

Introduction.

1. An increasing number of professed Christians, during recent years, have become greatly concerned over what they refer to as their "spirituality."
 - a. The "in thing" nowadays is to "be spiritual."
 - b. As one talks to such individuals about their problems it becomes quite clear that they do not "feel" good about their religion, or they do not "feel" spiritual, or their religion has become a burden and a drudgery.
2. One hears many strange expressions these days about spirituality.
 - a. One church recently announced two services, not because they are crowded, but because they prefer to have an "unstructured service", less formal, more emotional, etc. because it will be "more spiritual."
 - b. One hears members of the church gloss over the errors which some are using by such expressions as (1) "they are so spiritually minded," (2) "they feel so good about their faith", (3) "they are so enthusiastic, so excited about their religion," (4) "they really love the Lord."
 - c. "I would like an anti-establishment group, maybe a group that has no pews (we can sit on the floor), perhaps not even a churchhouse. We want a small group where the closeness is felt and emotions are radiated."
3. What many people fail to realize is that one can "feel good about his religion", "be enthusiastic", and be highly emotional, yet not be spiritual.
 - a. Jesus encountered some people during his day and described some who felt good about their faith but were not spiritual. Matt. 7:21-23
 - b. The Jews of Jesus' day were emotionally involved and quite satisfied with their worship, but it was vain. Mk. 7:7
 - c. The devil is a spiritual being, has a spiritual kingdom, and we fight against spiritual wickedness. Thus one may be very spiritual, yet be a servant of Satan. Eph. 6:12.
4. It is obvious that many people are confused about what it means to be spiritual. In this study let's consider.

DISCUSSION.I. WHAT DOES SPIRITUAL MEAN AND HOW IS IT USED IN THE BIBLE?

- A. It refers to things that have their origin with God and are in harmony with his character, such as His law. Rom. 7:14
- B. It is used to refer to an inspired man. 1 Cor. 2:15.
- C. It is sometimes used to describe a mature Christian in contrast with babes. 1 Cor. 3:1; Gal. 6:1
- D. It is used to describe miraculous gifts. 1 Cor. 14:1
- E. It is used to describe the resurrection body in contrast with the natural body. 1 Cor. 15:44
- F. It is used to describe the blessings we enjoy in Christ. Eph. 1:3
- G. It describes the songs we sing and the understanding we are to have. Eph. 5:19; col.1:9
- H. It is used to describe the sacrifices we offer to God. 1 Pet. 2:5.

II. WHO THEN IS SPIRITUAL?

- A. FIRST, consider some general thoughts about a spiritual person.
 1. If one is truly spiritual his faith must be of Christ.
 - a. Millions are caught up in such religions as Mohammedanism, Buddhism, Taoism, Sjintoism, etc., and "feel" good about their religion, but it is not of Christ.
 - b. There is only one true religion and one true God and one cannot be truly spiritual without practicing that religion. 1 Cor. 8:6
 - c. Through the years men have added so much to Christianity that today many look at Christianity as "a one-day-a-week religion", a beautiful church building religion; and one that lacks zeal according to knowledge.
 - d. Certainly such is not genuine, but one must not react against it and accept erroneous practices in the name of spirituality.

2. If one is truly spiritual his religion is a working religion.
 - a. Jesus rebuked the Jews for replacing the works of God with the works of men. Mk. 7:8
 - b. One another occasion he rebuked the Jewish leaders "because they say, but do not." Mt. 23:3b.
 - c. The scriptures vividly stress obedience to God's commands. 1 Sam. 15:22; Lk. 6:46; Tit. 1:16; Jas. 1:22,25; 1 Jn. 3:18
 - d. It is no wonder that many Christians do not "feel" very good about their religion.
 - (1) They do not "feel spiritual" because they are not spiritual.
 - (2) The spiritual man is one who has an obedient faith that is put into practice.
3. If one is truly spiritual he has a sincere faith.
 - a. Many Christians problems center in their heart just like the people of Isaiah's day and the Lord's time. Mt. 7:6; Prov. 23:7; Mk. 7:21,22.
 - b. True spirituality involves the heart.
 - (1) Love the Lord thy God with all they heart. Mt. 22:37
 - (2) Pray with all the heart. Jas. 5:16
 - (3) Sing with the heart. Eph. 5:19
 - (4) Partake of the Lord's Supper from the heart. 1 Cor. 11:27
 - (5) Give from the heart. 2 Cor. 9:7
- B. Second, consider some specifics about a spiritual person is.
 1. One has experienced the spiritual birth. Jn. 3:3,5
 2. One belongs to God's spiritual house. 1 Pet. 2:5
 3. One renders a spiritual service. Rom. 12:1,2
 4. One offers spiritual sacrifices. 1 Pet. 2:5
 5. One bears the fruit of the spirit. Gal. 5:22,23
 6. One is led by the Spirit. Rom. 8:14.
 7. One acknowledges that what Paul and the other apostles wrote are of God. 1 Cor. 14:37

Conclusion

1. James D. Bales, in an article entitled "Spirituality Is Not An Emotion" said, "We are not minimizing the enrichment and control of the emotions. It feels good to feel good! Feelings can help motivate us. A good feeling, however, does not mean that one is spiritual. If the good feeling flows from doing good, it is connected with our spiritual sacrifice, but within itself it is not a proof of our spirituality."
2. Spirituality is spiritually minded people walking, talking, thinking, etc., as the Spirit directs.

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SEVEN GREAT THINGS OF PENTECOST
Acts 2

INTRODUCTION:

1. In the long ago, the Psalmist stood amazed at the greatness of God's creation and was amazed that he was even mindful of man. Psalms 8:1-9.
2. Our age is one of many great people and great things, so many, in fact, that we fail to really appreciate all that we have.
3. Man's evaluation of what is great and what is not great may be, and often is, quite different from God's estimate. Luke 16:15.
4. In this study, let's consider seven great things of Pentecost.

DISCUSSION:

I. FIRST, IT WAS A GREAT DAY.

- A. Man's history is replete with great days.
 1. Who can measure the greatness of each of the six days of creation.
 2. Who can really grasp the greatness of the day when God gave the ten commandments on Mt. Sinai.
 3. Who stands not amazed at the great days of Christ's death, resurrection and ascension?
- B. Pentecost was a great day because it was one of the three annual feasts of the Jews.
 1. It was called the "feast of weeks" because it came seven weeks and one day after the Passover. Deut. 16:10,16.
 2. It was called the "feast of harvest" because on it the Jews presented the first-fruits of their wheat harvest. Ex. 23:16.
- C. Pentecost was a great day because of the events that transpired on that day.
 1. It was the beginning of the church or kingdom. Acts 2:47.
 2. It was the beginning of the work of the Holy Spirit through the apostles. Jn. 16:13; 2:1-4.
 3. It was the beginning of things being done in the name of the Lord. Acts 2:38.
 4. It was the beginning of additions to the church. Acts 2:47.
- D. Pentecost was a great day because all the events that transpired on that day affect man in time and eternity.

II. SECOND, THERE WAS A GREAT PREACHER:

- A. Man's standard of a great preacher may be altogether different from God's.
 1. Some people consider a preacher great because he is eloquent.
 - a. Eloquence may not teach people anything. Bro. A. E. Emmons, Jr., attended a meeting with his wife on one occasion and they heard an eloquent preacher. As they were leaving his wife remarked, "That surely was a great sermon." Bro. Emmons asked, "What did he say?" She could not remember. She had been impressed with the way he said it.
 - b. Eloquence does not guarantee against error as Apollos shows. Acts 18:24ff.
 2. Some people consider a preacher great if he can quote a lot of scripture (which is a fine characteristic) but the devil can quote a lot of scripture.
- B. Peter was a great preacher because:
 1. He loved the souls of men and sacrificed all to preach to them. Matt. 19:27.
 2. He was a prepared preacher having spent 3 1/2 years with the Lord.
 3. He was a courageous preacher as his sermon on Pentecost shows.
 4. He had a great message.

III. THIRD, THERE WAS A GREAT AUDIENCE.

- A. Some estimates place 100,000 Jews in Jerusalem for the feast of Pentecost.
- B. There were Jews out of every nation. Acts 2:5-11.

IV. FOURTH, THERE WAS A GREAT SERMON.

- A. Man has many standard by which he judges a sermon great.
 1. Some are great by the way they are said.
 2. Some are great because they say what one wants to hear. 2 Tim. 4:1-4.
 3. Some are great because of their edifying contents, etc.
- B. The sermon on Pentecost was great because of its contents.
 1. It presented the gospel in its completeness. 1 Cor. 15:1-4.
 - a. Facts to be believed.
 - b. Commands to be obeyed.

2. It presented the crucified Christ. Acts 2:22,23.
3. It presented the resurrected Christ. Acts 2:24-35.
4. It presented the glorified Christ. Acts 2:36.
- C. It was great because it opened the hearts of men. Acts 2:37.

V. FIFTH, THERE WAS A GREAT QUESTION ASKED.

- A. "Men and Brethren what shall we do?" Acts 2:37.
 1. Man's soul is his greatest possession. Mt. 16:26.
 2. Any question that has to do with his soul as the greatest question.
- B. Paul asked, "Lord, what will thou have me to do?" Acts 9:6
- C. The jailor asked, "Sirs, what must I do to be saved?" Acts 16:31.
- D. Every sinner ought to be asking this question.

VI. SIXTH, THERE WAS A GREAT ANSWER.

- A. Some answers are great because of the work and effort necessary to get them.
- B. The answer on Pentecost was great because:
 1. It was simple.
 2. It was true.
 3. It showed man how to be saved from his sins. Acts 2:38.
 4. It had all the authority of heaven and earth behind it.

VII. SEVENTH, THERE WERE GREAT RESULTS.

- A. Some preachers have preached in meetings in which over 100 have been baptized
- B. But 3,000 were baptized on the day of Pentecost. Acts 2:41.

CONCLUSION:

1. All of us should appreciate the seven great things of Pentecost - a great day, preacher, audience, sermon, question, answer, results.
2. Have you asked the great question and received ~~an answer~~ and obeyed the great answer,

Introduction.

Can you think of anything more alarming than to see a child that fails to grow? Dwarfed plants, animals, deformed men and women are some of the most pitiful sights about us because we recognize that such is contrary to nature.

But there is one thing more alarming and more pitiful and that is lame, deformed, dwarfed Christians. Christian growth is a Christian duty. (1 Pet. 2:2; 2 Pet. 3:18; Eph. 4:15; 2 Thess. 1:3) In the spiritual life there is to be no weakening. (2 Cor. 4:16)

The Bible reveals:

Discussion.

I. STAGES OF GROWTH.

- A. Babes-1 Cor. 3:1; Heb. 5:13; 1 Pet. 2:2.
- B. Little children-1 Jn. 2:12.
- C. Young men-1 Jn. 2:13,14.
- D. Full-grown men-1 Cor. 14:20; Heb. 5:14.
- E. Fathers-1 Jn. 2:14.
- F. Fullness in Christ-Eph. 4:13; 2 Cor. 3:18

II. SOME THINGS TO BE LAID ASIDE IN ORDER TO GROW-1 Pet. 2:1.

- A. A small child must be free from disease to grow properly.
- B. A Christian to grow must lay aside (put off):
 1. "all malice"-Evil disposition; the desire to injure another.
 2. "all guile"-Use of craftiness; artifice toward one another.
 3. "hypocrises"-Deceptive or deceitful actions; appearing to be what we are not.
 4. "envies"-Feelings of unhappiness because another has that which one desire for himself." (Woods)
 5. "all evil speaking"-Slanderous remarks about another to destroy his character or good influence.
- C. The Christian's duty to lay aside or put off emphasized in many places-Eph. 4:22-32; Col. 3:8,9.

III. SOME THINGS ESSENTIAL TO GROWTH-1 Pet. 2:2.

- A. "As newborn babes".
 1. Become such by being born again-Jn. 3:3,5; Jas. 1:18; Rom. 6:3,4.
 2. Must have characteristics of little children.
 - a. Their willingness to learn.
 - b. Their deep humility-Mt. 18:3.
 - c. Their forgiving spirit.

Begin B. "Desire the sincere milk of the word."

1. "Desire"-Great eagerness; intense longing, over and over as a baby. Our spiritual appetite often not as intense as physical-Mt. 5:6; *Psa. 116:2*
2. "the sincere milk of the word."
 - a. Ancient custom to mix gypsum with milk to increase volume.
 - b. Men can likewise corrupt the word-2 Cor. 2:17; 4:2.
 - c. Some Christians desire only sweets of the word-2 Tim. 4:1-4. (Hearing only the things what are pleasing all the time will no contribute to growth than feeding a baby candy all the time.)

C. Proper Climate or Environment.

1. In physical we call it climate; in the spiritual environment.
2. 1 Cor. 15:33-Example: Herod-Mt. 14:9; *1 Cor. 5:6,7*

D. Exercise-1 Tim. 4:7; a life of work-Gal. 5:6. *How faith by works Jas. 2:14-17.*

E. Time-Heb. 5:12-14. Should be a source of encouragement to the young Christian.

IV. AN INDUCEMENT TO DESIRE THE WORD THAT WE MAY GROW-1 Pet. 2:3.

- A. As a baby once tastes of its mother's milk and desires it over and (over)

over again--Does not have to be urged and persuaded. *Rev. 3:4-8.*
B. The word is good and sweet-Psa. 19:10; 119:103. Our first taste of it in becoming a Christian should "prompt them (us) to return again and again to that feast." (Woods)

Conclusion.

Christians are to grow. God's word is the proper food and is able to build us up. (Acts 20:32) Grow in grace and knowledge. (2 Pet. 3:18)

I. Some Evidences of Growth.

A. Growth is like learning in school.

1. Can't see it day by day, but can when we look back.

2. Can we look back + see that we have grown in knowledge, faith, obedience & good works.

B. when we act like men rather than children.

1. 1 Cor. 13:11; 2 Cor. 14:20.

2. Outgrown some of our childish ways.

C. when we begin to produce fruit.

1. Growing Christians bear fruit. Mt. 13:23.

2. Jn. 15:2; Rom. 7:4; Rom. 1:13

15:8
15:16

THE CONVERSION OF THE PHILIPPIAN JAILOR

Acts 16:1-34--

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Introduction.

1. Begin the lesson by holding a watch or large clock and looking at it for one minute. Then say, "Did you know that 21 people just died in this country without the gospel?" And we're only about 8% of the world's population.
2. "Your child is lost in the forest!" Terror and anxiety would instantly fill the heart of any parent if such were said about their children. Hundreds would leave their normal pursuits of life to search.
3. The word "lost" is one of the most frightening words in the English language. "The tragedy of all tragedies and the calamity of all calamities is to be lost." But all men are lost without Christ. **Rom. 3:23.** Thus the question and answer of today's lesson becomes the most important one you'll ever face.
4. Consider a background to the conversion of the Philippian jailor:
 - a. Paul suggested a visit to the brethren to whom the word had been preached on the first journey. **A. 15:36-16:1.**
 - b. Forbidden to preach in Asia they made their way to Troas where Paul received a vision. **A. 16:6-10.**
 - c. The journey to Philippi and conversion of Lydia. **A. 16:11-15.** *Top of the social ladder*
 - d. The casting out of the spirit of divination and imprisonment. **A. 16:16-24.** *Bottom of the social ladder*
5. These incidents prepare us for:

Discussion.

- I. THE EVENTS THAT OCCURRED IN THE PRISON AT PHILIPPI.
 - A. At midnight Paul and Silas prayed and sang praises, and a great earthquake occurred. **A. 16:25,26.**
 - B. The jailor, thinking his prisoners had escaped, was about to kill himself. **A. 16:27-29.**
 - C. The question, "Sirs, what must I do to be saved?" **A. 16:30.**
 - D. The answer, "Believe on the Lord Jesus Christ . . ." **16:31.**
 - E. The jailor washed their stripes and was baptized. **16:33.**
 - F. He brought them into his house and rejoiced. **16:34.**
 - G. Now, let's consider some of these things in more detail.
- II. "WHAT MUST I DO TO BE SAVED?" 16:30. middle of the social ladder
 - A. The jailor recognized that something must be done.
 1. Jesus told Nicodemus that "Ye must be born again." **Jn. 3:7.**
 2. When Saul asked the question he was told to "go into the city, and it shall be told thee what thou must do." **A. 9:6.**
 3. It's in the name of Jesus "we must be saved." **A. 4:12.**
 - B. The jailor was not asking:
 1. What to do to be saved from the wrath of his superiors. Since the prisoners had not escaped he was in no danger there.
 2. He was not asking Paul and Silas what to do to escape the wrath of his gods because he must have known they claimed to be "servants of the most high God." **16:17.**
 - C. The jailor was asking what to do to be saved from his sin. Just a few hours before when all was well the jailor cared little for this question, but when he came within an inch of his life, how different. How like us all!
- III. "BELIEVE ON THE LORD JESUS CHRIST, AND THOU SHALT BE SAVED . . ." 16:31.
 - A. Many interpret this statement to mean "faith only" or "believe only."
 1. It is true that "believe" in some verses means mental ascent (**Jn. 12:42**) but in others it includes all that one must do (**Jn. 3:16**). How can one tell how it is used?
 - a. In verses where "faith" or believe are found without other conditions mentioned they include the conditions.

b. In verses where "faith" is mentioned with other conditions then faith means mental ascent.

2. To interpret this verse to mean faith only makes Paul's teaching contradict Peter and Ananias. A. 2:38; 22:16.

3. To interpret it thus would not only exclude baptism, but also repentance.

B. Paul and Silas answered this man according to his need.

1. The jailor was a heathen, a man that had never heard about Jesus Christ.

2. If they had told him to believe and said no more, he, like the blind man, might have asked, "Who is he, Lord, that I might believe on him?" Jn. 9:36.

3. They "spake unto him the word of the Lord" because:

a. "How can they believe except they hear?" Rom. 10:14.

b. Faith cometh by hearing the word of God. Rom. 10:17.

IV. THE JAILOR REPENTED.

A. "Repentance means a change of mind brought about by godly sorrow that results in a change of life." Cf. 2 Cor. 7:8-11.

B. Consider the mind of the jailor before he heard the word of the Lord. A. 16:24.

C. Consider the mind of the jailor after he heard the word of the Lord. A. 16:33.

V. THE JAILOR WAS BAPTIZED. 16:33.

A. Where did he learn that he needed to be baptized? From the "word of the Lord." 16:32.

B. When was he baptized? "straightway" 16:33; Cf. A. 8:36.

C. Why was he baptized?

1. In order to be saved. Mk. 16:16; 1 Pet. 3:21.

2. For the remission of his sins. A. 2:38.

3. To have his sins washed away. A. 22:16.

D. What act was performed? Immersion.

1. "But, they were in the prison." No, the jailor had brought them out. A. 16:30.

2. "But, there was not enough water in the house." They were not in the house when the baptism took place. A. 16:33, 34.

VI. THE JAILOR REJOICED. 16:34.

A. After he believed and was baptized. In fact Luke sums up all he did by saying "having believed in God." (ASV)

B. Other examples of rejoicing:

1. The eunuch went on his way rejoicing. A. 8:39.

2. Saul going without food and drink for three days, immediately after his baptism "received meat." A. 9:19.

Conclusion:

1. Sinner friend, this is an inspired example of what one must do to be saved. This is what Jesus Christ our Saviour wants us to do.

2. "Now is the accepted time . . ." (2 Cor. 6:2). Will you accept Christ?

Introduction.

1. Most all would agree that the ability to see is probably the most precious of all man's physical endowments.
 - a. Many people have never possessed the ability to see.
 - b. Only those deprived of vision after having possessed it can really appreciate it fully.
2. In the dictionary the eye is spoken of as the faculty of discrimination, "perception, or discernment."
3. In the physical realm one may have good vision or one may be blind. Such is true in the spiritual realm.
4. In the physical realm one may ~~not~~ have good vision and one may not be blind but one may have severely hampered vision. Such is true in the spiritual.
5. In this study let's consider:

Discussion.

I. THE BIBLE SPEAKS OF SPIRITUAL BLINDNESS.

- A. In Isaiah 56:10 such is ascribed to those who should have been God's watchmen but failed.
- B. Jesus ascribed spiritual blindness to the deceitful teachers of his day such as the Pharisees. Matt. 15 :14.
- C. Spiritual blindness is ascribed to those who willfully reject the truth.
 1. In Isaiah's day he said "Hear ye indeed, but understand not; and see ye indeed, but perceive not." Isa. 6:9
 2. Paul said the "god of this world hath blinded the minds of them which believe not." 2 Cor. 4:4.

II. THE BIBLE ALSO SHOWS THAT ONE MAY NOT BE SPIRITUALLY BLIND, BUT MAY HAVE GREATLY HAMPERED VISION.

- A. It is possible to have healthy spiritual eyes in proper focus. 2 Cor. 4:18.
 1. Properly focused eyes set their sight on things above. Col. 3:1,2.
 2. Properly focused eyes look for a city beyond. Heb. 11:10.
- B. It is possible to have spiritual eyes out of focus.
 1. Spiritual eyes out of focus cause us to "confuse immediate advantage with eternal values, secular issues with spiritual, human accomplishments with the work of God, our own opinions with the divine revelation."
 2. The evil eye is out of focus. Matt. 6:23
 - a. The eye furnishes all the light and vision of the body and if in good condition it does not see double.
 - b. The eye is regarded as a window through which the light gets into the body.
 - (1) If the window is clear, clean, and undistorted, the light will illuminate every corner of the room.
 - (2) If the window is dirty, frosted or obscure the room will not be lit up.
 - c. So the amount of light which gets into the heart and soul of a man depends upon the spiritual state of the eye. We can allow things to distort our vision.
 - (1) Prejudice can distort our vision because it blinds us to facts and their significance.
 - (2) Jealousy can distort our vision and distort perfectly innocent incidents into guilty actions and which blinds the eye to truth and fact.
 - (3) Self-conceit can distort our vision because it renders a man incapable of seeing himself as he really is. Thus the light in which he should see himself and others is darkened.
 - d. The evil eye is the perverted heart, the covetous heart, the envious heart, the hypocritical heart.

3. The downcast eye is out of focus.

- a. This eye sees all the sorrows and problems of life and refuses to look up to the one who is sufficient for all these things.
- ~~4~~ (1) We are not sufficient of ourselves. 2 Cor. 3:5.
- (2) God is able to supply all sufficiency in all things. 2 Cor. 9:8
- (3) God told Paul that "my grace is sufficient for thee." 2 Cor. 12:9
- b. We must lift up the downcast eye to the Lord, the Creator of the universe. Psa. 121:1
- c. Jesus tells us to lift up our eyes and look on the fields that are white to harvest. Jn. 4:34,35.

4. The selfish, calculating yee is out of focus.

- a. Eve looked at the tree and wanted the fruit right then. Gen. 3:6.
- b. Esau was faint and exchanged his birthright for an immediate advantage. Gen. 25:29-34; Heb. 12:15,16.
- c. We can look at the material things today and deliberately decide to put them first instead of seeking first the kingdom of God. Matt. 6:33.

5. The lustful eye is out of focus.

- a. In our day the lustful eye is a deadly disease. "Men love to have it so, and women do all they can to further it." (L. Nelson Bell)
- b. Peter said there are some "that count it pleasure to riot in the day time . . . Having eyes full of adultery." (2 Pet. 2:13,14) Phillips translates it "There are the men who delight in daylight self-indulgence. . . . Their eyes cannot look at a woman without lust."
- c. Jesus said "Whosoever looketh on a woman to lust after her . . ." Matt. 5:28
- d. John said the "lust of the eyes " will pass away. 1 Jn. 2:15-17.

6. The closed eye is out of focus.

- a. Some close their eyes lest they should see. Matt. 13:15.
- b. Some have closed eyes because they are still in darkness. Acts 26:16-18.
- c. Some love the darkness rather than the light because of their deeds. Jn. 3:19f
- d. There are many closed eyes in our generation.

III. THE BIBLE PRESENTS A CURE FOR SPIRITUAL BLINDNESS AND BADLY HAMPERED VISION.

- A. The Lord openeth the eyes of the blind . . ." Psa. 146:8
- 1. During his peraoanla ministry he opened the physical eyes of the blind. Matt. 9:27-30
- 2. Jesus came to give spiritual sight to the blind. Jn. 9:39
- B. The Psalmist said "Open thou mine eyes . . ." Psa. 119:18
- C. Paul was to bear witness of Christ in order to open the eyes of the Gentiles. Acts 26:16-18
- D. Paul prayed that the Ephesians eyes of understanding might be opened. Eph. 1:16-18.
- E. The church at Laocicea was to admit her blindness and anoint her yees with eyesalve---the word of God. Rev. 3:14-18.

Conclusion

- 1. We must never close our eyes to spiritual truth.
- 2. We should ever strive to keep our spiritual eyes in proper focus.

Introduction.

1. The Lordship of Jesus Christ was preached and believed.
 - a. Peter concluded his sermon on Pentecost by saying God has made Jesus both Lord and Christ. Acts 2:36
 - b. At the household of Cornelius he declared that "he is Lord of all." Acts 10:36
 - c. Paul declared there is "one Lord Jesus Christ, by whom are all things, and we by him." 1 Cor. 8:6
 - d. John said "he is Lord of lords, and King of kings." Rev. 17:14.
2. The Lordship of Jesus Christ was preached and believed from the first sermon on Pentecost to the closing words of inspiration. Rev. 22:21.

Discussion.

I. WHAT IS THE MEANING OF THE TERM LORD?

- A. Kurios, translated Lord is the English, means "he to whom a person or thing belongs, about which he has the power of deciding." (Thayer)
- B. The word is used universally of "the possessor and disposer of a thing, the owner." (Thayer)
- C. Kurios, "properly an adjective, signifying having power (Kuro) authority, is used as a noun, variously translated in the N.T., 'Lord,' 'master', 'Master', 'owner', a title of wide significance . . ." (Vine)

II. JESUS CHRIST MUST BE CROWNED AS LORD IN THE LIVES OF ALL.

- A. Millions have never crowned him Lord in their lives simply because they have never heard of him.
 1. "How shall they believe in him of whom they have not heard." Rom. 10:14.
 2. Many would crown him Lord if those who profess to know him would teach them.
- B. Many have never really crowned him Lord because they accept a perverted gospel. Gal. 1:6-9
 1. It is an impossible task to expect Jesus to be one's Lord without obeying him. Luke 6:46
 2. It is mockery to call him Lord and yet live in rebellion to his commands. Cf. Matt. 27:29
 3. The end of those who proclaim him Lord, yet refuse him obedience is clearly revealed. Matt. 7:21-23.
- C. One accepts Christ as Lord when one obeys the gospel. When those on Pentecost were baptized in the name (in submission to the authority) he became Lord and Christ in their lives. Acts 2:38,41.
- D. Christians are to daily and diligently strive to keep Christ in the position of Lord in their lives. 1 Pet. 3:15.

III. THERE ARE THREE IMPLICATIONS OF JESUS' LORDSHIP.

- A. First, if Jesus is Lord, we must do his bidding, not our own. *(Commit your life to him)*
 1. Samuel said "Speak; for thy servant heareth." 1 Sam. 3:10
 2. Paul asked "Lord, what wilt thou have me to do?" Acts 9:6
 3. We must "go" with the message everywhere. Mk. 16:15,16; Luke 14:15-24
 4. We must "forgive" one another as he forgives us. Matt. 18:21-35
 5. We must "serve" one another. Jn. 13:13-17; Gal. 5:13.
 6. We must do all he bids. Lk. 6:46.
- B. Second, if Jesus is our Lord in truth, we must be faithful in order to be blessed.
 1. In the parable of the talents there were three servants, all with the same master, but only two were blessed. Matt. 25:14-30.
 2. Be thou faithful unto death. Rev. 2:10.
- C. Third, if Jesus is our Lord, he must be Lord of all that constitutes our lives. He must rule in all relations of our life---home, business, social affairs, etc.

Conclusion.

1. The day is coming when all will acknowledge him as Lord. Rom. 14:11,12; Phil. 2:9-11
2. We must crown him as Lord of our lives in obedience.
3. The last recorded words of our Lord are "Yea, I come quickly." John, because he was ready, quickly added "Amen: come Lord Jesus." Rev. 22:20.

I am very sorry that you are
ill. I hope you are getting better. I am
very sorry that you are ill. I hope
you are getting better. I am very
sorry that you are ill. I hope you
are getting better. I am very sorry
that you are ill. I hope you are
getting better. I am very sorry that
you are ill. I hope you are getting
better. I am very sorry that you are
ill. I hope you are getting better.
Christ.

Introduction.

1. Read or quote the text and briefly comment on it.
2. What is meant by attitude?
 - a. Webster defines attitude as "position or bearing as indicating action, feeling, or mood . . ."
 - b. "Behavior representative of feeling or conviction . . . a persistent disposition to act either positively or negatively toward a person, group, object, situation, or value . . ." (Webster)
 - c. We often talk about one with an unfriendly attitude or a friendly attitude.
 - d. Attitudes determine how people act toward others and actually determine how one acts in his daily affairs.
3. It is essential to have proper attitudes. By studying Christ's attitude about various things we can see what our attitude is to be.

Discussion.I. WHAT WAS JESUS' ATTITUDE TOWARD HIS FATHER?

- A. He accepted God as his Father. Mt. 11:25-27; 15:13; 16:17.
- B. He believed that all things were possible with God. Mk. 14:36.
- C. He believed that his Father was forgiving. Luke 23:34.
- D. He believed that God kept his promises. Lk. 24:49
- E. He knew that his Father loved him. Jn. 3:35; 10:17
- F. He believed that he was never alone. Jn. 16:32.
- G. Having the attitude of Christ we will:
 1. Accept God as our Father. 2 Cor. 6:18.
 2. Believe that nothing is impossible with God. Lk. 1:37.
 3. Believe that God will forgive---what encouragement and confidence. Heb. 8:12; 1 Jn. 1:9.
 4. Have assurance in all God's promises. 2 Cor. 1:21; Heb. 6:17,18.
 5. Know that God loves us as we do his will. Jn. 14:21,23.
 6. Believe that we are never alone even when forsaken by all friends. Mt. 28:20; Heb. 13:5,6.

II. WHAT WAS JESUS' ATTITUDE TOWARD GOD'S WORD AND WILL?

- A. Jesus knew his Father's will. Mt. 18:14; Jn. 6:39,40.
- B. Jesus's whole desire was to do his Father's will.
 1. He taught his disciples to pray "thy will be done." Mt. 6:10.
 2. He said that only those who do his Father's will will be saved. Mt. 7:21.
 3. Just before his betrayal and crucifixion he prayed "nevertheless, not my will but thine, be done," Lk. 22:42.
 4. He said "My meat is to do the will of him that sent me . . ." Jn. 4:34.
 5. "I seek not mine own will, but the will of the Father which hath sent me." Jn. 5:30.
 6. For I came down from heaven, not to do mine own will, but the will of him that sent me." Jn. 6:38.
- C. If we have the attitude of Christ we will also:
 1. Desire to know God's will. Psa. 1:1,2; Matt. 5:6; Eph. 5:17; Col. 1:9; 2 Tim. 2:15; 1 Pet. 2:1,2; 2 Pet. 3:18.
 2. Desire to do God's will. Jn. 7:17; Eph. 6:6; Heb. 10:36; Heb. 13:21; 1 Jn. 2:17.

III. WHAT WAS JESUS' ATTITUDE TOWARD THE CHURCH?

- A. HE SHOWS his attitude in a number of ways.
 1. He spoke the parables of the hid treasure and pearl to show the value he places on it. Mt. 13:44-46.
 2. He built it. Mt. 16:13-18.
 3. He died for it. Eph. 5:25; Acts 20:28.
 4. He reigns as head over it. Eph. 1:22,23.

B. Our attitude toward the church must be one of love, appreciation, dedication, and sacrifice.

Conclusion.

1. Christ's attitude must be our attitude in all things.
2. We must love God, his word, and his church.

Introduction.

1. Read or quote the text.
2. Jesus Christ is our example. We can follow him in all areas of life and be completely confident that we are right.
3. In our first study we observed Jesus' attitude toward God as his father, his word, and doing his Father's will.
4. In this study let's consider:

Discussion.

I. WHAT WAS JESUS' ATTITUDE TOWARD THE LOST AND HELPLESS?

- A. Incidents during his personal ministry show his attitude.
 1. "But when he saw the multitude he was moved with compassion . . ." Mt. 9:36-38
 - a. He saw the multitudes as "sheep having no shepherd." v. 36
 - b. He saw them as a ripe harvest but no harvesters there to gather the fruit. v. 37
 - c. Compassion means "to be moved as to one's inwards . . . to be moved with compassion, to yearn with compassion . . . to suffer with another, to be affected similarly." (Vine)
 2. His conversation with the woman of Samaria shows how involved he was. Jn. 4:1ff
 3. Look at him in dealing with the woman taken in adultery. Jn. 8:1-11
 - a. They did not bring the woman because they were truly grieved about her sin because some of them were committing the same.
 - b. They did not bring the woman because they were really all that concerned about the law.
 - c. They said what they did "tempting him, that they might have to accuse him." v. 6
 4. Consider the tears over the lost city of Jerusalem. Mt. 23:1-37
 5. He came to seek and save that which was lost. Lk. 19:10
 - a. Jesus came to seek the lost.
 - (1) He came seeking because though all are lost, all do not realize they are lost.
 - (2) He came seeking because even some who are lost and admit they are lost will not listen to what Jesus says.
 - (3) He must seek those who will listen and do what he teaches.
 - b. Jesus came to save the lost.
 - (1) He is our Saviour because he has the power to save. Heb. 7:25. "None have sinned so much that he cannot save them; none have sinned so little that they do not need his mediation." (Thomas)
 - (2) He is our Saviour because he is willing to save all. 2 Pet. 3:9; 1 Tim. 2:3,4.
 - (3) He is our Saviour because he has made provision for the salvation of all. 1 Jn. 2:2; 4:14; 2 Cor. 5:15.
- B. The giving of his life shows how much he wants all men to be saved. He gave his life.
- C. What will be our attitude?
 1. We will really realize that people are lost. Eph. 2:12; Rom. 3:23.
 2. We will be unable to look on a lost world without compassion.
 3. We will be moved to put forth the effort necessary to reach the lost. Mk. 16:15,16; Mt. 28:19,20.
 4. "Does a truly, human Christ-like compassion so intensely move us as to lead us to pray and labour for souls?" Feeling as he thus did, how can he overlook our great indifference toward the lost all round us?

II. WHAT WAS JESUS ATTITUDE TOWARD FORGIVENESS?

- A. As Jesus hung on the cross he prayed "Father, for them; for they know not what they do." Lk. 23:34
 1. Our Lord's prayer does teach his desire and willingness to forgive.
 2. It teaches we must have the same attitude.

B. Jesus spoke a parable in order to emphasize how much we've been forgiven and how much we must forgive. Mt. 18:21-35.

1. God has forgiven us an incredible debt--one beyond all payment. The amount was about \$2,400,000. The debt the servant paid the other could be carried in one pocket, but the debt owed the master were paid in sixpences it would take 8,600 carriers, each carrying a sack of sixpences 60 lbs in weight, walking a yard apart which would form a line ~~2~~ five miles long.
 - a. Nothing that men can do to us can in anyway compare with what we've done to God.
 - b. If God has forgiven our debt nothing we have to forgive can ever be as great.
2. God forgives us when we repent and turn from our sins. Acts 8:22.
3. God forgives and never remembers again. Heb. 8:12.
4. We likewise must forgive when a brother trespasses against us and repents. Lk. 17:3,4.

Conclusion

1. Every member of the church must develop and have the burning desire to see lost people saved, like the Lord, if we're ever to reach the lost for Christ.
2. Forgiveness must be a part of the life of every Christian's life if one would be like Christ.

Introduction.

1. Jesus gave the great commission before he ascended back to the Father. He told us to go preach the gospel, but he left us free to use all methods that are right in carrying this out. Mt. 28:18-20. (Discuss new TV programs)
2. The Herald of Truth has been one effort used for about 22 years and is probably the most widely known program of the churches of Christ in an effort to carry out the great commission.
3. In this study we purpose to notice:

Discussion

- I. SOME OF THE REASONS FOR SAYING ANYTHING ABOUT THE HERALD OF TRUTH TODAY.
 - A. Larry's statement during the meeting left some unanswered questions.
 - B. The elders felt it would be good to clear up some matters.
 - C. Several of you have asked questions about what is going on.
- II. THE HERALD OF TRUTH PROGRAM HAS ACCOMPLISHED MUCH GOOD.
 - A. It has carried the gospel around the world.
 - B. It has revealed the truth to many that has resulted in hundreds obeying the gospel.
 - C. It has done more than any other effort to spread the name of the church throughout the world.
 - D. It has been especially helpful to brethren laboring in difficult mission fields.
- III. THE HERALD OF TRUTH PROGRAM IS UNDER THE OVERSIGHT OF THE HIGHLAND CHURCH OF CHRIST IN ABILENE, TEXAS.
 - A. The Herald of Truth program started under the direct oversight of the elders, but it has outgrown their oversight and many problems have arisen.
 1. The program is now practically completely under a committee
 2. This committee, headed by Bro. Clois Fowler has practically sole control. In fact Bro. Fowler told the elders "I tell the elders what I want them to know and I withhold from them that which I think they should not know."
 - B. Some of the positions taken by some of the elders and some members at Highland as well as some things taught, leave many questions about the soundness of the congregation and the effects upon the Herald of Truth Program.
 1. One teacher taught about the Holy Spirit and tongues that were contrary to scripture. A special meeting was called and this teacher was given one hour and half to set forth her views. When Bro. Cawyer (then an elder-now resigned) stood up to refute her errors he was told to sit down-you are out of order. It has grown worse, even to defending "tongues", secrets meetings with the lights turned out, etc.
 2. Another time a man wanted to teach some lessons on the H.S. Bro. Cawyer and Bro. Harper opposed him because they knew his views. They had prepared six questions and when the man was asked the first question he said "I can't answer yes, or no!"
 3. On another occasion a sermon was preached in which the preacher said:
 - a. First, there is not a verse of scripture telling people how to become a member of the church.
 - b. Second, the church is not a blood-bought institution.
 - c. Third, the idea of people being added to the church is absurd.
 - d. Bro. Cawyer objected to the other elders which said it was O.K. He (" ") was out of step.
 - (1) Bro. Cawyer suggested that if "the sermon was O.K. let's publish it for the brotherhood benefit."
 - (2) One elders told him that "if you publish that sermon we will withdraw fellowship from you."
 - e. The preacher later told Bro. Harper that if that sermon was published it would ruin him as a preacher.
 4. The elders allowed a young person in the pulpit at Highland, without censure, to start a prayer to God with "Hi Dad."
 5. A Bible teacher at Highland held up his Bible and said "You must have something more than this. This is not sufficient."
 6. The regular preacher in a sermon said "The church is just a big sick denomination."

IV. SOME CONCLUSIONS THAT SHOULD NOT BE DRAWN AND SOME LESSONS TO LEARN.

- A. Just because there have been some irregularities does not mean that the idea of cooperation involved in this program is wrong. Cf. 2 Cor. 11:8
- B. It does not mean the Herald of Truth Program is completely unsound and there will be total collapse.
- C. We can learn that elders may need to keep a closer check on all money contributed to all causes.
- D. We can learn that elders must be on guard about unscripturals beginning regardless of how small lest they grow into giants.

Introduction

1. We appreciate the opportunity of visiting with you and studying a portion of God's word.
2. Read **Psalms 23**.
3. David was a shepherd in the hills of Palestine. He knew the dangers of watching the sheep. On several occasions he had to protect the sheep from bears and lions. He knew how much the sheep depended on him for protection. In the 23rd Psalm David shows how much he depended on God.
4. Each expression in this Psalm teaches us a great lesson. Let's notice each phrase and the lesson taught.

Discussion

- I. "THE LORD IS MY SHEPHERD"---Faith---It is a personal thing.
- II. "I SHALL NOT WANT"-----Assurance
- III. "HE MAKETH ME TO LIE DOWN IN GREEN PASTURES"-----Contentment
- IV. "HE LEADETH ME BESIDE THE STILL WATERS"*****Peace
- V. HE RESTORETH MY SOUL"-----Life
- VI. "HE LEADETH ME IN THE PATHS OF RIGHTEOUSNESS FOR HIS NAME'S SAKE"---Leadership
- VII. "YES, THOUGH I WALK THROUGH THE VALLEY OF THE SHADOW OF DEATH"----- Confidence
I WILL FEAR NO EVIL ***** courage
- I. "FOR THOU ART WITH ME"-----Companionship
- IX. THY ROD AND THY STAFF THEY COMFORT ME"-----Comfort
- X. THOU PREPAREST A TABLE BEFORE ME IN THE PRESENCE OF MINE ENEMIES"-----Providence
- XI. "THOU ANOINTEST MY HEAD WITH OIL"-----Favor
- XII. "MY CUP RUNNETH OVER"-----Joy
- XIII. "SURELY GOODNESS AND MERCY SHALL FOLLOW ME ALL THE DAYS OF MY LIFE"-----Blessings
- XIV. "AND I WILL DWELL IN THE HOUSE OF THE LORD FOR EVER"-----Immortality

Conclusion

1. These are some of the many reasons why Psalms 23 is the best known of all the Psalms.
2. Everyone needs to be able to say "the Lord is my shepherd."

Introduction

1. Read or quote the text.
2. Briefly mention the other soils.
3. Jesus found it necessary to warn the disciples of his day against the danger of spiritually choking to death. How so today?
4. Let's consider:

Discussion

I. WHO IS THE LORD TALKING ABOUT?

- A. He is talking about one that hears the word and obeys. He becomes a Christian.
Mt. 13:22; Lk. 8:14
- B. He is talking about one that even bears fruit.
 1. The fact that such a one becomes unfruitful shows such a one had been fruitful.
Mk. 4:19
 2. The fruit that such one bears is not perfect. Lk. 8:14
 - a. Grass, weeds, etc. can keep fruit from being perfect in the physical realm.
 - b. Likewise thorns can choke and keep our fruit in the spiritual realm from being perfect.
 - (1) Choked--Stifled, or deprived of life by pressure.
 - (2) The Lord found none of the works at the church of Sardis perfect.
Rev. 3:2
 - (3) The heart choked with thorns brings no fruit to perfection. Lk. 8:14
 - (a) Perfect fruit is fruit brought to completion or to an end.
 - (b) This type of individual ever remains in the spiritually immature state.

II. WHAT ARE THE THORNS THAT CHOKE THE CHRISTIAN?

- A. The first thorn is "the care of this world" (Mt. 13:22); "cares of this world" (Mk. 4:19). Phillips has "worries of this life."
 1. The word "care" has several meanings in the Bible
 - (3) a. It sometimes means "haste, zeal, diligence, . . . earnest care, carefulness." 2 Cor. 7:11; 8:16
 - (1) b. It sometimes means "the object of care." Mk. 4:38; Jn. 10:13
 - (4) c. It sometimes means "to be thoughtful, to be mindful." Phil. 4:10; Titus 3:8
 - (2) d. It sometimes means "care of, involving forethought and provision." Lk. 10:34,35
 - (5) e. It sometimes means "to draw in different directions, distract, hence, signifies that which causes this, a care, especially and anxious care . . ." Phil. 4:6; 1 Pet. 5:7 "Cares"--anxious, unrelaxing attention to the business of this present life."
 2. Jesus **uses** the word "care" to mean the distracting anxieties--those things that draw us in different directions or distract our minds from what we are doing.
 - a. One of the "distracting anxieties" is overly concerned about material things.
 - (1) The rich farmer was so busy gathering material things that spiritual concerns were completely crowded out. Lk. 12:15-21
 - (2) Many Christians are so wrapped up in making a living that they don't have time for spiritual matters. Discuss this what some here are doing.
 - b. Another "distracting anxiety" is worry. Lk. 10:38-42.
 - c. In anticipation of this thorn--"the cares of this world."--Jesus:
 - (1) Warns against getting too involved with the cares of this world.
Lk. 21:34
 - (2) Tells us how to overcome worry and anxiety. Matt. 6:24-34; Phil. 4:6; 1 Pet. 5:7

- B. The second thorn that chokes the word is "the deceitfulness of riches." Mt. 13:22
1. Most Americans think that money spells happiness and spend all their time and energy trying to accumulate it.
 2. Riches are deceitful and give one a false sense of security. Rev. 3:14-17
 3. The deceitfulness of riches leads one into temptation and on into destruction. 1 Tim. 6:6-10
 4. Riches are deceitful in at least two ways:
 - a. They suddenly fly away when we seem to have them. Prov. 23:4,5
 - b. They promise what they cannot give. Eccle. 5:10
 5. Many a man get choked by his own money just as many a bee gets strangled in its own honey." (Cahppell)
- C. The third thorn is "lust of other things" (Mk. 4:19) or "pleasures of this life" (Lk. 8:14)
1. This thorn represents the greatest threat to the average Christian.
 2. This thorn may come under three categories:
 - a. It may be sinful
 - b. It may be doubtful
 - c. It may be innocent but unduly absorbing
 3. In most cases Christians are being choked to death by things that are perfectly innocent in themselves.
 - a. Boats
 - b. Horses
 - c. Cabins
 - d. Golf clubs
 - e. Skating

Conclusion

1. Christian, are you choking to death?
2. These thorns "drawing off" so much of one's attention, absorbing so much of one's interest, and using up so much of one's time, that only the dregs of these remain for spiritual things, and a fagged, hurried, heartless formalism is at length all the religion of such persons."

Introduction.

1. God desires that each of us be grounded in the truth and not be carried about with every doctrine. Eph. 4:14
2. In our first study we observed that (1) the Holy Spirit is a person, (2) that Christ received the Spirit without measure, (3) that the apostles and Cornelius received the baptismal measure of the Spirit (probably Paul too). Holy Spirit baptism had ended by A.D. 64
3. In this study let's consider the miraculous measure of the Spirit.

Discussion.

I. WHAT WAS THE MIRACULOUS MEASURE?

- A. The miraculous measure of the Spirit was that measure of power which many of the early Christians received that enabled them to perform miracles, etc.
- B. There were nine different spiritual gifts enjoyed by those (not all by each one) who had this power. 1 Cor. 12:7-11
 1. The word of wisdom. "This was the gift which enabled its recipients to reveal the whole plan of salvation." (Shepherd)
 2. The word of knowledge. The apostles revealed the whole truth, but there was a need of men who could accurately present the truth in the right way and apply the principles.
 3. Faith. Miraculous faith. 1 Cor. 13:2
 4. The gift of healing
 5. Working of miracles. Varied kinds
 6. Prophecy.
 7. Discerning of spirits. Someone had to distinguish between true and false.
 8. Divers kinds of tongues.
 9. Interpretation of tongues.

II. HOW WAS THE MIRACULOUS MEASURE OF THE SPIRIT BESTOWED?

- A. The baptismal measure of the Spirit came directly from heaven without the intervention of human hands. Acts 2:10
- B. The miraculous measure of the Spirit was given through the laying on of the hands of the apostles.
 1. Acts 6:1-8 records the selection of the seven to minister to the Grecian widows.
 - (a. The church selected them.
 - (b. They set them before the apostles who prayed and "laid their hands on them." v. 6
 - (c. Following this Stephen, on of the seven on the apostles laid hands "did great wonders and miracles among the people." v. 8
 - (d. Philip, on of the seven, went down to Samaria and did many miracles--unclean spirits cast out, palsies, lame, etc. Acts 8:5-8, 13
 - (e. There is no evidence that anyone performed miracles up to this time except the apostles.
 2. The apostles Peter and John laid their hands on the Christians at Samaria. Acts 8:14-23
 - (a. "Then laid they ~~th~~ their hands on them, and they received the Holy Ghost." v. 17
 - (b. "And when Simon saw that through the laying on of the apostles' hands the Holy Ghost was given . . ." v. 18
 - (c. The chief thing the apostles did when came to Samaria was to bestow the H.S., thus this must have been the chief object of their coming, and affords strong evidence that the "miraculous gift of the Spirit was bestowed by no human hands except those of the apostles." (McGarvey)
 - (d. Simon recognized that only the apostles had this power and he tried to buy it. v. 19
 3. Paul laid his hands on the twelve disciples at Ephesus. Acts 19:1-6
 - a. They spake with tongues.
 - b. They prophesied.

- d4. Paul had given Timothy a gift by "the putting on of my hands. 2 Tim. 1:6
5. Some argue that Ananias laid his hands on Saul and gave him maraculous power, but the evidence does not support this.
- (1) a. Ananias came to Saul and laid his hands on him and he received his sight. Acts 9:17
 - (2) b. He was filled with the H.S. but the verse does not say such was the result of Ananias laying on his hands.
 - (3) c. Even though the Bible does not state it Paul probably received the baptism of the H.S. just like the twelve.
 - (a) (1) He said he was "not a whit behind the very cheifest apostles." 2 Cor. 11:5
 - (2) He was able to lay hands on others and give them miraculous power. Acts 19:5,6; 2 Tim. 1:6
 - (3) He revealed God's message as did the twelve. Gal. 1:10-12

III. WHEN DID THE MIRACULOUS MEASURE OF THE SPIRIT END?

- A. Miracles ceased when the truth was a complete unit.
 1. They were to last "till we ~~come~~ all come in the unity of the faith." Eph. 4:7-14
 2. They were to last until that Which is perfect is come." 1 Cor. 13:8-13
- B. Furthermore when the last spostle died the means of bestowing the gifts had passed.

Conclusion

1. The Holy Spirit is a person.
2. The Spirit without measure and the baptismal measure have ceased.
3. The miraculo~~us~~ measure has fulfilled its purposes.
4. Miracles are not today.

THE CHRISTIAN IN THE MIDST OF POLITICAL UNREST AND UNCERTAINTY
Rom. 13:1-7

Introduction

1. Read or quote the text.
2. Our day is certainly one of political unrest and uncertainty.
 - a. The "Watergate Affair" has received world-wide attention.
 - b. The resigning of Vice-President Agnew
 - c. The firing of several officials connected with the Watergate Affair.
 - d. Some of the decisions of the Supreme Court.
3. But political unrest and uncertainty are not new to our day.
 - a. Absalom used all kinds of tactics to destroy his father. 2 Sam. 15:1ff
 - b. Ahithophel was counselor to Absalom at first, but when his counsel was later rejected he quit and went home and hanged himself. 2 Sam. 17:23
 - c. The action of Zimri, who reigned 7 days as king of Israel, reminds us of what some political office holders do today rather than face the consequences of their own deeds. 1 Kgs. 16:15-20
 - d. As late as 1957 some newspaper headings read "Will President Eisenhower Be Forced to resign?"
4. In the midst of all these things there are dangers that Christians face and some wrong attitudes that may be formed.

Discussion.

I. WHAT ARE SOME DANGERS TO THE CHRISTIAN?

- A. First, there is the danger of forming the wrong attitude toward all government officials and government as such.
 1. The attitude of complete distrust toward all can develop.
 2. The attitude of "blanket condemnation" toward all government officials because some turn out wrong. How about this?
 - a. Condemn all teenagers because some are not right?
 - b. Condemn all whites because some are not right?
 - c. Condemn all Negroes because some are not right?
- B. Second, there can develop complete civil disobedience, by reasoning like this:
 1. The officials don't obey the laws, so why should I
 2. The lawmakers make laws to favor certain people so why should I pay any attention
 3. It seems that every one is out for himself, so why shouldn't I be too.
- C. Third, there is the danger of shirking one's responsibility.
 1. One could develop the idea that no official is going to do what he should do so why be concerned about who is elected.
 2. Why even bother to uphold the principle of government?

II. WHAT IS THE CHRISTIAN'S RESPONSIBILITY?

- A. First, the Christian must recognize that government is ordained of God. Rom. 13:1-7. Several conclusions can be drawn?
 1. Civil government is ordained of God.
 2. Civil government is ordained for the work of vengeance.
 3. Civil government is ordained to encourage the good.
 4. Christians must be in subjection to civil government, not only for fear of punishment, but also for conscience's sake.
 5. Civil government must be obeyed so long as it doesn't conflict with our duty to God. Acts 5:29
- B. Second, the Christian must recognize that the statement "the powers that be are ordained of God" does not mean that every government that happens to be in power is appointed or necessarily approved of God, but the "principle of government is instituted by God."
 1. God ordained marriage (Gen. 2:18-24) but this doesn't mean that every marriage is "heaven made" or "God approved."
 2. God ordained the church but this doesn't mean that every thing every congregation does is approved.

C. Third, the Christian has certain responsibilities to civil powers regardless of the form of government.

1. The Christian must render unto the government taxes or tribute. Matt. 22:21; Rom. 13:6,7
2. The Christian must render unto the government obedience. Rom. 13:1; 1 Pet. 2:13; Tit. 3:1
 - a. Obedience must never be withheld except when such would constitute disobedience to God. Dan. 3:6,16-18; 6; Acts 5:29
 - b. Obedience must be rendered because:
 - (1) They are ordained of God. Rom. 13:1
 - (2) Their wrath will come. Rom. 13:4b,5
 - (3) For conscience's sake. Rom. 13:5
 - (4) For the Lord's sake. 1 Pet. 2:13
3. The Christian must render honor unto the government. 1 Pet. 2:17; Rom. 13:7
4. The Christian must offer prayers in behalf of civil rulers. 1 Tim. 2:1,2; Jer. 29:7

Conclusion

1. In the midst of political unrest and uncertainty we must strive to have the right attitude toward all.
2. We must accept our responsibility to civil government if we would please God.

Introduction

1. In previous lessons we have shown that miraculous powers had purposes, that these purposes were accomplished, and they have ended.
2. Despite plain statements that miracles have ceased there are many today still claiming such powers but they are not of God, but of the devil.
 - a. Preceding the destruction of Jerusalem Jesus said, "there shall arise false Christs and false prophets and shall show signs and wonders, they they may lead astray, if possible, the elect." Mk. 13:22. They were of the devil, not God.
 - b. Paul described the lawless one as "he whose coming is according to the working of Satan with all power and signs and lying wonders." 2 Thess. 2:8-10
 - (1) They Bible says "signs" and "wonders" have ceased.
 - (2) Satan says they have not ceased.
3. In this study we purpose to notice some of the arguments about tongue speaking and some thoughts from 1 Cor. 14.

Discussion.

- I. "THE PENTECOSTAL POSITION MUST ARGUE THAT ACTS 2 AND I CORINTHIANS 14 ARE EXPRESSIONS OF DIFFERENT KINDS OF TONGUES." (William Woodson)
 - A. He must argue that Acts 2 is a human tongue, a known language.
 - B. He must argue that 1 Cor. 14 is not a known tongue, not a known language, but some kind of heavenly language.
 - C. (The average Christian is almost overwhelmed by quotations and definitions about tongues and ecstatic utterance.
 1. The tongue meant the broken speech of persons in religious ecstasy either in antiquated, foreign intelligible, mysterious utterances or in marvellous, heavenly languages. (Greek Lexicon translated by Arndt and Gingrich)
 2. "In Corinth, therefore, glossalalia (tongues, W.W.) is an unintelligible utterance. One of its forms of expression is a muttering of words or sounds without interconnection or meaning." (Theological Dict. of the N.T., Vol. I, Chap. 722)
 - D. What is the importance of showing the distinction is false?
 1. "If there is a clear distinction between the tongues phenomenon in Acts and that in 1 Corinthians, then the Pentecostal argument for tongues as the initial, physical evidence is well-nigh irrefutable."
 2. "If not, then the Pentecostal theology on the evidence teaching suffers a severe blow." (MacDonald as quoted by Gromachi, p. 136)
- II. THERE IS MUCH EVIDENCE TO SHOW THAT THE TONGUES IN ACTS 2 AND I CORINTHIANS 14 ARE THE SAME, THAT IS, "THE MIRACULOUSLY GIVEN ABILITY TO SPEAK A HUMAN LANGUAGE FOREIGN TO THE SPEAKER."
 - A. Throughout the New Testament and Greek literature generally, the word "tongue" frequently refers to human speech. The evidence to overthrow this has not been given.
 - B. In Acts 2 it is definitely stated that the tongues were languages. Acts 2:1-11
 1. In the first actual occurrence of tongue speaking in the N.T. it is definitely stated that they were languages. Acts 2
 2. Unless there is some good reason to believe otherwise, or the writers indicate they are using the word differently, then we can safely assume it means the same through the remainder of the Bible.
 3. The association of terms used by Luke and Paul are so similar there is absolutely no reason to believe they are using the terms differently.
- III. THERE ARE MANY DIFFERENCES BETWEEN THE TONGUE SPEAKING DONE IN THE FIRST CENTURY AND THE TONGUE SPEAKING CLAIMED TODAY.
 - A. First, tongue speakers in the first century understood what they were saying whereas many today admit they do not. Consider:
 1. "If he is speaking unintelligible sounds to himself, how is he speaking to himself in a way which differs from the way he is speaking to the audience?"
 2. In order for the church to be edified the church had to understand what the speaker was saying. 1 Cor. 14:3,4,5, 16-19. If the church had to understand

- to be edified then how could the speaker be edified unless he understood?
3. If he does not understand what he is saying ~~what he is saying~~ why would he not be speaking in the air just like he would be when the congregation does not understand? 1 Cor. 14:9
 4. If one doesn't know what he is saying he is a barbarian to himself just as he would be to the congregation. 1 Cor. 14:11
 5. If others cannot say Amen because they do not understand then how could the tongue speaker say Amen if he didn't understand? 1 Cor. 14:16
 6. In order to be edified one must understand (v. 17), the tongue speaker edifies himself, therefore the tongue speaker understood what he was saying. (v. 14)
 7. If the tongue speaker can be edified without his own understanding being involved then why cannot the audience?
- B. Second, in the two lists in the Bible where tongues and the interpretation of tongues are mentioned (1 Cor. 12:8-10; 12:28-30) they are always last, which shows they were regarded as the least of the gifts, whereas the Corinthians and ~~the~~ modern tongue speakers regard them as the most valuable.
- C. Third, there should be no speaking in tongues in the local church without interpretation. (1 Cor. 12:27,28) Modern tongue speakers violate this regulation all the time.
- D. Fourth, it's obvious from 1 Corinthians 14 that the tongue spoken could be translated into a language so as to be understood (1 Cor. 14:5) whereas the "gibberish or unknown sounds" of today's tongue speakers cannot be translated.
- E. Fifth, there is to be no more than three tongue speakers in any one service and they must speak one at a time (1 Cor. 12:27) whereas many speak at the same time in the modern tongue movement "with approval." (Gromacki)
- F. Sixth, Paul told them to speak to themselves and to God if there was no interpreter (1 Cor. 14:28) whereas the modern movement has special meetings where they pray in tongues for their edification.

Conclusion

1. Tongues were temporary in their nature and were to "cease."
2. Rigid application of the principles laid down regulating the use of tongues will kill the modern tongue claims.

Introduction.

1. In two previous lessons we learned that many problems arise, not over what the Bible says, but over things left in the realm of man's judgment.
2. Another area in which there is much misunderstanding is over some things that may be contrary to what is generally true--rules and exceptions.
 - a. A rule is a "regulation or principle . . . the laws or regulations prescribed by the founder of a religious order for observance by its members."
 - b. "Exception" means something that is taken or left out. It is excluded from the rule or this is true in every case except.
3. In most every field there are rules and exceptions.
 - a. In English plurals are usually formed by adding an "s" but the plural of man is "men". In most words "i" always comes before "e" except after "c".
 - b.
 - c.
 - d.
4. In this study we purpose to notice some general Bible rules and some exceptions. In other words God gives rules, but he mentions exceptions to some of the rules.

Discussion.

I. IT IS A RULE THAT DEATH PASSED UPON ALL MEN (ALL MEN WILL DIE.)

- A. There are at least three kinds of death talked about in the Bible.
 1. When man sinned God said "dust thou art, and unto dust shalt thou return." Gen. 3:19. Physical death.
 - a. "And so death passed upon all men." Rom. 5:12
 - b. "For as in Adam all die." 1 Cor. 15:22
 - d. "And as it is appointed unto men once to die." Heb. 9:27
 2. The second kind of death talked about in the Bible is spiritual death. Isa. 59:1,2; Eph. 2:1; Rom. 3:23
 3. The third kind of death is eternal death or separation from God. 2 Thess. 1:7-9; Rev. 20:14,15; 21:8
- B. There are exceptions to all these deaths.
 1. There are at least three exceptions to physical death.
 - a. Enoch was translated and he did not see death. Gen. 5:24; Heb. 11:5.
 - b. Elijah was taken up to heaven by "a whirlwind into heaven." 2 Kgs. 2:11
 - c. There will be some living when the Lord returns. 1 Cor. 15:51,52; 1 Thess. 4:13-18
 2. Babies, mentally retarded, Jesus Christ are exceptions to spiritual death.
 3. Babies, mentally retarded, Jesus Christ, and faithful saints are exceptions to eternal death.

II. IT IS A RULE THAT BAPTISM IS FOR THE REMISSION OF SINS.

- A. John the Baptist baptized for the remission of sins. Mk. 1:4; Lk. 3:3; 7:30
(The people that John baptized had sins to confess. Mt. 3:5,6; Mk. 1:4,5.
- B. Jesus taught that baptism is for the remission of sins. Mk. 16:16
- C. Peter commanded people to be baptized for the remission of sins. Acts 2:38
- D. Jesus Christ is an exception. Mt. 3:13-17
 1. Jesus Christ was baptized of John in the Jordan River.
 2. John, knowing that his baptism was for the remission of sins, forbade the Lord.
 3. But Jesus said "Suffer it to be so now . . ."
 - a. It was not "so" that the sinless should be baptized.
 - b. Break the rule this once and baptize me.
 - c. It was not to be done for others and not in times to follow, but "suffer" it "now".
 4. Jesus was not baptized "for the remission of sins, but to fulfill all righteousness. Heb. 5:8,9

III. IT IS A RULE THAT THE HOLY SPIRIT WOULD BE RECEIVED AFTER BAPTISM.

- A. The apostles received the Holy Spirit after baptism. Mt. 3:11; Acts 2
- B. The Holy Spirit was promised after baptism. Acts 2:38
- C. The Holy Spirit given to them that obey. Acts 5:32
- D. The Samaritians received the miraculous measure of the Spirit after baptism. Acts 8:12-18
- E. The twelve received the Holy Spirit after baptism. Acts 19:1-5
- F. But Cornelius received the Holy Spirit before baptism--clearly an exception to the rule. Acts 10:44-48
 - 1. He is an exception because God had to convince Peter and the Jews that The Gentiles should be baptized. Acts 10:47,48; 11:17
 - 2. He bore witness to the truth that He would accept the Jews on the same terms as the Gentiles. Acts 15:7-9

Conclusion.

- 1. We, as Christians, are bound to follow God's rules if we would please God.
- 2. But we are also bound to observe God's exceptions if we would please God.

Introduction.

1. In our first lesson on rules and exceptions we learned that all God's rules are binding, but God has allowed exceptions to some rules and we must honor the exceptions.
2. Unless one is careful to recognize God's exceptions in all places we will make the Bible contradict itself.
3. In this study we purpose to notice some more rules and exceptions.

Discussion.

I. IT IS GOD'S RULE THAT MARRIAGE IS TILL DEATH.

- A. Many Bible passages assert God's truth about marriage. Gen. 2:18-24; Mk. 16:18; Rom. 7:1,2; 1 Cor. 7:39.
- B. But fornication is an exception ~~to~~ this rule for remarriage. Matt. 5:31,32; 19:3-9.
 1. Some object by saying "but this exception was not repeated after the cross, therefore is not binding today."
 2. But neither was the sermon on the mount repeated after Pentecost, is it not binding today.
- C. Separation in some cases, is an exception, not for remarriage but in order to live the Christian life. 1 Cor. 7:10,11.

II. THE LORD MADE NO APPEARANCES TO PEOPLE AFTER HIS ASCENSION EXCEPT IN TWO CASES.

- A. He appeared to Paul on the road to Damascus. Acts 9:3-5. Why the exception?
 1. He didn't appear to him to preach the gospel to him. Acts 9:6; 2 Cor. 4:7
 2. He appeared to qualify him to be an apostle. Acts 1:22; 1 Cor. 9:1
 3. He appeared to him to make him a witness. Acts 26:16-18
- B. He appeared to the apostle John on the isle of Patmos. Rev. 1:12,13
 1. He appeared to give assurance to John. Rev. 1:17,18
 2. He appeared to help prepare John to write the messages to the churches.

II. IT IS GOD'S RULE THAT WHEN THE CHURCH WITHDRAWS FROM AN INDIVIDUAL NO CHRISTIAN IS TO EAT A SOCIAL MEAL WITH SUCH A ONE. 1 Cor. 5:11

- A. The meal talked about here is a social meal because he allows us to do it with a man of the world in some cases. 1 Cor. 5:9-11
- B. But there are exceptions to this rule.
 1. In family relations God does not forbid the obligations of the father and mother toward their children. Eph. 6:4; 1 Tim. 5:13,14
 2. Furthermore the only time that a husband and wife have the right to withhold their bodies from each other is for a period of fasting and prayer, by mutual consent. 1 Cor. 7:1-5
 3. There are closer relations than eating in some cases.

Conclusion.

1. In four lessons on law and incidentals, rules and exceptions we have learned that God's laws are generic and specific, inclusive and exclusive, and that God leaves many incidentals to man's judgment.
2. We also learned that God may list some exceptions or he may leave principles which man must consider in learning some of the exceptions to God's rules.
3. We can rest assured that we have God's approval in following his rules, and observing his exceptions, but we must not make rules where God did not make them and we must not make exceptions where God did not make them.

Introduction.

1. Read or quote the text.
2. Women are mentioned often, and, in many cases, given great prominence in both the Old and New Testament.
 - a. Deborah was a judge in Israel. Judges 4:4
 - b. Women played a prominent part in our Lord's ministry. Lk. 8:2,3
 - c. Mary Magdalene saw him first after his resurrection. Jn. 20:1-18
 - d. Such passages as Acts 9:36-39; 18:24-28; Phil. 4:2,3; and 1 Timothy 5 mention specific women and commend their work.
3. But the Old and New Testaments do emphasize the subordinate position of women to men---this subordinate position does not signify inferiority, but it does give emphasis to rank in God's arrangement.
4. There are two extreme positions that have to be avoided in discussing women speaking
 - a. Women preachers
 - b. The position of the anti-Sunday school brethren.
 - c. Extremes must always be avoided because they lead to other extremes. Many of the anti-orphan home brethren take the position that the church as such has absolutely no obligation toward orphan children.
5. It shall be our purpose in this study to consider the verses that have to do with women speaking, teaching, etc.

Discussion.

- I. "LET YOUR WOMEN KEEP SILENCE IN THE CHURCHES: FOR IT IS NOT PERMITTED UNTO THEM TO SPEAK: BUT THEY ARE COMMANDED TO BE UNDER OBEDIENCE, AS ALSO SAITH THE LAW. AND IF THEY WILL LEARN ANY THING, LET THEM ASK THEIR HUSBANDS AT HOME: FOR IT IS A SHAME FOR WOMEN TO SPEAK IN THE CHURCH." (1 Cor. 14:34,35)
 - A. ~~What your women keep silence in the churches the word~~ sigao which means absolute silence.
 1. The word "silence" is translated from the word sigao which means "absolute silence."
 2. It is the same word in verse 28---"But if there be no interpreter, let him keep silence (sigao) in the church . . ."
 3. It is also the same word in v. 30---". . . let the first hold his peace" (sigao) "be silent, not to speak." (Young)
 - B. "for it is not permitted unto them to speak."
 1. The word "speak" is from the Greek laleo---"to utter a sound, to emit a voice, make one's self heard." (Thayer)
 2. Thus women are forbidden to "utter a sound, to emit a voice, make one's self heard."
 - C. "but they are commanded to be under obedience, as also saith the law." ("but let them be in subjection." ASV)
 1. "Subjection" means to be placed in order--arrangement of things in order as ranks, rows, classes."
 2. The reason given here for such obedience is because it is the law of God.
 - D. "And if they will learn anything, let them ask their husbands at home . . ."
 1. If they will learn anything about what is being revealed.
 2. The place where they are to ask their husbands is at home.
 - E. "for it is a shame for women to speak in the church."
 1. It is a disgrace, improper conduct, etc.
 2. "To speak" means "to utter a sound, to emit a voice, to make One's self heard."
 3. "Women were commanded to be silent in the presence of men while the men were exercising their spiritual gifts, for to do otherwise would be exercising dominion over man, and that would be shameful." (Lanier)
 - F. Thus these verses command complete silence of women for the reasons and under the circumstances about which Paul was talking, but these verses do not regulate all public assemblies of the church nor everything that may happen in them.
 1. The anti-Sunday schoolers contend that 1 Cor. 14 regulates all public assemblies of the church.

2. The anti-Sunday schoolers contend that there is no difference in the church assembled and the classes and when a woman teaches a class she is speaking in the church---even a class of women and children.

II. SOME FURTHER CONSIDERATIONS OF 1 CORINTHIANS 14.

A. What is Paul ~~commanding~~ absolute silence about in 1 Corinthians 14?

1. The word "speak" and "speaketh" appears 21 times in 1 Cor. 14.
 - a. 19 times they are connected or are specifically talking about tongue speaking ---publically speaking before the church.
 - b. Does the context not demand the same meaning or use in verses 34,35---- tongue speaking or public speaking before the church?
 - c. The expression "but they are commanded to be under obedience, as also saith the law" shows why she could not do the kind of speaking talked about here---she would not be in subjection or under obedience to the man.
2. 1 Timothy 2:12 forbids the same type thing in the statement "But I suffer not a woman to teach . . ."
 - a. Paul's statement is absolute about that which he was talking, but its obvious that Paul was not talking about all teaching.
 - (1) It would mean she could teach no class---women or children.
 - (2) Aged women could not teach young women. Tit. 2:4
 - (3) Aquila and Priscilla taught Apollos. Acts 18:25ff
 - (4) 1 Peter 3:1 implies that a Christian wife tries to teach her unbelieving husband.
 - (5) Women are to teach in singing. Col. 3:16 (6) Philip had 4 daughters that prophesied (1 Cor. 14:26)
 - b. The word "teach", as here used" means to deliver didactic discourses. It is translated from didasho (Thayer) One cannot preach without delivering didactic discourses, but women are forbidden to deliver didactic discourses, thus women are forbidden to preach.

B. If one makes one part of a verse absolute, one is obligated to make another part, when its talking about the same thing.

1. "And if they will learn anything, let them ask their husbands at home . . ."
 - a. What woman obeys this command to the letter?
 - b. Is a woman limited to asking questions at home?
 - c. What will a woman do who has no husband?
 - d. What about a woman whose husband is an infidel?
 - e. What about a woman who knows far more about the word of God than her husband?

2. Another passage that may help to see that all statements are not absolute is--- "And if any man hunger, let him eat at home . . ." 1 Cor. 11:34
 - a. Is a man limited to eating at home?
 - b. Does anyone obey this comand to the letter and always eat at home? Is this what Paul is saying?

C. Furthermore, if this verse means absolute silence in all situations, then it would apply in the disorderly assemblies as well as in the orderly assemblies.

1. The anti-Sunday schoolers say the church is not assembled until it is called to order and the song service begins.
2. But wouldn't a woman be just as obligated to maintain absolute silence before the services begin as well as after they begin, if this verse regulates all situations.

Introduction.

1. Read or quote the text.
2. In our first lesson we learned:
 - a. The dangers of extreme positions.
 - b. The fact that women are to be in subjection to man, but this does not mean inferiority.
 - c. That there are certain times when women must maintain absolute silence.
 - d. That there are certain times when a woman may teach.
3. In this lesson let's consider:

Discussion.

I. "LET THE WOMAN LEARN IN SILENCE WITH ALL SUBJECTION. BUT I SUFFER NOT A WOMAN TO TEACH, NOR TO USURP AUTHORITY OVER THE MAN, BUT TO BE IN SILENCE." (1 Tim. 2:11,12)

A. "Let the woman learn in silence . . ."

1. The word translated "silence" here is hesuchia, which is different from the word in 1 Cor. 14.
 - a. The word "sigao" in 1 Cor. 14 means "absolute silence."
 - b. The word hesuchia here is translated "quietness" in the ASV.
 - (1) It's the same word used in 1 Tim. 2:2 to describe the quiet and peaceful life.
 - (2) It is used in 2 Thess. 3:12 to urge Christians to walk in quietness.
 - c. "Silence" (hesuchia) "refers, not to the absence of speaking, but to an attitude, a spirit, a disposition." (Schubert)

B. "with all subjection"

1. The RSV has "submissiveness"
2. "In its original sense, however, 'to be under subjection' means to be placed in an order; to be under definite 'tagamata' (arrangements of things in order, as rank, rows, classes)." (Barnes)
3. It represents the proper position of the woman.

C. "But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence."

1. In our first lesson we observed that "teach is translated from didasko which means to deliver didactic discourses." (Thayer)
2. Authority (authentein) denotes authority over another in general.
 - a. Women are prohibited from having authority over men.
 - b. Thus women are forbidden to preach because a preacher is to speak "with all authority." Tit. 2:15
3. Both "to teach" and "Have authority" are modified by "over a man."
 - a. Acts 4:18 is a parallel. They were not to "speak nor teach" in the name of Jesus Christ. "The limitation of speaking (at all) was 'in the name of Jesus.'" (Bloomington)
 - b. So the only limitation of "to teach" and "have authority" are "over a man."
4. The point "guarded against here is woman's assuming authority over man. It is not wrong for her to teach the Word of God, but it is wrong for her to teach in such a way that assumes authority . . . over a man. (Tit. 2:5) This is the only reason given in the Scriptures why it is wrong." (Lipscomb)

D. "For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression." (1 Tim. 2:13,14) Paul gives two fundamental reasons for the subordinate position of woman to man:

1. The creation. The very chronological order--man first, then woman,--proves that man was to be over woman.
2. The fall.

II. SOME THINGS THAT A WOMAN CAN DO WITHOUT VIOLATING THE SCRIPTURES WE'VE STUDIED.

- A. A woman can worship and even conduct the services in a church where there are no men.

1. If she is forbidden all speaking in the church, then it would apply where there are no men as well as where there are.
 2. But it would not forbid her speaking in the church made up of women because she would not be exercising authority over the man.
- B. A woman can make a public confession of sins before a mixed audience.
1. The Bible teaches the need of public confession of sins. Jas. 5:16; Cf. 1 Jn. 5:16
 2. A woman can do this because she exercises no authority over man. (Women actually what they want to say themselves at Middleton & Payne)
- C. A woman can defend herself against charges against her before a mixed audience.
1. Peter asked Sapphira to answer some questions before a mixed audience. Acts 5:1-10
 2. She could answer these questions without violating scripture because she exercised no authority over the men present. If she could do this in a mixed assembly like this why can't she do it in a Bible class?
- D. A woman can sing in the midst of a mixed audience because she exercises no authority over man.
1. 1 Cor. 14:35 forbids a woman to speak (lalao) in the church.
 2. Eph. 5:19 commands a woman == "speaking" (lalao) in the church.
 3. It's obvious that the speaking named in 1 Cor. 14:35 constitutes exercising authority over man, where, the speaking in Eph. 5:19 does not.
- E. A woman can confess her faith in Christ before a mixed audience. She does not exercise authority over the man.
- F. A woman can ask and answer questions in a Bible class because she exercises no authority over the man.

Conclusion

1. The Bible does absolutely forbid certain kinds of speaking on the part of women---the kind that would cause her to exercise authority over the man.
2. The Bible allows certain kinds of speaking and teaching on the part of women---the kind that does not cause her to exercise authority over man.
3. It is our hope and prayer that each one will continue to study, think and pray about these truths as well as others.

Introduction.

1. Our text uses the word reverence in such a way to show its importance in the life of a Christian.
2. There has probably never been a time when we need to be reminded of reverence in our lives because there is so much irreverence.
3. In this study let's consider:

Discussion.

I. WHAT DOES REVERENCE MEAN?

- A. Webster defines the word "revere" to mean: "To regard with reverence or profound respect and affection . . . show love and honor to." He defines the word reverence as "Honor or respect felt or manifested; deference duly paid or expressed. Profound respect mingled with love . . . regard or treat with reverence, respect or honor."
- B. In the Old Testament reverence comes from two words:
 1. Yare - The root idea of this word is fear.
 - a. It is used to express the attitude toward God himself and his sanctuary. Psa. 89:7; Lev. 19:30
 - b. So the group of ideas there would be "fear", "awe", reverence."
 2. Shahah - The root idea of this word is "falling down", as prostration of the body.
 - a. It is used to express the bearing toward another who is considered superior.
 - (1) Mephibosheth the son of Jonathan fell on his face before David "and did reverence." 2 Sam. 9:6
 - (2) Bathsheba, David's wife, "bowed with her face to the earth, and did reverence to the king." 1 Kgs. 1:31
 - (3) All the kings servants in the days of Esther "bowed, and revered Haman" but "Mordecai bowed not, nor did him reverence." Esther 3:2.
 - b. The group of idea here, therefore, is "honor", "obedience", "reverence."
- C. In the New Testament "reverence" comes from three words:
 - a. Aidos - In this word the idea is that of "modesty" or "proper behavior." Heb. 12:28; 1 Tim. 2:9 (cf. Tit. 2:3 in Revised Version)
 - b. Phobeomai - In this word "fear" - it is used to set forth the attitude of proper subjection on the part of a wife toward her husband. Eph. 5:33.
 - c. Entrepomai - The idea is that of "self-evaluation of inferiority", and so sets forth an attitude toward another of doing him honor." Mt. 21:37; Heb. 12:9
- D. Reverence then includes the idea of respect, fear or awe, prostration or recognition of a superior, honor, proper behavior.

II. WHAT ARE SOME AREAS IN WHICH REVERENCE IS TO BE MANIFESTED?

- A. There must be reverence for God.
 1. Abraham fell on his face before God. Gen. 17:3
 2. Moses took off his shoes because he was on holy ground. Ex. 3:5
 3. Reverence for God means reverence for his name.
 - a. The third commandment enjoins reverence for God's name. Ex. 20:7. "This commandment, therefore, forbids all irreverence toward God; not only the highest act of irreverence in calling on Him to bear witness to falsehood, but also all irreverent use of His name; all careless, unnecessary reference to Him, or His attributes; all indecorous conduct in His worship; and in short, every indication of the want of that fear, reverence, and awe due to a Being infinite in all His perfections, on whom we are absolutely dependent, and to whom we are accountable for our character and conduct." (Charles Hodge)
 - b. The Psalmist said "holy and revered is his name." Psa. 111:9
 - (1) The word here translated "reverend" is found over 300 times in the O.T.
 - (2) The word (yare) means "to fear".
 - (3) It means God's name is worthy of respect, godly fear, dread and awe from us all.

- c. The Jewish reverence for "Jehovah" is touching and lovely to behold. Scribes, when about to write it, wiped their pens and refilled them.
- d. This attitude is quite different from the free use of God's name today by many.

4. Reverence for God means reverence for his word.

- a. *Jehovahim* ~~Jehudi~~ showed he had no respect for God's word by literally cutting the roll to pieces. Jer. 36:22,23
- b. The people "trembled at the words of the God of Israel." Ezra 9:4
- c. When Ezra opened God's word to read "all the people stood up." Neh. 8:5
- d. On another occasion they stood one-fourth of a day to read the word of God. Neh. 9:3
- e. We show our reverence or irreverence for the word of God by our actions and attitudes. (Talking, laughing, note writing, sleeping, etc. while the word of God is being read. Or giving close attention, thinking, etc.)

5. Reverence for God means reverence for his house -- his worship.

- a. Under the law of Moses Israel was commanded to "reverence my sanctuary." Lev. 19:30
 - (1) God's sanctuary was always the place where God recorded his name. Ex. 20:24
 - (2) (a) Abraham built an altar and the Lord appeared. Gen. 12:7
 - (b) The tabernacle later was God's sanctuary. Ex. 25:8,9
 - (c) Later the temple was God's sanctuary. 1 Chron. 22:9; 2 Chron. 20:8
 - (2) God's instructions about the vessels of his sanctuary shows he expected reverence.
 - (a) Only Aaron and his sons were allowed to handle and cover the furniture of the tabernacle. Num. 4:5
 - (b) After they were covered Kohath and his sons could carry them with the poles, but they were to touch no holy thing. Num. 4:15; Cf. Uzzah. 2 Sam. 6:6 and the men of Bethshemesh. 1 Sam. 6:19
- b. Today, God has not designated any particular place of worship (Jn. 4:21-23) but the worship itself is sacred and behavior in it must be one of reverence.
 - (1) The Corinthians showed the greatest irreverence in their observance of the Lord's Supper. 1 Cor. 11:17ff
 - (2) There is much irreverence in observing the Lord's Supper today.
 - (a) Talking, laughing, no thought of what it means.
 - (b) Going in and out of the auditorium.

B. There must be reverence for parents.

- 1. Under the law of Moses the fifth commandment said "Honor thy father and thy mother." Ex. 20:12
- 2. Paul commands children to honor and respect their parents. Eph. 6:1-3

C. There must be reverence for the aged.

- 1. Under the law of Moses they were commanded "to rise up before the hoary (gray or white) head, and honor the face of the old man." Lev. 19:32
- 2. On one occasion when Solomon's aged mother, Bathsheba, approached his throne, Solomon "rose up to meet her, and bowed himself before her." 1 Kgs. 2:19

III. WHAT ARE SOME CAUSES AND SIGNS OF IRREVERENCE?

A. First, an inadequate view of the holiness of God and the sinfulness of man.

- 1. It's easy to forget the greatness of God and our own weak and sinful nature.
- 2. It was only after Isaiah saw the holiness of God that he said "Woe is me! for I am undone; because I am a man of unclean lips . . ." Isa. 6:5
- 3. When Ezekiel saw the "appearance of the likeness of the glory of the Lord . . . I fell upon my face." Ezek. 1:28
- 4. On one occasion Peter fell at the Lord's feet and said "Depart from me; for I am a sinful man, O Lord." Lk. 5:8
- 5. It's only as we truly realize the holiness of God and our own sinfulness that we will be reverent toward God.

B. Second, familiarity with sacred things.

- 1. The Jews in Malachi's day were not giving God reverence and honor because their familiarity with sacred things had made them contemptible in their sight. Mal. 1:6,
 - a. They showed that they despised the altar by thinking that anything was good enough to offer. Mal. 1:8a
 - b. They showed their contempt by giving to God that which they would not think about offering to the governor. Mal. 1:8b.

- c. We can show our contempt for sacred things by thinking that God will accept less than our best or less than we would give to a great man.
- 2. The Jews were not giving God reverence because worship and service had become a "weariness" to them. Mal. 1:13
 - a. It had become a real burden to worship.
 - b. They were taking things for granted and had lost the joy of worshipping and serving God.
- 3. Their worship and service had become formal and half-hearted. Isa. 1:11-15

Conclusion.

- 1. Reverence is needed in every walk of life.
- 2. Christians must set the example as Paul said, that we may "serve God with reverence and godly fear." Heb. 12:28

WORSHIP NO. 2

John 4:23-24

Introduction

1. To the Samaritan woman Jesus said, "Ye worship ye know not what" (Jn. 4:22). How would we react to such a statement?
2. Did you know that God measures (ascertains the dimensions of) our worship everytime we worship? Rev. 11:1.
 - a. The temple here represents the church, 1 Cor. 3:16; 1 Pet. 2:5.
 - b. The "reed like unto a rod" symbolic - the canon of scripture.
 - c. "Them that worship" represent the individual worshippers.
 - d. To measure the temple means to take an accurate estimate of the true church of God.
 - e. To measure those engaged in worship means to take a correct estimate of their character; reality and sincerity of their worship.
3. In view of the fact that the Bible speaks of vain worship (Mt. 15:9), ignorant worship (Acts 17:23), and will worship (Col. 2:23) it behooves each of us to seriously consider how to worship God acceptably.

Discussion

- I. THE PROPER OBJECT IS ESSENTIAL TO TRUE WORSHIP, Jn. 4:23a; Ex. 34:14
 - A. There are improper objects of worship.
 1. Idols and the works of man's own hands are improper objects of worship, Ex. 32; Jer. 1:16; Mic. 5:13.
 2. The Devil is an improper object of worship, yet Satan worship is growing today, Matt. 4:9,10.
 3. Angels have refused worship, Rev. 22:8,9.
 4. Good men have refused worship, Acts 10:25,26; 14:13-15
 - B. God is the only proper object of worship.
 1. God deserves our worship, Rev. 4:10,11.
 - a. He is our Creator, Gen. 1:26,27; Psa. 95:6,7.
 - b. He is great and God alone, Psa. 86:9,10.
 - c. He is holy, Psa. 99:5,9.
 - d. He is our father in two senses:
 - (1) He is the Father of all mankind by Creation and Procreation.
 - (2) He is the spiritual Father of the redeemed, 2 Cor. 6:17-18
 - e. He has purchased us with a price, 1 Cor. 6:20; 1 Pet. 1:18,19.
 2. God desires our worship.
 - a. The continuity of the Bible from Abel on shows this.
 - b. The men approved of God were worshippers of God, Heb. 11.
 - (1) Abraham built his altar at Bethel and "called upon the name of the Lord," Gen. 12:8.
 - (2) Noah, upon coming out of the ark, "bullded an altar unto the Lord," Gen. 8:20.

(3) Isaac, at Beersheba, built an altar "and called upon the name of the Lord," Gen. 26:25.

- c. "The Father seeketh such to worship him," Jn. 4:23.
- 3. God demands our worship.
 - a. He spoke to the children of Israel, Ex. 20:1-5.
 - b. We must worship God, Mt. 4:10; Rev. 22:8,9.
- 4. One of the great proofs that Jesus was God on earth is the fact that he accepted worship of men while on earth.
 - a. Jesus did accept the worship of men while on earth, Mt. 8:2; 9:18; 14:33; 20:20; 15:25; Mk. 5:6,7; Jn. 9:35-38.
 - b. If he was not superior to men and angels then he did that which was sinful for men and angels and was guilty of the basest crime known to the Jewish law--accepting worship due to God alone.
 - c. Since he did accept worship then he was God.

II. THE PROPER SPIRIT IS ESSENTIAL TO TRUE WORSHIP, Jn. 4:23,24

- A. To worship in spirit "is to pour out the feelings and emotions of one heart in sincere devotions unto God."
 - 1. Habitual observance of laws and regulations does not necessarily mean that such is worshipping "in spirit."
 - 2. "Acts of worship, regardless of the regularity of such performances, must be done in all sincerity, from the heart, with a meaningful purpose" (V. E. Howard).
 - 3. Our spirit must be in tune with God in order to reach the throne of heaven.
- B. The Corinthians could not worship "in spirit" because of division, strife, and carnality, 1 Cor. 3:1,2.
- C. Paul told the Philippians that we are God's people that "worship in the spirit," Phil. 3:3.
- D. Some have misconceptions about what it means to worship "in spirit."
 - 1. Some have reduced it to a "mere emotion."
 - 2. Some have felt that if we can change the order of service or where the song leader stands, then we can attain "higher levels of spirituality."

III. "IN TRUTH" IS ESSENTIAL TO TRUE WORSHIP

- A. One worships in truth "when every purpose and passion of his heart, and when every act of his religious worship, is guided and regulated by the word of God."
- B. Man must direct his worship unto God in God's own authorized way and manner, not man's way and manner. Cf. Heb. 11:4.
- C. Worshipping God "in truth" in our public worship includes:
 - 1. Teaching God's word, Acts 2:42.
 - 2. Giving of our means, Acts 2:42; 2 Cor. 9:6,7; 1 Cor. 16:1,2.
 - 3. The Lord's Supper, Acts 20:7.
 - 4. Singing, Eph.5:19; Col. 3:16.

5. Prayer, Acts 2:42.

IV. THERE ARE THREE REASONS WHY WE MUST WORSHIP GOD IN SPIRIT AND TRUTH

- A. Only those who worship in this manner are true worshippers, Jn. 4:23a.
- B. God seeks such to worship Him, Jn. 4:23c.
- C. God is a Spirit, Jn. 4:24a.

V. CONSIDER SOME THINGS ABOUT WORSHIP IN SPIRIT AND TRUTH

- A. There can be a type of worship and service in sincerity and honesty and not in truth, Jn. 16:2. Many denominational people.
- B. There can be a type of worship and service in truth and not in spirit, Phil. 1;15-17.
- C. There can be worship and service where neither spirit nor truth is present, Mt. 15:1-9.

Conclusion

- 1. In the long ago David said, "I was glad when they said unto me, Let us go into the house of the Lord," Psa. 122:1.
- 2. May we ever strive to worship God in spirit and in truth and truly know the meaning of worship.

Introduction.

1. Members of the church of Christ are often criticized about saying anything about other religions or condemning anything, that someone else believes.
 - a. We are accused of being unkind and having no love for people.
 - b. We are accused of being judges.
 - c. We are accused of thinking we are better than anyone else.
2. But our Lord and the apostles often criticized and pointed out errors in the religion of others.
 - a. Jesus said the religion of the Pharisees was vain that that they were blind leaders of the blind. Mt. 15:9,13,14.
 - b. Jesus said that many religious people would be rejected in the judgment day. Mt. 7:21-23. Why? They do not my Father's will.
 - c. Peter told the Jews (religious people) on Pentecost they were lost. Acts 2.
 - d. Paul indirectly condemned the Sadducees when he preached the resurrection. Acts 23:6
3. The apostle John clearly shows that Christians cannot receive or encourage false doctrine.
 - a. Only those who abide in the doctrine of Christ have the Father and the Son. 2 John 9
 - b. Christians are not to receive a teacher of false doctrine into their houses. 2 John 10
 - c. Christians are not to bid them God speed--"an approval of the course being pursued by the one thus greeting, and included a desire for success in the effort attempted." (Guy M. Woods)
4. In this study--in the light of these commands--we purpose to study the Salvation Army and the Christian's obligation regarding it.

Discussion.

I. THE BEGINNING, ORGANIZATION, AND WORK OF THE SALVATION ARMY.

A. The beginning.

1. In 1861 William Booth quit his post as minister of the Methodist New Connection and began working with the lower classes on the East End of London.
 - a. He first organized his work under the name of Christian Mission.
 - b. The name was changed to the ~~Sal~~vation Army in 1878.
2. It spread rapidly over England, Scotland, Wales, and Ireland.
3. The ~~Sal~~vation Army was officially established in the U.S. in 1880 under the direction of Commissioner George Scott Railton.

B. The organization.

1. Booth was a Methodist and he at first organized his group along the lines of Methodist policies with annual conferences at which reports were given and policies explained.
2. When the name was changed Booth set up his organization along military lines.
 - a. There were Articles of War.
 - b. Mission stations became corps or "citadels."
 - c. Members became soldiers.
 - d. Evangelists became officers.
 - e. Converts were listed as seekers.

C. The work.

1. The Salvation Army is found in 97 countries and territories. (Handbook On Denominations, Frank S. Mead)
2. They have 25, 350 officers preaching in some 147 languages in 16,714 centers.
3. They have 250,000 soldiers (members) in the U.S.
4. They hold almost a million meetings annually with 25 million in attendance and they collect and psend 25 million dollars annually.
5. They operate 187 homes, lodges, and schools, 33 hospitals, 9 children's homes, 34 residences for unmarried mothers, 54 summer camps, 236 boys clubs and youth centers, and 122 social service centers.

II. IS THE SALVATION ARMY A RELIGIOUS GROUP?

- A. In the Charter issued in New York State in 1899 the army is defined as an organization "designed to operate as a religious and charitable corporation with the following purposes:
- (1) "The spiritual moral and physical reformation of all who need it.
 - (2) "The reclamation of the vicious, criminal, dissolute and degraded.
 - (3) "Visitation among the poor and lonely and sick.
 - (4) "The preaching of the gospel and the dissemination of christian truth by means of open-air and indoor meetings."
- B. "The original and still paramount purpose of The Salvation Army is to lead men and women into a proper relationship with God." (The Salvation Army . . . Definition-History-Services-Organization, pp. 8,9)
- C. "The Salvation Army is an international religion and charitable movement, organized and operated on a military pattern, a branch of the Christian faith." (The Salvation Army, p. 2)
- D. As far back as September 12, 1917, ministers of the Salvation Army were eligible for appointment as army chaplains and the Salvation Army was not to be placed in a "different class from that which is usually accorded to others religious denominations."

III. WHAT ARE THE TEACHINGS OF THE SALVATION ARMY?

- A. All converts must sign the Articles of War to become a member and it begins like this: "Believing that the Salvation Army has been raised up by God, and is sustained and directed by him, I do here declare that I am thoroughly convinced of the truth of the Army's teachings."
- B. The following articles make up the Articles of War:
1. "I believe that the Scriptures of the Old and New Testaments were given by inspiration of God and that they only constitute the divine rule of Christian faith and practice."
 - a. The statement that the Old and New Testament were given by inspiration of God is true.
 - b. But the binding of the O.T. along with the N.T. as "the divine rule of Christian faith and practice" is untrue because the O.T. law was nailed to the cross. (Col. 2:14)
 - "I believe that there is only one God, who is infinitely perfect, the Creator, Preserver and Governor of all things and who is the only proper object of religious worship.
 3. "I believe that there are three persons in the Godhead, The Father, the Son, and the Holy Ghost, undivided in essence and co-equal in power and glory."
 4. "I believe that in the person of Jesus Christ the divine and human natures are united so that He is truly and properly God and truly and properly man.
 5. I believe that our first parents were created in a state of innocency but by their disobedience they lost their purity and happiness and that in consequence of their fall all men have become sinners, totally depraved, and as such are justly exposed to the wrath of God.
 - a. The first part of this statement is true.
 - b. But the statement that men are born "totally depraved" is not true. Ezek. 18:20; Mt. 18:3
 6. I believe that the Lord Jesus Christ has by His suffering and death made an atonement for the whole world so that whosoever will may be saved.
 7. "I believe that repentance toward God, faith in our Lord Jesus Christ and regeneration by the Holy Spirit are necessary to Salvation."
 - a. John the Baptist preached repentance before faith in Christ, but only because he preached to the Jews who already believed in God. Acts 19:4
 - b. The N.T. teaches faith and then repentance. Acts 2:37,38
 - c. The miraculous regenerating of the Holy Spirit is not taught in the N.T.
 8. "I believe that we are justified by grace through faith in our Lord Jesus Christ and that he that believeth hath the witness in himself." This teaches "faith only" which James 2:24 shows is false.
 9. "I believe that continuance in a state of salvation depends upon continued obedient faith in Christ.
 10. "I believe that it is the privilege of all believers to be "wholly sancti-

fied" and that their "whole spirit and soul and body" may "be preserved blameless unto the coming of our Lord Jesus Christ" (1 Thess. 5:23).

11. I believe in the immortality of the soul, in the resurrection of the body in the general judgment at the end of the world, in the eternal happiness of the righteous and in the endless punishment of the wicked."

Conclusion

1. The Salvation Army is a religious group and a Christian cannot support the works of a religious group.
2. The Salvation Army teaches a gospel different from that taught by Paul and the other apostles (Gal. 1:6-8) and we can no more give to this group than we can give to any other religious group.

Introduction.

1. Read or quote the text.
2. The setting of our text is at the end of an old and the beginning of a new way.
 - a. Israel has spent 40 years in the wilderness and is now on the east bank of the Jordan ready to cross.
 - b. Joshua sends two spies into Canaan and they come back with a favorable report.
 - c. Israel is now ready to cross the Jordan, a way which they have not traveled before.
3. The ark of the covenant which was God's presence and which contained his law, was to go before them to mark out the way, or "that ye may know the way by which you must go." 3:4
4. Today, December 30, 1973, we are at the end of an old year and at the beginning of a new year. With this thought in mind let's consider (1) a backward glance, and (2) a forward look.

Discussion.

I. LET'S TAKE A BACKWARD GLANCE AT:

- A. The Numerical growth or lack of it during 1973
 1. In our Sunday Bible Study we averaged 315.
 2. In our ~~morning~~ worship we averaged ~~257~~ 384.
 3. In our evening worship we averaged 257.
 4. In our Wednesday Bible Study we averaged 244.
 5. Our contribution averaged over \$1900 per week.
 6. There have been 17 baptisms, 52 restorations, and 36 memberships--Total 105.
 7. During the year 1973:
 - a. We had about 50 losses due to moves, deaths, and withdrawals.
 - b. We had an average of 150 members and 60 children from Bible study each Sunday. (True our average was 315 per Sunday, but 90 to 100 of these were children from the 6th grade down.)
 - c. We had an average of over 100 members absent from worship every Sunday morning.
 - d. We had an average of 220 to 230 members absent on Sunday night and Wednesday night during 1973. (True we averaged 257 on Sunday night and 244 on Wednesday night but 76 of these were children from the 6th grade down.)
- B. The Spiritual growth or lack of it during 1973.
 1. Spiritual growth comes through regularly feeding upon God's word and using our talents. Acts 20:32; Heb. 5:12-14; 1 Pet. 2:1,2.
 2. Some of you have grown spiritually stronger during 1973 while others have become spiritually weaker.
- C. The neglected opportunities both as a congregation and as individuals.
 1. Many of us, no doubt, have neglected many opportunities for service during 1973.
 2. God is giving us another page with the year 1974.
- D. The many blessings that have come our way through fields of service.

II. LET'S TAKE A FORWARD LOOK AT:

- A. The challenges of our purposed program of work for 1974.
 1. The deacons have been busily presenting the program to you and response has been wonderful.
 2. We can succeed in this wonderful work if we all work at it.
- B. The challenges of our community and nation.
 1. Our community is a rapidly growing and changing community and it calls for our readiness to meet the need.
 2. Our nation needs the truths of God's word as it has never needed them before and we must use every means to spread the word of God.
- C. The better things you can personally do in 1974.
 1. Human desire to improve seems to be uppermost at this time of the year--at end of old and opening of new.

2. Paul's statement to the Hebrews--"But, beloved, we are persuaded better things of you . . ." (Heb. 6:9) should have a tremendous pull on all our lives.
- D. God's promised help and guidance during 1974.
 1. The ark went before the children of Israel--"that ye may know the way you must go" (Josh. 3:4)--so God's word lights our way. Psa. 119:105
 2. Just as God's presence was an inspiration to Israel to go this new way and meet its challenges, so Jesus Christ is an inspiration to us to:
 - a. Walk in his steps. 1 Pet. 2:21-23
 - b. Overcome the trials of life. Heb. 12:1-5
 3. Even in the hour of death--a way we've not traveled before---God's presence gives us strength. Psa. 23:1-6

Conclusion.

1. The old year is just about gone with its accomplishments and failures. They cannot be changed.
2. The new year--a way we've not traveled before--is here. How will we look back on it at the opening of 1975?

Introduction.

1. What a wonderful privilege to be able to worship God. "O come, let us worship and bow down: let us kneel before the Lord our maker." (Psa. 95:6)
2. But how terrible to engage in that type of worship which is unacceptable to God. Formalism, wrong attitude, inattention, and anger, as studied in our last lesson, render worship unacceptable.
3. In this study we purpose to study some more hindrances to acceptable worship.

Discussion.I. LACK OF PREPARATION FOR WORSHIP. 2 Tim. 2:20,21

- A. There may be lack of preparation of our own minds.
 1. We all need to make some preliminary preparation of our minds for worship. (Mental preparation is need for any effort. Ex. Frank Ramsey)
 2. We need to give some thought to our activities on Saturday night that might make our minds dull and sleepy on the Lord's day. (Like staying up real late)
- B. There may be lack of preparation by not starting on time.
 1. Starting late is irritating to many people and shows a lack of planning and thought many times.
 2. Although there are exceptions, usually our being late is due to bad planning or careless habits.
 3. Getting up late, rushing through breakfast, rushing to get dressed, rushing to the services, rush in and flop down--what a way to start worship.
- C. There may be lack of preparation as far as externals are concerned.
 1. There ought to be nothing in the building or in the way we are dressed or in the way things are carried on that would distract our minds from the main purpose. We need to try to forget our surroundings as far as possible and concentrate on God.
 2. We need to prevent as many distracting noises as possible in our worship.
 - a. It would be wise if we would give more thought to visiting after our worship rather than before and during.
 - b. No one wishes to be dictatorial. No one wishes to say to some mature person, "Be Quiet.", Yet we might wish to say to some mature person, "Let us think about why we have come, and let us get ready for worship."

II. UNFORGIVING SPIRIT.

- A. An unforgiving spirit is contrary to the spirit of Christianity. Eph. 4:31,32; Matt. 6:14,15.
- B. An unforgiving spirit hinders one's worship. Matt. 5:21-24. "It shows that no offering which we can make to God is acceptable while we are conscious of an uncompensated wrong to a fellowman." (McGarvey)

III. CUSTOM-BOUND.

- A. The Pharisees were bound by their traditions. Mt. 15; 13.
- B. In the days of the restoration movement it was taught that the congregation must sing and Christians pass by a table and lay their contribution on it. Anyone who taught differently was regarded as progressive or disgressive and congregations were divided over it. What if we visited a congregation that practiced that today? Many of us would miss the spirit of worship because of the difference.
- C. The late L.H. Pogue preached at Blue Springs, Ky. one Sunday on the Lord's Supper. He had tried to get people in the proper spirit to observe it. At the conclusion of his sermon he said, "the Lord didn't say we had to have an invitation song immediately following the sermon. Let's have the Lord's Supper first, while our minds are still fresh on the subject, and then the invitation." As he stepped from the pulpit the song leader immediately arose to lead the invitation song. Bro. Pogue had to take him by the shoulder and stop him. The song leader was terribly embarrassed, but he had become so custom-bound that he hadn't really heard what Bro. Pogue said.

IV. PREACHER BOUND.

- A. In many places its hard to carry on without the regular preacher even one Sunday--- attendance and contribution drop.
- B. Some go elsewhere if they don't like the preacher.
- C. Some can worship and serve acceptably if their favorite preacher is present, and lose the spirit of worship if he is not present. Cf. 1 Cor. 1:11ff; 1 Cor. 3:6,7.

Conclusion.

Introduction.

1. There has never been a trial compared with the trial of our Lord. In connection with the events of raising Lazarus the Bible says "th^{hence} from that day forth they (the chief priests and Pharisees) took counsel together for to put him to death." Jn. 11:53
 - a. They conspired with or together to kill him. Mt. 26:4
 - b. They covenanted with Judas for 30 pieces of silver. Mt. 26:14-16
 - c. They went through the mockery of religious and civil trials.
 - d. They stirred up the multitude to destroy Jesus. Mt. 27:20
 - e. They finally crucified Him. Mt. 27:35
2. Every type of humanity is represented by people connected with, and around the cross.
3. It shall be our purpose in this study to notice some of the people about the cross, what they did, and why they did it,, in the hope that it will help each of us to be the kind of person God wants us to be.

Discussion.

- I. SOME OF THE PEOPLE AT THE CROSS ACTED AS THEY DID BECAUSE OF IGNORANCE.
 - A. Peter declared to the Jews "And now, brethren, I wot that through ignorance ye did it, as did also your rulers." Acts 3:17
 - B. Paul declared that if the princes of this world had known they would not have "crucified the Lord of glory." 1 Cor. 2:8
 - C. They were ignorant because they had not understood their own scriptures which testified of the Christ. Jn. 5:39
 - D. Ignorance has always had a prominent part in the way many people act.
 1. The people of Athens were worshipping God ignorantly. Acts 17:23
 2. Some people in the first century were ignorant of God's righteousness and went about to establish their own. Rom. 10:1-3
 3. The Gentiles in the first century, like many today, were alienated from God by ignorance. Eph. 4:18
 4. Ignorance can keep one from enjoying the peace that can come from knowing. 1 Thess. 4:13-18
 5. Some are ignorant because they will to be ignorant. 2 Pet. 3:1-5
 6. Some people are ignorant because they've never had the opportunity to learn.
 7. Some people are ignorant because they've never used the opportunities to learn God's will. 2 Tim. 2:15
- II. SOME PEOPLE AT THE CROSS ACTED AS THEY DID BECAUSE OF A LACK OF COURAGE.
 - A. "Courage is the firmness of spirit that faces danger and extreme difficulty without flinching or retreating." (Webster)
 - B. Peter acted like he did--he denied the Lord--because of a lack of courage. Mt. 26:69,70
 - C. Pilate acted like he did because of a lack of courage. Mt. 27:22-24
 - D. The chief rulers earlier had refused to confess Christ because they lacked courage. Jn. 12:42,43.
 - E. Many today are like these people in that they lack courage to act on their convictions.
 1. There are some who know what to do to become a Christian but because of father, mother, or friend they do not--they lack courage. Mt. 10:37
 2. There are some who do not openly confess Christ or let it be known they are a Christian because of a lack of courage.
- III. SOME PEOPLE AT THE CROSS ACTED AS THEY DID BECAUSE THEY WERE COMPELLED TO DO SO.
 - A. Compel means to constrain, press into, compel.
 - B. Simon was compelled to bear the Lord's cross. Mt. 27:32. Simon carried the cross because he had to carry it.
 - C. Many people today serve the Lord because they are compelled to do so.
 1. Some will teach if enough pressure is put on them.
 2. Some will visit if they are left without a choice.

3. Some people will attend the services of the church if someone is after them all the time.

IV. SOLES PHOENIX AT THE CROSS ACTED AS THEY DID BECAUSE OF PREJUDICE.

A. Nathanael expressed how some felt about Jesus when he said "Can there any good thing come out of Nazareth?" Jn. 1:46

B. Some were prejudiced against him because he was the carpenter's son. Mt. 13:53-55

C. Some people today refuse to examine the claims of Jesus, of his church, etc. because of prejudice.

Conclusion.

1. Are you represented by any of the people at the cross we've discussed today.

2. Let each of us resolve to be the kind of person at the cross that God wants us to be.

Introduction.

1. Why do people act like they do? A study of the people at the cross of Jesus helps us to see why some people acted like they did at the cross.
2. In our first lesson we observed that some acted like they did because of ignorance, others because of a lack of courage, some because they were compelled to do so, and still others because of prejudice.
3. In this study let's consider:

Discussion.

I. SOME PEOPLE AT THE CROSS ACTED AS THEY DID BECAUSE OF ENVY.

- A. Envy is the feeling of displeasure produced by witnessing or hearing of the advantage another of that which he has." (Vine)
- B. Pilate "knew that for envy they had delivered him." Mt. 27:18
 1. On one occasion the Pharisees said "behold, the world is gone after him." Jn. 12:19
 2. The Pharisees were envious of the following that Jesus had.
- C. Many people through the years have acted out of envy.
 1. It was envy that moved Joseph's brothers to sell him. Acts 7:9; Cf. Gen. 37:11
 2. The Jews at Thessalonica, seeing the following that Paul and his company enjoyed "moved with envy." Acts 17:4,5
 3. Some Christians at Rome were even moved to preach Christ because they envious of Paul. Phil. 1:14,15
 4. There was envy among the Christians at Corinth. 1 Cor. 3:1-3
 5. Paul said there would be envy among Christians. Gal. 5:26
 6. Some Christians are still envious of others and are moved to action by envy.
 - a. Envy can cause one preacher to try to destroy another.
 - b. Envy can cause one Bible teacher to say cutting things about another.
 - c. Envy can cause one with less talent to try to undermine one with more talent.

II. SOME OF THE PEOPLE AT THE CROSS ACTED LIKE THEY DID BECAUSE THEY HAD NO REGARD FOR THE TRUTH.

- A. Many "bare false witness against him." Mk. 14:56
 1. The chief priests and counsel were not interested in truth but in destroying Jesus. Mk. 14:55
 2. Those that bare false witness were not interested in truth.
 3. Jezebel did the same thing when Naboth was killed. 1 Kgs. 21:1ff
- B. There ~~are~~ many today who act as they do because they are not interested in truth. Cf. 2 Thess. 2:10
 1. Men of the world are guided by the "situation ethics," not truth. (Consider some of our present national situations)
 2. Some in the church are guided by "situation ethics", instead of truth.

III. SOME OF THE PEOPLE AT THE CROSS ACTED AS THEY DID BECAUSE OF THE LOVE OF THE THINGS OF THE WORLD.

- A. Judas betrayed the Lord because of his love of money.
 1. He covenanted with them for 30 pieces of silver. Mt. 26:14-16
 2. One another occasion he objected to some money spent on the Lord that might have been given to the poor, "not that he cared for the poor; but because he was a thief, and had the bag . . ." Jn. 12:4-6
- B. The love of the world has caused many to act as they do toward the Lord.
 1. The rich young ruler was near the kingdom but the love of possessions kept him out. Mt. 19:16-22
 2. Demetrius, a silversmith at Ephesus, opposed Paul's preaching because he was losing money. Acts 19:24-27
 3. The masters of the young maiden in Philippi brought charges against Paul and Silas when they "saw that the hope of their gain was gone." Acts 16:19
 4. Paul said "Demas hath forsaken me, having loved this present world . . ." 2 Tim. 4:10
 5. Many today act as they do because of the love of money. 1 Tim. 6:10
 6. We are told to love not the world. 1 Jn. 2:15-17

IV. SOME OF THE PEOPLE AT THE CROSS ACTED AS THEY DID OUT OF LOVE FOR THE LORD.

- A. The mother of Jesus and certain other women were at the cross because they loved the Lord. Jn. 19:25-27
- B. After his death Joseph of Arimathaea and ^{Nicodemus}~~Pilate~~ begged his body and buried Him. Jn. 19:38,39
- C. Our services to the Lord should be because of our love for him.
 - 1. The early chapters of Acts show that the early church acted out of love.
 - 2. Paul said he acted as he did because of the love of Christ for him and his love for Christ. 2 Cor. 5:13-15
 - 3. Jesus said "If a man love me, he will keep my words . . ." Jn. 14:23

Conclusion.

- 1. Humanity is represented at the cross.
- 2. Each of us is represented there. We can see how we act and why. Let's act in a way so as to please God.

INTRODUCTION:

1. The judgment of God is one of the cardinal points of the Bible.
 - a. The Old Testament declares a judgment. Psa. 1:5,6; Eccle. 12:14.
 - b. The New Testament declares a judgment. Acts 17:30; Heb. 9:27; 2 Pet. 2:9; Jude 6, 14,15; Rom. 14:10-12.
2. The apostles taught the judgment with such power that men were made to tremble. Acts 24:25.
3. A study of God's judgment should be a source of encouragement to the faithful Christian, but a source of terror to the unfaithful Christian and the alien sinner.

DISCUSSION:

- I. THE JUDGMENT OF GOD IS ACCORDING TO TRUTH. Rom. 2:2.
 - A. Man's judgment is not always according to truth because;
 1. Man is prone to be a severe judge of others.
 2. Man judges rashly. Matt. 7:1.
 3. Man judges according to appearance. John. 7:24.
 4. Man often judges in others what he secretly practices himself. 2 Sam. 12:5,6; John 8:1-9; Rom. 2:1.
 - B. God does not judge according to the appearance. 1 Sam. 16:7.
 - C. God's judgment takes into consideration the character, opportunities, deeds, words, etc., of all men. "It is according to the reality of things in question."
 - D. None shall escape the righteous judgment of God. Rom. 2:3-5.
- II. THE JUDGMENT OF GOD WILL BE RENDERED "TO EVERY MAN ACCORDING TO HIS DEEDS." Rom. 2:6.
 - A. This truth is clearly and pointedly taught throughout the word of God. Psa. 62:12; 2 Cor. 5:10; Rev. 20:11-15.
 - B. God will render "to them who by patient continuance in well doing seek for glory and honor and immortality, eternal life." Rom. 2:7.
 - C. God will render to the contentious and disobedient tribulation and anguish. Rom. 2:8,9.
 - D. Man must not make the mistake of thinking that one can escape God's judgment, because the murderer, drunkard, etc. often go free in this life.
- III. THE JUDGMENT OF GOD WILL BE WITHOUT "RESPECT OF PERSONS." Rom. 2:11.
 - A. To show respect of persons means "to be partial to one on account of his family, relationship, wealth, learning, social or political standing.
 - B. Man often shows partiality in his judgment because of the station in life one may occupy.
 1. God warned the leaders of Israel against such a practice. Deut. 1:16,17; 16:19; Prov. 24:23.
 2. Christians are warned against showing respect of persons. Jas. 2:1-9
 - C. God's judgment will be without respect of persons because he is a God without respect.
 1. The Herodians and the Pharisees recognized Jesus as one that "regardest not the person of men." Mt. 22:16.
 2. The Jews thought that because they were Jews God would save them regardless of how they lived.
 - D. God does not respect persons but he does respect the character of each individual Psa. 138:6; Acts 10:34,35.
- IV. THE JUDGMENT OF GOD WILL BE "BY JESUS CHRIST." Rom. 2:16.
 - A. God hath committed all judgment to the Son. John 5:22; Acts 17:30,31.
 - B. Jesus Christ will make manifest all the secrets of a man's heart. Rom. 2:16.
 - C. Everything will be clearly revealed in the judgment day. Eccle. 12:14; 1 Tim. 5:24,25.

CONCLUSION:

1. The judgment of God is coming and none shall escape. Mt. 25:31ff.
2. It will ~~be~~ then be God and me. Are you ready to face the judgment of God?

INTRODUCTION:

1. The Judgment of God is one of the cardinal points of the Bible.
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- II. THE JUDGMENT OF GOD WILL BE RENDERED "TO EVERY MAN ACCORDING TO HIS DEEDS." Rom. 2:6.
- A. This truth is clearly and boldly taught throughout the word of God. Ps. 62:12.
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- B. Man often shows partiality in his judgment because of the station in life one may occupy.
- C. 1. God warned the leaders of Israel against such a practice. Deut. 1:17; 10:17.
2. Christians are warned against showing respect of persons. Jas. 2:1-9.
- D. God's judgment will be without respect of persons because he is a God without respect.
- E. 1. The Pharisees and the Sadducees recognized Jesus as one that "regarded not the person of man." Mt. 22:16.
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- F. God does not respect persons but he does respect the character of each individual. Ps. 138:6; Acts 10:34, 35.

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- A. God hath committed all judgment to His Son. John 5:22; Acts 17:31.
- B. Jesus Christ will make manifest all the secrets of a man's heart. Rom. 2:16.
- C. Everything will be clearly revealed in the judgment day. Eccl. 12:14; 1 Tim. 5:24, 25.

CONCLUSION:

1. The judgment of God is coming and none shall escape. Mt. 25:31-46.
2. It will be then be God and me. Are you ready to face the judgment of God?

Introduction.

1. The church that we read about in the N.T. is perfect on the divine side.
 - a. God is her planner. Eph. 3:8-11
 - b. Christ is her head. Eph. 1:22,23
 - c. The Holy Spirit dwells in her. 1 Cor. 3:16
 - d. The Bible is her law. 2 Tim. 3:16,17
2. But the ignorance and frailties of mankind keeps her from being perfect on the human side. Thus many problems have always been a part of the church.
3. In this study we purpose to study one of the greatest causes, and that is a failure to recognize how scriptural authority is established.

Discussion.

I. HOW IS SCRIPTURAL AUTHORITY ESTABLISHED?

- A. In order for something to be in harmony with the scriptures there must be:
 1. An express command or statement.
 2. An approved example.
 3. A necessary inference.
 4. Expediency.
- B. By defining and illustrating each of the ways scriptural authority is established we can see it more clearly.

The Lord's Supper

1. Express Command. "This do in remembrance of me." 1 Cor. 11:23,24.
(Observance)
 - a. The express command means a God-given obligation.
 - b. The express command is for us to do it.
2. Approved Example.
(Time of Obser.)** "And upon the first day of the week when the disciples came together to break bread." (Acts 20:7)
 - a. An example is a pattern . . . an instance serving to illustrate something.
 - b. "An example is binding when there is a stated or necessarily inferred background command for their doing what they did." (Gus Nichols)
3. Necessary Inference. "The first day of the week . . . to break bread."
(Frequency of Observance)
4. Expedient. Any hour within the first day of the week.
 - a. To "expedite" means to accelerate the process, to facilitate. In "expedient" there is the inherent idea of advantage.
 - b. There is no expediency where there is no obligation.
 - (1) IN other words I cannot seek to justify something by arbitrarily calling it an "expedient."
 - (2) The song book is expedient because we are obligated to sing.
 - (3) The building is an expedient because we are obligated to meet.

II. THE BIBLE TEACHES BOTH GENERICALLY AND SPECIFICALLY.

- A. By generic authority is meant that given in general terms.
- B. By specific authority is meant that given in specific terms.
- C. God's commands to Noah to build the ark illustrate both generic and specific authority.
 1. God commanded Noah to make "thee an ark of gopher wood" (Gen. 6:14) Specific authority)
 - a. If God had told Noah to build something then he could have built a house, barn, boat, etc. and still obeyed God.
 - b. But an ark is specific and excludes anything else.

2. God gave Noah several more specifics. (Gen. 6:14-17)
 - a. "Make thee an ark of gopher wood."
 - b. "Pitch it within and without with pitch."
 - c. "The length of it shall be three hundred cubits." (450 ft.)
 - d. "The breadth of it fifty cubits." (75 ft.)
 - e. "The height of it thrity cubits." (45 ft.)
 - f. "A window shall thou make to the ark."
 - g. "And the door of the ark."
 - h. The ark was to have "lower, second, and third stories."
3. But there were also several generics about building the ark.
 - a. God didn't tell Noah how to cut the wood, how to get it to where he needed it, or what size trees to use.
 - b. He didn't tell him how many rooms or what size rooms.
 - c. The door was to be placed in the side thereof but exactly where and what size are not mentioned.
 - d. The command to build--included all things but they were left to Noah's judgment.
4. God's command to Noah was both inclusive and exclusive.
 - a. God didn't specifically say don't use pine but he told him what to use--gopher wood--thus excluding all other.
 - b. God didn't specifically tell him to use tools to cut the material, but he included them because they are necessary.
- D. God's commands in the great commission are both specific and generic. Matt. 28:19,20; Mk. 16:15,16.
 1. Some of the specific are:
 - a. What we are to do? "Preach" or "teach"
 - b. What we are to preach? "the gospel"
 - c. Where we are to go? "into all the world"
 - d. Who we are to teach? "every creature"
 2. Some of the generics are:
 - a. "Go". How we are to Go? Ride, walk, fly, sail, etc.
 - b. "Teach."
 - (1) What methods to use? Blackboard, charts, films, radio, TV, tracts, classes.
 - (2) It includes literature as long as the gospel is preached. Dictionary, Johnson Notes, marginal notes, etc.

Conclusion

1. Bible authority is established by direct statement, approved example, or necessary inference.
2. It is both specific and generic. Our next lesson will include more examples of this.

Introduction.

1. The failure to understand how the Bible teaches and establishes authority has brought about many problems in the church.
2. Sometimes we can easily make law out of incidentals and incidentals out to be law.
3. Sometimes we can do a thing a certain way so long that we think the Bible actually says it and thus we make it a law.
4. In this study we purpose to study some more examples of law and incidentals.

Discussion.

I. GOD COMMANDS US IN THE GREAT COMMISSION--"BAPTIZING THEM."

- A. Included in this law is:
 1. Burial. Rom. 6:4
 2. Believers. Mk. 16:16
 3. For remission of sins. Acts 2:38
 4. Name of the Father, Son, and Holy Spirit. Mt. 28:20
 5. In water. Acts 8:37-39; 10:47
- B. Some violations of the law would be:
 1. Sprinkling
 2. Infants
 3. Wrong purpose
 4. Wrong authority. Acts 19:1-7
 5. Oil, milk, etc.
- C. Some incidentals are:
 1. River
 2. Pool
 3. Baptistry
 4. Water cold or warm
 5. Dressing room
 6. Clothing

II. GOD COMMANDS US TO COME TOGETHER OR ASSEMBLE. 1 Cor. 14:23; Heb. 10:25

- A. Included in this is:
 1. The whole church
 2. One place
- B. Some violations would be:
 1. "Must have a fine building."
 2. "Must meet at 11:00 A.M."
- C. Some incidentals would be:
 1. Building
 2. Grove
 3. Tent
 4. Deed
 5. Lot
 6. Building Committee
 7. Seats
 8. Lights
 9. Heating and Cooling

III. GOD COMMANDS US TO SING. Eph. 5:19; Col. 3:16

- A. Included in this would be:
 1. Speaking to yourselves.
 2. Making melody in your heart to the Lord
 3. Songs that teach and admonish
- B. Some violations of the law would be:
 1. Instrumental music
 2. Worldly or unscriptural music
 3. Humming
- C. Some incidentals included in the command would be:
 1. Song books
 2. Tuning Fork
 3. Number
 4. Leader standing at front
 5. Parts
 6. Notes
 7. Invitational Song

IV. GOD COMMANDS US TO PARTAKE OF THE LORD'S SUPPER. 1 Cor. 11:23,24

- A. Included in the command are:
 1. The proper elements.
 2. In memory of Christ
 3. First day of the week.
- B. Some violations of the command would be:
 1. Butter and jelly
 2. Not discerning the Lord's body
 3. Thursday night
 4. The "one" cup hobby

- C. Some incidentals would be:
1. Sit or stand
 2. How many cups?
 3. What hour of the Lord's day?
 4. What kind of table and trays to use?

V. GOD COMMANDS US TO GIVE. 1 Cor. 16:1,2.

- A. Included in the command.
1. The first day of the week
 2. As prospered
 3. Cheerfully. 2 Cor. 9:7
 4. Purposely. 2 Cor. 9:7
- B. Violations of the command would be:

1. No purpose
2. Less than able
3. To be seen of men
4. Bazaars, rummage sales, etc.

C. Incidentals included are:

- | | |
|---------------------|--------------------------|
| 1. Plates | 4. Checks |
| 2. Walking by table | 5. Envelopes |
| 3. Cash | 6. What hour of the day. |

Conclusion.

1. God has commanded certain things in no uncertain terms and we have no right to change them.
2. God has left many of the incidentals to man's judgment. Man's needs to be sure he does not ~~mix~~ mix the law and the incidentals.

Introduction.

1. Several months back Paul Harvey said " . . . the rate of church growth is slowing down. It is as if religion is running out of steam--carried forward on momentum only--and losing that."
2. An AP. Report last year said "American church membership came to a virtual standstill in the past year, growing scarcely at all and hitting the lowest ebb in institutional religious growth since the Civil War era more than a century ago."
3. Religious groups that are "renewing themselves" with watered-down convictions are shriveling up. Ministers of much theological sophistication and liberalism are preaching "The Church must stop talking about Hell and judgment and scaring people away"--are preaching to more and more empty pews.
4. Yet, in the midst of all this, Churches of Christ, statistically are growing at a pace that compares with the population growth of America.
5. Wayne Dehoney, former president of the Southern Baptist Convention and former preacher of the First Baptist Church here in Jackson, in his book, Set The Church Afire, observes: "While statistical totals suggest a declining church, a closer look at the Churches of Christ would hardly reveal that their brand of religion is on the downgrade! This fast-growing group is one of the most potent missionary and evangelistic forces in the country. Their congregations are flourishing, and new churches are continually being established."
6. What the reasons why churches of Christ are growing, as given by a Baptist?

Discussion.

- I. "A PROFILE OF THEIR FAITH AND PRACTICE CONTRADICTS PRACTICALLY EVERY 'SOLID CONCLUSION' BY THE AUTHORITIES OF THE MAIN-LINE DENOMINATIONAL ESTABLISHMENTS ABOUT THE RENEWAL THE CHURCH MUST EXPERIENCE 'TO SURVIVE.'"
 - A. What are some of the 'solid conclusions' reached by the denominational authorities?
 1. Kids in the street are crying for change, legislators are passing laws for change, and modern religionists are demanding change.
 2. Religious acts and requirements must be changed and liberalized to meet the needs of the 20th century.
 3. The Bible is a back number and was never intended to guide the people of this century.
 - B. A few voices in our brotherhood are demanding a "restructuring" of the church.
 1. Society is moving on while we are left behind" it is said.
 2. We must move away from fundamental positions of the Bible and take a softer approach.
 3. The church is "not being heard."
 - C. WHY CHANGE WHEN THE CHURCH IS GROWING AND MEETING THE NEEDS OF PEOPLE?
- II. "THE CHURCHES OF CHRIST ARE ANTI-ECUMENICAL IN THEIR RELATIONSHIPS . . ."
 - A. Ecumenical means "of, relating to, or being a chiefly 20th century movement toward worldwide inter confessional Christian unity originating in Protestantism and now focused in a world council of churches that is supported by many Protestant, Eastern Orthodox, and . . . " (Webster)
 - B. G.K. Wallace says the ecumenical movement "is a result of definite religious doctrines."
 1. They set aside the authority of Christ and ridicule all attempts to literally follow the Bible.
 2. They believe it takes a special miracle of the Holy Spirit to convert a sinner.
 3. They make fun of gospel preachers and call them "five steppers" and think of conversion as a mystical concept.
 4. It is kind of a "smorgasboard religion" where everyone chooses what he wants.
 - C. The church is anti-ecumenical because we still believe the Bible is the inspired word of God (2 Tim. 3:16,17) and that unity can be attained only by following God's word. Jn. 17:20,21; Acts 2:42; 4:32; 1 Cor. 1:10; Eph. 4:1-3 That is does makes a difference what one believes and accepts in religion.

III. THE CHURCHES OF CHRIST ARE "CONSERVATIVE IN THEIR THEOLOGY."

- A. Conservative means "tending or disposed to maintain existing views, habits, conditions, or institutions; opposed to radical or basic changes . . ." (Webster)
- B. Theology has to do with the teachings and practices of a group.
- C. Under this he lists:
 - 1. "They have a rigid (strict, firm, unflexible) Biblical theology."
 - a. We teach that the alien sinner must hear, believe, repent, confess and be baptized. Rom. 10:17; Jn. 8:24; Lk. 13:3; Rom. 10:10; Mk. 16:16
 - b. We teach there is just one church. Eph. 4:4-6; 1 :22,23; 1 Cor. 12:20
 - c. We teach that one must sing, pray, teach, give, and commune in worship. Eph. 5:19; Acts 2:42; Mt. 28:19; 1 Cor. 16:1,2; Mt. 26:28
 - 2. "They have strong emphasis on Bible preaching and teaching." 2 Tim. 4:2; Heb. 4:12; Rom. 1:16

IV. THE CHURCHES OF CHRIST "MAKE RIGID MORAL AND ETHICAL DEMANDS ON THEIR MEMBERS IN SUCH MATTERS AS SOCIAL DRINKING." WHY?

- A. God expects Christians to be transformed and not conformed. Rom. 12:1,2
- B. God expects Christians to be the light of the world. Mt. 5:13-16; Phil. 2:14-16

V. THE CHURCHES OF CHRIST ARE "NOT 'SOCIAL ACTION' ORIENTED."

- A. Most religious groups are preaching "the social gospel" today.
 - 1. Priests, rabbis, and preachers, are taking the lead in street marches.
 - 2. Churches must be concerned about all the things about us----housing, urban renewal, the poor, the uneducated, etc.
 - 3. But the primary mission of the church is to preach the gospel to a lost world. Mt. 28:19,20; Eph. 3:8-11.

VI. THE CHURCHES OF CHRIST "HAVE A 'MERCANTILE COMPLEX' OF BEING THE 'TRUE PEOPLE OF GOD AND THE TRUE CHURCH.'"

- A. Most religious people today believe they are the people of God and the church, but they also believe that any other religion is also the people of God and the church.
- B. Members of the church of Christ believe the Bible is right and that something else is not just as good.

Conclusion.

- 1. "All of these factors combine to give them a high motivation, an unquenchable zeal, an inescapable compulsion to win the world to an acceptance of their convictions and beliefs. And they are growing rapidly." (Wayne Dehoney)
- 2. "The time worn formula of "speaking where the Bible speaks and being silent where it is silent" is as old as the N.T.

Knopville Sentinel.

Tolerance

1. "Most Americans don't believe their religion is the only way to eternal life."
 - a. "57% of Evangelical churches believe many religions can lead to eternal life."
 - (1) 70% of Americans shared this view
 - (2) 68% said there is more than one way to interpret the teachings of their own religion
 - b. "Nearly across the board, the majority of religious Americans believe many religions can lead to eternal life."
 - (1) ~~Mainline~~ Mainline Protestants - 83%
 - (2) Historic Black Protestant Churches - 59%
 - (3) Roman Catholics - 79%
 - (4) Jews - 82%
 - (5) Muslims - 56%
2. What do people really mean when they say many religions lead to eternal life?
 - a. It might mean they don't believe their particular truth at all.
 - b. "We believe a truth but respect other people."
3. By many measures Americans are strongly religious
 - a. 92% believe in God
 - b. 74% " " life after death
 - c. 63% say their respective scriptures are the word of God.

Introduction.

1. The ~~name~~ Christian occurs three times in the N.T. Acts 11:26; 26:28; 1 Pet. 4:16
2. The name Christian glorifies Christ. It was given by divine authority. Acts 11:26
3. It is very important to wear the right name--Christian--but we're concerned with the character of a Christian in this lesson.
4. What is a Christian in his character?

Discussion.

- I. FIRST, A CHRISTIAN HAS A MIND THAT IS LIKE CHRIST. Phil. 2:5
 - A. There are some essentials to having a mind like Christ.
 1. One must have God's laws written on his heart and mind. Heb. 8:10
 2. One must meditate upon God's laws. Psa. 1:1,2
 - B. One has a humble mind. Phil. 2:5-9
 - C. One has a spiritual mind. Rom. 8:4-7
 - D. One has a receptive mind. Acts 17:11
 - E. One has a heavenly mind. Col. 3:1,2; ~~Phil. 4:8~~
- II. SECOND, A CHRISTIAN HAS A TONGUE THAT HE USES FOR CHRIST.
 - A. He realizes that he is accountable to God for his speech. Mt. 12:36,37
 - B. He has a pure tongue that:
 1. Is not preverted with filthy conversation. Eph. 5:4
 2. Does not gossip and talebear. Prov. 18:7,8
 - C. He has a truth tongue.
 1. He speaks forth words of truth and soberness. Acts 26:25
 2. He speaks the truth in love. Eph. 4:15
 3. He will speak to please God, and not men. Acts 5:29; Gal. 1:6-12
 - D. He will speak as the oracles of God. 1 :et. 4:11
- III. THIRD, A CHRISTIAN HAS AN EAR TO HEAR THE THINGS WHICH CHRIST WOULD HEAR.
 - A. Jesus said, "Take heed therefore how you hear." Lk. 8:18
 - B. Jesus also said "Take heed what ye hear." Mk. 4:24
 - C. He will have an eager ear to hear the Lord's word. Lk. 5:1; Jas. 1:19
 - D. He will strive not to be a forgetful hearer. Jas. 1:25
- IV. FOURTH, A CHRISTIAN IS ONE WHO USES HIS HANDS TO WORK THE WORKS WHICH CHRIST WORKED WHILE HE WAS ON EARTH.
 - A. Jesus worked while there was time to work. Jn. 9:4
 - B. Jesus worked because his Father worked. Jn. 5:17
 - C. The best summary of the Lord's life is "he went about doing good." Acts 10:38
 - D. The Christian realizes that every child of God is to be a worker together with and under God. 1 Cor. 3:8-11
 - E. He realizes his labor is not in vain in the Lord. 1 Cor. 15:58
 - F. He will do good unto all men. Gal. 6:10
 - G. He will work out his own salvation. Phil. 2:12,13.
- V. FIFTH, A CHRISTIAN HAS A LIFE THROUGH WHICH CHRIST LIVES.
 - A. Paul said Christ liveth in me. Gal. 2:20
 - B. Christ dwells in our hearts by faith. Eph. 3:17
 - C. Because Christ was in the Colossians they were filled with the hope of glory. Col. 1:27
 - D. One is baptized into Christ. Gal. 3:26,27

Conclusion

Christ has no hands but our hands to do his work today; He has no feet but our feet to lead men on his way; He has no tongue but our tongues to tell men how he died; He has no help but our help to bring them to his side." (Annie Johnson Flint)

EASE "NOIEAR" ®

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INTRODUCTION.

1. Read or quote the text.
2. The word of God abounds with exhortations to Christians to purity of life. Jas. 4:8.
3. Our text reveals some great truths:
 - a. A motive
 - b. A responsibility
 - c. A goal.
4. Let's consider:

Discussion.

I. THE MOTIVE: "HAVING THEREFORE THESE PROMISES, DEARLY BELOVED . . ." 7:1

- A. A motive is "something within a person . . . that incites him to action."
- B. In this text Paul gives the promise of God as that which should move us to action.
 1. The promises of God are numerous and varied. Whether it be for joy, sorrow, sickness, health, etc. there is a promise for every condition.
 2. The promises of God are great and precious. 2 Pet. 1:4
 3. The promises of God are moving in their nature.
 - a. God's promise to Abraham was a moving force in his life. Rom. 4:20,21
 - b. God's promise, confirmed by an oath, about blessing us give great encouragement. Heb. 6:13-18
 4. The promises of God are faithful. 2 Cor. 1:20
 5. The promises of God to which Paul particularly alludes here are found in 2 Cor. 6:16-18
 - a. "I will dwell in them, and walk in them."
 - (1) God promised to dwell among the children of Israel. Ex. 29:45,46
 - (2) "And I will dwell among the children of Israel . . ." 1 Kgs. 6:13
 - b. "I will be their God, and they shall be my people." 6:16
 - (1) God said to Israel "I am the Lord your God." Lev. 18:4
 - (2) Israel was God's special people in the O.T. Deut. 7:6,7
 - (3) God is our God in a special sense and we are his people. Tit. 2:14; Cf. Jer. 31:33
 - c. "I will receive you." 6:17
 - (1) Come out from among unbelievers. v. 14
 - (2) Be ye separate. v. 14
 - (3) Touch not the unclean thing.
 - d. "And will be a Father unto you and ye shall be my sons and daughters, saith the Lord Almighty." v. 18
 - (1) Just think what it means to have God as our Father.
 - (2) John was amazed at the love that we can be called the Sons of God. 1 Jn. 3:1

II. THE RESPONSIBILITY: "LET US CLEANSE OURSELVES FROM ALL FILTHINESS OF THE FLESH AND SPIRIT."

- A. This shows that God has made available that which is necessary to cleanse us--the blood of Christ. Eph. 5:26; 1 Jn. 1:7,9
- B. This shows that God expects us to do that is necessary to cleanse ourselves--man has something to do.
 1. "Save yourselves . . ." Acts 2:40
 2. Work out your own salvation. Phil. 2:12
- C. This reveals that from which we are to cleanse ourselves---"cleanse ourselves from all filthiness of the flesh and spirit."
 1. Filthiness means whatever is defiling by soiling the clean.
 2. "Filthiness of the flesh" means those deeds of the flesh which make us unclean. Gal. 5:19-21
 3. "Filthiness . . . of spirit" must refer to those thoughts of the heart which make us unclean. Matt. 15:18,19.

III. THE GOAL: "PERFECTING HOLINESS IN THE FEAR OF GOD." 7:1c

- A. "Holiness" means separation, setting apart.
- B. "Perfecting holiness" means bringing holiness to its desired end.

C. Holiness is essential to please God.

1. The end of holiness is everlasting life. Rom. 6:22
 2. The new man is created in "righteousness and true holiness." Eph. 4:24
 3. We have been called unto holiness. 1 Thess. 4:7
 4. We are chastened to help us become partakers of his holiness. Heb. 12:10
 5. Without holiness one cannot see God. Heb. 12:14
- D. The fear of God's disapproval should spur us on.

Conclusion.

1. Purity of life is essential to please God.
2. God's promises should move us to greater holiness and purity.

DEMONS AND EXORCISM

Mt. 4:24; Mk. 16:17-20-----

1033

Introduction.

1. Read or quote the text.
2. People have always been interested and quickly drawn to the occult--"something mysterious or supernatural", hidden, secret, something that demands more than ordinary knowledge to know. Deut. 18:9-14 It is noticeable in four main categories today:
 - a. Satanism--Anton Levey, head of the Church of Satan, proclaims, "The Satanic Age started in 1966." They number more than 200,000.
 - b. Witchcraft--There are 100,000 practicing witches in the country today.
 - c. Prophecy--"Astrology has moved from a simple fad to a substitute faith for multiplied millions." Tarot cards, Quija boards, pendulum, individual psychics.
 - d. Spiritism--Communication with the dead.
3. People have always been interested and talked about demon possession and many strange views have been set forth.
 - a. The Heathen writers, Plato for example, said "every demon is a middle being between God and mortal." There were two kinds:
 - (1) "... the souls of good men, which upon their departure from the body were called heroes, were afterwards raised to the dignity of demons, and subsequently to that of gods." (Ency. of Bib. Theol. & Eccle. Lit. Mc-Clintock and Strong, Vol. II, p. 639)
 - (2) The other kind was more noble, having never inhabited human bodies.
 - b. The Hellenistic writers had them as idols of heathen worship, Josephus, the Jewish historian called them evil spirits, and Philo thinks of them as equivalent to angels--good and bad.
4. The interest in demons and exorcism have recently been brought again to the forefront by the book and movie "The Exorcist."
 - a. The true story behind the "Exorcist" goes back 25 years to a lecture delivered by a Jesuit priest on exorcism at a University in Washington D.C. William Peter Blatty, who wrote the book, was in the audience that day and practically rewrites the account, substituting a girl for a boy, changing other scenes and adding his own imaginative scenes.
 - b. The movie is a fictional story of a 12 year old girl who becomes possessed of the devil. She is transformed into a ghastly image, screams blasphemous obscenities, and engages in all kinds of bizarre behavior. Two Jesuit priests finally exorcise the demon but he kills both priests.
 - c. Screaming, fainting and nausea are common occurrences during the film. After-effects include sleepless nights, nightmares, fears of demon possession and requests for exorcism.
 - d. The movie is repulsive, frightening and sickening.
 - (1) It is full of gross exaggeration.
 - (2) The conclusion can be interpreted in either of two ways. Since the devil is exorcised from the girl then good triumphs over evil, or since both exorcists are killed evil triumphs over good.
 - (3) It creates serious disturbances in those who are psychologically insecure, emotionally immature, or spiritually ignorant.
 - (4) It leads to the misconception that man is relieved of personal responsibility for evil or sin--"The Devil made me do it."
5. All of these things raise very serious questions in the minds of Bible believers about demons and many claims made by so many today. In this study let's consider:

Discussion.I. THE BIBLE CLEARLY SHOWS SATAN TO BE A REAL BEING.

- A. "Many who profess faith in God question the existence of a personal devil and casually relegate evil spirits or demons to the realm of folklore and superstition." (Unger)
- B. The two principle names are Satan and Devil.

1. The word Satan is used 24 times in the O.T.
2. Satan or Devil is used in the vast majority of passages--70 out of 83.
- C. There are many other descriptive titles of Satan.
 1. Tempter. Mt. 4:5; 1 Thess. 3:5
 2. Beelzebub. Mt. 12:24
 3. Enemy. Mt. 13:39
 4. Evil one. Mt. 13:19,38
 5. Belial. 2 Cor. 6:15
 6. Adversary. 1 Pet. 5:8
 7. Deceiver. Rev. 12:9
 8. Dragon. Rev. 12:3
 9. Liar. Jn. 8:44
 10. Murderer. Jn. 8:44
 11. Sinner. 1 Jn. 3:8

- D. Satan is not co-equal with God but is a created being.
 1. All things were created by God through Christ in heaven and on earth. Col. 1:16
 2. All things that God created were good. Gen. 1
 3. Satan must have been created as a good angel but fell through pride. 1 Tim. 3:6
- E. Jesus Christ accepted Satan as a real being. Mt. 4:10
- F. Matthew accepted the devil as a real being. Mt. 4:1
- G. Paul spoke of the devil as a real being. Eph. 6:11

II. THE BIBLE CLEARLY SHOWS OVERWHELMING EVIDENCE FOR THE EXISTENCE OF DEMONS.

- A. Demons are mentioned very few times in the O.T. Lev. 17:7; Deut. 32:17; 2 Chron. 11:15; Psa. 106:37
- B. Demons are mentioned some 80 times in the N.T.
- C. Although the N.T. does not tell all about demons it does reveal enough to assure us that demons were real.
 1. Some say the Lord and the evangelists, in speaking of demon possession, "spoke only in accommodation to the general belief of the Jews, without any assertion as to its truth or falsity." (McClintock and Strong)
 - a. This theory does not accord "either with the general principles or with the particular language of Scripture."
 - b. "Can it be supposed that he would sanction, and the evangelist be permitted to record forever, an idea in itself false, which has constantly been the very stronghold of opposition?"
 2. Demons are called unclean or evil spirits. Mk. 1:23,26,27; 3:11,30; 5:2,8,13; 6:7; 7:25; Lk. 8:2
 3. Several general characteristics of demons are revealed:
 - a. They were able to speak. Mk. 1:34
 - b. They were able to know. Mk. 1:34
 - c. Many could inhabit the same individual. Lk. 8:30
 - d. They could leave a man and enter animals. Lk. 8:33
 - e. They could inhabit a child. Lk. 9:37-42
 - f. They had the ability to leave and then return with others. Lk. 11:24-26

III. THE BIBLE SHOWS THAT DEMONS ACTUALLY POSSESSED MEN IN THE FIRST CENTURY.

- A. A demoniac or demonized person, in the N.T. was a "person suffering under the possession of a demon or evil spirit, such possession, generally showing itself visibly in bodily disease or mental derangement . . . suspending the faculties or their mind; and governing the members of their bodies, so that what was said and done by the demoniacs was ascribed to the indwelling demon." (McClintock and Strong)
- B "The distinguished feature of the possession is the complete or incomplete loss of the sufferer's reason or power of will, his actions, his words, and almost his thoughts are mastered by the evil spirit (Mk. 1:24; 5:7; Acts 19:15), till his personality seems to be destroyed, or, if not destroyed, so overborne as to produce the consciousness of a twofold will within him, like that sometimes felt in a dream." (Ibid)
- C. The N.T. makes a clear distinction between demon-possession and diseases. Mt. 4:24; 8:16; 10:8; Mk. 1:32,34; 6:13; 16:17,18; Lk. 4:40,41; 9:1; 13:32; Acts 19:12
- D. The N.T. makes a distinction between diseases or affliction caused by demons and the same diseases not so caused.

- a. One possessed with a devil, blind and dumb. Mt. 12:22
- b. Others were blind and dumb, but not possessed with a devil. Mt. 15:30
- E. There are a number of recorded instances of the casting out of demons in the N.T.
 - 1. Demons in Syria. Mt. 4:24
 - 2. At Capernaum. Mt. 8:16; Mk. 1:23-26; 32-34; Lk. 4:33-36
 - 3. At Gadara. Mt. 8:23-33; Mk. 5:15-19; Lk. 8:30-35
 - 4. In Galilee. Mt. 9:32; 12:22
 - 5. Near Mt. Hermon. Mt. 17:14-18; Mk. 9:17-29; Lk. 9:37-43
 - 6. Mary Magdalene. Mk. 16:9; Lk. 8:2
 - 7. In Samaria. Acts 8:7;
 - 8. At Philippi. Acts 16:16-18
- F. Jesus cast demons out of men by the Spirit of God. Mt. 9:33; 12:28
- G. Jesus gave the twelve power to cast out demons. Mt. 10:8
- H. Jesus gave the seventy power to cast out demons. Lk. 10:17-20
- I. Jesus revealed that the casting out of demons would be one of the signs following believers under the great commission. Mk. 16:17-20

IV. THE BIBLE CLEARLY REVEALS THAT DEMONS DO NOT POSSESS MEN TODAY.

- A. First, Zechariah prophesied that the day would come when unclean spirits (demons) would no longer possess men. Zech. 13:1,2
 - 1. Paul shows that the day when neither prophets nor unclean spirits would be in the land would be "when that which is perfect is come." 1 Cor. 13:8-10
 - 2. "Casting devils out of men required miraculous power, but when the need for miracles ceased to exist there was no longer any occasion for people to be afflicted with devils." (Zerr, p. 360)
 - a. The power to cast out demons came directly on the apostles. Acts 2
 - b. The power to cast out demons by others came indirectly through the laying on of the apostles' hands. Acts 8:13-18
 - c. When the apostles died and those on whom they laid hands, the age of confirming signs was over.
- B. Second, Biblical evidence shows that in the period immediately before (during the personal ministry) and immediately after his death Satan was permitted to unleash "spiritual hosts of wickedness" that the victory over him might be more pronounced.
 - 1. Jesus referred to his ability to cast out devils as one proof of his great power and authority over Satan. Mt. 12:28,29
 - 2. When the seventy said "Lord, even the demons are subject unto us in thy name", he said "I beheld Satan as lightning fall from heaven." He saw complete victory over Satan which would include power over demon possession. Lk. 10:17-19
- C. Third, if men are possessed of demons today then Satan has once again risen to power and Christ has no complete victory over him. Cf. Heb. 2:14
- D. Fourth, to hold to the claim that men are possessed of demons today says that the devil can still have power over a man against his will. Rom. 6:16

Conclusion.

- 1. There are many dangers associated with the present preoccupation with demonism.
 - a. First, there is the danger of becoming so interested in demonism that one is blinded to the many evils associated with it. For example, blaming some evil spirit for what one does and thus removing personal responsibility.
 - b. Second, there is the danger of diversion from Satan's frontal attack--unbelief. The fact that many have accepted astrology, spiritualists, satanists, etc. instead of the Bible shows this.
- 2. The evil today is not through demon possession, but through temptation and sin. The power of God today is the gospel. Rom. 1:16. It does not need duplication of miracles like the early church.

Introduction.

1. One of the national movements today is called the "Women's Lib." It is small in number but powerful and determined. More than 75% of the women of this country do not support this movement and there are many divisions within the movement itself.
 - a. The movement began in 1966 with the founding of the National Organization of Women.
 - b. In 1963 Betty Friedan published the Feminine Mystique, a tract which argued "that women lose their identity by submerging themselves in a world of house, spouse and children."
2. The "Women's Liberation" movement is determined to abolish all distinctions between men and women.
3. You may wonder what all this has to do with religion and why even discuss it in a sermon. Two of the main targets of this movement have been the Bible and the church (they mean any church.)
 - a. The inspired author of Proverbs has been called a "male Chauvinist."
 - b. The apostle Paul has been called a "woman-hater."
 - c. They believe the Bible is in a large measure responsible for their repression, that it is designed to keep women down to a second-class citizenship, not only in the world, but in the kingdom of God as well.
 - d. "We will be silent no longer! Christianity and the Bible have been male-dominated and male-favored too long! We insist on full and equal participation with men in all levels of church decision making power."
4. It shall be our purpose in this study to observe what the Bible says about women, their rights, and some of the rights women will lose through the proposed Equal Rights Amendment.

Discussion.

I. THE BIBLE TEACHING REGARDING WOMEN AND THEIR RIGHTS.

- A. First, the Bible clearly shows that God created women to capable, worthwhile members of the human family and nowhere relegates them to second-class citizens.
 1. Such women as Sarah, Rahab, Ruth, Deborah, Esther, and many others stand out as examples of those who had character, intelligence, faith and loyalty to God.
 2. The sixteenth chapter of Romans clearly shows the esteem with which women were held in the early church. Paul addresses 25 people in this chapter, eight of them are women and special compliments are paid to six of them.
- B. Second, a woman has the right by creation to be a woman.
 1. God created them "male and female." Gen. 1:27
 2. B. Schwartz, New York University Law School says "Use of the law, in an attempt to conjure away all the differences which do exist between the sexes is both an insult to the law itself and a complete disregard of fact."
 3. God made obvious biological differences between men and women. "Even the smallest cell in human tissue can be distinguished under a microscope as belonging to either a male or a female."
 4. Dr. Rhoda L. Lorand (Book--"Love, Sex and The Teenager") says "The psychological differences between the sexes are as great anatomical dissimilarities would lead one to expect."
- C. Third, a woman has the right to be a companion and help-meet for man. Gen. 2:18
 1. God never created a woman to function like a man or to have to compete against a man.
 2. God intends for men and women to serve each other--each fulfilling his designed purpose.
 3. Women's Liberationists scoff at the idea of a woman being man's helpmeet because they think of it as being nothing more than scrubbing and waxing floors, doing dishes, ironing, changing diapers, etc.
 4. But God's kind of woman, every woman has the right to be. Prov. 31:10-31
 5. Furthermore, the Genesis account in no way demeans the role of woman, but shows that man could not be born and complete without her. 1 Cor. 11:12

- D. Fourth, a woman has the right to enjoy protection from rape, abuse, and misuse.
 1. The Women's Liberationists say that men think of women as sex-objects and that the Bible seemly upholds this view.
 2. The Playboy's philosophy is that a women is like a toy, to be used and enjoyed until one grows tired or she become useless, and then discarded.
 3. The Bible makes it very clear that laws are to protect women from rape and abuse. Deut. 22
 4. The Bible makes it very clear that men are not to look upon women as mere sex objects. Matt. 5:27,28
- E. Fifth, a women has the right to enjoy the protection of her husband (and all men) because she is the weaker vessel.
 1. The Bible clearly shows that the woman is the weaker vessel. 1 Pet. 3:7
 2. Women Liberationists don't like this idea and are doing every thing they can to change it. In fact they think that God made a mistake and that men and women are the same.
- ✓ F. Sixth, a woman has the right to expect a husband to provide for his family. 1 Tim. 5:8
- G. Seventh, a woman has the right to be in subjection to her husband. Eph. 5:22-24
- H. Eighth, a woman has the right to know that God and his laws shows no respect of persons or sexes. Rom. 2:11
- I. Ninth, a woman can enjoy the same blessings and privileges in Christ as can a man. Gal. 3:28,29
- J. There are many rights which God gives to a woman over a man and which the laws of the land now recignize, but the effort is underway which will take away many of these rights.

II. THE EQUAL RIGHTS AMENDMENT WILL TAKE AWAY NEARLY ALL OF THE GOD GIVEN RIGHTS OF WOMEN.

Section I

- A. The Equal Rights Amendment reads like this: "Equality of rights under the law shall not be denied or abridged by the United States or by any State on account of sex."
- B. The ERA seems at first to give many rights to women when in reality it will take many away.
 1. Ellen Leff, legislative representative for the Women's Law Center of Baltimore, plainly admits "there is no attempt on our part to avoid women losing some of their rights, but we think it ought to be done in a thoughtful manner."
 2. The State Attorney General of Maryland says 227 present State laws will have to be changed with many resulting in women losing their present rights.
 3. Prof. Kurland (University of Chicago Law School) argues "that the primary purpose* beneficiary (of ERA) will be man."
 4. The defeat of Senator Hayden's modification to the ERA shows that the women libbers do not want to protect any gained rights but want to be treated as man. His modification reads "The provision of this article shall not be contrued to impair any rights, benefits or exemptions conferred by law upon persons of the female sex."
- C. The ERA passed both house of Congress in 1972, was signed by President Nixon, and will become the 27th Amendment to the Constitution when 38 states vote in its favor.
 1. 33 states have already given it the green light.
 2. Tennessee is among the 33 states although second thoughts are being given following a speech by Richard Proud of Nebraska as to how his state is recinding their vote.
- D. Prof. Thomas L. Emerson, in the Yale Law Journal, April, 1971, in a 114-page analysis, lists some horrendous implications (which even the proponents of ERA admit) of ERA:
 1. ERA will invalidate all state laws which makes the husband primarily responsible to support his wife and children, because every wife and mother will lose her right to support from her husband unless she has pre-school children and even then if child care centers are available.

See page 11, "Congress shall have the power to enforce, by appropriate legislation, the provisions of this article." Sec. II, "The amendment shall take effect two years after the date of ratification."

5. Read from this page

2. ERA will make every wife in the U.S. legally responsible to provide 50% of the financial support of her family.
3. ERA will make women subject to the draft and for combat duty equally with men. ~~Rights of privacy due to sex cannot be respected.~~ *(head from extra page.)*
 - a. If the married woman is called to military service before her husband, then he must remain at home and take care of the child.
 - b. If the woman is discharged because of dependent children then the husband must also be discharged.
4. ERA will wipe out criminal laws which protect only women from rape and sex crimes. "Courts will most likely invalidate sodomy or adultery laws. Seduction laws, statutory rape laws, prostitution laws, obscenity laws would not hold under the Amendment."
5. ERA will wipe out much legislation which protects women from hazardous and unpleasant jobs. "Regulations against heavy work would have no justification."
6. ERA will override the right of privacy and "require that there be no segregation of the sexes in prison, reform schools, public restrooms, other public facilities." (Prof Paul Freund) Harvard Constitutional Authority) *head from extra page*
7. ERA means there will be no differences in roles of men and women within the family on the basis of sex. *(insert material from Doctor's article here)*
8. ERA means a woman need not take her husband's last name. He can take her name or they can agree on a third name. *Wall St. Journal*
9. ERA prohibits the State from requiring that a child's name be the same as his or her father's or that it be the same as his or her mother's.
10. ERA would prohibit laws about which parent was the proper parent based on sex (90% of children now awarded to mother in custody cases.)

Conclusion

1. A Roper poll in Sept. 1971 shows that most women disagree with the implications ERA.
2. Most women agree with Elsie Thrope, May, 1972, in Reader's Digest: "if they don't stop their commotions, their rumblings of discontent and pleas for equality we might end up getting what they are asking for. And who wants equality when we women are doing so much better now? Biologically, legally, temperamentally, and just about every way that matters, we women are the favored sex."

material by Army official

1894
April 12
Page 10

Received of Mr. J. H. Smith
the sum of \$100.00
for the purchase of land.

Witness my hand and seal
this 12th day of April
1894.

J. H. Smith
John H. Smith

100.00

Introduction

1. Read or quote the text.
2. The book of Romans is one of Paul's greatest letters, if not his greatest.
3. The book of Romans emphasizes some of the greatest of themes---faith, salvation, sin, justification, redemption, etc.
4. The first three chapters of Romans deals with the universal need of salvation.
 - a. The gospel is the power of God unto salvation. Rom. 1:16
 - b. The Gentiles needed the gospel. Rom. 1:18-32
 - c. The Jews need the gospel. Rom. 2
 - d. All men need the gospel. Rom. 3:23
5. But our text also presents some proper attitudes about several things which we purpose to discuss in this lesson.

Discussion.

I. THE PROPER ATTITUDE TOWARD OPPORTUNITIES. ROM. 1:14

A. "I am debtor".

1. First, he felt himself debtor to Christ for the grace bestowed upon him who was "not meet to be called an apostle." 1 Cor. 15:9,10 "Paul was not longing for that which in human affairs is ordinarily the debtor's goal---being free from any obligations to the one to whom the debt is owed. Jesus Christ would be continually blessing Paul, throughout this life and in the next, Paul's gratitude would never diminish." (Proclaiming the N.T., p. 20)
2. Second, Paul felt himself debtor to his fellowman---Greeks, Barbarians, wise, unwise. Several things made Paul feel indebted and spurred him on to fulfill the debt.
 - a. He was aware that men without Christ are without hope. Eph. 2:14
 - b. He knew the sheer joy of proclaiming the good news about Jesus.. Cf. Lk. 2:10
 - c. The realization that he had been saved and commissioned by the one whose cause and church he had attacked. Gal. 1:13,14

B. We are debtors to God and to our fellows like Paul.

1. First, remember, God is never in our debt---his grace is unmerited on our part.
2. Second, we are indebted because "to whom much is given of him shall much be required." (Ph. 12:48)
 - a. We live in a free society.
 - b. We are members of a Christian household.
 - c. We receive abundant material benefits.
 - d. We are heirs of salvation.
3. Third, just as we should readily take care of our debts on the financial level, so we should give prompt attention to our obligations as followers of Christ.
4. Fourth, just as we are duty-bound to pay our bills and are not to be commended for doing so, it is the natural, normal, and expected thing for us to meet our obligation to tell others about Christ.
5. Fifth, just as Paul felt obligation to all men, regardless of race or station, so must we.
 - a. Do we feel debtor to those whose backgrounds, environs, traits and means differ from our own?
 - b. Does our attitude allow us to go beyond our social circle and immediate friends?

II. THE PROPER ATTITUDE TOWARD SELF? ROM. 1:15

A. "I am ready"

1. To be "Ready" means to "be prepared for something to be done or experienced . . . prepared in mind or disposition so as to be willing and not reluctant." (Webster)
2. Paul was prepared in mind and in body to preach the gospel in Rome.

B. "So, as much as in me is, I am ready . . ."

1. Paul was ready as far as opportunity presented itself.
2. Paul was ready so far as his ability would allow.

C. We must have the same attitude Paul had.

1. We must be ready.
 - a. We must be ready for the coming of the Lord. Matt. 24:44
 - b. We must be ready to every good work. Tit. 3:1
 - c. We must be ready to give an answer. 1 Pet. 3:15
 - d. We must be ready to preach the gospel.
2. We must be ready according to our abilities and opportunities.
 - a. Ability plus opportunity equals responsibility.
 - b. The parable of the talents. Matt. 25:14-30
 - c. As we have opportunity. Gal. 6:10

III. THE PROPER ATTITUDE TOWARD THE GOSPEL. ROM. 1:16

- A. He was not ashamed of the gospel of Christ.
 1. Paul told Timothy to be not ashamed of the testimony of the Lord. 2 Tim. 1:8
 2. Even though he suffered many things he said "I am not ashamed." 2 Tim. 1:12
- B. He was not ashamed of the gospel of Christ "for it is the power of God unto salvation to every one that believeth."
 1. The good news is the death, burial and resurrection of Christ for our sins. 1 Cor. 15:1-4
 2. This verse reveals several great truths about the gospel.
 - a. It is the power of God---not the law.
 - b. It is the power of God---divine.
 - c. It is the power of God unto salvation---result.
 - d. It is the power of God unto salvation to everyone---universal.
 - e. It is the power of God unto salvation to everyone that believeth---condition

Conclusion.

1. In living the Christian life it is so important to have right attitudes.
2. We must have the attitude "I am debtor" toward our opportunities, "I am ready" about self, "I am not ashamed" about the gospel.

ATTITUDES

1039

Introduction.

1. It is so important that we do God's will that we carry out the things like God commands.
2. But our attitudes must be right as we carry these commands out.
3. How much we accomplish or fail to accomplish especially in the Lord's kingdom, will depend largely upon our pessimistic or optimistic attitude.

Discussion.I. PESSIMISTIC ATTITUDES.

- A. Pessimism means "an inclination to put the least favorable construction on actions and happenings, to emphasize adverse aspects, conditions and possibilities, and to anticipate the worst possible outcome." (Webster)
- B. A pessimistic attitude is marked by "disbelief, distrust, or lack of confidence, hope, or joy."
- C. "For it had been better for us to serve the Egyptians than that we should die in the wilderness." Ex. 14:12; Cf. Num. 14:2
 1. Give a brief account of the Israelites and things they endured in Egypt. Ex. 1,2,5
 2. Pharaoh and his army were pursuing them and they thought all of them were going to die. They forgot what God had already done. Ex. 14:1-12
 3. The attitude manifested by the Israelites was:
 - a. Faithless. They did not wait to see what God would do, but concluded the worst.
 - b. Ungrateful. They were willing to be led out of Egypt, yet at the first sign of danger, they turned on Moses and taunted him for giving them liberty.
 - c. Cowardly. It showed a very cowardly spirit to regret that they had not been allowed to remain and suffer in Egypt.
 4. David fretted and was "envious at the foolish, when I saw the prosperity of the wicked." (Psa. 73:3) He concluded there was no advantage to being righteous until he went into the sanctuary of God. Psa. 73:17
 5. Christians sometimes manifest the same attitude at the first sign of trials and suffering many times. "What advantage to being a Christian?"
- D. "We be not able to go up against the people; for they are stronger than we." Num. 13:31. What a pessimistic attitude!
 1. First, they just said "We can't do it."
 2. Second, they began to list all the reasons why they couldn't.
 - a. The land eateth up the inhabitants.
 - b. All the men in it are giants.
 3. Third, they begin to exaggerate the difficulties. "we were in our own sight as grasshoppers."
 4. Fourth, they showed they had forgotten or were ignoring the promised divine help.
 5. Christians often manifest the same pessimistic attitude.
 - a. By exaggerating the difficulties of living the Christian life.
 - b. By forgetting that what God has started he will finish if we will let him. 1 Cor. 10:13; Phil. 1:6
- E. "And Saul said to David, Thou art not able to go against this Philistine to fight with him: for thou art but a youth, and he a man of war from his youth." 1 Sam. 17:33
 1. Saul thought about the size and experience of Goliath and began to picture in his mind what all could happen.
 2. David met that pessimistic attitude with complete dependence on God. 1 Sam. 17:34-37
- F. "... but what are they among so many?" Jn. 6:9
 1. In the O.T. God promised to give the children of Israel flesh to eat for a month and Moses, looking only at human resources, couldn't believe it could be done. Num. 11:21-23
 2. The disciples thought of this task as impossible.

II. OPTIMISTIC ATTITUDE.

- A. Optimism is "an inclination to put the most favorable construction upon actions and hap chances, to minimize adverse aspects, conditions" (Webster)
- B. Caleb said "Let us go up at once, and possess it; for we are well able to overcome it." Num. 13:30
 1. Caleb's attitude was "we can" despite the odds against them.
 2. Joshua and Caleb said "If the Lord delight in us, then he will bring us into this land, and give it us . . ." Num. 14:9
- C. Jonathan said, "Come, and let us go over unto the garrison of these uncircumcised: it may be the Lord will work for us; for there is no restraint to the Lord to save by many or by few." 1 Sam. 14:6
 1. Jonathan faced impossible odds, but he believed it could be accomplished with God's help.
 2. His attitude influenced his army leader and finally all Israel.
- D. Nehemiah said "Let us rise up and build" (Neh. 2:18) and "Our God shall fight for us." (Neh. 4:20)
- E. The Psalmist urges us to commit our way unto the Lord. Psa. 37:1-5
- F. "How unto him that is able to do exceedingly abundantly above all that we ask or think, according to the power that worketh in us." Eph. 3:20
- G. " . . . I press toward the mark for the prize of the high calling of God in Christ Jesus." Phil. 3:12,14
- H. "I can do all things through Christ which strengtheneth me. Phil. 4:13

Conclusion.

There are so many reasons why Christians should always have an optimistic attitude. "If the fire has gone out of your soul don't quench it in others."

INTRODUCTION:

1. Read or quote the text.
2. The word resurrection appears 104 times or more in the New Testament.
3. There are many views about what the resurrection will be.
 - a. Some say a "resurrection of the Spirit" but the spirit has never been buried to be raised.
 - b. Some say the resurrection of his cause which Rev. 20 teaches.
 - c. But the Bible teaches the dead body was buried (1 Cor. 15:43) so the resurrection can't mean less than the raising of that body.
4. But have you ever really stopped to consider how important the resurrection of Christ is to your life and mine? "If Christ be not raised:"

DISCUSSION:

- I. "THEN IS OUR PREACHING VAIN." 15:13,14.
 - A. The resurrection of Christ is the heart of the gospel. Rom. 4:25; 10:9.
 - B. The resurrection of Christ is the proof of Christ's Lordship.
 1. Peter preached that Christ is at God's right hand which is vain if he be not raised. Acts 2:22,36.
 2. Paul said his resurrection proved him to be the Son of God. Rom. 1:3,4.
 - C. The message is robbed of life. Rom. 1:16,17; Jn. 14:6.
 1. Christ is life before he gives life.
 2. But he cannot do this if he be not raised.
- II. "WE ARE FOUND FALSE WITNESSES." 15:15.
 - A. Paul declared "because we have testified of God that he raised up Christ." Acts 2:24,32; 3:15; 4:33; 17:30,31.
 - B. If we can't believe the apostles in their testimony about Christ's resurrection, then how can we believe them about anything else.
- III. "YOUR FAITH IS VAIN." 15:14,17.
 - A. Faith that saves rests upon the resurrection of Christ. 1 Cor. 15:1-8.
 - B. He claimed to be Christ and gave the sign of Jonah as proof of his resurrection. Matt. 12:38,40.
- IV. "YE ARE YET IN YOUR SINS." 15:17.
 - A. Christ's blood was shed for the remission of sins. Matt. 26:28.
 - B. His blood was offered as an atonement in heaven. Heb. 9:11-14.
 - C. Christ was made a high priest because:
 1. Of his endless life. Heb. 7:14.
 2. "He ever liveth." Heb. 7:25.
 3. "He has consecrated (perfected) forevermore." Heb. 7:28.
 - D. But if Christ be not raised we have no highpriest and no blood which can take away our sins. Heb. 9:22.
- V. THE DEAD HAVE PERISHED - "THEN THEY ALSO WHICH ARE FALLEN ASLEEP IN CHRIST ARE PERISHED" 15:18.
 - A. All hope for the dead depends on His resurrection. 1 Thess. 4:13,14.
 - B. His resurrection is the pledge of ours. 15:20

CONCLUSION:

1. "If Christ be not raised" then everything we do in preparing for eternal life is vain.
2. "If Christ be not raise "then the dead will not be raised so "let us eat and drink; for tomorrow we die." 15:32.
3. But believing that Christ has been raised "let us be stedfast, unmoveable, always abour ing in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord." 15:58.

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Introduction.

1. Read or quote the text.
2. The word way means a number of things in the Bible.
 - a. It sometimes means a natural path, road, way, etc. Mt. 2:12
 - b. It sometimes means a journey. Mt. 6:8; Acts 1:12
 - c. It is sometimes used to mean a course of conduct or way of thinking. Mt. 7:13,14; 21:32
3. There are many ways mentioned or implied in the Bible. It shall be our purpose to study these ways and what they represent in order to more vividly portray the right way.

Discussion.

- I. THE JERICO WAY--A WAY OF MISAGONY OF LIFE. Mt. 10:29-37
 - A. Tell the account as given by Jesus.
 - B. "The philosophy of life held by the thieves was "What is thine is mine and I'll take it."
 - C. The philosophy of life held by the priest and Levite was "What is mine is mine and I'll keep it."
 - D. The philosophy of life held by the Samaritans was "What is mine is thine and I'll share it."
 - E. What is your philosophy of life?
- II. THE BLIND WAY--A WAY OF SPIRITUAL BLINDNESS. Mt. 24:13-35.
 - A. The two men (Jews) had the O.T. prophets but they were blind to what they really said.
 - B. It is possible to live in an age of enlightenment and still be blind.
 1. Some people are blind because they have closed their eyes. Mt. 13:15,16
 2. Some people are blind due to lack of growth and also forgetfulness. 2 Pet. 1:9
 3. Some people are blind because they think they have need of nothing. Rev. 3:14-17
 - C. What is the condition of your spiritual eyesight?
- III. THE EUNUCH WAY--THE WAY OF A HEED AND DESIRE FOR ENLIGHTENMENT. ACTS 8:26-40
 - A. The eunuch was reading Isaiah but did not understand what he read. V. 30,31
 - B. Philip preached unto him Jesus (v. 35) and he obeyed.
 - C. Do you and I have the same desire to be taught those things we do not understand?
- IV. THE DAMASCUS WAY--A WAY OF REBELLION AND DESTRUCTION. ACTS 9:1-17.
 - A. Saul was seeking to completely destroy the church. V. 1
 - B. Saul was in rebellion against God even though he didn't realize it at the time. v. 4,5
 - C. We need to be on guard regarding the things we oppose lest we be found to fight against God. Cf. A. 5:39
- V. THE APOLLO WAY--A WAY OF ENCOURAGEMENT. MT. ACTS 28:15
 - A. Give a brief background of Paul's voyage to Rome and his need of encouragement.
 - B. This is a way that all of us need to travel because there is such a need for encouragement. Gal. 6:9
- VI. THE WAY OF CAIN--A WAY OF JEALOUSY AND MURDER. GEN 4:1-8
 - A. Cain was jealous of his brother and slew him. Gen. 4:1-8
 - B. Cain hated his brother. 1 Jn. 3:10-12
 - C. Many walked in the way of Cain in the first century. Jude 11
 - D. The way of Cain leads to eternal destruction.
- VII. THE WAY--"THE ALIVE WAY" JN. 14:6
 - A. It is the prophesied way. Isa. 35:8
 - B. It is the way of life. Mt. 7:14
 - C. It is the way Jesus taught. Mt. 22:16
 - D. It is the way of salvation. Acts 16:17
 - E. It is the way of truth. 2 Pet. 2:2
 - F. It is the right way. 2 Pet. 2:15
 - G. It is the way of righteousness. 2 Pet. 2:21
 - H. It is the new and living way. Heb. 10:20

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THE SERIOUS SIN OF NEGLECTING WORSHIP

Hebrews 10:25---

(No. 1)

Introduction

1. The sin of neglect is a very dangerous and condemning sin, because many people see no wrong in neglect.
 - a. Neglect means to disregard; a lack of sufficient attention; careless; indifferent.
 - b. Neglect and negligent are used in the Bible to mean careless; not to care. 1 Tim. 4:14; Heb. 2:3; "2 Pet. 1:12.
 - c. Neglected is used to mean "to view amiss, overlook, neglect. A. 6:1.
 - d. Neglect is used to mean "to hear amiss, disregard." Mt. 18:17.
 - e. Many would be alarmed to hear about one stealing an orphan's food but the same ones see no wrong in neglecting to give it to him in the first place.
2. All 46 verses of Matthew 25 warn against the sin of neglect.
 - a. The five foolish virgins were not condemned because they were immoral, but because they neglected to prepare. Mt. 25:1-13.
 - b. The one-talent man was not condemned because he just had one talent nor because he was a wicked man, but because he neglected his one talent. Mt. 25:14-30.
 - c. Some in the judgment will be placed on the left hand because they neglected to feed the hungry, give drink to the thirsty, etc. Mt. 25:31-46. *d. Jeremiah said - Jer. 48:10 -*
3. If God has commanded us to assemble and worship, then neglecting of this sin.

Discussion.

- I. GOD HAS COMMANDED US TO ASSEMBLE AND WORSHIP.
 - A. The word worship in its different forms appears 191 times in the Bible; 115 times in the Old Testament and 76 times in the N.T.
 - B. Worship-"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)." Footnote, ASV. at Mt. 2:8.
 - C. We must worship God in "spirit and in truth." Jn. 4:23,24.
 - D. Jesus said worship the Lord thy God. Mt. 4:10.
 - E. A worshipper of God is pleasing to him. Jn. 9:31.
 - F. The Hebrew writer tells us to not forsake the assembling of ourselves together. Heb. 10:25.
 - G. Therefore, since God has commanded worship, a failure to worship is failing to obey God's command, and a failure to obey his command is sin.
- II. NOT ONLY IS NEGLECTING THE WORSHIP A SIN, BUT IT CAUSES OTHER SINS.
 - A. The sin of ignorance.
 1. It was ignorance that crucified Jesus. Acts 3:15-17.
 2. It was ignorance that caused the Jews to establish their own righteousness. Rom. 10:1-3.
 3. It is ignorance that alienates men from the "life of God." Eph. 4:18.
 4. God does not want us to be ignorant. Rom. 1:13; 1 Cor. 10:1; 12:1; 2 Cor. 1:8; 1 Thess. 4:13.
 5. God once overlooked ignorance, but now commands men to repent. A. 17:30.
 6. Ignorance is overcome by studying God's word and worshipping. 1 Pet. 2:2; 2 Pet. 3:18.
 - B. The sin of burying one's talent. Mt. 25:18.
 1. Impossible to develop into a strong, useful servant of God without attending the services of the church.
 2. God commands certain acts of worship.
 3. Performance of them necessary to develop certain talents.

C. The sin of a bad influence.

1. Christians are to be salt and light to the world. Mt. 5:13-16; Phil. 2:14-16.
2. Only Christians who attend the services of the church and worship God regularly are setting a good example before their neighbors. The story is told of a man who was unable to hear anything, but he never missed a service of the church. One day a friend wrote on a piece of paper these words and handed them to him. "Uncle George, why is it you attend all the services of the church since you are unable to hear what is being said?" Uncle George replied, "It is true I am unable to hear, but I attend the services because I want my neighbors to know whose side I am on."

III. HOW OFTEN ARE WE TO ASSEMBLE AND WORSHIP?

A. Every first day of the week.

1. The early Christians met on the first day of the week. Acts 20:7.
2. The Corinthians were told to give on the first day of the week. 1 Cor. 16:1,2.
3. Many of the church fathers say the Christians met on the first day of the week.

B. The church in Jerusalem met daily to worship and study. Acts 2:46.

1. Circumstances made it possible for them to do this.
2. Would we be willing to meet daily if we had opportunity.

C. Anytime the elders deem wise and necessary to feed the flock.

1. Elders are to feed the flock of God. Acts 20:28; 1 Pet. 5:2.
 2. Christians are to obey and submit to the elders. Heb. 13:17.
- What about a Christian that wilfully and deliberately misses the services on Wednesday night?

Conclusion.

1. Quote Heb. 10:25 again. Don't neglect the services.

Introduction.

1. In our last study we observed that neglect is a dangerous and condemning sin, that God has commanded worship and that to neglect the worship and services is a sin.
2. But many that are committing the sin are perfectly satisfied about the whole matter. They have convinced themselves that God will accept excuses in place of obedience. They have not yet learned that even sacrifice will ^{not} replace obedience. 1 Sam. 15:22.

Discussion.

VI. I. ARE THERE NOT SEVERAL ACCEPTABLE EXCUSES FOR MISSING WORSHIP?

A. Excuse making is a dangerous habit.

1. Webster defines an excuse as "that which is offered as a reason for being excused."
2. Jesus shows that excuses will cause men to be condemned to eternal destruction. Luke 14:15-24.
3. Every time one makes an excuse he should remember 2 Cor. 5:10.

B. What are the most common excuses offered for neglecting the services of the church?

1. "We had sickness."

- a. If there is an acceptable reason for missing the services, surely this is it. God does not expect the impossible.
- b. But our very sympathetic attitude toward those that say they are sick may in some cases be nothing but false kindness, because God may ask: Did it hinder you from work, recreation, school? What made you sick---staying up late Saturday night, overindulging? We are to be temperate, you know. 1 Cor. 9:25.
- c. And isn't it strange that it takes the whole family on Sunday to take care of one sick member, but the maid can do it on Monday or he can stay by himself?

2. "We had company."

- a. Many feel that if they have company then its perfectly alright to stay at home and entertain their company.
- b. Its notrude to invite them to go with you. Emily Post, if you are worried about ethics, says it is notrude.
- c. Take your choice: Stay at home and please your company; attend the services and please God.

3. "I don't have a way to go to the services."

- a. Have you really sacrificed to have a way to go? Lk. 9:23. How do you go to the doctor, recreation, town, work, etc? Most of us manage to go where we really want to go.
- b. Ask the brethren to bring you. Christians are help bear one another's burdens. Gal. 6:2.

4. "I go pretty-regularly. I don't think every Sunday is necessary."

- a. Did you ever stop to realize that "pretty-regular" goers are also "pretty-regular" missers?
- b. When you miss "pretty-regular" when does it become a sin?
- c. When your denominational neighbor argues that it is not necessary to observe the Lord's Supper every first day of the week, what do you say, when by your "pretty-regular" attendance you argue the same thing?

- d. Can a "pretty-regular" attender fulfill Acts 20:7, 1 Cor. 15:58, Heb. 10:25?
5. "Nobody will miss me."
 - a. God will miss you. Mt. 18:20.
 - b. If the church does not miss you, then you need to do more so you will be missed or wake up a dead church. The only body that doesn't miss its members is a dead body.
6. "We had a death in our family."
 - a. One needs God more than ever when this occurs.
 - b. Service to God comes even before burying the dead. Mt. 8:21, 22.

II. WHAT SHOULD ONE DO THAT IS GUILTY OF NEGLECTING THE WORSHIP AND SERVICES OF THE CHURCH?

- A. Peter told an erring Christian to "repent. . .and pray God." Acts 8:12, 18-22.
- B. Public sin, like neglecting the services of the church, calls for public confession. Jas. 5:16.
 1. "But neglect is not serious enough sin to require public confession."
 - a. Man would say that Uzzah touching the ark (such a little thing and done in all sincerity) was ^{not} serious enough for God to strike him dead, but God did. 2 Sam. 6:6, 7.
 - b. Sin, any sin, is serious enough to keep one out of heaven. Rev. 21:27.
 2. "But people will know I've repented when I start back worshiping regularly."
 - a. The Pharisees didn't miss a Sabbath Day, but that didn't prove they were sorry for rejecting the Lord.
 - b. Besides, why take a chance, when Jas. 5:16, is so plain.
- C. One must begin to worship God regularly. Heb. 10:25, 26.

Conclusion.

Beloved, neglecting the worship and services of the church is a sin. I believe all can see this, but will we be hearers or doers of the word? Jas. 1:22; Mt. 7:26, 27. If you have been neglecting the services what do you plan to do about it?

Introduction.

1. In 606 B.C. the Babylonians carried the Jews into captivity (the last group in 586 B.C.) where they remained for 70 years. In 537 B.C. the Medo-Persians overcame the Babylonians and Cyrus gave a decree that all the Jews could return to Jerusalem that desired to do so. (2 Chron. 36:22,23; Ezra 1:1-3). Zerubbabel and 50,000 Jews, in 536 B.C., returned to Jerusalem and began to rebuild the temple. Enemies hindered the work and it was stopped for 15 years. (Ezra 4) In 521 B.C., the 2nd year of Darius' reign, God raised up Haggai and Zechariah to stir up the work and complete the temple. (Ezra 5:1-3; 6:14,15) In the 7th year of Artaxerxes (around 457 B.C.) Ezra led a second group back to restore the worship (Ezra 7) and 13 years later Nehemiah led the third group back to rebuild the walls around the city of Jerusalem. (Neh. 2) During the period following the rebuilding of the walls the spirituality of Israel reached a low ebb. Rich Jews were mistreating their poor brethren (Neh. 5:1ff); God's house was forsaken (Neh. 13:11); They were intermarrying (Neh. 13) and neglect in general prevailed.
2. It was during this period that Malachi came on the scene. He accused them of failing to honor God (1:6); offering polluted bread (1:7); offering the sick, lame and blind animals (1:8,13,14) and of wearieing God with their words (2:17)
3. Along with all these sins they were guilty of robbing God. (Mal. 3:8,9)
 - a. They asked: "Wherein have we robbed thee?"
 - b. God answered: "In tithes and offerings."
4. There are many ways one may rob God--rob him of service, talents, glory, honor, of true worship, missing the services, etc---but in this lesson we are primarily concerned with:

Discussion.

I. HOW MEN ROB GOD FINANCIALLY TODAY?

A. By not giving at all.

1. Some members of the church are unfortunate and unable to give at all, but should attend the services and do what they can. 2 Cor. 8:12.
2. Some are able to give, but are trying to hitchhike a ride to heaven. (Like the Dead Sea)
3. Some are not giving because they are saying "It is Corban."
 - a. The Pharisees said a man was free of obligation to his parents if he said what he had was "Corban, that is to say, a gift." (Mk. 7:9-12)
 - b. Many today say "It is Corban"---I am taking care of my father and mother or some other causes---Thereby thinking they are free of their obligations to God.
 - c. Then others are saying "I don't give because I am investing my money. I don't have much cash." This is just another way of saying "it is Corban."

B. By withholding part and not giving as much we should.

1. In the time of Malachi they were robbing God by giving him a part of the tithe and offering.
 - a. Under the law the tithe was the least they could give. Lev. 27:30.
 - b. The Jews robbed God by failing to bring "all the tithes" ("the whole tithe", ASV) into the warehouse. Mal. 3:8-10.

- c. They robbed God then, not because they were not giving at all, but because they were failing to give the amount God required.
- 2. To day we are to give as God has prospered us. 1 Cor. 16:1,2.
 - a. If we fail to give as we have been prospered have we not robbed God? If not, why not?
 - b. If a man ought to give ten dollars and gives only five, has he not robbed God of five dollars? If he ought to give four and gives only two has he not robbed God of two dollars?
 - c. Hard to believe any Christian would deliberately take money out of the collection plate, but a man is just as guilty when he robs by failing to give.

- C. By giving God the leftovers.

- 1. In Malachi's day God was receiving the leftovers.
 - a. "Polluted bread upon the altar." Mal. 1:7.
 - b. Blind, sick and lame animals. Mal. 1:8.
 - c. They were making little or no sacrifice and trying to get God to accept what was of little value to them.
- 2. Many Christians are giving God the leftovers today.
 - a. Many are giving God a part of what they have left over after all the bills are payed.
 - b. "According to our prosperity" must come from what we earn, not from what we have left over.
 - (1) The widow gave out of "her want". Mk. 12:41-44. (The Lord judges our giving not only by what we give, but by what we have left over and the sacrifice we make.)
 - (2) The Macédonians gave out of their poverty. 2 Cor. 8:1-5.
 - (3) David said: "Neither will I offer burnt offerings unto the Lord my God of that which doth cost me nothing." 2 Sam 24:24.

D. By missing the worship and never giving that we would have given had we attended.

- 1. When you miss a Sunday do you double your contribution the next Sunday?
- 2. "But if someone objects "if I never place it in the basket it doesn't belong to God."
- 2. "According to our prosperity" belongs to God each first day of the week whether it ever gets into the basket.

E. By not giving a part of the bonuses, gifts or other benefits we enjoy besides our regular salary.

II. WHAT ARE THE CONSEQUENCES OF ROBBING GOD?

A. The church is robbed of progress.

- 1. If we had the money the entire world could be evangelized in the next few years.
- 2. If each member would give more freely, tracts, missionaries, etc. could be sent into all the world.

B. The lost are robbed of salvation.

- 1. It is God's plan to save the world through preaching. 1 Cor. 1:21.
- 2. But how shall they hear without a preacher? Rom. 10:14,15.
- 3. And how shall preachers be sent without funds?

C. The poor are robbed of needed help.

- 1. 256,000 homeless children and Christians taking care of about 1%.
- 2. Why? In most cases a lack of funds.

D. We rob ourselves.

- 1. Of many blessings. A. 10:35.
 - a. The Jews robbed themselves when they robbed God. Mal. 3:10.
 - b. We rob ourselves when we rob God. 2 Cor. 9:6-8.
- 2. Of salvation. Dishonest people will not enter heaven. Rev. 21:27.

III. GOD'S RULES FOR OUR GIVING. 1 Cor. 16:1,2; 2 Cor. 9:6,7.

A. When? "upon the first day of the week"---16:2. (Importance of every first day.

B. Who? "let everyone of you"---16:2.

Introduction.

1. Read or quote the text.
2. We are not living under the Old Testament law today (Gal. 2:14) but:
 - a. These things were written for our learning. Rom. 15:4
 - b. These things happened for our sakes. 1 Cor. 10:6,11
3. In this lesson we purpose to notice the story of Naaman and make applications for us today.

Discussion.

I. NAAMAN GOES TO THE "WRONG SOURCE".

- A. He goes to the king of Israel instead of the prophet to be cured of his leprosy. 2 Kgs. 5:5-7
 1. The little maid had mentioned the prophet as the one to cure him. v. 5
 2. But somewhere in the exchange Naaman was misinformed.
- B. People are still going to the "wrong source" to learn what to do to be saved.
 1. Some are going to their family or kindred. Cf. Lk. 9:43,44
 2. Some are seeking Jesus in the crowds, disciplines, and declarations of men.
 3. Some go the preacher and he should be a good source to learn God's will and would be if all were preaching in the interest of souls.
 - a. Some are preaching for what they get. Gen. 16:17,18
 - b. Some are insincere and handle the word of God deceitfully. 2 Cor. 4:2
 - c. Some have allowed Satan to blind their minds. 2 Cor. 4:4
 - d. Some are preaching to please men. 2 Tim. 4:1-4
 - e. What the preacher says should be accepted only if in harmony with God's word. ~~2 Tim. 4:1-4~~ 17:11

II. NAAMAN GOES TO THE "RIGHT SOURCE" WITH THE "WRONG ATTITUDE".

- A. Naaman, the leper, a man that needed help, goes to the right source with the wrong attitude. 2 Kings 5:9,11b.
- B. He goes with preconceived ideas. 2 Kgs. 5:11
- C. The New Testament is the proper source to learn of salvation today. (2 Tim. 3:15-17) but men must come with the right attitude.

III. NAAMAN LEARNS GOD'S WAY BUT THINKS IT IS TOO SIMPLE.

- A. "God said wash in Jordan seven times." 2 Kgs. 5:10
 1. "But Naaman was wrath . . ." 2 Kgs. 5:11a
 2. "So he turned and went away in a rage." 2 Kgs. 5:11b
- B. Three reasons why Naaman refused at first to do what God told him to do.
 1. It was different than the way he thought it would be.
 - a. He said, "Behold, I thought . . ." 2 Kgs. 5:11
 - b. Men reject God's way today for the same reason--"A little only"; "prayer through", etc.
 2. He thought one way and one place was as good as another.
 - a. "Are not Euphrates and Pharpar . . ." 2 Kgs. 5:12
 - b. Men have always been prone to think this way. Gen. 4:3; Lev. 10
 - c. There is just one way pleasing to God. Jer. 18:4; 17:17
 3. He thought it was too simple.
 - a. "If the prophet had bid thee do some great thing." 2 Kgs. 5:13
 - b. The Greeks during the first century had the same attitude about the gospel. 1 Cor. 1:18
 - c. Many still think God's way is just too simple.

IV. NAAMAN ACCEPTS GOD'S WAY.

- A. He accepted it when he realized he could and must do it. 2 Kgs. 5:13
- B. He was cleansed of his leprosy when he had completed all that God told him to do. 2 Kgs. 5:14.

Conclusion.

1. One can go to the wrong source, the right source with wrong attitude, try to change God's way.
2. It's only when one does what God commands that one receives the blessings God promises.

FORGIVENESS

Mt. 18:21-35

INTRODUCTION:

1. One of the most important and desirable characteristics of the heart is forgiveness. Three kindred spirits of the heart are giving, thanksgiving and forgiving. Where is one found they are all generally.
2. In answer to Peter's question "Lord, how oft shall my brother sin against me, and I forgive him?" Jesus gives the following parable:
 - a. Read or quote Mt. 18:23-35.
 - b. The Lord represents the kingdom of heaven, his servant Christians, the reckoning is typical of God's judgement of us, the ten thousand talents (\$16,000,000) represent our sins against God, the helplessness of the servant to pay represents our inability to forgive our sins, the Lord's mercy represents God's mercy in forgiving our sins.
 - c. The fellow-servant is a brother in Christ, the one hundred pence (\$17.00) represents our sins against one another, the servant taking his debtor by the throat represents our attitude toward our brethren, the sorrow of the servants represents the sorrow of saints when they see children of God unwilling to forgive, and God's wrath and punishment is seen toward the unforgiving servant.
3. This parable clearly pictures God's attitude toward an unforgiving spirit and certainly some questions about forgiveness are in order.

DISCUSSION:I. WHY MUST CHRISTIANS FORGIVE ONE ANOTHER?

- A. God commands it. Mk. 11:25; Col. 3:13. (This command is just as essential as any other one God has given.)
- B. Christ has set the example of forgiveness.
 1. Christ never asks us to do anything he has never done before us. (The lone exception being repentance.)
 2. While hanging on the cross he said, "Father, forgive them, for they know not what they do." Lk. 23:34.
- C. Because we ourselves have been forgiven. Eph. 4:32; Col. 3:13. (How forgiving this ought to make us.)
- D. In order that we may receive forgiveness in the future.
 1. If we'll forgive, the father will forgive us. Mt. 6:14; Mk. 11:25.
 2. If we refuse to forgive the father will not forgive us. Mt. 6:15; Mk. 11:26.
 - a. The man that refuses to forgive better pray that he never sin.
 - b. A few years ago Bro. Jean Thornton was in a meeting at Greenwood, Miss. One member of the congregation has sinned, but had made a public confession and asked the congregation's forgiveness. The congregation as a whole had forgiven her, but one woman said to Bro Thornton one night, "I'll never forgive her." Bro. Thornton said to the woman, "Then you'd better pray that you never need forgiveness."

II. HOW OFTEN SHOULD WE FORGIVE?

- A. Peter asked "Lord, how oft shall my brother sin against me, and I forgive him? Till seven times?" Mt. 18:21.
 1. Many of the Jews taught that to forgive three times was sufficient and Peter must have thought that seven would be more than enough.
 2. Jesus said, "Until seventy times seven." Mt. 18:22.
 - a. This does not teach that we are to keep a record and when we have forgiven 490 times we can quit forgiving.
 - b. There is to be no end to our forgiveness.
- B. In another place Jesus taught that we must forgive seven times a day if our brother asks our forgiveness. Lk. 17:3,4.

III. HOW MUST WE FORGIVE ONE ANOTHER?

- A. Even as God hath forgiven us. Eph. 4:32.
 1. A heart full of compassion toward those that ask our forgiveness. Mt. 18:27.

2. Forgive and forget. **Heb. 8:12** (God forgives and forgets).
 - a. Such thoughts as "I'll forgive, but I won't forget" have no place.
 - b. Such thought as "I'll forgive, but I won't speak or shake hands with him" are not a part of forgiveness.

B. From the heart. **Mt. 18:35** (Forgiveness is more than mere words.)

C. (Copy from extra page)

IV. WHAT ARE THE RESPONSIBILITIES OF THE OFFENDER AND THE OFFENDED IN FORGIVENESS?

- A. The offender's responsibility.
 1. He must repent. **Lk. 17:3.**
 2. He must ask his brother's forgiveness. **Mt. 5:21-26.** (One must try to be reconciled to his brother before he can worship God acceptably.)
 3. Pride can easily become a barrier to meeting this responsibility.
- B. The offended's responsibility.
 1. He must rebuke the offender. **Lk. 17:3.**
 - a. In private. **Mt. 18:15.**
 - b. In the spirit of meekness. **Gal. 6:1.**
 2. He must, if the offender refuses to hear him, take two or three others and talk to him. **Mt. 18:16.**
 3. He must tell it to the church if the man refuses to hear the two or three witnesses. **Mt. 18:17.**
 4. He must withdraw his fellowship from the man and treat him "as a heathen man and publican" if he refuses to hear the church. **Mt. 18:17.**
 5. On the other hand he must forgive, even seven times a day, if the brother repents and asks forgiveness. **Lk. 17:4.**

V. SOME BIBLE EXAMPLES OF FORGIVENESS.

- A. Joseph forgives his brothers.
 1. Give a brief account (as time permits) of what Joseph's brothers had done to him.
 2. Joseph makes himself known to his brothers and assures them that all is forgiven. **Gen. 45:1-15.**
 3. After Jacob's death Joseph's brother feared he would have them put to death, but he again assures them they are forgiven. **Gen. 50:15-21.**
- B. David, even after Saul had tried to kill him, refused to take Saul's life because he was God's anointed. **1 Sam. 24.** (A brother is God's anointed.)
- C. Stephen, the first Christian martyr, cried to God "Lord, lay not this sin to their charge," regarding those that were stoning him to death. **Acts 7:60.**
- C. The Lord Jesus Christ prayed for those that nailed him to the cross, "Father forgive them, for they know not what they do." **Lk. 23:34.**

CONCLUSION:

Most of the trouble in the church and between brethren is over little things, things that could easily be forgiven. "An example of this used so often by the late T. Q. Martin in Estill County, Kentucky, at the little village of Irvine, the county seat, this incident occurred. A doctor remarked concerning two young men - roommates home from college who had just left his office - "The Taylor boy is a brighter boy than the Williams boy." A lady in the office heard it and went and told Mrs. Williams before going home. She also told other people that the doctor had said the Taylor boy was a brighter boy than the Williams boy. These two families had been friends in years gone by. Their sons were roommates at college but this little remark on the part of the doctor was magnified until the two families had a falling out. The boys returned to college but they would not room together anymore. They graduated from college. One became a lawyer, the other a doctor. They settled in the village of Irvine. One August when the election had grown quite hot, these two young men met on the street and engaged in an argument. One drew his pistol and shot the other. That one, as he fell, drew his pistol and shot the other. Both boys were killed. One of them, just before he died said, "How foolish, How foolish how foolish!" three times.

These two mothers, broken hearted, continued to live in the little village of Irvine. A short time later one of the mothers said, "I am going over to see the other lady." Her husband said, "She'll spit in your face if you go over there." She prepared some rose cuttings, went over to see the lady and said, "I am going to plant some rose cuttings, I am going to plant one on your boy's grave. I want you to plant one on my boy's grave."