread alone," and I know that is true, because people are dying

every day and leaving pretty homes behind, and also their savings accounts. Daddy, I am afraid you wouldn't take time off from the store to go to heaven.

Anyway, Dad, I have enjoyed talking with you about these things. I do hope you will become a Christian some time--so that I can be the kind of man I want to be--and be just like you, too.

Love,
YOUR SON

(Selected)

3. A father that prays is teaching his son to pray; that reads his Bible is teaching his son to read his Bible; that attends the services is teaching his son to attend the services.
- B. A father's example will be relived in the life of a son or daughter.
 1. Jehoshaphat, son of Asa "walked in all the ways of Asa his father... doing that which was right in the eyes of the Lord." I Kings 22:43.
 2. Ahaziah, son of Ahab, "walked in the ways of his father" and "did evil in the sight of the Lord." I Kings 22:52.
- II. A FATHER IS TO LOVE HIS CHILDREN. Psa. 103:13. (The word "pieieth" in this verse means "love, pity.")
 - A. A father's love means more than furnishing him a meal ticket or paying his accounts.
 - B. A father's love will include all acts that will result in the best interest of his children. Prov. 13:24.
- III. A FATHER IS TO PRAY FOR AND WITH HIS CHILDREN.
 - A. David offered a prayer in behalf of Solomon his son. I Chron. 29:19.
 - B. Job offered burnt offerings in behalf of his children. Job 1:5.
 - C. Consider:

"Last night my little boy confessed to me Some childish wrong And kneeling at my knee He prayed with tears; "Dear God, make me a man Like Daddy,--wise and strong, I know you can."	Then while he slept I knelt beside his bed Confessed my sins, And prayed with low-bowed head "O, God, make me a child, Like my child here, Pure, guileless, Trusting thee with faith sincere"
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- IV. A FATHER IS TO TEACH AND TRAIN HIS CHILDREN. Eph. 6:4; Col. 3:21; Prov. 22:6.

In teaching and training his children a father will:

 - A. "Not provoke them to wrath." Eph. 6:4.
 1. By making unreasonable and foolish demands of them.
 2. By punishing them in anger or taking anger at something else out on the child.
 3. By being so strict as to cause resentment and discouragement.
 - B. "Bring them up in the nurture and admonition of the Lord." ("Nurture them in the chastening and admonition of the Lord" ASV)
 1. Nurture means "Breeding; education; training; to bring up or train."
 2. Admonition means "gentle or friendly reproof; counseling against fault or oversight; warning."
 - C. Begin early. 2 Tim. 3:15; 2 Tim. 1:5.
 - D. Teach his children daily and gradually. Deut. 6:4-9.
 - E. God said of Abraham "For I know him, that he will command his children and his household after him." Gen. 18:19.
- V. WHY FATHERS FAIL?
 - A. Some are indifferent to their God-given responsibility toward their children. (The story is told of a State Fair. A hog took the blue ribbon. The keeper of that hog was a small boy, stunted by smoking one cigarette after another, and giving utterance to profanity. As a boy

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he was about the poorest specimen at the fair. And strange to say, the same man that raised the hog, raised the boy. The father was interested in hogs--he read up on them. But not interested in the physical, mental and spiritual development of his son. (P. D. Wilmeth)

B. Some are too busy.

1. Preachers can very easily fall into this group.
2. At this point read the "Parable of the Prodigal Father."

A PARABLE OF A PRODIGAL FATHER

A certain man had two sons, and the younger of them said to his father: "Father, give me the portion of thy time and thy attention and thy companionship and thy counsel which falleth to me." And he divided unto them his living in that he paid the boy's bills and sent him to a select preparatory school and to dancing school and to college and tried to believe that he was doing his full duty by the boys.

And not many days afterwards the father gathered all his interests and aspirations and ambitions and took his journey into a far country, into a land of stocks and bonds and securities and other things which do not interest a boy; and there he wasted his precious opportunity of being a chum to his own son. And when he had spent the very best of his life and gained money, but had failed to find satisfaction, there arose a mighty famine in his heart; and he began to be want of sympathy and real companionship. And he went and joined himself to one of the clubs of the country; and they elected him chairman of the house committee and president of the club and sent him to Congress. And he would fain have satisfied himself with the husks that other men did eat, and no man gave unto him real friendship.

But when he came to himself he said: "How many men of my acquaintance have boys whom they understand and who understand them, who talk about their boys and seem perfectly happy in the comradeship of their sons, and I perish here with heart hunger! I will arise and go to my son, and will say unto him: 'Son, I have sinned against heaven and in thy sight; I am no more worthy to be called thy father. Make me as one of thy acquaintances.'" And he arose and came to his son. But while he was yet afar off, his son saw him and was moved with astonishment and instead of running and falling on his neck, he drew back and was ill at ease. And the father said unto him: "Son, I have sinned against heaven and in thy sight: I am no more worthy to be called thy father. Forgive me now and let me be your friend." But the son said: "Not so; I wish it were possible, but it is too late. There was a time when I wanted companionship and counsel and to know things, but you were too busy. I got companionship and I got the information, but it was the wrong kind; and now-alas!--I am wrecked in soul and body; there is no more heart left in me, and there is nothing you can do for me. It is too late, too late, too late."

(Selected)

C. Some examples of fathers who failed and why. (At least in some ways).

1. Partiality caused Isaac and Jacob to fail. Gen. 25:28; 37:24.
2. Eli, great judge that he was, failed as a father because he restrained not his sons. I Sam. 2:12; 3:13.
3. Samuel, one of the greatest men of God, failed with his sons and it may be because he was too busy in his work as judge as Israel. I Sam. 8:1-3.

CONCLUSION:

What kind of father are you? Are there any changes that need to be made? How will your children turn out? What will be their destiny? This responsibility belongs to us fathers. It cannot be turned over to the school, the church, the Bible teachers or any

other organization. It cannot be left entirely to the mothers. God will not only ask us what we did with our money, our time and our talents, but "Where are your children?"

(Some of the points of this lesson taken from the Christian Home by P. D. Wilmeth).

Discipline - "A Chicago judge made a study of 1000 cases of juvenile delinquency. In 97% of the cases the mother exercises no discipline; the father exercises none in 98% of the cases." (Gerstner)

There are several reasons why the father is absent.

1. Teenage girls often become pregnant and the boy doesn't marry the girl.
2. Sometimes the teenage boy cannot support the family and so he just leaves.
3. There is divorce – about half walk away from their marriages.
4. The changing role of fatherhood. Father is away from home and his responsibility is passed on to the mother.

5. Death. Sometimes the father dies.

6. Then sometimes fathers are absent when they are present.

Harvard University has demonstrated, in research, that fathers spend, on average, less than 37 seconds a day of meaningful interaction with children. It is not only father absence that we're combating, but fathers who are in the home but do not know how to be involved in the lives of their children.

What Are Some Ways in Which a Father Might Provoke His Children to Wrath?

1. By administering unreasonable punishment.
2. By uneven or inconsistent punishment.
3. By being too strict – not allowing them innocent, childish pleasures enjoyed by other children.
4. By being negative in discipline.
5. By expecting them to be “grown-up” and to act like mature people.

6. By making unreasonable demands so that they decide they can never please you anyway. They become “disheartened.”
7. By always blaming and never praising.
8. By showing favoritism in the home.
9. By making promises and then not keeping them. After a while they won't believe you mean them.
10. By making “light” of their problems which to them may be extremely important.

THE CHRISTIAN WIFE

Col. 3:18

INTRODUCTION

1. The greatest height, in this life, to which a woman can attain is to be a Christian wife and mother, but she cannot direct her own steps to this goal. Jer. 10:23
2. God has spoken to man and has revealed to woman how to be a good Christian wife. Heb. 1:12/2
3. It should be the desire of every woman to be a good wife because a man can have no greater possession. Prov. 18:22; 19:14
4. Every woman can be a good, Christian wife by hearing and doing what God says.

DISCUSSION

- I. SHE IS TO BE A HELP-MEET TO HER HUSBAND. Gen. 2:18
 - A. Help - "aid:-help" (5828) from 5826 "a prim. root; to surround; i.e. protect or aid: - help, succour." (Strong)
 - B. "Meet" is from neged and means "a front; i.e., part opposite; specifically a counterpart; or mate."
 - C. An appropriate wording would be, "I will make him a helper suitable for his needs."
- II. SHE IS TO BE IN SUBJECTION TO HER HUSBAND. Gen. 3:16; Eph. 5:22-24; Titus 2:5; Col. 3:18
 - A. "Rule from the Hebrew - Mashal, mawshal; a prim. root; to rule: - (have, make to have) dominion, governor, X indeed, reign, (bear, cause to, have) rule (-ing, 'r), have power." (Strong)
 - B. "Submit" & "subject" are from hupotasso - (5293) which means "to subordinate; reflex; to obey: - be under obedience." This word is from "hupo" (5259) which means an "inferior position or condition" and "tosso" (5021) which means "to arrange in or orderly manner, i.e., assign or dispose (to a certain position or lot)." (Strong)
 - C. The wife is to be in subjection to her husband like the church is to Christ. Eph. 5:22-24
 - D. The wife is to be in subjection to her husband "as it is fit in the Lord;" it is his will and requirement. Col. 3:18
 - E. Obedience to one's husband ends when a demand requires disobedience to God. Acts 5:29
- III. SHE IS TO REVERENCE HER HUSBAND. Eph. 5:33
 - A. "Reverence", from phōbēō, fob-eh'-o; from 5401; to frighten, i.e. (pass.) to be alarmed; by anal. to be in awe of, i.e. revere: - be (+sore) afraid, fear (exceedingly), reverence." (Strong)
 - B. "Reverence consists of love and esteem, which produces a core to please, and of fear, which awakens a caution lest offense be given." (Matthew Henry)
 - C. A wife ought to think her husband is the greatest guy in the world.
 - D. She should do more for him than any other. She should look her best, be most attractive in personality and disposition, do her best cooking, etc., for him.
 - E. A good test - is this the way I would have...dressed...cooked...attracted...him before we married?
 - F. It's easy for a wife to practice this if her husband practices the part of the verse - "love his wife as himself" - its hard if he doesn't.
 - G. Sarah is a good example of reverence and obedience. 1 Pet. 3:5,6

- IV. SHE IS TO LOVE HER HUSBAND. Titus 2:4
 A. In the marriage vow the wife "promises to be a faithful, loving, devoted wife...to honor him and love him...until death shall separate us."
 B. This love is to grow through the years.
- V. SHE IS TO RENDER UNTO HER HUSBAND THE DUES AND OBLIGATIONS OR MARRIAGE. 1 Cor. 7:1-5
 A. A wife's body belongs to her husband when she marries. vs. 4
 B. She has no right to withhold her body from her husband except it be by mutual consent. vs. 5
 C. A husband and wife should be able to mutually express their love to each other in the sexual act of marriage.
- VI. SHE IS TO BE A GOOD HOMEMAKER. 1 Tim. 5:14; Titus 2:4,5
 A. Edgar A Guest said, "It takes a heap o' livin' in a house to make it a home."
 B. "There is vastly more to home making than mere keeping house." (P.D. Wilmeth)
 C. A wife should strive to make the home an atmosphere of joy, happiness, friendliness and co-operation.
 D. The Homemaker's Creed:
 "I believe that home is woman's natural environment.
 "I believe that there is as much art in making a barren house a glistening, comfortable home as there is painting a picture or in writing a poem.
 "I believe there is dignity and beauty in service, that as a career for women, homemaking offers greater opportunities for leisure, for growth of mind and spirit, for exercise of the body, than any other occupation.
 "I believe that one who has the intelligence to keep her home in order is wise enough to be a force in the community.
 "It is my desire to be one of the countless women of the world to make life sweeter and better because I live and do my work well." (copied from "The Christian Home", by P.D. Wilmeth)
- VII. SHE IS TO REMAIN WITH HER HUSBAND UNTIL DEATH. Rom. 7:2; 1 Cor. 7:39. cf. also Matt. 19:9.

CONCLUSION

1. God has clearly revealed the responsibilities of a Christian wife.
2. The happiness of your marriage, home and children, yea, and your eternal destiny may well depend on the kind of wife you are.
3. Every woman should strive to be the kind of wife described by Solomon. Prov. 31:10-31.

THE CHRISTIAN WIFE

1. SHE IS TO BE A HELP-MEET TO HER HUSBAND.
GEN. 2:18
2. SHE IS TO BE IN SUBJECTION TO HER HUSBAND. GEN. 3:16; EPH. 5:22-24; TITUS 2:5; COL. 3:18
3. SHE IS TO REVERENCE HER HUSBAND. EPH. 5:33
4. SHE IS TO LOVE HER HUSBAND. TITUS 2:4

5. SHE IS TO RENDER UNTO
HER HUSBAND THE
DUES AND OBLIGATIONS
OF MARRIAGE.
I COR. 7:1-5

6. SHE IS TO BE A GOOD
HOMEMAKER.
I TIM. 5:14; TITUS 2:4,5

7. SHE IS TO REMAIN WITH
HER HUSBAND UNTIL
DEATH. ROM. 7:2;
I COR. 7:39, CF. ALSO
MATT. 19:9.

OUR OBLIGATIONS IN THE LOCAL CONGREGATION

INTRODUCTION:

The church of Christ was in God's eternal purpose (Eph. 3:8-11); Christ purchased it with his blood (Acts 20:28); reigns over it as head (Eph. 1:22, 23); has made it the pillar and ground of truth (1 Tim. 3:14,15); and given it the responsibility of making known the wisdom of God (Eph. 3:10). *through it is made*

The term church is used in at least two senses in the Bible:

1. Universal - Matt. 16:18; Acts 20:28; Eph. 5:23.
2. Local - 1 Cor. 1:2.

One becomes a member of the church of Christ by hearing the gospel (Jn. 6:44,45; Rom. 10:17); believing (Heb. 11:6); repenting (Acts 2:38); confessing Christ (Acts 8:37); and being baptized (Acts 2:38), but this does not make him a part of any particular congregation, necessarily. When men obey the gospel the Lord adds them to His church (Acts 2:47) but He does not add him to a certain congregation. (For example: During a tent meeting at Memphis nearly 100 believed and were baptized and the Lord added them to His church, but not to any particular congregation. They later united with some congregation and this is as it should be. It is through the local congregation the work of the Lord is to be done.) (This last statement is made to emphasize particularly every Christian's obligation to be a part of some congregation.)

DISCUSSION:

I. WHAT DOES THE TERM CONGREGATION MEAN?

A. The word congregation is from two Latin words con and greg.

1. Con means "together."
2. greg means "a flock."
3. Hence, a congregation means a flock together or a flock assembled.
4. To take the term literally, therefore, Christians compose a congregation only when they are congregated or assembled, but we use it to mean Christians in a given locality who meet at a certain place to worship at an appointed time.

B. There is no larger organization in the Lord's church than the local congregation and each is independent of the other.

II. DOES THE LOCAL CONGREGATION HAVE THE RIGHT TO EXIST?

1. A congregation at Jerusalem. Acts 2:41-46; 15:4.
2. A congregation at Corinth. 1 Cor. 1:1,2.
3. A congregation at Philippi. Phil. 1:1.
4. A congregation at Cenchrea. Rom. 16:1.
5. A congregation at Ephesus. Rev. 2:1.

III. WHAT CONSTITUTES A MODEL CONGREGATION?

A. Elders.

1. The church at Jerusalem had elders. Acts 15:4,6.
2. Paul ordained elders in every church when returning to Antioch on his first journey. Acts 14:23.
3. The church at Ephesus had elders. Acts 20:17.
4. Philippi, sometimes called the model church had elders. Phil. 1:1.
5. Paul left Titus in Crete to "ordain elders in every city." Titus 1:5.

B. Deacons.

1. The church at Jerusalem appointed deacons. Acts 6:1-5.
2. Philippi had deacons. Phil. 1:1.
3. Paul gave instructions concerning those that are appointed deacons. 1 Tim. 3:8-13.

C. Members.

1. The elders are to oversee the flock. Acts 20:28.
2. This suggests someone to oversee.

D. A congregation can exist without elders and deacons until men are qualified, but