\$\text{\(\beta\)}\) 2. The church and kingdom have the same source of authority or head.

a. Christ is head of the church. Eph. 1:22,23.

- b. Christ is king of the kingdom. Lk. 1:30-33; Acts 17:7.
- 3. The church and kingdom have the same laws, Heb. 12:28; 1 Tim. 3:15; 2 Tim. 3:16,17. // 4. The subjects of the church and kingdom are the same.

- a. Christians are members of the body (1 Cor. 12:13); citizens of the kingdom (Eph. 2:19).
- b. Members of the church have been cleansed by the washing of water by the word (Eph. 5:26,27); citizens of the kingdom are "born of water and of the Spirit." (Jn. 3:3,5).
- c. Members of the church have been placed in the body (1 Cor. 12:13); translated into the kingdom (Col. 1:13).
- d. Saved are added to the church (Acts 2:47); born again enter the kingdom (Jn. 3**:3,5).**
- 5. The territory of the church and kingdom the same.
 - a. God's rule over those in the one body is in the heart. Col 3:15
 - b. God's laws are written in the heart. Heb. 8:11.
- C. From the above evidnece we conclude that the church and kingdom are the same. III. WHEN THE CHURCH OR KINGDOM WAS NOT ESTABLISHED.
 - A. It was not established during the days of John the Baptist because he was not in it. Mt. 11:11.
 - Bi. It was not established during the personal ministry of Christ because his apostles were not in it.
 - 1. They were taught to pray for it to come. Mt. 6:9,10.
 - 2. They were taught that they must become as little children or "ye shall not enter the kingdom of heaven." Mt. 18:3.
 - C. It was not established before Christ ascended.
 - 1. The kingdom and dominion were given him at his ascension. Dan. 7:13,14; Acts 1:
 - 2. He didn't begin to reign until he ascended. Acts 2:33-36. If the kingdom was established before he ascended then one has a kingdom without a king.

Conclusion.

- 1. In this study we have actually laid the ground work for a more detailed lesson on the exact time of its establishment.
- 2. We have learned:
 - a. How the terms "kingdom" and "church" are used.
 - b. T hat the church and kingdom are the same.
 - c. When the church or kingdom were not established.
- 3. The next lesson will be most vital as it truly is one of the identifying marks of the Lord's church.

The Lord whole is the only table at which his people est. Has or else one has two different instit with one table. was the kingdom does not exist then no one has the right to observe the Lordin supper now. The purpose of the supper does not spiral after his return. If it is to be in the lingdom at all it must be now.

"The Beginning of the Kingdom Of God" JAMES MEADOWS

Introduction.

- 1. Just a few days ago when one of the members of the Central Congregation learned that the elders had arranged for Bro. Herman Smith to preach for them until their new preacher arrived, she said to one of the elders: "But all he does is read, quote and comment on the scriptures. (Can one improve on that, JM) I've heard these things all my life."
- 2. Such manifest the attitude of some that are well grounded in the faith, forgetting that there are many that have never heard these vital truths on first principles, especially regarding the church.

3. To speak of the church or kingdom of our Lord (they refer to the same institution as we'll see in this study) is to speak of that which:

a. Cost the blood of Christ. Acts 20:28.

b. Has Christ as its head. Col. 1:18.

c. Consists of the saved. Acts 2:47.

- 4. Since the Bible speaks of one church (Eph. 4:4; 1 Cor. 12:13,20) yet there are more than 250 in the world today, the time of the establishment of the Lord's church, is essential to its identify.
- 5. To know the date of its establishment we must consider:

Discussion.

- I. THE TERMS CHURCH AND KINGDOM AS THEY ARE USED IN THE NEW TESTAMENT.
 - A. THE TERM kingdom is used in at least three different ways.

1. It refers to earthly kingdoms. Mt. 4:8.

2. It refers to the eternal kingdom—"viewed as future and associated with reward." (Vine, p. 294). Mt. 25:34; 2 Pet. 1:11.

3. It refers to the kingdom of God on earth—"viewed as present and involving suffering for those who enter it." (Vine) Mt. 3:2; 4:17; Col. 1:13; Heb. 12:28.

4. In order for there to be a kingdom, four things are essential, in fact there could not be a kingdom if one of them were absent.

a. A king-Christ is king. Lk. 1:30-33.

b. Territory-The whole world of human hearts. Mk. 16:15.

c. Subjects -- Every obedient creature. Acts 10:34,35.

d. Law-The New Testament. Jas. 1:25; 2 Tim. 3:16,17.

5. The kingdom emphasizes the "king rules."

a. Jesus said "the kingdom of God is within you." Lk. 17:21.

b. Also we are in the kingdom (Col. 1:13) and thus the king reigns over us.

B. The church means "called out."

- 1. Men are called out of darkness into light. 1 Pet. 2:9.
- 2. The T hessalonians were called into the kingdom of God (1 Thess. 2:12; 1:1) by the gospel (2 Thess. 2:14).

II. THE CHURCH IS THE KINGDOM AND THE KINGDOM IS THE CHURCH.

- A. Because the word "church" and the word "kingdom" do not mean the same it does not necessarily follow that they are not the same thing.
- BB. The church and the kingdom agree in so many particulars.

1. Sundry verses to compare church and kingdom.

(a. Mt. 16:19-Peter was given the keys of the kingdom. Cf. Rev. 1:18.

b. Matt. 26:29—Jesus placed the Lord's
Supper in the kingdom (Over)

- c. Heb. 12:28-Hebrews were citizens of the kingdom that cannot be moved.
- d. 1 Thess. 2:12-Thessalonians were in the kingdom.
- e. Dan. 2:44-Kingdom never destroyed. f. Dan. 7:14-All nations to be a part.
- a. Acts 2:13-47-He used the keys to open the church.
 b. 1 Cor. 11:18-22-The Corinthians
- b. 1 Cor. 11:18-22-The Corinthians ate it in the church.
- c. Heb. 12:23-They were members of church of firstborn.
- d. 1 Thess. 1:1-They were called the church.
- e. Matt. 16:18-Church not destroyed.
- f. Isa. 2:2-1 Tim. 3:15-All nations to enter.

\$ 2. The church and kingdom have the same source of authority or head. a. Christ is head of the church. Eph. 1:22,23. b. Christ is king of the kingdom. Lk. 1:30-33; Acts 17:7. 7. The church and kingdom have the same laws. Heb. 12:28; 1 Tim. 3:15; 2 Tim. 3:16,17.

7. 4. The subjects of the church and kingdom are the same. a. Christians are members of the body (1 Cor. 12:13); citizens of the kingdom (Eph. 2:19). b. Members of the church have been cleansed by the washing of water by the word (Eph. 5:26,27); citizens of the kingdom are "born of water and of the Spirit." c. Members of the church have been placed in the body (1 Cor. 12:13); translated into the kingdom (Col. 1:13). d. Saved are added to the church (Acts 2:47); born again enter the kingdom (Jn. 3:3.5). 5. The territory of the church and kingdom the same. a. God's rule over those in the one body is in the heart. Col 3:15 b. God's laws are written in the heart. Heb. 8:11. C. From the above evidnece we conclude that the church and kingdom are the same.) III. WHEN THE CHURCH OR KINGDOM WAS NOT ESTABLISHED. A. It was not established during the days of John the Baptist because he was not in it. Mt. 11:11. BB. It was not established during the personal ministry of Christ because his apostles were not in it. 1. They were taught to pray for it to come. Mt. 6:9,10. 2. They were taught that they must become as little children or "ye shall not enter the kingdom of heaven." Mt. 18:3. C. It was not established before Christ ascended. 1. The kingdom and dominion were given him at his ascension. Dan. 7:13,14; Acts 1: 2. He didn't begin to reign until he ascended. Acts 2:33-36. If the kingdom was established before he ascended then one has a kingdom without a king. Conclusion. 1. In this study we have actually laid the ground work for a more detailed lesson on the exact time of its establishment. 2. We have learned: a. How the terms "kingdom" and "church" are used. b. T hat the church and kingdom are the same. c. When the church or kingdom were not established. 3. The next lesson will be most vital as it truly is one of the identifying marks of the Lord's church. 1. The ford atable is the only table at which his people est,

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THE CHURCH, NO.3

"The Establishment of the Church"

TAMES MEADOWS

INTRODUCTION.

- 1. On the night that Jesus Christ was betrayed he prayed the prayer recorded in John 17. In verses 20-22 are revealed two important truths:
 - a. Christ wants his people to all be one.
 - b. It is possible for his people to be one.
- 2. Chained to a Roman soldier in Rome the apostle Paul wrote the words of Eph.4:1-6 to the church at Ephesus.
 - a. These verses reveal that it is possible to have one body and that Christ has but one body.
 - b. The whole religious world agrees on four of the ones (God, Christ, Spirit, Hope) but not on the other three (baptism, faith, body). Illustrate on black board.
- 3. The time of the establishment of the church becomes one of the identifying marks of the Lord's church. Since the church and the kingdom are the same, as seen in the last lesson, then any verse which speaks of the establishment of the church speaks of the establishment of the kingdom.
- 4. Let's consider:

DISCUSSION.

- I. WHERE DID THE PROPHETS SAY THE CHURCH OR KINGDOM WOULD BE ESTABLISHED?
 - A. Isaiah and Micah prophesied that it would be established in Jerusalem.

 Isa. 2:3; Micah 4:2.
 - B. Jesus told his apostles, just before his ascension, to tarry in Jerusalem until they received power from on high. Lk. 24:49.
 - C. The apostles returned to Jerusalem (Acts -1:12) and were there when the Spirit came (Acts 2:1).
- II. WHO DID THE PROPHETS SAY WOULD ENTER THE KINGDOM?
 - A. Isaiah prophesied that "all nations shall flow into it" (Isa. 2:2) and Micah said "people shall flow into it" (Micah 4:1).
 - B. Daniel said it would grow into a "great mountain" which indicates that it would be made up of many people (Daniel 2:35).
 - C. Jesus gave the great commission and the gospel is to be preached to all nations, to every creature. Mt. 28:19; Mk. 16:15.
 - 1. Before this time they had preached only to "the house of Israel." Mt. 10:5-7.
 - 2. But after the day of Pentecost they preached to Jews and Gentiles alike. Acts 2:5; Acts 10.

III. WHEN DID THE PROPHETS SAY THE CHURCH WOULD BE ESTABLISHED?

- A. Isaiah and Micah prophesied that "the Lord's house" would be established "in the last days". Isa. 2:2; Micah 4:1.
 - 1. The LORD'S HOUSE REFERS TO THE CHURCH. \underline{I} $\underline{\text{Tim. 3:14,15.}}$
 - 2. The "last days" refer to the Christian age
 - a. Joel prophesied of the last days when he said "And it shall come to pass afterward . . . " Joel 2:28.
 - (1) The Septuagint reads: "after these things"
 - (2) The great Jewish commentator Rabbi D. Kimchi says that these two expressions mean the same thing.
 - b. Peter said the events of Pentecost were those things which Joel said would come to pass "in the last days". Acts 2:14-17.
 - c. Of the Gentiles Peter said "the Holy Ghost fell on them as on us at the beginning". Acts 11:15.
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- 1. Tell the story of Nebuchadnezzar's dream and Daniels interpretation. Dan. 2:1-44.
 - a. The head of gold, the Babylonian Kingdom --- 606-537 B.C.
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 - The legs of iron and feet of iron and clay --- Roman Kingdom --60 B.C. to 476 A.D.
- In the days of the Roman kings God was to set up a kingdom that would never be destroyed.
- Scriptures point forward and backward to Pentecost as the time of the establishment of the church and the setting up of the kingdom.
 - Scriptures pointing forward:
 - Mt. 3:1,2-- John preached the kingdom is at hand.
 - (2) Mt. 4:17 -- Christ preached the kingdom is at hand.
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 - (9) Lk. 12:31 -- Disciples taught to seek the kingdom.
 - (10) Lk. 12:32 Jesus promised to give them the kingdom.
 - (11) Lk. 19:11 When he entered Jerusalem the kingdom of God had not appeared.
 - (12) Lk. 22:18 When he instituted the Lord's Supper the kingdom had not come.
 - (13) <u>Lk. 23:42</u> -- The thief asked to be remembered <u>when</u> he came into his kingdom.
 - (14) Lk.23:50,51- Joseph of Arimathaea waited for "the kingdom of God"
 - (15) Acts 1:6 --- At his ascension the disciples asked if he was about to restore the kingdom to Israel.
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 - Rev. 1:9 --- John was in the kingdom in A.D. 96.
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CONCLUSION.

The scriptures teach that the church of our Lord had its beginning in Jerusalem on the first Pentecost following the resurrection of our Lord and Savior Jesus Christ. Any church that claims to have begun before this time is not the church of the Bible and any church that began since this time is not the church of the Bible. Since the church began on Pentecost, and people became members of it on that day, then whatever they did is what men must do today to be saved and become members of the Lord's church. Acts 2:37,38,41,47.

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Introduction.

1. In a congregation of my knowledge one of the elders and his wife disagree over the activities in which their teenage duaghter may engage. Dancing is the biggest problem as the mother sees no harm in it, while the father does. This indicates that Christians do have problems deciding many times.

2. Do you ever have a problem determining what you can or cannot do as a Christian? Are

you always able to make a decision?

3. One of the major problems of young people, that are trying to live a Christian life, as well as the problem of their parents, is deciding what they can or cannot do for amusement.

4. Some of the common questions faced both by young people and parents are:

a. Young person-"Shall I dance or not dance?"

The Parent-"Shall I let my child dance or discourage and forbid it?"

b. Young Person—"Will a social drink be laright?"

The Parent——"Should I warn my child against the dangers of social drinking?"

c. Young Person—"May I attend picture shows?"

The Parent — "Should I take my children to picture

The Parent-"Should I take my children to picture shows?"

d. Young Person—"Is mixed bathing displeasing to God?"

The parent—"Shall I keep my child from mixed bathing?"

5. It is recognized that II these things cannot be settled by aspecific law of God. God has not, in so many words, told us all that we can or cannot do. Some things must be determined by principles given by God.

6. It is not the purpose of this lesson to tell you what you can or cannot do, but believing that young people desire to do right, I'm merely suggesting some things

which will help you always to make the right decision.

Discussion.

I. SOME WAYS WE MAY NOT DETERMINE OUR AMUSEMENT.

A. It cannot be determined by things that are not right only.

1. There are some things that are not right on one occasion that might be on another.

2. In Paul's day the eating of meats sacrificed to idols was right, but it became wrong if a weak brother's conscience was offended. 1 Cor. 8:12,13.

- B. It cannot be decided whether a things is right or wrong on the basis of personal relationship.
 - 1. One might decide that a thing is wrong in one he dislikes, but right in one he dislikes.
 - 2. The account is given of an elder that was against divorce until his sister in-law obtained one, then he tried to defend it.

C. It cannot be determined by what one likes or dislikes.

1. The religious world uses instrument music because "they like it."

2. The Catholic Church, as well as others, practice pouring instead of immersion, because they like it. (Faith of Our Fathers, p. 277)

3. Israel of Old sacrifice and worshipped at Bethel because "this liketh you.

O ye children of Israel." Amos 4:5.

D. It cannot be determined by what's right in man's eyes, necessarily.

1. Sin and confusion prevails when "every man did that which was right in his own eyes." Judges 1726.

2. The way that seems right unto man may end in death. Prov. 14:12.

3. 70,000,000 Americans make or think it right to engage in social drinking.

4. 1 out of 4 of those that marry think it right to obtain a divorce.

- E. It cannot be determined by the preacher and the elders. They can teach principles as I am doing but cannot make lawsy saying "Thou shalt" and Thou shalt not."
- F. "The final solution to all problems faced by Christians today must be decided upon the basis of the Word of God."
- II. QUESTIONS THAT CAN BE ASKED WHICH WILL HELP DETERMINE WHETHER ANY PRACTICE UNDER CONSIDERATION IS RIGHT OR WRONG.

A. Is the practice questionable in your own mind and therefore an offense to your own conscience?

MOTEAR" R

1. Anything one does, even though right within itself, but believed to be wrong by the one doing it, is wrong to that person. Rom. 14:22,23.

2. We do wrong in our practices, even if they are right in themselves, if we offend the conscience of a weak brother. 1 Cor. 8:12,13. "To refuse to do for the good of others what one has a right to do is love of the highest character—it is Christlike." (Romans, Stifler, p. 227)

B. Does it destory my identify as a Christian by causing me to be regarded as of the

world?

1. Does it tend to classify me with the world rather than the church?

a. When you see someone drinking, do you think of him in connection with the world or the church?

b. What would you think if you saw a preacher gambling?

c. How would you react if you saw an elder of the church dancing?

d. If you classify such as worldliness, just remember it classifies you the same.

2. e. Christians are to be separated from the world in their living. Jn. 17:15,16; 2 Cor. 6:14-18; Titus 2:11,12; Jas. 4:4; 1 John 2:15-17.

C. Does it have a weakening influence on others? Mt. 5:14-16; 18:6,7; Rom. 14:13-15.

D. Is the practice destructive of my body?

1. We are bound by God to care for our physical body. 1 Cor. 6:19,20.

2. Brethren need to consider this question when thinking about smoking, especially in view of the present committee report on cigarettes, drinking, etc.

E. Does it conflict with my duty as a Christian?

1. Duty to God must come first. Mt. 6:33.

2. No child of God should engage in anything or belong to anything that conflicts with his duty as a Christian. 2 Tim. 2:4.

3. Can a Christian consistently belong to something that will not offer prayer in the name of Christ lest they offend a brother?

F. Does it cultivate inordinate fleshly desires or appetite?

1. The works of the flesh are listed in Gal. 5:19-21; Rom. 1:29-32.

2. To practice such things will mean spiritual death. Rom. 8:13.

3. This will help answer your questions about certain types of literature, places, actions, etc.

G. Does it cause one to have evil companions?

1. 1 Cor. 15:33.

2. One cannot expect to run with the devil's crowd, and warm at the devil's fireside, without taking on someof the devil's ways. Cf. Peter-Mt. 26.

2. The account is given of an elder that was against divorce until h

in-law obtained one, then he tried to deff

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H. Would I like to be doing it when the Lord comes?

1. His coming will be sudden. 1 Thess. 5:1,2; Mt. 25:13.

mable in your ewn mind and therefore an offense to your

2. Preparation will be too late once the door is shut. Mt. 25:1-13.

Conclusion.

These questions simply involve the principles of righteousness by which any practice or relationship may be tested to see if it is right. It is left to the individual whether he will apply these principles. But remember that life is short and uncertain, while death is sure, judgment is definite, heaven is real, hell is actual, and eternity never ends. It is wise to do right. What shall it profit a man if he gains the whole world, and loses his own soul? Mt. 16:26.

2. The way that seems right unto man may end in death, Prov. 14:12.

A. I. out of A of those that marry think it right to obtain a divorce.

3. 70,000,000 Americans make or think it right to engage in social drinking

It cannot be determined by the preacher and the elders. They can teach principal as I am doing but cannot make lawsy saying "Thou shelt" and Thou shelt not."

Introduction.

1. On Friday afternoon, Jan. 17, 1964, Bro. O.D. Hervey, from Cantion, Miss. stopped by my office at 1:30 and stayed till 4:00. Bro. Hervey has worked in mission fields for the last 10 years. Before entering the field he was business manager at Freed-Hardeman College. His first mission field was Louisville, Miss. Two or three preachers had already gone to Louisville to look over the field before Bro. Hervey. They decided not to go. Bro. Hervey went down to look over the situtation. Imposing denominational structures stared at him on every hand. Practically everyone tryed to discourage him from that particular place. But he said that he decided "to gather some stones and go down to meet this Goliath, with God's help." He met it and conquered it!

2. As I sat and talked with Bro. Hervy I was strongly reminded of the Goliath that God's people have met and conquered, and the Goliath's we are still meeting in the

Lord's work

3. Let us consider (1) Some Goliaths God's people have faced in ages past, (2) Some they face today, and (3) Some faced by this congregation.

Disucssion.

I. GOLIATHS FACED BY GOD'S PEOPLE IN AGES PAST.

A. DAVID AND Goliath. 1 Sam. 17:1-54.

A. DAVID AND Goliath. 1 Sam. 17:1-54.

1. Tell of David's preparation to meet Goliath.

a. He persuades Saul the king he is able. 17:37.

b. Sauls places his armour on David.

c. David chooses his own weapons.

(1) A sling (Prepare one)

(2) Five small stones in a bag (Place five in a bag)

(3) Dependence on God. 17:45,46.

2. David defeats his Goliath.

B. Abraham faces his Goliaths.

1. The first one was God's call to leave Ur and journey to a country of which he knew nothing. Gen. 12:1-3; Heb. 11:8.

2. His second one was the task of slaying Isaac. Gen. 22.

C. Moses faces the Read Sea.

1. After the 10th plague Pharoah let the Israelites go, but then changed his mind and sent his army after them.

2. The Israelites had the Red Sea in front of them, the wilderness on either side, and the army of Egypt behind. They "were sore afraid." Ex. 14:10.

3. Moses said: "Fear ye not, stand still, and see the salvation of the Lord . .

Ex. 14:13.

4. "Go forward." 14:15. The way has been provided to overcome your Goliath.

D. Gideon Meets the Midianites (His Goliath).

1. The Midianites encamped against Israel. They were like grasshoppers and they and their camels like or without number.

2. God calls Gideon to lead Israel against them and with an army of 32,000 he prepares.

3. Imagine Gideon's surprise when God told him the army was still too large. Then God tells him how to reduce it. Judges 7.

7. With an army of just 300 he defeats the Midianites.

E. The apostles faced their Goliaths and overcame them.

F. Men during the Reformation and Restoration faced their Goliaths-John Wycliff, Martin Luther, etc.

II. GOLIATHS FACED BY GOD'S PEOPLE TODAY.

A. The Herald of Truth Radio and Television Faces one of the largest Goliaths of its 12 year history.

1. The program is now heard over 350 radio stations and 70 TV Stations, in addition to foreign coverage.

BOORUM & PEASE "NOTEAR

2. During this time more than 250,000 individuals have been converted either directly or indirectly.

3. During 1964 the TV Stations will give \$500,000 free time providing the Herald of Truth can make and pay for 52 films for the program.

B. The opportunity at the New York World Fair.

1. The World Fair will be operated from April 22 to Oct. 18, 1964 and April 21 to Oct. 17, 1964. It will be open daily from 10 A.M. to 10 P.M.

2. 70 to 100 million will attend this fair. They will be from 65 of the 143

nations of the world, many of them leaders.

3. The church of Christ has the opportunity to lease 800 sq. ft. of space for exhibits in the Protestant Center with no strings attached except the New Testament. The Protestant Center consists of 76,416 sq. ft. and built at a cost of \$2,500,000.

a. The Catholics are building the Vatican Pavibion of 52,778 at cost of \$2,

500,000

b. Mormon Exhibit, 50,000 sq. ft. at cost of \$2,000,000.

c. Billy Graham, 37,000 sq. ft. at cost of \$1,500,000. d. Christian Science Unit, 25,189 sq. ft. at cost of \$981,000.

4. Churches of Christ are trying to raise \$400,000 for the "callenge of one million." Will we meet this Goliath?

C. The Challenge to preach the Gospel to the whole world. Mk. 16:15,16.

1. It is the task of every generation of Christians to see that every person on earth in its generation has an opportunity to hear the gospel.

2. The takk has become a greater Goliath every year. There were not 1 billion alive at the same time until 1830 A.D. Yet 105 years later, 1935, the second billion was reached. Early in 1961 the 3rd billion was reached and there will be four billion by 1975. Some of us may live to see the seven billion.

III. GOLIATHS FACED BY THIS CONGREGATION.

A. In 1952 this congregation faced a Goliath. 65 members planned to build a 225 seat auditorium with 8 class rooms. They accomplished the talks, despite the fear of some.

B. In January of 1963, this congregation faced another Goliath. Buying the fouracre let across the street! It was a great Goliath because of all that was necessary to clear the deed. But, with God's help, despite the disbelief of some, it was accomplished.

C. In 1964 we face another Goliath. This Goliath will involve \$150,000 to \$160,000 in a building, furniture, parking, grading, etc. Is this one any greater than

. The Israelites had the Red Sea in front of them, the wilderne

God tells him how to reduce it, Judges 7.

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7. With an army of just 300 he defeats the Midianites.

the one faced ten years ago?

Conclusion.

1. "The only limit to our realization of tomorrow will be our doubts of today." (Franklin D. Roosevelt)

2."In view of this I urge you to "Keep your fears to yourself, but share your courage with others." (Robert Louis Stevenson)

2. God calls Gideon to lead Israel against them and with an army of 32,000 he

Linky Windle Reformation and Restoration faced their Goliaths -- John Wychith

l. The program is now heard over 350 radio stations and 70 TV Stations, in

3. Imagine Gideon's supprise when God teld him the army was still too large, Then

3. As David said: 1 Sam. 17:37. God will not leave us now.

april 20 4,2:44-47

THE JERUSALEM CHURCH (No. 1) JAMES MEADOWS



Introduction.

1. Philip Schaff, the church historian, in Volume 1 of his History of the Christian church, quotes from Gibbons, five reasons why the early church spread so rapidly:

"The intolerant but enlarged religious zeal of the Christians in-

herited from the Jews.

b. The doctrine of the immortality of the soul.

. c. The miraculous powers attributed to the primitive church. d. The purer, but asstere morality of the first hristians.

e. The unity and discipline of the church."

2. The church at Jerusalem was a growing church.

a. There were daily additions. A. 2:47.

b. Increased in large numbers. A. 4:4. c. Multitudes obeyed the gospel. A. 5:14; 6:7.

3. When the same characteristics that prevailed in the church in Jerusalem, prevails in the church at Cherry Grove, in every member, it too will grow.

4. What were these characteristics?

Discussion.

I. BOID PREACHING SUPPORTED BY THE LIVES OF THE MEMBERS OF THE CHURCH.

A. Peter and John prayed that they might speak the word with all boldness. A. 4:29-31; G. Ept. 6:19,20

Their bold preaching was supported by godly living. A. 4:32-35.

C. Bold preaching supported by godly church members will result in daily additions, but bold preaching supported by ungodly church members will be a failure.

II. STEDFASTNESS. A. 2:42.

A. To continue means to "keep on." Stedfast means "firmly established or fixed; firm. Unchangeable, not fickle or wavering."

1. The stedfast man is opposite the double-minded man. James 1:8.

2. The stedfast man is opposite the man that is carried about with every wind and doctrine. Eph. 4:14.

3. The stedfast man is grounded, settled, rooted and stablished in the faith. Col. 1:23; 2:7.

B. Stedfastness must characterize every child of God.

1. In order to be like God. Dan. 6:26.

2. Paul told the Corinthians "be ye stedfast." 1 Cor. 15:58.

3. The Philippians were told to "stand fast in one spirit." Phil. 1:27.

4. The Colossians were commended for their stedfastness. Col. 2:5.

5. Stedfastness to the end will make us partakers of Christ. Heb. 3:14.

6. Resist the devil "stedfast in the faith." 1 Pet. 5:9.

7. Peter warns us not to fall from our own stedfastness. 2 Pet. 3:18)

C. The Jerusalem church continued stedfastly:

1. "in the apostles' doctrine". A. 2:42. a. Things taught by Christ while on earth and later by the apostles, along with other truth revealed to them. Mt. 28:20 July 2

b. The reasons that compelled them to continue stedfastly in the apostles doctrine should compell us.

--Revealed by the Holy Spirit. Jn. 16:13.

-- God's power to save all that believe. Rom. 1:16.

-- Damnation on all that change it. Gal. 1:8,9.

--Sufficient to supply all man's needs. 2 Tim. 3:16,17.

-- God's last word to man. Jude 3.

"fellowship." A. 2:42.

a. Rest word means "joint deposit."

b. Greek means "joint participation." c. English means "sharing in bearing the load." 3. "breaking of bread." A. 2:42.

a. Regularly assembling around the Lord's Table was practiced by the Jerusalem church. (Regular attention to the Lord's Supper will make a strong church, but lax and irregualr attention will produce sickly and weak Christians. 1 Cor. 11:30.

b. Disciples at Troas. A. 20:7.

4. "in prayers". A. 2:42.

- a. The church at Jerusalem was a praying church. A. 2:42; 4:23, 24; 6:4.6; 12:5.
- b. Prayer must characterize every Christian. Eph. 6:18; Phil. 4:6; 1 Thess. 5:17; 1 Tim. 2:8.

Conclusion.

Yes, friends this church can grow and will grow when every member of this congregation will live and stand behind what is taught like the Jerusalem church, and when every member is stedfast. Only those that are stedfast to the end will be saved. Heb. 3:14.

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Introduction.

Do you really want to see the church at Cherry Grove grow and accomplish much for the Lord? It can if you really want it to. The Jerusalem church grew because the members wanted to grow in number and spiritual strength. They grew because they had bold preaching, supported by godly living (Acts 4:29-32); stedfastness (Acts 2:42). But there was a third characteristic which played a prominent part.

The Jerusalem church was:

Discussion.

I. A GOD-FEARING CHURCH.

A. The church at Jerusalem walked in fear of God acts 5:11-"fear came upon every soul". Acts 2:43. (This included more than the members of the church.)

2. Feared God more than man. Acts 5:29; Matt. 10128.

3. After Saul's conversion the churches "throughout all Judaea" (this would include Jerusalem) "walking in the fear of the Lord." Acts 9:31.

B. What does fear mean?

1. "painful emotion marked by alarm; dread; disquiet; terror; slavish fear."

a. This is the fear "which possesses men as a resutl of their evil deeds and from the dread of God's anger." (Woods)

b. This is the fear from which perfect (mature) love delivers us. 1 Jn. 4:18.

2. "Awe; profound reverenc, esp. for the Supreme being." (Webster) "A reverential, godly fear, which shrinks from any action which would displease God, the fear which an obedient child has for a loving father." (Woods)

C. The fear of the Lord:

1. Is the beginning of knowledge-Prov. 1:7.

2. Is to hate evil-Prov. 8:13. 3. Prolongeth days-Prov. 10:27.

4. In it is strong confidence-Prov. 14:26.

5. Is a fountain of life-Prov. 14:27.

6. Tendeth to life Prov. 19:23. proper fear of men. 1 Pet. 3:13-15; When men fear God: Raving an improper fear of men. 1 Pet. 3:13-15; ISA. 8. 1. They will obey his commandments-Gen. 22:1-12. (Emphasize verse

12) Ex. 9:20,21. 2. Walk in his ways-2 Chron. 6:31, JER. 32:40

3. Depart from evil-Prov. 16:6.

4. Speak often to one another-Mal. 3:16. (By mutual exhortation they strengthen each other.)

E. When men do not fear God:

1. They commit murder-Gen. 20:11. It was fear of God that kept the midwives from killing the Hebrew babies. x. 1:16,17.

2. Engage in all kinds of sin-Ex. 20:20; Rom. 3:18; 1:21,22,29-32.

3. Mistreat their fellowman-Neh. 5:6-9.

This explains why men commit murder, fornication, etc. today. This explains why some members of the church take their social drink, dance, curse, etc. even today.

F. Fear of God must characterize every person that pleases God.

1. Serve the Lord with fear-Psa. 2:11.

2. Fear God and keep his commandments -whole duty of man-ccle. 12:13. 3. Those that fear God are acceptable to him-Acts 10:34,35.

4. Submitting yourselves one to another in the fear of God-Eph. 5:21.

Work out our salvation with fear-Phil. 2:12. "Let us therefore fear" "Heb. 4:1"

(over)

- 7. Pass the time of "sojourning here in fear"-1 Pet. 1:17.
- G. The Rewards of the ones that fear God.
 - 1. He is a happy man-Psa. 112:1.
 - 2. Enjoys God's presence-Psa. 118:6.
 - 3. Has his name written in God's book of remembrance (Mal. 3:16) and shall one day enjoy the blessings of heaven. Rev. 21:27.

Conclusion.

A God-fearing church then, is a church that fears to do anything that will grieve or displease God. Their love, reverence and respect is such that they dare not disobey his commandments. A God-fearing church is a respected church. The Jerusalem church had "favor with all the people" (Acts 2:47); great grace was upon them all" (Acts 4:33) and there were daily additions to the church. How much do you fear God?

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THE JERUSALEM CHURCH (No. 3-Acts 2:44)-



Introduction.

1. On the night our Lord was betrayed he prayed the prayer, as recorded in John 17, to God the Father. First, he prayed for himself (John 17:1-8); second, he prayed for the apostles "that they may be one, as we are." (Jn. 17:9-19). Last, he prayed for all that would believe on him "that they all may be one." (Jn. 17:20-26)
2. Writing from his prison at Rome to Ephesus, Paul bega them to endeavor

to "keep the unity of the Spirit (Eph. 4:3) and then gives the only

sure way in which unity can be attained and kept. (Eph. 4:4-6)

3. These scriptures plainly teach that God greatly desires unity and peace to prevail in the church.

4. It is to this characteristic of the Jerusalem I now direct your attention.

DISCUSSION.

I. WHAT IS UNITY? WHAT DOES IT MEAN?

A. "Together in; at one; together." (Young)

B. "State of being one; singleness; absence of diversity; concord; harmony; accord; uniformity." (Webster)

C. Unity is demonstrated by the Jerusalem church.

1. "And all that believed were together." A. 2:42.

2. Ate their meat...with singleness of heart. A. 2:46.

3. "were of one heart and one soul. A. 4:32; (David and Jonathan were of one soul. 1 Sam. 18:1.2)

II. WHAT KIND OF UNITY AND PEACE IS TO PREVAIL IN THE CHURCH?

A. The same kind of unity that exists between God and Christ. Jn. 17: 11.22.

B. The same kind of unity that prevails among the members of the physical body.

1. A recognition that each member is a part of the body. 1 Cor. 12:

2. A recognition that each member's part, regardless of how feeble, is essential. 1 Cor. 12:21-24; Eph. 4:16.

3. Having the same care one for another. 1 Cor. 12:25-27.

C. The same kind of unity that prevailed in the church at Jerusalem.

A. 4:32. What does it mean to be of one heart?

1. Men think and reason in their hearts (Mt. 9:4) but they were of one heart. Therefore they were one in their thinking and reasoning.

2. Men understand with their hearts (Mt. 13:15) but they were of one heart. Therefore they were one in their understanding.

3. Men believe with their heart (Rom. 10:10) but they were of one heart. Therefore they were one in their beliefs.

4. Men purpose in their hearts (2 Cor. 9:7) but they were of one heart. Therefore they were one in their purposes.

5. Men love with the heart (mt. 22:37) but they were of one heart.

Therefore they were one in their affections.

II. WHY MUST UNITY AND PEACE PREVAIL IN THE CHURCH?

A. Because every book in the New Testament condemns division and pleads for peace and unity, either directly or indirectly.

1. Mt. 12:25-Every kingdom, city and house divided shall fall.

2. Mk. 10:35-45-James and John desire for greatness caused dis-

pleasure among the disciples and the Lord was displeased.

3. Lk. 11:17-Every kingdom and house divided shall fall.

4. Jn. 17:20,21-That they may all be one. 5. Acts 2:45-"were together."

6. Rom. 16:17, 18-Mark and avoid them that cause divisions.

7. 1.Cor. 1:10-Be of the same mind and let no divisions be among you.

8. 2 Cor. 13:11-Be of one mind.

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9. Gal. 5:19,20-Divison a work of the flesh.

10. Eph. 4:1-4-Endeavoring to keep the unity of the Spirit.

11. Phil. 2:2-Be likeminded, of one accord, of one mind. 12. Col. 3:8,13,14-Forbear, forgive, put away wrath.

13. 1 Thess. 5:13-Be at peace among yourselves.

14. 2 Thess. 3:16-The Lord of peace give you peace.

15. 1 Tim. 1:4; 6:4-Avoid foolish questions which cause strife, disputing, railings.

16. 2 Tim. 2:14; 2:22-Strive not about words to no profit; follow peace.

17. Titus 3:2,9-Be no brawlers and avoid foolish questions which gender strife.

18. Philemon 16-Paul pleaded that Philemon and Onesimus be united in the flesh and in the Lord.

19. Hebrews 12:14-Follow peace with all men.

20. James 4:1; 5:9-Condemns wars and fightings; not to grudge one another.

21. 1 Pet. 3:8-Be all of one mind.

22. 2 Pet. 3:14-Be diligent that we may be found of the Lord in peace.

23. 1 Jn. 4:7-John pleads for us to love one another which will destroy division.

24. 2 Jn 5-Love one another.

25. 3 Jn 9,10-Condemns Diotrephes for causing trouble .

26. Jude-Whole book condemns those that would cause division by false teaching.

27. Revelation 2-3-Consider the letters to the 7 churches and notice condemnation of those that hold false doctrine and trouble the churches.

B. Because it is pleasant. Psa. 133:1.

C. Because it fulfills the Lord's prayer. Jn. 17:20,21.

D. Because both Jew and Gentile are united by the gospel in Christ. Eph. 2:14-16.

E. Because the early church has left the example. A. 2:44

IV. WHAT ARE SOME THINGS THAT DESTROY UNITY

A. Slander. Num. 14:36.

B. Sowing discord among brethren. Prov. 6:16-19.

(3)

(3)

C. Talebearing and gossiping. Prov. 16:28; 26:20.

D. By teaching faise doctrine. Rom. 16:17,18.

E. Doing things from a factious, party-spirit attitude. 1 Cor. 1:12,13. Phil. 2:3.

V. HOW MAY EVERY MEMBER OF THE CHURCH PROMOTE UNITY AND PEACE?

A. By "continuing stedfastly in the apostles' doctrine. A. 2:42. B. By treating others as we would like to be treated. Mt. 7:12.

C. By following after things which make for peace. Rom. 14:19.

D. By truly desiring to be different from the world. 1 Cor. 3:3. (Division is a mark of carnality.)

E. A genuine love for Christ and his church, realizing that:

1. Our God is a God of peace. 1 Cor. 14:33.

Our Savior is the Pirnce of Peace. Isa. 9:6,7.
 The church is a kingdom of peace. Rom. 14:17.

4. The gospel is the gospel of peace. Eph. 6:15.

Conclusion.

"ENDEAVOR demands a positive effort upon the part of each Christian to make a definite contribution toward unity. Peace is an essential requisite of unity. However, it is well to keep in mind that peace is not to be bought by the sacrifice of truth or compromise with sin. (Mt. 10:34)" (Roy Cogdill) Let every member of the church endeavor to never do anything that will ause division in the church, the body of Christ.

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THE CHURCH, NO. 3

The Establishment of the Church

JAMES MEADOWS

Introduction.

1. On the night that Jesus Christ was betrayed he prayed the prayer recorded in John 17.

In verses 20-22 are revealed two important truths:

a. Christ wants his people to all be one.

b. It is possible for his people to be one.

2. Chained to a Roman soldier in Rome the apostle Paul wrote the words of Eph. 4:1-6 to the church at Ephesus.

a. These verses reveal that it is possible to have one body and that Christ has but one body.

b. The whole religious world agrees on four of the ones (God, Christ, Spirit, Hope) but not on the other three (baptism, faith, body). Illustrate on black board.

3. The time of the establishment of the church becomes one of the identifying marks of the Lord's church. Since the church and the kingdom are the same, as seen in the last lesson, then any verse which speaks of the establishment of the church speaks of the establishment of the kingdom.

Discussion.

I. WHERE DID THE PROPHETS SAY THE CHURCH OR KINGDOM WOULD BE ESTABLISHED?

- A. Isaiah and Micah prophesied that it would be established in Jerusalem. Isa. 2:3;
 Micah 4:2.
- B. Jesus told his apostles, just before his ascension, to tarry in Jerusalem until they received power from on high. Lk. 24:49.
- C. The apostles returned to Jerusalem (Acts 1:12) and were there when the Spirit came (Acts 2:1).

II. WHO DID THE PROPHETS SAY WOULD ENTER THE KINGDOM?

A. Isaiah prophesied that "all nations shall flow into it" (Isa. 2:2) and Micah said "people shall flow into it" (Micah 4:1).

B. Daniel said it would grow into a "great mountain" which indicates that it would be made up of many poeple (Daniel 2:35).

C. Jesus gave the great commission and thegosple is to be preached to all nations, to every creature. Mt. 28:19; Mk. 16:15.

1. Before this time they had preached only to "the house of Israel." Mt. 10:5-7.

2. But after the day of Pentecost they preached to Jews and Gentiles alike. Acts 2:5; Acts 10.

III. WHEN DID THEPROPHETS SAY THECHURCH WOULD BE ESTABLISHED?

A. Isaiah and Micah prophesied that "the Lord's house" would be established "in the last days." Isa. 2:2; Micah 4:1.

1. The Lord's house refers to thechurch. 1 Tim. 3:14,15.

2. The "last days" refer to the Christian Age.

a. Joel prophesied of the last days when he said "And it shall come to pass afterward . . . " Joel 2:28.

(1) The Septuagint reads: "after these things"

(2) The great Jewish commentator Rabbi D. Kimchi says that these two expressions mean the same thing.

b. Peter said the events of Pentecost were those things which Joel said would come to pass "in the last days". Acts 2:14-17.

c. of the Gentiles Peter said "the Holy Ghost fell on them, as on us at the beginning." Acts 11:15.

d. God "hath in these last days spoken unto us by his Son." Heb. 1:1,2.

- B. Daniel prophesied that the kingdom would be set up "in the days of these kings."

 Daniel 2:44.
 - 1. Tell the story of Nebuchadnezzar's dream and Daniel's interpretation. Dan. 2:1-44.

a. The head of gold, the Babylonian Kingdom---606-537 B.C.

b. The breast and arms of silver---- Medo-Persian Kingdom-537-331 B.C.

c. The belly and thighs of brass, Grecian Kingdom—331-60 B.C. d. The legs of iron and feet of iron and clay—Roman kingdom—60 B.C. to 476 A.D.

2. In the days of the Romans kings God was to set up a kingdom that would never be destroyed. C. Scriptures point forward and backward to Pentecost as the time of the establishment of the churchand the setting up of the Kingdom a. 1. Scriptures pointing forward: (1) a. Mt. 3:1,2--John preached the kingdom is at hand. (2) b. Mt. 4:17---Christ preached the kingdom is at hand. c. Mt. 6:9,10-The disciples were to pray for the kingdom to come. d. Mt. 10:7---The twelve were to preach that the kingdom is at hand. e. Mt. 16:18,19-Jesus said "I will build my church." f. Mt. 18:3 -- The disciples were not in the kingdom. g. Mk. 9:1---Kingdom was to come with power before some of them died. h. Lk. 10:9-- Seventy to preach the kingdom is come nigh unto you. i. Lk. 12:31 Disciples taught to seek thekingdom. j. Lk. 12:32-Jesus promised to give them the kingdom. k. Lk. 19:11 -- When he entered Jerusalem the kingdom of God had not appeared. 1. Lk. 22:18 When he instituted the Lord's Supper the kingdom had not come. m. Lk. 23:42-The thief asked to be remembered when he came into his kingdom. n. Lk. 23:50,51-Joseph of Arimathaea waited for "the kingdom of God." o. Acts 1:6---At his ascension the disciples asked if he was about to restore the kingdom to Israel. p. Acts 2:47 -- The Lord added to the church daily. 2. Scriptures pointing backward: a. Rev. 1:90 - John was in the kingdom in A.D. 96. b. Heb. 12:28-The Hebrews had received a kingdom which cannot be moved in A.D. 68. c. Col. 1:13 -- The Colossians had been translated into the kingdom in A.D. 62. d. 1 Cor. 1:1,2-Paul wrote a letter to the church of God at Corinth in A.D. 57. e. Acts 11:22-Tiding of the events at Antioch came to the ears of the church in Jerusalem in A.D. 44. f. Acts 8:1 -- Saul was persecuting the church in Jerusalem in A.D. 37. g. Acts 5:11 -- Great fear came upon the church in A.D. 36. h. Acts 2:47 -- The Lord added to the church daily in about A.D. 30. Conclusion. The scriptures teach that the church of our Lord had its beginning in Jerusalem on the first Pentecost following the resurrection of our Lord and Savior Jesus Christ. Any church that claims to have begun before this time is not the church of the Bible and any church that began since this time is not the church of the Bible. Since the church of our Lord egan on Pentecost, and people became members of it on that day, then whatever they did is what men must do today to be saved and become members of the Lord's church. Acts 2:37,38,41, 47. dream and Daniel's

Introduction.

1. The church in the city of Jerusalem was pleasing to the God of heaven. a. In its early days it was overseen and directed by the apostles. b. Later elders and deacons were appointed.

2. The characteristics that made it pleasing to God will make a congregation pleasing today. For this reason alone we need to study this church.

3. As one studies the Jerusalem church one is impressed very much with the truth that it was an Unselfish and Liberal ongregation.

I. "And had all things common." (A. 2:44) "But they had all things common." (A. 4:32)

A. This does not teach that the church in Jerusalem was a Socialistic or Communistic System. (James Bales suggests the following ten differences:)

1. The church in Jerusalem was founded on faith in Jesus Christ: Communism denies Christ.

2. The church in Jerusalem acknowledged the Fatherhood of God; Communism denies the existence of God.

3. The church in Jerusalem had a spiritual and heavenly goal; Communism is earth-bound and materialistic.

4. The church in Jerusalem was not organized for production; Communism claims to be an organization of society for production.

5. The church in Jerusalem adopted a temporary measure to meet a

special need; Communism is a permanent thing.
6. What the church in Jerusalem was not compulsory; demands of Communism are.

7. It was an affair of the church, not the government.

8. No one was killed or disfellowshipped for not selling what he had.

9. It was not an effort to place all on the same financial level.

10. Churches outside of Jerusalem did not practice it as this church did. (The Hub of the Bible, Bales, James)

B. This does not teach that every member of the Jarusalem church received help.

1. Acts 2:45 says "and parted them to all men, as every man had need." 2. Acts 4:35 says "and distribution was made unto every man accreding as he had need."

3. Only those that had need received help and all of the needy did receive help.

C. This does not teach that the members of the Jerusalem church were forced or even commanded to sell their goods. A. 5:1-4.

D. This does not teach that Christians have no right to possess property and when a man becomes a hristian he must sell all of his property.

1. If everyone sold all that he had then all would soon be on relief, and the church without support.

2. Acts 4:34 shows that the Christians did not sell all, but brought "the prices of the things that were sold."

E. It does teach:

1. "That true Christian benevolence requires that we shall not let our brethren in the church suffer for food, even if those of us who have houses and lands can prevent to only by the sale of our possessions." (McGarvey)

2. "That all Christians must hold their possessions as a trust for

the good of all." (Boles)

3. That if Christians see their brethren and sisters in need, and having it in their power to help, refuse, they are not worthy of the name. Prov. 3:27,28.

4. The great liberality of the church in Jerusalem like that of the

Israelites at the building of the tabernacle. Ex. 36:5,6.

II. "And sold their possessions and goods." (A. 2:45) "For as many as were possessors of lands and houses sold them." (A. 4:34)

A. This act on the part of the Christians distinguished Christianity from all other religions.

1. The Jews neglected the poor even though their law taught to help the poor.

2. The heathen nations had an utter disregard of the poor.

3. As Bro. McGarvey says "It was therefore, a new thing under the sun to see a large community selling houses and lands to supply the wants of the poor "let was in market contrast with the night of the programmed was the contrast with the night of B. This act on the part of hristians, along with others things was and the second the part of hristians, along with others things was and the second the part of hristians, along with others things was and the second the secon

brought them into great favor in the eyes of the people from the land the superstition of the Gontile religion made way in this element the ignorance and

superstition of the Gentile religion, JM) by the assuredness of its belief, by the resonance of its strong morality, by the attraction of Christian character, and by the unsparing charities of the churches." (The Ancient Catholic Church, R. Rainey, p.8)

ILI. WHY WAS THE CHURCH IN JERUSALEM SUCH AN UNSELFISH AND LIBERAL CHURCH?

A. The circumstances demanded it.

1. Jews from other countries without supplies.

2. Would we under similar circumstances be willing to do the same?

B. They and the right attitude toward the goods of this world.

1. They realized, like David, that all things belong to God. 1 Chron-

2. They realized that treasures laid up in this world will perish. Mt. 6:19-21.

3. They realized that this world and all that is therein will soon pass. 1 Cor. 7:29-31; 1 Jn. 2115-17. C. The love of God and his Son constrained them. Jn. 3:16; 2 Cor. 5:14,15.

D. They loved their brethren.

1. Were bearing another's burdens. Gal. 6:2.

2. Were looking "not every man on his own things, but...on the things of thers." Phil. 2:4.

3. Were proving their love. 1 Jn. 3:16,17.

E. Therirs was a religion of doing and not talking. Jas. 1:22-27; 1 Jn. 3:18.

F. Some examples of the same spirit. 1. Church at Antioch. A. 11:27-30.

2. Churches of Macedonia. 2 Cor. 8:1-5.

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Conclusion.

A growing church is a liberal church and a liberal church is a growing church. "It has been observed since that when unity and liberality prevails in a congregation the preaching has greater power because of its greater favor with the people." (McGarvey)

Introduction.

- 1. Gambling is as old as humanity itself. The Greeks in Homer's time had their knuckle-bones marked to serve as dice. A gaming board discourred in Crete dates back to between 1800 and 1650 B.C. The race track is as old as ancient Rome. The garments of Christ were divided by lottery (Mt. 27:35). First and second century Christian writers forbade games of chance. Tertullian said "If you say that you are a Christian when you are a dice player, you say what you are not, because you are a partner with the world."
- 2. Attorney General Robert Kennedy; hintangartiche in "Fortune Magazine", on illegal gambling says 47 billion is spent annually on gambling. Bookies take some 8 billion annually. According to an article in Look Magazine, Jan. 15, 1954, the gross income of Nevada's legalized gambling activities in 1953 was \$83,500,000. The Catholic Church makes thousands of dollars each year from her gambling activities.

3. But why condemn gambling since the word is not even found in the Bible? "True, and neither do the words 'rape', 'manslaughter', 'larcency," 'suicide', 'embezzling', 'bootlegging', 'white slavery', racketeering' occur in Scripture, but the evils involved in these, as in gambling, are clearly and repeatly condemned." (James V. Lamb).

4. Our chief concern is to study this practice in the light of the principles of God's word:

Discussion.

I. WHAT IS GAMBLING?

- A. "The staking of money or other valuable or important considerations on a future event, chance, or contingency, which is unknown or uncertain to the participants."
- B. "To play or game for money or other stake; to hazard, wager." (Webster)
- C. Gaming or playing for money; the betting on the results of a game; the playing of a game of chance or skill for stakes." (Pullias)
- D. Popularly defined "as getting something for nothing without rendering service or exchange of goods, and is essentially stealing and a form of robbery." (Frank Pack).
- E. Gambling is often justified by "saying that everything in life involves chance or everything we do involves risk and danger."
 - L. There is a clear cut line of distinction between gambling and the taking of risks which are essential to productive living.
 - 2. Gambling involves the creation of unnecessary risks which may endanger financial security.
 - 3. It is not correct to say that life is a gamble, for life is a necessary risk, whereas gambling always involves an unnecessary risk, in fact, it creates the unnecessary risks.
- F. Based upon these thoughts:
 - 1. The farmer does not gamble when "he invests in land, plants his crops, and hopes for a bountiful harvest. He does take large and carefully calculated risks. He takes risks for the purpose of producing good that are essential to human life." (Pullias)
 - 2. The bona fide investor in stokks and bonds is not a gambler, as these represent partial ownership and are essential to the existence to our commercial and industrial life.
 - 3. Insurance is not gambling. Insurance does not create a risk, but lessens them.
 - 4. The giving of prizes for unusual accomplishments, or purely as a means of advertising. They differ basically from a bingo game where one pays so much to play in the hope of winning a great deal more, yet nothing is produced and a risk that did not exist is created.

II. WHY DO PEOPLE GAMBLE?

- A. Many people gamble because they it is considered an easy and fast way to make money.
 But look at the odds:
 - 1. Bingo usually keeps 90%
 - 2. The odds against getting a jackpot in a slot-machine is 4,000 to 1.
 - 3. The odds in dice are 1004 to 976 against you.
 - 4. The chance of getting a Royal Flush in a poker game are 649,739 to 1.

- B. Many gamble because of the thrill that comes from its uncertainity, not knowing what the next moment may bring.
- C. Many gamble because of the strong desire to obtain something for nothing.
- D. Many gamble because of the egostical appeal of the game to excel over others and win the rewards of this complex world.
- E. Many use gambling (as some do strong drink) as an escape mechanism from the troubles and problems of this world.
- F. Many gamble because they learned it in childhood and have continued the practice. A number of years ago one of the preachers in Paducah, Ky., was asked by some of the parents, whose boys were attending a locak gambling house, to ask the owner if he would close it. The womer said: "No, I won't close it." The parents can close it. We don't teach boys to gamble, we cater to them after they have learned how. If parents will stop teaching them to gamble at home with bridge, bingo, etc... we will have to close."

III. WHY IS GAMBLING WRONG? SINFUL?

- A. It is wrong because of the others crimes to which it leads and cause men to do wrong.
 - 1. Tacitus and Marcellinus, early non-Christian writers, said: ". . .gambling men are led to fraud, cheating, lying, purjury, theft, and other enormities."
 - 2. J. Edgar Hoover analyzes it: "Gambling is a vicious evil. It corrupts our youth and blights the lives of adults. It becomes the spring-board of other crimes-embezzlement, robbery, even murder."
 - 3. On June 18, 1954, Mr. Albert L. Patterson of Phenix City, Ala. was killed by professional gamblers (at least they were responsible).
 - 4. George Washington said: "It is the child of avarice, the brother of iniquity, and the father of mischief."
- B. It violates God's law of labor and earning.
 - 1. God decreed that man live by the "sweat of his face." Gen. 3:17.19.
 - 2. Paul admonished the Ephesians to "labor, working with his hands that which is good." Eph. 4:28.
 - 3. To the Thessalonians he said: "If any would not work, neither should he eat," 2 Thess. 3:10.
 - 4. The gambler violates these because he seeks to win by chance without earning.
- C. It is parasitic and seeks to live entirely off of others.
 - 1. Gambling is like mistletoe. It is not concerned with the tree's welfare, but willingly saps everything for its own benefit and thus destroys its benefactory.
 - 2. In the Old Testament Ezekiel said: "thou hast greedily gained of thy neighbors by extortion, and hast forgotten me saith the Lord God. Behold, there I have smitten hand at thy dishonest gain which thou has made." Eze. 22:12,13.
 - 3. Gambling is based on greed, dishonesty, and corruption.
- D. It is a way of securing money by dishonest means.
 - 1. "Woe to him that buildeth his house by unrighteousness, and his chambers by wrong; that useth his neighbor's service without wages, and giveth him not for his work." Jer. 22:13.
 - 2. Gambling takes a man's wages and gives no service in return. The gambler builds his "house by unrighteousness" and his "chambers by wrong."
 - 3. Paul admonishes us "to provide things honest in the sight of all men." Rom. 12: 17. 43 states have laws against gambling. is it honest?
- E. It cannot be done to the glory of God.
 - 1. Paul told the Corinthians "whatsoever ye do, do all to the glory of God." 1 Cor. 10:31.
 - 2. Who will be first to say gambling glories God?
- F. It cannot be done in the name of the Lord. "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus." Cól. 3:17.
- G. It hates the light and loves the darkness.
 - 1. If gambling is alright why not make it a public fact that you gamble, have prayer and asks God's blessings? Why hide behind the darkness?
 - 2. Gamblers do not want the search light of truth turned on and Jesus tells why.

 Jn. 3:19-21.

The chance of getting a Royal Flucktin a poker game are 649,739 to 1.

181 cont

H. It cannot stand when tested by the standard.

1. Phil. 4:8.

2. Is gambling true, honest, just, pure, lovely, and of good report? There can be no virtue and praise in it.

Conclusion

Gambling is not Christian recreation. It is wrong, whether it be matching for a Coca Cola, a small bet on a "harmless" game of cards or betting thousands of dollars on a horse race. The love of money and the desire for easy money has led many astray. 1 Tim. 6:10. Abstain from the appearance of evil. 1 Thess. 5:22. STAY AWAY FROM GAMBLING!!!

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Abstain from the appearance of evil. I Thess. 5:22. STAY AMAY FROM GAMBLING!!!

DEADLY SINS - "STRONG DRINK"

INTRODUCTION:

1. The Bible and alcohol. (Overhead)

2. Bible references to strong drink. (Overhead)

3. T.V. Radio and newspaper assault. (Overhead)

4. No home can stand this long. (Overhead)

5. In this we purpose to notice:

DISCUSSION

I. SOME STATISTICS ABOUT ALCOHOL.

A. Statistics from The National Institute on Alcohol Abuse and Alcoholism

1. A factor in 10% of all deaths in the U.S. (Overlead)

2. I to 10 adult drinkers is likely to become an alcoholic.

3. Per capita consumption

a. 2 gallons in 1960

b. 2.5 gallons in 1970c. 2.73 gallons in 1978

4. 35% to 64% of drivers in fatal accidents were drinking.

5. Alcohol figures in large percentage of other accidental deaths:

a. 50% of those who die from falls. b. ½ of adults that die in fires.

c. 68% of those that drown.

6. 15% of teen-age drinkers down 5 or 6 drinks at a time at least once a week.

7. Nearly 1/3 of high school sophomores, juniors and seniors got drain

drunk at least six times last year.

8. Americans consume 49% of their alcohol in beer, 39% in distilled spirits, and 12% in wine.

9. Heavy drinking peaks at age 21 to 34 for males and 35 to 49 for females.

Alcoholics are particularly high suicide risks, 30 times greater

than the general population.

11. 85% of alcoholics and problem drinkers are not getting formal treatment.

B. Statistics From Various Sources (overhead)

1. Alcohol business has an annual take of \$40 billion.

2. There are 9 to 11½ million alcoholics with 45 million other people affected.

3. Half of the air traffic controllers are heavy drinkers while off duty. (Boston University School of Medicine - 5½ year study)

4. Over 10% of doctors have an alcohol abuse problem. (Ibid.)

5. 4% to 8% of any school staff has a problem. (The American School Board Journal)

6. Some estimates believe that 1/3 of all lawyers are alcoholics. (Barrister, American Bar Association Magazine.)

7. 5% of the Catholic clergy are alcoholics. (National Conference of Catholic Bishops)

8. 7% to 10% of the members of Congress are alcoholics - 37 to 53 "alcoholics under the Capitol dome, potentially capable of screwing up the nation's business."

9. 15% (approximate) of the 400,000 patients in state mental hospitals are under treatment for the problem of alcoholism.

II. SOME SPECIFIC PICTURES FROM THE BIBLE.

- Noah is the first picture of drinking. Gen. 9:20-25. (Overhead)
- Lot was drunk when he committed incest with his daughters. Gen. 19:30-36. (Overhead)
- C. Examples of those who died while drinking. (Overhead)

 1. Nabal.l Sam. 25:36-38.

 - Amnon. 2 Sam. 13:28, 29. 2.
 - Elah. 1 Kings 16:8-10.
- Benhadad. 1 Kings 20:16-20.
- Drinking wrecks homes and separates husbands and wives. Overhead Ahasuerus, king of Media and Persia, while drunk commanded his wife to display her body before his drunken lords. Esther 1:10, 11.
 - Husbands sometimes beat their wives while drunk.
 - Husbands and wives will sometimes engage in sexual relations with others while under the influence.
 - No home can stand this long. (Overhead)
- Drinking and Drunkenness lead to poverty and rags. Prov. 23:20, 21. (Overhead)
- F. Liquor brings all kinds of woes and sorrows. Prov. 23:29-32 (Overhead)
- G. Liquor inflames lusts, deadens judgment, and enslaves the will. Prov. 23:33-35 (Overhead)
- Liquor corrupts courts and governments. Prov. 31:4, 5.(Overhead) Η.
- I. Drunkenness will keep people out of heaven. Gal. 5:19-21 (Overhead)
- The Lord will save drunkard that will give it up. 1 Cor. 6:9-11 J. (Overhead)

CONCLUSION:

"I want to close by reading you a letter, a letter which a lady wrote to the editor of a temperance magazine. She said, 'Your May cover interested me very much - one beer, unsafe for 30 minutes; two beers, unsafe for 2 hours; three beers, unsafe for 4 hours. But let me tell you,' she said, 'what four beers did. It reduced my physically perfect seventeen year old son to a mass of skin and broken bones with a brain injury. We do not know how serious it is because he has not yet regained consciousness. For thirty-seven days he has lain there between life and death, recognizing no one.' Said she, 'I drew the temperance pictures which were used on signs, boards, and highways over the state - 'Liquor destroys men, homes and nations,' My son helped me to draw them; he saw every temperance poster I drew. He knew the score. . . but it didn't keep him safe. Beer destroyed him. Four beers in a man speeding down the highway. Oh, yes, the man stopped; he took a look at what he had done and then he ran. The police set up road blocks and caught him. He confessed to four beers and speeding. But does that undo the injuries to my son? The man said he was a Christian. Since when do Christians do such things as that? What will I tell my son, what will be his reaction to a broken body, and possibly a broken mind? How will he face the years of hospitalization? How would you face it if you were told that you couldn't use either arm and just one leg? All this for just four beers! The brewing companies profit off those four beers is pitifully small. They must be hard up to sell a poison that will destroy lives for the sake of a few pennies. They are modern Judases. They trade a life for a few pieces of silver. Will they help those concerned with the problems they have caused? Will they help the financial burden? Will they even say they are sorry? No!

After they get the money for the product they are through. Their interest ends there and they care not about the wrecked lives they have caused."

There is no way to justify a wrong. (Overhead) 2.

Liquor is America's number 1 drug problem. (Overhead) The curse of God rests on every business, government, and every man who gives or sells sells liquor. Hab. 2:14-16.

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There is no way to justify a wrong. ("Westerl)
higuer is America's number 1 days problem. (Dwerhead)
The curry of God swats on every basiss as every ear who
sives or salls sells liquor. (a). 1011-11.

(A less on prepared and preached over WNES, Central City, Kentucky, on Sunday January 1, 1960).

Palio - Jackson THE PROBLEMS of STRONG DRINK

roduction.

To say that strong drink is a problem is to state the case mildly. ranks that in the nation's most serious health problems. How long before it ranks first? "Drunkenness and other evil effects of alcohol constitute one of the gravest social problems in America today. Day by day the toll of lost usefulness and lost lives increases." (Wade Ruby) "Drinking in America lost usefulness and lost lives increases." (Wade Ruby) is condoned, popularized and advocated. It has been made glamorous and even essential to social mobility. Tippling and social drinking have been gal-yanized into respectability." (Claude Gardner)

Let us observe:

Discussion.

I. SOME STATISTICS ABOUT STRONG DRINK AND ITS EFFECTS.

A. In the year 1954 there were 50,000,000 drinkers in the United States.

1. 47,000,000 were what we might call social drinkers.

2. 2,000,000 were classified as heavy or excessive drinkers. 3. 600,000 to 700,000 were chronic drinkers. Slaves to the habit.

B. In the year 1960 there are more than 70,000,000 users of s trong drink.

1. In a recent year they consumed more than three billion gallons of liquor or 18.95 gallons per person.

2. About millions persons in the United States are alcoholics. Of

this number 3/4 million are women. 3. Three out of four college students are drinkers. In 1959's fall term, 3,402,297 students were enrolled in college and 75% used strong drink.

C. Look at the cost in money, time and lives.

1. The liquor inter est spends more than \$250,000,000 yearly for advertising purposes alone and additional millions on other phases. This is at the rate of more than \$17,000 per minute.

2. The American people spend \$10 billion annually to purchase strong

drink.

a. This is 4 to 5% of the national income.

b. The Northwestern National Life Insurance Company of Minneapolis, in 1953, said that **** Americans spend \$2 on liquor for every \$1 they spend for religious, charitable, and educational institutions combined.

c. The total amount spend by all Americans religious groups on missionary work each year wouldn't pay America's liquor bill for 24

hours.

3. America spends over \$1 billion each year taking care of and treating

alcoholics in hospitals, jails, crime and accidents.

4. Upton Sincliar, in his book entitled "The Cup of Fury", on page 153 says the "alcoholic worker is absent from his job on an average of twenty-five days a year; that while on the job, his accidnet rate is double that of normal employees. Current estimates are that alcoholic workers and employers with 'hangovers' cost industry one billion dollars a year in money and 400,000,000 man-hours of time. Every day of the week, some 175,000 men and women are absent from work because of what they drink the night before."

5. The use of liquor is very costly in lives. A person who has been drinking is 55 times more likely to have an accident; 1 out of every 4 to 5 fatal accidneta are due to a drunken driver or pedestrian; of 38,000 killed in 1955, police authorities estimate 20,000 deaths were caused by drinking; 12,000 persons die each year form acute acbholicism; and drinking is listed as one of the

major causes of deaths.

D. Look at strong drink from another standpoint. 1. Before World War II, 60% of the drinking was done at bars, but it is estimated that 70% is done in the homes now. 2. Of two hundred admissions to the Washington State Penitentiary just a few years ago, 94.5% were drinkers. 20% said they learned it at home; 44% at parties and dances and 11% in the armed forces. E. Consider some more statistics:

1. 5 or 6 of every 100 social drinkers become excessive drinkers.

2. 1 or 2 of every 100 social drinkers become chronic drinkers.

3. In America there are 3 girls serving liquor over a bar to every 1 girl in college.

4. There is 1 liquor license to every 276 persons. 5. There are 11 saloons to every five churches.

6. It's estimated that liquor caused 200,000 of the 375,000 divorces in 1955.

WHAT DOES GOD'S WORD HAVE TO SAY ABOUT DRINKING AND LIQUOR?

A. Drunkenness leads to adultery, incest, and illegitimate children. Gen. 19:30-36.

B. Moderate drinking leads to drunkenness, nakedness, and a curse on the drunkard's children. Gen. 9:20-25.

C. Liquor and its agents are deceitful. Prov. 20:1.

D. Drunkenness leads to poverty and rags. Prov. 23:20,21.

E. Liquor brings woe, sorrow, contentions, babbling, wounds, and inflamed eyes. ********** Prov. 23:29,30.

F. Wine is at first pleasing, but in the end it is as poisonous as a rattlesnake. Prov. 23:31,32.

G. Liquor inflmaes lust, deadens judgment, and enslaves the will. Prov. 23:33-35.

H. The drunkard is dangerous to himself as well as to others. Prov. 26:9. I. Liquor corrupts coursts and government, bringing national destruction. Prov. 31:4,5; Isa. 5:22-24.

J. Liquor makes men forget God. Isa. 5:11,12.
K. The curse of God is on the drunkard. Isa. 28:1-3.

L. The curse of God is on every man, every business, every government that gives or sells liquor. Hab. 2:15,16.

M. Christians are not to assoicate with drunkards. 1 Cor. 5:11.

N. Drunkenness will keep people out of heaven. Gal. 5:19-21. O. Jesus Christ saves drunkards. 1 Cor. 6:9-11.

Conclusion.

"Wine is a mocker: strong drink is raging; and whosoever is deceived thereby is not wise." Prov. 20:1. Most of you can quote the twenty-third Psalm, but have you ever heard the

"The Devil's Twenty-Third Psalm

King Alcohol is my shepherd; I crave and want. He maketh me to lie down in mud holes;

He leadeth me beside troubled waters.

He dameth my soul.

He turneth my ear over for my taste's sake. Yea, though I ride in the valley of the shadow of hell,

I will hold to the bottle, for the devil is with me; His saloon and his beer joint, they beckon me.

He preparest an empty table before me in the presence of my family;

He anointest my head with bruises, my pocketh is empty.

Surely evil and misery shall follow me all the days of my life; And I shall dwell in the house of the devil forever.

Selected.

(Several sources consulted in preparing this material

1. "Singing is not a part of the worship and one can worship without singing." "Singing, even if it is a part of the worship, is not as important as the Lord's Supper, prayer, etc."

2. "Worship is simply and soelly a matter of the heart; and singing, the Lord's Supper, prayer, etc., are not acts of worship, but merely the expression of the worship

which is in the heart."

3. These statements, as well as others, are often heard. And even the one that odes not express them audibly does so by silence.

4. In view of the fact that many of you never sing, it seems completely in order to discuss the question: "Can One Worship God Acceptably Without Singing?"

Discussion. .

I. WHAT IS WORSHIP?

A. "Courtesy or reverence paid to worth; hence, honor, respect." (Webster)

B. "To kiss (the hand) toward." (Young)

C. "The word most commonly used in the New Testament to denote this act means to kiss the hand toward, an act in oriental countries signifying obesiance. In the New Testament it denotes homage, reverence, awe, etc., and it includes such acts as may be utiflized in expressing or exhibiting these emotions and attitudes." (Guy N. Woods)

D. Worship is more than a matter of the heart.

1. "In the American Standard Version of the New Testament at Matt. 2:2 there is reference to a foot-note which reads: 'The Greek word denotes an act of Reverence whether paid to a creature (see ch. 4:9; 18:26) or to the Creator (see ch. 4:10).1

a. The Greek woed denotes an act.

(1) Acts are an essential part of worship.

(2) The view that worship is simply and solely an attitude-to be distinguished from, and dissociated with acts-is not in harmony with the facts in the case.

b. The Greek word denotes an act . . . paid.

(1) Worship is an attitude; but it is more; it is an attitude which expresses itself in an act-an act paid to another.

(2) To worship then, one must engage in acts." (Notes taken from an ar-

ticle by Guy N. Woods, G.A., p. 454, July 16, 1959)

2. "Worship is an act, not a passive state . . . one gets out of it (worship) only in proportion to what one gives." (Jarred S. Moore, Episcopalian, Article in The Living Church, Oct. 17, 1931, and copied from Contending For The Faith.)

II. IS SINGING A PART OF THE WORSHIP OF GOD?

A. Singing was very much a part of the life of Christ and the lives of the early Christians, didings of beringen : noise

1. "And when they had sung a hymn. . . " Mt. 26:30; Mk. 14:26.

2. "And at midnight Paul and S las prayed, and sang praises unto God. . . " Acts 16:25.

3. ". . . and sing unto thy name." Rom. 15:9.

- 4. "I will sing with the spirit, and I will sing with the understanding also." 1 Cor. 14:15.
 - , 5. Eph. 5:19; Col. 3:16.
 - 6. Heb. 2:9; 13:15.

. 7. Jas. 5:13.

B. It was one of the acts of worship in the early church. Eph. 5:19; Col. 3:16.

C. Since singing is a part of the worship and worship is an act, can one worship God without singing. In answering this question consider three things:

- 1. What does God require of one to become a Christian? (Faith-Heb. 11:6; Repentance-Lk. 13:3; Confession-Rom. 10:10; Baptism-Acts 2:38) Can one become a Christian if he leaves off any of these?
- 2. What is to be done in singing? Eph. 5:19; Col. 3:16.

a. "Speaking" --- Can one speak without opening one's mouth?

b. "Teaching and admonishing"—Can one teach and admonish without sing-

3. What other have understood the verses to teach?

a. Albert Barnes, Presbyterian—"Singing, as here meant, is a direct and solemn act of worship, and should be considered such as really as prayer. . . If this be the true nature and design of public psalmody then it follows (1) That all should regard it as an act of solemn

worship in which they should engage. . ."

b. David Lipscomb, Christian:——"Bring the thoughts and feelings of the heart into harmony with the sentiment of the song. It is the sentiment that is sung that constitutes the worship; there is no acceptable worship in music distinct from the sentiment sung. The music of the song is only a means of impressing the sentiment sung on the hearts of both singer and hearer. What is sung must be the outgrowth of the word of God dwelling richly in the heart. It is done by speaking the word of God in song. ."

Roy Codgill says: "This divine purpose for singing is entirely lost unless the words are scriptureal in sentiment and pronounced plainly enough to be understood by the audience. The teaching to be done in singing must be by the words of the song since the tune or melody

cannot teach anyone anything."

- d. M.C. Kurfees, Christian: ****"Hence, although Christians, as we have seen, are admonished to sing, yet they may sing and not be obeying the divine admonition, but may be in actual disobedience to God. .

 In their singing unto God Christians are to "speak to one another", and to teach and admonish one another. From this it follows that the singing must be so conducted that those engaged in it not only speak to one another, but so speak as to teach and admonish one another.
 - ". . . Singing and making melody with your heart to the Lord, the heart moving devoutly with the voice. . . The design of public worship may be learned from the word worship itself. (1) There is in the constitution of our nature a necessity for the expression of emotion. (2) Audible worship is enjoined. (3) We have divine example—Jesus prayed audibly—and sang with his disciples at the last Supper. (4) There is apostolic example. (5) We have the example of the early church, and of the universal church of this day. (6) Without audible prayer and praise there can be no social worship. . ."
- e. Guy N. Woods, Christian:——"Worship is respect paid by external action (thayer's Definition). There can be no acceptable worship without the 'external action'; required to exhibit the worship of the heart."

III. SOME OBJECTIONS OFFERED BY THOSE THAT DO NOT SING.

A. "But I sing in my heart."

- l. This is exactly the argument offered by the proponenets of instrumental music. "Instrumental music is never in worship. Worship is in the heart. A mechanical instrument can never be put in the spiritual heart, even though it is placed in the place of assembly. The inner man worships. The outer man seeks to give expression to what is within."
 - 2. Brethren that do not sing are making the same argument by their silence.

 B. "I can't sing. I can't carry a tune." If you can talk, you can sing. God

Conclusion. Conclusion.

God's commands must be obeyed. One cannot worship with singing. You cannot sing in the heart.

Introduction.

1. The nation of Israel was God's chosen people and peculiar people Deut. 7:6. But when they refused to quit sinning, God allowed them to be carried into captivity. tribes were carried into Assyrian captivity in 722 B.C.

2. In 606 B.C. the first group from Judah was carried into Babylonian captivity where they would remain for seventy years. (Jer. 29:10) But before they left false prophets like

Hananiah told them that they would be in captivity only two years. (Jer. 28:3).

3. After the first group was carried into captivity Jeremiah wrote them letters exhorting them to settle down and be a part of the community where they were, praying for and seeking the welfare of the city. (Jer. 29:1-7).

4. In exactly the same way the church is to be a force in the community.

Discussion.

I. THE CHURCH IS TO BE A FORCE IN THE COMMUNITY WHERE IT IS

A. Jesus taught that the "kingdom of heaven is like unto leaven." Mt. 13:33. 1. Leaven, to do its work, must come in contact with that which it leavens.

2. The church must come in contact with the community where it is.

B. The elders of this congregation believing that we must make a greater contribution

- to a greater growing area than we have made in time past.
- C. In view of this the elders of this congregation started making plans last year for the "Campaign For Happier Marriages" to be conducted in the High School Auditorium March 16.17.19.20, at 7:30 P.M. each evening.

1. What will be discussed? Lectures on Marriages and its different phases.

2. How much advertising will be done?

a. 4,000 small brochures are being printed.

(1) 2500 will be used in house to house calls planned for Thursday and Friday nights, March 12, 13. Keep these dates open as we want 50 to 75 each night.

(2) 1500 will be placed in cars on Saturday.

b. 4,000 mailer brochures are being printed and will be mailed into 4,000 homes.

- c. 12,000 "Campaign for Happier Marriage" cards are being printed. These will be given to every member of this congregation and other congregations to pass out.
- d. 200 to 300 letters will be sent out to other congregations and to the denominational churches in town.
- e. Newspaper advertising will be extensive.

(1) News article one day.

(2) Two different men's pictures each day in paper inviting people to attend.

(3) Large 1/3 page add to appear in the paper on Sunday before.

- f. Five daily spot announcements on both radio stations for five days before th meeting begins and during the meeting. We hope to use at least 10 different men.
- g. Brief chapel talks at the High Schools.
 - (1) Jackson High----March 12 at 11:30 A.M.

(2) Beeah Bluff

h. City officials to be contacted about giving their support.

3. What will be done at the meeting?

a. 12 to 15 ushers on duty each night.

b. Police on duty to help with parking, etc.

- c. 4,000 tracts on Marriage to be placed on tables in the lobby
- d. Cards to be passed out each night for people to sign and make comments.
- e. Lectures delivered.
- D. But not only is the church to be a force in the community, but

II. THE CHURCH IS TO BE A FORCE THROUGHOUT THE WORLD.

A. Jesus gave the great commission. Mt. 28:19,20; Mk. 16:15.

1. The apostles were first to preach in Jerusalem (at home), then Judaea (surrounding communities), then Samaria (spread out a little), then into all the world. Acts 1:8.

B. The church today is to follow the same preactice as the Lord gave the apostles and the church here at East Chester istrying to to that.

1. We are conducting the meeting in March---here at home.

2. We send \$125 monthly to the Cherokee Indian work at Cherokee, N. C.

3. We began a daily radio program at Magee, Miss., the first of February.

a. It cost us \$22.50 per week, plust postage to mail tapes back and forth.

b. On this program we offer a free Bible Correspondence Course. Six letters have arrived this week and two of them requested the course

c. A. 600 bracks on Sarriage to be placed on be

4. The Christian Chronicle, the only newspaper published by churches of Christ, will be coming into your homes soon. It was started by Bro. Olan Hicks a number of years ago and it emphasizes mission work.

Conclusion

Work and prayer are the keys to success and each one must be willing to do hispart in the work. We need to become known as the church that is not only interested in the world as a whole, but as the church that goes into people's homes and teaches them and is interested in them.

You are able to do something regardless of how little education or how much you may have. You can be a vital part of our personal work team. (Read Examples of Bro. Wright and Bro. Pettus from Personal Evangelism, Jan., Feb., Mar. 1964)

b. 4,000 mailer brochures are boing printed and will be sailed into 4,000 homes. c. 1.2,000 "Campaign for Taunier Marriage" cards are being printed. These will

ts. March 12, 14. Keep bless dubes open as we want 50 to 75 each of

Introduction.

1. A very noticeable truth in Paul's letters to the churches is his speaking of the good work of ohe church to inspire the same work or good deed in another congregation.

a. The great liberality of the Macedonians was placed before the Cor-

in thians to inspire them in this same effort. 2 Cor. 8:1-5.

b. The zeal of Corinth or throse of Achaia was put before the Macedonians to provoke them. 2 Cor. 9:2.

2. In discussing and placing before you the characteristics of the Jerusalem church it is hoped that a greater desire to please God and to be more zealous in his cause will be kindled in your life.

3. With this in mind I now call to your attention that the church in Jer-

usalem was a WORSHIPPING, ZEALOUS CHURCH.

Discussion.

I. "AND THEY CONTINUING DAILY WITH ONE ACCORD IN THE TEMPLE."

A. Bro. McGarvey states "that they should "continue daily with one accord in the temple, 8 was most natural. The temple had been to them and their fathers, for many generations, the house of God and the place of prayer. The apostles had been led to the sacred precints by the avior himself, and here it was that the Holy Spirit had come upon them..."

B. Their "continuing daily...in the temple" does not teach that they were there every hour of the day, but probably the Jewish hours of

prayer, as well as other times.

C. Their "continuing daily ... in the temple" does not teach that we must worship daily before we can please God .-1. Circumstances permitted it.

2. They didn't after scattered abroad.

D. Their "continuing daily with one accord in the temple" shows:
1. What they did? "continuing."

2. How often they met? "Daily".
3. How they met? "with one accord." 4. Where they met? "in the temple."

E. Their continuing daily...in the temple" gave the apostles a greater opportunity to carry out the latter part of the great commission. Mt. 28:20.

F. Their "continuing daily ... in the temple" shows:

1. That daily worship would be acceptable.

2. That Christians ought to worship God regularly.

3. That if hristians have a zeal for God they will worship regularly, even daily, if circumstances, permit.

4. That such regularlityand zeal has its influence on the commun-

ity. "favor with all the people." A. 2:47.

II. WHAT THE CHURCH TODAY SHOULD DO?

A. The church should "continue" just like the Jerusalem church did. 1. To continue means "To remain in a given place or condition; abide; stay. To endure; last. To persevere; persist." (Webster)

B. The church should "continue":

1. In the word of the Lord. Jn. 8:31. 2. In the love of the Lord. Jn. 15:9.

- 3 .In the apostles doctrien. A. 2:42; 1 Tim. 4:16; Jas. 1:25; 2 Tim. 3:14.
- 4. In the faith. A. 14:22; Col. 1:23.

5. In well doing. Rom. 2:7.

6. In prayer. Rom. 12:12; Col. 4:2.

7. In brotherly love. Heb. 13:1.
8. In the sacrifice of praise to God. Heb. 13:15.

C. The church should "continue dialy":

1. In ministering to those in need. A. 6:1.

2. In cross bearing. Lk. 9:23.

3. In teaching and preaching Jesus Christ. A. 5:42.
4. In searching the criptures. A. 17:11. (This is an example of sinners but the same truth will apply to the church.)

5. In exhorting one another. Heb. 3:13.

6. To say that we are to continue daily in these does not exculde other phases of the Lord's work.

III. SOME THINGS THAT SHOULD CAUSE EVERY MEMBER OF THE CHURCH TO BE MORE

FAITHFUL IN ATTENDANCE.

- A. To attend the services of the church is a command of God. Heb. 10:25. B. A concern for other.
 - 1. One does not hesitate to recomend to others what he really · likes himself.
 - 2. One cannot recomend to others what he does not consistently do himself.

C. Common sense.

- 1. A number of years the FBI reported that only five per cent of the crimes are committed or traced to church people.
- 2. The homes of non-church people break 3 times more often than church people.

3. It is a means of spiritual nourishment.

D. A realization of the tremendous importance of a proper influence. Matt. 5:14-16; Phil. 2:14-16.

E. The example of others.

1. Abraham, one of God's most faithful, was regular in attendance of his worship. As he journeyed he built and altar and worshipped God. Gen. 12:8; 13:4.

2. Daniel prayed to God three times a day. Dan. 6:10.

- 3. Between Christ's ascension and the coming of the Holy Spirit the apostles and 120 "were continually in the temple." Ik. 24:50.
 4. The Jerusalem church "continuing daily...in the temple." A. 2:46/

5. Paul and Barnabas assembled a whole year with the church in Antioch. A. 11:26.

6. The church in Troas assembled regularly upon the first day of the week. A. 20:7.

Conclusion.

1. How regular are you in attendance? Are you "continuing daily... in the temple" so to speak .?

2. Will you resolve to be more faithful and zealous?

3. Remember only zealous Christians please God. 1 Cor. 15:58; Tit. 2:14.

Science; to consult to the possession of . water

Introduction.

1. Tell the story of Belshazzar's feast with his 1,000 Lords, Dan. 5:1-31.

a. He commands the vessels from Jewish temple to be brought to the feast. 5. :1-4. b. The fingers write on the wall, but the wise men are unable to interpret it. 5:509.

c. The queen informs the king about Daniel and he is called. 5:10-16.

d. Daniel reminds the king of warnings he has received and interprets the writing. 5:17-

e. Destruction comes. 5:30,31.

2. The particular word for our consideration is: "Tekel; Thou art weighed in the balances, and art found wanting. " 5:27.

3. Everyone will be weighed on God's scale. 2 Cor. 5:10. In view of this let us consider:

Discussion.

I. MAN'S SCALES AND GOD'S SCALES DON'T ALWAYS WEIGH ALIKE.

A. There is a way which seemeth right unto a man, but the end thereof are the ways of death." Prov. 14:12.

B . "But with me it is a small thing that I should be judged of you, or of man's judg= ment: yea, I judge not mine own self. . . but he that judgeth me is the Lord."

C. On Samuel's scales Eliab weighed enough to be king of Israel, but not on God's.

1 Sam. 16:7.

D. On the scales of the world the rich farmer was a success, but on God's he was a fool. Lk. 12:13-21.

E. The false teachers at Corinth were comparing themselves by themselves and felt good, but on God's scales they were lacking. 2 Cor. 10:12.

F. On the scales of the church at Laodicea they were rich, but on God's they were "wretched, poor, blind, and naked." Rev. 3:17.

II. GOD ALWAYS WARNS MAN THAT HE'LL BE WEIGHED, BUT MAN REFUSES TO LISTEN.

A. MAN gives little attention to warnings, especially if the event has never occured before or he doesn't want to believe it. Two examples:

1. The Sinking of the Titantic. On April 14, 1912, a ship left a foriegn harbor bound for New York. It was the first and last voyage for this ship as it hit an iceberg and sank and 1250 lost their lives. When this ship was finished men had bragged that it could not be sunk, but "God with his two mighty hands showed the But it didn't have to sink and 1250 people did world that it could not stand. not have to die, because six warnings went out, but the people didn't want to be bothered.

2. In the Saturday Evening Post, May 25, 1957, appeared an article entitled "If Har Bombs Fall." The purpose of the article was to try to show how Americans would behave if H-Bombs fall. In order to learn this it was necessary for a research team to study how Americans had behaved under other disasters such as floods, fires, explosions, etc.

This research was profitable in many ways. "One thing the committee has learned is that most Americans won't listen to warnings. They just won't admit to themselves that something awful may befall them.

3. Back in May, 1953, for example, a tornado smashed into Waco, Texas. It killed 114 people, injured over 600, and did \$52,000,000 worth of damage. Yet those people did not have to die. The majority could easily have saved themsexves if they'd taken advantage of the warning broadcast by the United States Weather Bureau.

They didn't believe it. I heard the warning alright, a badly injured woman told a committee investigator, but I never thought it was really going to hit."

B. God warned the ante-diluvians for about 120 years. Gen. 6:3ff; 2 Pet. 2:5.

C. God warned Sodom and Gomorrah, but they mocked. Gen. 19:13,14.

D. God warned Belshazzar by past lessons, but he failed to give heed. Dan. 5;22,23.

E. God warned the church at Ephesus. Rev. 2:4,5.

III. SOME PEOPLE THAT WON'T WEIGH ENOUGH WHEN THE FINAL WEIGHING TAKES PLACE.

A. The good moral man will be found wanting on God's scales.

- 1. Cornelius was a good moral man, but he needed to hear words to be saved. Acts 10:1,6; 11:14.
- 2. One may be a good moral man for many reasons, none of which are to please God.

 B. The sincere religious man that is not doing God's will, but in many cases is trying to change it. Mt. 7:21-23.

1. Catholic Editor, Thurston N. Davis, editor-in-chief of America, national Catholic weekly, recently said Protestants and Catholics must be more senstive about praying in the name of Jesus when both Christians and non-Christians are

present. But Jesus said. Jn. 14:13.

2. Mr. William J. Reynolds, of the Southern Baptist Church Music Department recently said songs such as "Before Jehovah's Awful Throne", the line "Would He Devote the sacred head for such a worm as I", and "When the Roll is Called Up
Yonder" have got to go because they are out of date. "In today's theology, he
explains, heaven is an abstraction which makes these old hymns seem naive."
Religious News Service, Feb. 17-23, 1964)

D. On the scales of the world the rich farmer was a success, but on God's

"wretched, recor, blind, and neled," Rev. 3:17.

C. The lukewarm member of the church will be found wanting.

1. On his scales he is alright. Rev. 3:17a.

2. But on God's scales such a one is wanting. Rev. 3:17b.

D. The erring Christian who has never made things right with God. Acts 8:22; Jas. 5:16. (You may have started to church regularly, but have you obeyed God)

E. The one that has never obeyed the gospel of Christ. 2 Thess. 1:7-9.

Conclusion.

1. Beloved, remember that all of us are going to be weighed on God'sscales. 2 Cor. 5:10.
2. Will it be "Tekel" with us? Will we be weighed in the balances and found wanting?

before or he doesn't want to believe it. Two examples:

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"This is a sermon strictly in scripture. There will be ten questions asked and each of one answered by the Bible with no comment. In this way we will see that the Bible can answer for itself. Even introduction and conclusion in scripture.

Often when some Biblical teaching is emphasized, someone will reply, "Oh, that's just your interpretation of the Bible." Inasmuch as some do make the word of God void by their tradition (Mk. 7:13), and "wrest the scriptures to their own destruction" (2 Pet. 3:16), and even "handle the word of God deceitfully" (2 Cor. 4:2), may I present this lesson of Scriptures—with nobody's interpretation—proving that one can let the Bible answer for itself.

. Jr. 10:27,28; Jr. 15:4-6

D. Rom. 15:11, 12

-TE: FS , JM :SI: 4 comA ..

Jn. 14:6: 2 Cer. 9:1

1 Cor. 9:26,27: Oal. 6:9

May I suggest you not skip over the lesson, as though it were unimportant, but observe very carefully how these scriptures answer very clearly the questions that are proposed. These scriptures are from the King James Version." (George Baily)

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Introduction.
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- 1. 2 Pet. 1:19-21
- 2. 1 Pet. 3:15; 1 Thess. 5:21
- 3. 1 Jn. 4:1; 2 Cor. 13:5.
- 4. Acts 17:11

Discussion.

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I. IS THE BIBLE SUFFICIENT TO SAVE?
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- A. 2 Tim. 3:14-17
- B. " Pet. 1:2,3
- C. Jude 3
- D. Jn. 8:31;32; 8:51
- E. Jn. 6:63; 12:48
- F. Jn. 6:44,45
- G. Jas. 1:21,22
- H. 2 Jn. 9; Mt. 4:4
- I. Heb. 4:12
- J. Acts 20:32; 1 Pet. 1:25
- K. Rom. 1:16,17
- L. 2 Thess. 1:7,8
- M. Jn. 17:17; 2 Tim. 2:15.

II. IS SALVATION FOR ALL?

- A. Rev. 22:17; Rom. 10:13
- B. Mt. 11:28-30
- C. 2 Pet. 3:9; 1 Tim. 2:3,4; Jas. 4:8
- D. Tit. 2:11-14
- E. Acts 10:34,35
- F. Jn. 7:37; 6:37

III. WON'T EVERYBODY BE SAVED?

- A. Mt. 7:13,14
- B. Mt. 7:21-23
- C. Gal. 1:8; Heb. 10:28-31
- D. Gal. 5:19-21
- E. 1 Cor. 6:9,10
- F. Rev. 21:8
- G. Rev. 22:18,19
- H. Heb. 2:1-3

IV. WHY WON'T ALL BE SAVED?

- A. Mt. 7:21; Mt. 18:2,3
- B. Jn. 8:24; Heb. 11:6.
- C. Jn. 3:36; Mk. 16:16
- D. Jn. 12:42,43
- E. Lk. 13:3; Acts 17:30

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F. Jn. 3:3,5; Lk. 7:30
       G. 2 Tim. 2:19
       H. Lk. 14:27,33; Mt. 4:10; Jn. 4:24 emudgine ni vise ne mes a ai aidTu
     HOW CAN A MAN BE SAVED?
      A. Jn. 1:12; Heb. 11:6
      B. Acts 3:19; 2:38
      C. Rom. 10:9,10
      D. Acts 22:16; 1 Pet. 3:21; Gal. 3:27
      E. Rom. 6:3-6; 1 Cor. 12:13
  VI. DOES ONE HAVE TO BE A MEMBER OF THE CHURCH TO BE SAVED?

A. ACTS 2:47: Eph. 1:22 23: Col. 1:18
      A. ACTS 2:47; Eph. 1:22,23; Col. 1:18
      B. Heb. 12:23; Acts 20:28
      C. 1 Tim. 3:15; Eph. 5:25.26; 5:23
 VII. CAN ONE B E SAVED IN ANY CHURCH?
      A. Eph. 4:4; 1:22,23; 1 Cor. 12:20; Col. 3:15; Rom. 12:4,5
      B. Psa. 127:1; Mt. 15:13,14
      C. Mt. 16:18; 1 Cor. 3:11
VIII. CAN & SAVED MAN EVER SO LIVE AS TO BE LOST?
      A. 1 Cor. 10:12; 2 Cor. 11:3
      B. Jn. 10:27,28; Jn. 15:4-6
      C. Heb. 6:4-6
      D. 1 Cor. 9:26,27; Gal. 6:9
      E. Rom. 8:1; Gal. 5:1.4
      F. 2 Pet. 1:8-10
      G. Rev. 3:16
  IX. WHEN SHOULD ONE BE SAVED?
      A. 2 Cor. 6:2; Eccle. 12:1
      B. Mt. 6:33; Isa. 55:6
      C. Acts 8:36; 22:16
   X. WHY SHOULD ONE NOT DELAY HIS SALVATION?
      A. Jas. 4:13-17
      B. Prov. 27:1 Jn. 9:4
      C. Mt. 13:32,33; 2 Pet. 3:10
                                                                 1: 4 . 1 . 1 . L . L . L . L . L . L
      D. Rom. 13:11.12
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2 Thess, 1:7,8

IK. 13:3: Acts 17:30

Conclusion

1. Amos 4:12; Mt. 23:37-39

2. Mt. 11:28-30

3. Jn. 14:6; 2 Cor. 9:15

(Outline from George Baily in the Great Preachers Series)

Introduction.

1. All too rare is the characteristic of our study at this time. It's absence is seen in the countenances of Christians, in their writings, lacking in their worship services too many times. And yet, how much it

2. The characteristic about which I am talking is found in the expression "did eat their meat with gladness and singleness of heart." A. 2:46.

Discussion.

I. WHAT DOES GLAD AND GLADNESS MEAN?

- A. Glad-"Characterized by joy or pleasure; happy; pleased."
 B. Gladness-"State or quality of being glad; joy."
 C. Some uses in the Bible of the words glad and gladness are:
 - 1. To mean good. 1 Kings 8:66.
 - 2. To mean rejoice. Psa. 31:7. 3. To mean enjoy. Isa. 65:18.
 - 4. To be of good cheer. Jn. 8:56.
 - 5. To tell good news. Ik. 1:19.

6. Sweetly. Mk. 6:20.
D. To do something with "gladness of heart" means to do it with a happy, joyful, rejociing, good heart.

E. The Jerusalem church "eating their meat with gladness and singleness of heart" tells us that the Jerusalem church was a happy church. Police of the state of t 1) Happy because they had just "gladly received his word." A. 2:41.

(2) Happy because they had received forgiveness of sins. A. 2:38.

a. The eunuch was happy when he obeyed the gospel. A. 8:38,39. b. The jailor was a happy man (A. 16:34) after his obedience.

(3) Happy because they had received the gift of the Holy Spirit. A. 2:38.

(4). Happy because they had just received the announcement that "the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." A. 2:39. (Surely this ought to make us all happy.)

5. Happy because of the wonderful closeness that existed among the mem-

bers of the church.

a. Singleness of heart. A. 2:46.

b. Behold how good and how pleasant..." Psa. 133:1.

c. A happy church is a united church and a united church is a happy church.

II. WHY SHOULD THE CHURCH BE GLAD OR HAPPY TODAY? (Make it very persoanl, "Why should I be happy as a Christian?)

A. Because the Lord has been resurrected -- His disciples were glad. Jn.

20:20.

B. Because I have gladly received the word of the Lord. A. 2:41.

C. Because the very tidings which I have received are "glad tidings" (good news) A. 13:32.

D. Because I have received forgiveness of all my past sins. A. 2:38;

E. Because I have the assurance that if I811 repent, pray and confess any future sins God will forgive me. A. 8:22; 1 Jn. 1:9.

F. Because I am in the Lord. Psa. 64:10; Phil. 4:4.

G. Because of so many that are obedient to the Lord. (Disobedience to God ought to grieve us.) Rom. 16:19.

H. Because we have the privilege of suffering (if such be our lot) for the cause of Christ. A. 5:41; Phil. 1:29; 1 Pet. 4:13.

I. Because of the great reward that awaits me in heaven. Mt. 5:10-12; 1 Pet. 1:4.

III. WHAT ARE SOME THINGS THAT OUGHT TO BE DONE WITH GLADNESS?

A. Men ought always to receive God's word with gladness.

1. The stony ground hearer received the word with gladness. Mk. 4: 16. (He will not be condemned because he received the word with gladness, but because he didn't hold out.)

2. The Pentecostians received the word with gladness. A. 2:41.

3. The common people heard him gladly. Mk. 12:37.

B. Men ought always to serve God with gladness. Psa. 100:1,2. 1. Carlyle said "Give me the man who sings at his work."

2: Consider how happy Paul was in his service to God, even when in

prison.

C. Men ought always to attend the services of the church with gladness. 1. David said "I was gald when they said unto me, Let us go into the house of the Lord." Psa. 122:1.

2. Are you glad when Sunday and Wednesday night comes? Are you glad

when people invite you to attend the services of the church?

D. Men ought always be gladly spent in the service of the Lord. 2 Cor. 12:15.

E. Men ought always to sing praises with gladness.

1. After Hezekiah repaired the temple, at the first worship service the people "sang praises with gladness". 2 Chron 29:30.

2. It's only natural that happy people sing praises with gladness.

Jas. 5:13.

F. It can be summed up by saying that all service to God should be done with gladness.

Conclusion.

1. Christians ought to be the happiest people on earth. Truly they ought to eat their meat with "gladness and singleness of heart."

2. "Happiness is a roadside flower growing on the highways of usefulness; plucked it shall wither in thy hand; passed by, it is fragrance to they spirit. Trample the thyme beneath thy feet; be useful, be happy." (Tupper,

3. Pope said that happiness is "the soul's calm sunshine and the heartfelt joy."

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TI 1981 . Lini : La. C. A. C. C. Lini . C. Berno of the Committee mo. and the committee mo. and

Introduction.

1. "To eat at a person't table was more meaningful in the apostolic age than it is today. To eat with a person indicated an acceptance of such a person as a brother. All of life was related to religion. To sit at 'my table in my house' was to say to all by such actions that you accepted me into your heart and would extend to me the hospitality associated with such acceptance." (Don De Welt)

2. It is to the "breaking of bread from house to house" on the part of the

Jerusalem church that your attention is now directed:

Discussion.

I. TO WHAT DOES BREAKING OF BREAD REFER? Mas on Maga

A. It sometimes refers to the Lord's Supper.

1. Mt. 26:26-"Jesus took bread, and blessed it, and brake it."

2. Mk. 14:22-"Jesus took bread, and blessed, and brake it."

3. Ik. 22:19-"And he took bread, and gave thanks, and brake it." 4. Acts 2:42-"And they continued steadfastly...in breaking of bread."

5. Acts 20:7-"And upon the first day of the week when the disciples came together to break bread."

6. 1 Cor. 10:16-"The bread which we break."

7. 1 Cor. 11:23-"That the Lord Jesus the same night in which he was betrayed took bread: And when he had given thanks, he brake it."

I. When Jesus "sat at meat" with the two men of Emmaus the record says "he took bread, and blessed it, and brake it, and gave to them. Lk. 24:30.

2. The two men of Emmaus told the eleven "how he was know of them

in breaking of bread." Ik. 24:35.

mi. 8:6,19 3. After Paul gave life to the young man of Troas the record says "When he therefore was come up again, and had broken bread." A. 20:11.

4. On the ship to Rome, after the storm was over, Paul took bread, gave thanks "and when he had broken it, he began to eat." A. 27:35 C. In Acts 2:46 their "breaking bread from house to house" means a com-

mon meal because: 1. They did it daily, whereas the Lord's Supper belongs "exclusively to the Lord's day."

to the Lord's day.

2. They took their food in this breaking of bread, but one does not eat the Lord's Supper for food. 1 Cor. 11:20,21,34.

3. Bro. McGarvey says the Greek words for "breaking of bread" in Acts 2:42 is different from the words in Acts 2:46.

THEIR "BREAKING BREAD FROM HOUSE TO HOUSE" SHOWS THAT THE CHURCH AT JER-USALEM WAS:

A. A friendly church.
1. Friendly means "kindly disposed; hence, amicable; not hostile."

2. Friends are interested in each other (Cornelius called his friends together-A. 10:24) and the members of the Jerusalem church were interested in each other.

3. The members of the church today need to be friendly all the time.

B. A hospitable church.
1. Hospitable means "Receiving and entertaining guests gererously and kindly. Proceeding from or suggestive of kindness and generosity

to guests." 2. The Jerusalem church was meeting a need that existed in Jerusalem at that time, as well as enjoying one another's company. (Many members of the church a long way from home and not place to stay.)

- 3. No doubt, Luke mentions their eating together "to show that the joy of the Christian was not confined to their being in the temple with one another, but that it was a joy that spread into all life so that they are with gladness and singleness of heart." (James Bales) C. A church that enjoyed one another 's company.
 - 1. They liked to be together.

2. How sad that the church today doesn't like to be together. (Ex. Ha a fellowship dinner and only about a third be present.)

III. WHY SHOULD THE CHURCH PRACTICE HOSPITALITY TODAY?

A. Because the early church set the example.

1. "Breaking bread from house to house." A. 2:46. (Example of Christians into their homes.)

2. Lydia constrained Paul and his company to "come into my house, and abide there." A. 16:15. (What a Christian Lydia must have been to have at least three preachers at one time.)

3. Paul and his company enjoyed the hospitality of Philip's home. A.

21:8.

B. Because some of God's most faithful have practiced it and pleased God.

1. Abraham. Gen. 18:1-8.

2. Job said this was one thing he had not failed to do. Job 31:32.

C. Because it is a command of God.

1. "Given to hospitality." Rom. 12:13.

2. "Use hospitality...without grudging." 1 Pet. 4:9.

3. An elder of the church is to be given to hospitality. 1 Tm. 3:2.

D. Because by practicing hospitality we may sometimes entertain angels

unawares. Heb. 13:1,2. (Several years ago "There was performed in the hall of Lincoln's Inn. London, a mystery play called 'eager heart'. The story is briefly this. Eager Heart is a poor maiden living in wayside cottage, who has heard that the king is coming that way, and that he will take up quarters for a night somewhere in the neighbourhood. With all diligence she prepares the best room in her cottage for his reception, hoping that she may h the favoured one who will be honored with a visit. Her two sisters, Eager Fame and Eager Sense, deride her expections, and assure here that the King would never condescend to enter so humble an abode, and that he will seek hospitality with some of the great folk in that part of the country. She, however, has a strong premonition that her hopes are not illfounded, and goes on with her preparation. When all is ready, a knock is heard at the door, and a poor woman with an infant at her breast begs the charity of a night's lodging. Eager Heart, sad and disappointed, yet feelingthat she cannot refuse such a request; gives uu to the distressed wayfarers the room which she had prepared for the king; and then goes forth into the night in the hopes of meeting him and at least expressing her good will to have entertained him had it been possible. On her way she meets a company of shepherds, who tell her they have seen a vision of angels, who have assured them that the king has already come, and is in the village, And as they return, they are joined by another pilgrim band, of eatern princes who are making their way. guided by a heavenly light, to pay their homage to their sovereign lord. Needless to say, it is to the cottage of Eager Heart herself that the y are guided. The infant is Himself the King, and the homeless woman is the Queen Mother." (James Hastings)

Because failure to practice hospitality will result in condemnation.

1. Jesus said concerning a house that wouldn't receive his disciples "it shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city." Mt. 10:14.15.

2. Jesus said those that gave a cup of water to one of his little one in the name of a prophet "shall in no wise lose his reward." Mt. 16 (What if one didn't give the cup of water?)

3. In the judgemnt day those on the left hand will be condemned (one reason) because "I was a stranger, and ye took me not in." Mt. 25: 41.43.

Conclusion.

1. Let us be a friendly, hospitalbe congregation. How? a. By inviting visitors that come to our services to eat with us before

b. By regularly inviting other members of the church into your home and mine. (If you don't particularly like some person, then eat a meal

with them, You'll be surprised at the results.)

C. By having the preacher in your home during a meeting and the local preacher, and the preacher having you. (This is not said merely to get invitations, but show some ways members of the church, as well as members and the preacher, may be drawn closer together. I know a preacher that has lived at a place for three years and has been invited into one home for a meal during that time.)

2. A friendly, hospitable church is a growing, respected church.

Section of the sectio Minute, nospiesto shorely is asprovid, reapported church.

- 1. This is the 6th year that I have gone to Collins, Mississippi for a series of meetings. In many respects this was the most successful meeting of them all. One year there were 14 responses, another 9. How many conversions this year? None! How many restorations? None! How many to place membership? None! How many withdraw-Why then would it be considered the most successful? als? None!
 - 2. In answering the quation as to why, let's consider:

WHAT PAUL DID WHEN HE RETURNED FROM HIS FIRST MISSIONARY JOURNEY? Acts 14:27. Discussion.

A. They gathered the church at Antioch together.

B. "They rehearsed (reported; related) all that God had done with them."

1. Why they told the church? The church at Antioch had recommended them "to the grace of God for the work which they fulfilled." A. 14:26.

a. The church was interested in knowing what had been accomplished.

b. Informed congregations are strong congregations.

2. What they reported to the church? "All".

- a. It included their contact with Elymas and Sergius Paulus at Paphos. (A.
- b. It included the preaching opportunity at Antiochhin the synagogue; the healing of the lame man at Lystra; the effort of the people to worship Paul and Barnabas; the stoning of Paul; to Derbe, Perga, etc. What we ac-

3. Who they gave the credit? "all that God had done with them."

complist will be determined by how much we let God use us.

- C. "They rehearsed . . . how he had opened the door of faith unto the Gentiles." 14:
 - 1. The term door is used in the Bible to mean a literal door (Acts 16:26) and to
 - 2. The "door of faith" opened to the Gentiles meant the opportunity presented to the Gentiles by the preaching of the apostles.

3. The figure of a door:

a. Used by the Lord. Jn. 10:7,9.

- (1) He said a "great door" was opened to him at Ephesus. 1 Cor. 16:8,9. b. Favorite of Paul.
 - (2) A door was opened unto him at Troas when he came there to meet Titus and received the Macedonian call. 2 Cor. 2:12,13; Acts 16:8-10.
 - (3) He asked the Colossians to pray for him that God would open unto us a
- II. EACH OF THE THINGS PAUL DID IN CONNECTION WITH HIS WORK WE WANT TO APPLY TO THE TRIP
 - A. First, Paul "gathered the church together", which we do not need to do as you are here. (What a wonderful opportunity and yet do we really appreciate it?)

B. Second, he "rehearsed all", which we want to do.

1. Why?

- a. Because the church here sent me to Collins just like The church at Antioch sent Paul.
- b. B ecause we are doing mission owrk in that area.
- c. Because of the history of the work and the present progress.

All that we did daily. 2. What?

- (children's calss, preaching, etc.) a. The meeting at the building.
- b. Personal work. Calls on prospects; filmstrips after service.

c. Program at the school.

- (Report on this program) d. Radio Program.
- e. Results; attendance, etc.



God deserves the credit because he used us. 3. Who? C. Third, he "rehearsed . . . how he had opened a door" Doors are being opened on every hand in Mississippi. There is a great need to take advantage of them as people are actually ignoratn of the Lord's church. As we step through each door people are accually ignorate of the Lord's church.

As we step through each of that God opens he will open another.

Conclusion

Conclusion

We consider this the most successful meeting because more non-members attended than ever before; the church is becoming better known; hundreds are listening to our daily radio program; the members were strengthened and inspired to work harder in converting souls; our opportunities have been increased. The seed has been sown and we are confident there will be results. They gothered the shurch at traduct to determ and the control of the bloss. The provinces are sufficiently all the control of the traduct of the bloss and the bloss and the bloss and the bloss of the feet of the value of the bloss of the b

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to very door is used in the bulle to the sum a literal door (Acts 16:26) and to

Introduction.

1. If one part of your business brought you 80 to 90% of your profit, wouldn't you push _ that part? 80 to 90% of those converted to Christ are first enrolled in a Bible class.

2. It is estimated that 90% of the members of the church attend worship and partake of the Lord's Supper on Sunday part of the time, but only 40% or 50% participate in the

teaching program.

3. Let's define our terms:

a. Building-In the original language the same verb (oihodomeo) and the same noun (oikodome) are used for building and edify. To builder edify then means "spiritual growth or spiritual progress as the result of patient labor." (Vine)

(1) In building the Bible School then we have reference primarily to/ building spiritually of each individual and the congregation. Eph.

4:11-16; Col. 2:7; Jude.20.

(2) Second, in building the Bible School we are thinking in terms of building it numerically. We should never be satisfied with a small school but should ever reach out for more and more disciples to teach. Let's not make apologizes for numbers. (Acts 2:41; 4:4; 6:1)

b. Bible School-The true Bible School is the church of Christ engaged in systematic study and teaching of the word of God."

4. With these brief definitions in mind let's consider:

Discussion.

I. WHAT ARE THE PURPOSES OF THE BIBLE SCHOOL?

A. One, to bring into the body of Christ those within the membership of the school who are not yet members of the church.

1. Every teacher of those old enough to obey the gospel needs to see the harvest in

his or her own classroom. Jn. 4:34.

2. Every teacher needs to go into all the world in his or her own class room. Mt. 28:19.20.

B. Two, to train those who are in Christ into full-grown knowledge of Christ, because they belong to Christ.

1. Every Christian has an obligation to grow. 2 Pet. 3:18; 1 Pet. 2:1,2; Heb. 5:

12.14.

- 2. Every teacher needs to be fully conscious of his responsibility to teach to this
- C. Three, to send into the world fully equipped, victorious soul winners, who will be Christs living epistles to those who do not yet know him.

1. Each teacher needs to impress his class with the realization that each of us

must be soul winners. Rom. 7:4.

2. Christians need to be impressed with the fact that we are salt and light (Mt. 5: 13,14) and like the Corinthians were Paul's epistles, so we are Christ's epistles.

II. WHY STRIVE THEN TO BUILD OUR BIBLE SCHOOL?

A. BEcause of the purposes of the Bible school. B. Because outstanding men of history have encouraged reading and studying the Bible.

- 1. Benjamin Franklin-"Young man, my advice to you is that you cultivate an acquaintance with and firm belief in the Holy Scriptures. I think Christ's system of morals and religion, as he left them with us is the best the world ever saw or is likely to see."
- 2. Cordell, a great Tennessean -- "Humanity desperately needs today a moral and spiritual mebirth, a revitalization of religion. There is no sure way to this supreme goal save through adherance to the

teaching of the Bible." 3. Abraham Lincoln---"I am profitably engaged in reading the Bible. Take all of this book upon reason that you can and the balance by faith, and you will live and die a better man."

4. Andrew Jackson-"That book is the rock upon which this republic rests."

5. Daniel Webster read the Bible through twice each year.

C. Because even though 100,000 copies of the Bible are sold each week, 35,000,000 copies a year, translated into more than 1100 languages and dialects, people (even Christians) are still ignorant of what it teaches.

1. Preceding the Freed-Hardeman lectures Brethren Wayne Emmons and Hugh Fulford.

sent out questionaries to 275 teenagers in seven states, representing 15 dif-

ferent congregations. The results:

a. 9% did not know who the world's first murderer was.

10% did not know the apostle who betrayed Jesus. 13% did not know that 2 Kings followed 1 Kings.

14% thought that Jesus Christ was baptized for the remissions of his sins.

17% did not know that Daniel was thrown in the Lion's Den.

24% did not know the apostle who denied Jesus.

24% did not know what man wrote more N.T. books than any other.

24% did not know who was the cousin of Jesus who prepared the way for him.

31% did not know who was the wisest man of the Old Testament.

33% did not know who climbed a tree to see Jesus.

28% did not know how many books in the Old Testament.

29% did not know how many books in the New Testament.

32% did not know how many people were saved in the ark.

35% did not know how many poeple were baptized on Pentecost.

38% thought the ten commandments were still binding today.

42% did not know who preached the first gospel sermon.

46% did not know who led the children of Israel in conquest of Jericho.

46% did not know who was the brother of Moses.

48% did not know who was the first king of Israel.

53% did not know how many dispensations of Bible history.

54% did not know who wrote the book of Acts.

56% did not know who took the second missionary journey with Paul.

68% did not know the apostle who took the place of Judas.

74% did not know who was the weeping prophet.

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ob. aar	Item of the call to add the	Strongly Against	AMildly Against		O.K. Under Certain C.	Mildly Stron Favor Favor	-25
(S _c L	Instru. Music Marrying a Non-G. Mixed Swimming	81% 13% 8%	75% 30% 8%	6% 23% 12%	3% 25% 37%	30% 0% 4% 2% 9% 28%	
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(Freed-Hardeman Lectures, 1964) 2. In early Freburary, 1964, Thayer S. Warshaw gave a B ible test to 5 classes of College bound 11th and 12th graders and found them unfamiliar with simple B ible statements.

3. In tests given to Freshmen by Harding College each year, they find that boys and girls from church related homes make B's while A's go to denominational children.

D. Because God has placed upon man the solemn responsibility of studying and knowing his will.

1. God, through Moses, commanded Israle to know the commandments. Deut. 6:6-9.

2. God solemnly charged Joshua to meditate in the books of the law. Josh. 1:8.

3. The Psalmist described the godly man as one whose's delight is in the law of Jehovah. Psa. 1:1,2.

4. The Psalmist against said. Psa. 119:97.

5. Jesus taught by example the need of study-He grew in wisdom. Lk. 2:52. He met the devil with "it is written. " Mt. 4:4.

6. The apostles emphasized the need of Bible study by command and the example of the early church.

a. "continuee stedfastly in the apostle's doctrine." Acts 2:42.

b. "ceased not to teach and preach Jesus Christ." Acts 5:42.

c. To a reading, studying eunuch Philip was sent to teach. Acts 8:26.

d. For a whole year Barnabas and Saul taught the church at Antioch. Acts 11:26.

e. The Bereans were commended for searcing the scriptures. Acts 17:11.

f. Paul admonished Timothy to give attendance to reading. 1 Tim. 4:13.

g. Paul further admonished Timothy. 2 Tim. 2:15.

h. Peter admonished us to grow in knowledge. 2 Pet. 3:18.

Conclusion.

The command to study is just as much a part of God's word as the command to be baptized. A Christian that is not studying is not pleasing to God. Building the Bible School involves building each member spiritually as well as building numbrically. Let's build the Bible School.

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Conclusion.

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I Some Reason For Deligently Studying the Bitte A. First, because of the purpose of the Bittle. c. Third, because it is the insquel word of 200. D. Fourth, because of the rising Betheat illiteracy. E. Fifth, of the influence of the Bette in the line of gengle. The line of people. Inversible tradeed 2300 (Copy) Christian young people and from the following: P. Sipth, in order to give an answere to every man (1 Pet. 3;15; Col. 4;6) Il. Seventh, that we may grow (2 Cor. 3;18; Ept. 4;14-16)

9 Pet. 2;1-2; 2 Pet 3;18). It. Eighth; that we may be able to leach others.

I. mith, that one faith may grow (Rom, 10:17)

acte 20:32)

Importance of Teaching The Bill

FEBRUARY 5,1998

DEAR BRETHREN,

WE WOULD LIKE TO TAKE THE OPPORTUNITY TO INVITE YOU TO A SPECIAL SERVICE ON FEBRUARY 15,1998.BROTHER JAMES MEADOWS WILL BE SPENDING A PREACHING DAY WITH THE CHEROKEE CHURCH ON THIS DATE. THE BROCHURE ENCLOSED GIVES THE TOPICS OF DISCUSSION. I ESPECIALLY WOULD LIKE FOR ALL MEMBERS OF THE LORD'S CHURCH TO HEAR THE SERMON ON "THE PROMISE KEEPERS MOVEMENT." BROTHER MEADOWS IS WELL QUALIFIED TO ADDRESS THIS SUBJECT WHICH HAS MANY ERRONEOUS TEACHINGS. PLEASE COME AND HAVE DINNER WITH US AND STAY FOR THE SERVICE TO'

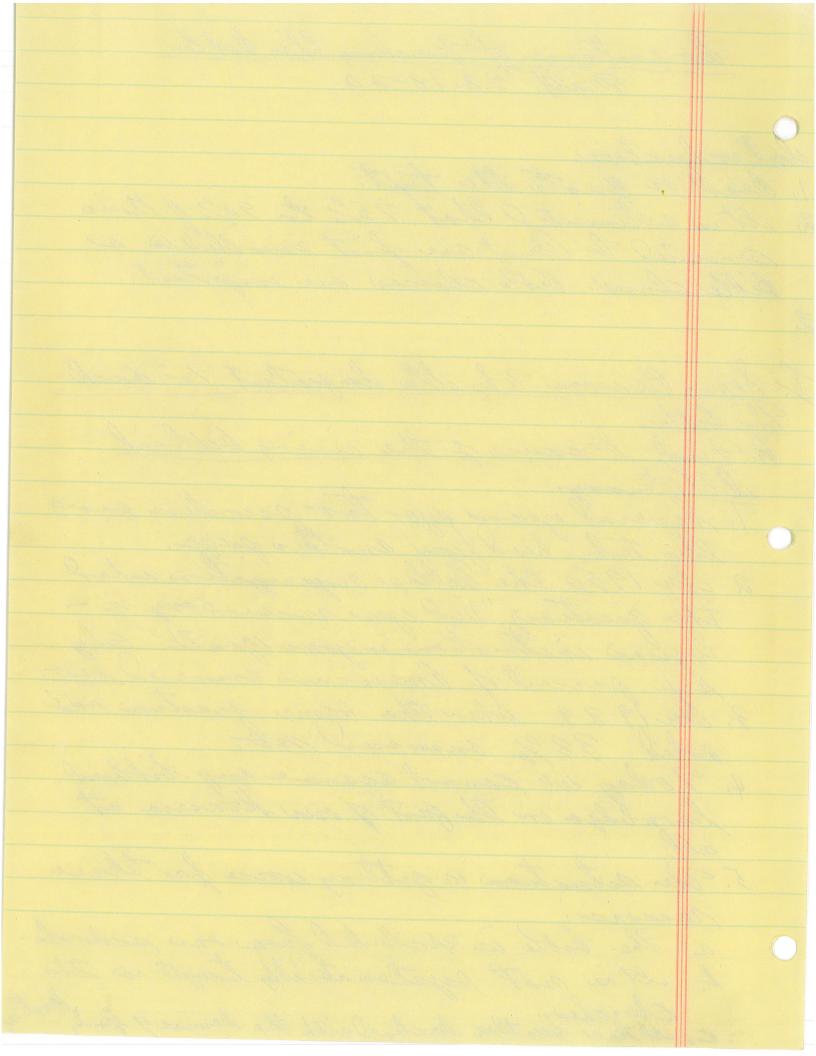
THE CHEROKEE CHURCH PLANS TO HAVE A SPECIAL DAY EVERY MONTH DURING THE YEAR.A RENOWN EVANGELIST WILL BE INVITED TO BRING THE SERMONS ON THAT PARTICULAR DAY WITH A SPECIAL SERMON FOR AREA CHURCHES OF CHRIST.

YOU WILL FIND IN THIS PACKETT A UPDATE OF THE CHURCHES OF CHRIST IN NORTHEAST TENNESSEE ALSO, THE SINGING SCHEDULE FOR

SINCERELY

G. DUKE GREGORY

Amportance of Beaching The Rible matt. 28:18-20 Untroduction 1. Read or quote the text. 2. It is estimated that 75% to 90% of those converted to Christ are first enrolled in a bible class. Bible classes are important. I some Reasons Why elle Important To Tench The bible. A. First because of the rising Bellicit elleterany. The test years ago two preaches gave The test head from another page. 2 In 1950 the Hallup organization when the question, "Did you receirs my religione instanction in your your Bould?" Only sof percent of american anevered no. 3. In 1989 when the same question was 4, Joday we cannot assume any biblish havelye on the gast of our hences at 5. The setuction is getting worse for three a The lible is spelinded from our schools to est is not pystomatically taught in the Churches farther decline anth the demise of family reasons;



BUILDING THE BIBLE SCHOOL THROUGH BIBLE STUDY 2 Tim. 2:15; Psa. 1:1-3

1. Recently Bro. Jule Miller asked a young lady in a certain congregation to what she attributed the large attendance in their Bible classes. She replied, "The elders and preacher talk "Bible Study' all the time." Is this not the secret to Bible Study growth?

2. The importance of our Bible School, in which we engage in Bible Study, is magnified when we consider that its purposes are (1) To bring into Christ those enrolled in the school, but not yet in Christ; (2) To train to a full-knowledge those that belong to Christ; (3) To send forth into the world fully-equipped, victorious soul-winners.

3. In this study we are considering:

a. Some reasons for studying the Bible.

b. Some reaons why people don't study the Bible more.

c. Some attitudes essential to a proper Bible Study.

I. SOME REASONS FOR DILIGENTLY STUDYING THE BIBLE.

A. God has commanded it:

1. That we may be a workman unashamed and one approved of God. 2 Tim. 2:15.

2. That we may be 2uiet ("make it your ambition to lead a quiet life." "The word. "study" (Gr. philotineomi means to be fond of honor . . . to be ambitious, to

To be able to give an answer to every man.

1. Prov. 15:28 demands serious study before giving ananswer.

2. 1 Pet. 3:15 demands need of study to be able to answer. (It is said that every citizen of Athens was expected to keep himself sufficiently informed in civiv affairs so as to engage in an intellectual discussion thereof.)

3. Col. 4:6 demands study to answer so as to leave a good taste in the mouth of the

one answered.

That we may grow. 1 Pet. 2:2; 2 Pet. 3:18.

1. Into a full=grown man. Eph. 4:13-16.

2. Into the image of the Son of God. 2 Cor. 3:18.

That we may be able to teach others. Heb. 5:12-14.

1. Jesus Christ was a teacher of God's word.

3. The Romans were filled with knowledge and able to teach each other. Rom. 15:14. 2. The early Christians were teachers. Acts 8:4.

4. Jesus said "Go ye therefore and teach. . . " Mt. 28:19.

E. What our faith may be stronger. Rom. 10:17; acts 20:32 F. That a number of good things may happen to us, because they do as we study God's word.

1. It gives us light for the next step. Psa. 119:105.

3. It works effectively in those that believe and obey it. 1 Thess. 2:13.

4. It profits us and perfectly furnishes us unto all good works. 2 Tim. 3:16,17.

G. Now, my friends, if the Bible will do all these things for us

II. WHAT ARE THE REASONS WHY PEOPLE (EVEN CHRISTIANS) DON'T STUDY THE BIBLE MORE?

1. For the blessings it brings to us when followed. (Freedom of women, no fear of A. One, a failure to appreciate the Bible:

(We fail to appreciate that which we have so police action, etc.) 2. For the very fact that we have it.

3. For what is has cost in order for us to have it today.

a. It cost the life of the Son of God just to make the message possible.

b. John Wycliff

c. John Huss.

d. Martin Luther.

- B. The cares and pleasures of this world have filled the lives of some people so they don't have time to study the word. Mt. 13:3-8,18; Lk. 8:14. C. Much study is a weariness to the flesh. Eccle. 12:12.

1. Some are unwilling to put forth the effort

2. Some had rather say "The preacher knows more than I do. I'll let him think and

IFI. SOME ESSENTIAL ATTITUDES TO A PROPER STUDY OF THE WORD OF GOD.

A. One must believe its claims to be the inspired word of God. 2 Tim. 3:16,17; 2 Pet. B . One must receive it as the word of God. 1 Thess. 2:13.

C. One must study it with a sincere desire to learn. Mt. 5:6. (Open mind, open eyes,

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A CONTRACT OF THE PROPERTY OF . It sives us light for the new step. In. 6:45. . Its impacts used the heave ly life. In. 6:45.

Conclusion.

Bro. Gus Nickols has been preachingthe gospel for more than forty years, yet he stills studies the Bible on an average of four to five hours eachday. He still listens to a sermon, regradless of who is preaching with the same eagerness as if he was hearing for the first time. How sad when any of us reach the point that we think we just about know it all and that there is not too much more for us to learn.

g. The Rowins were filled with a value of alle to beach each other. Row. 19:1.

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- 1. If a doctor knows of an illness of a patient which will eventually take the patient's life unless corrected, he is not a good doctor unless he does all in his power to
- 2. If a minister knows of a prevalent sin which will eventually cause many members of the church to belost unless corrected, he is not a good minister unless he does all he can to correct the situation. Cf. 1 Tim. 4:6.
- 3. Frequently we hear people express the opinion that surely no good person will be lost eternally merely because he did not give as he should give.
 - a. Our denominational friends think one is ridiculous to suggest that a good person might be lost "just because he was never baptized."
 - b. Who will be lost? Where will the line be drawn? The Answer Is the line has been drawn by the word of God.
- 4. But why preach on giving?

Discussion.

- THE BIBLE IS A BOOK ON GIVING.
 - A. The Bible itself is a gift of God. 2 Tim. 3:16,17.
 - . B. More than 1800 times giving (in its various forms) is mentioned in the Bible and this doesn't include the examples of giving.
 - C. The Old Testament begins and ends with giving.
 - 1. The creation.
 - a. God gave us this world. Gen. 1
 - b. God gave man life. Gen. 1:27; 2:7.
 - c. God gave man dominion over every creature. Gen. 1:26.
 - d. God gave man everything he has for his use and nothing really belongs to
 - 2. When man fell in the garden God gave him a promise of redemption. Gen. 3:15.
 - 3. When the world became so wicked God gave a plan whereby man could escape the destruction. Gen. 6:5-22.
 - 4. After the flood God gave the promise that he would never destroy the earth again by water. Gen. 9:13.
 - 5. God gave the law of Moses. Ex. 20.
 - 6. God gave the children of Israel the commandment to give Him a tithe. Mal. 3:8-10.
 - 7. The Old Testament begins and ends with giving.
 - D. The New Testament begins and ends with giving.
 - 1. The gospels center around the topic of giving. a. God gave his Son to the world. Mt. 1:21; Jn. 3:16.
 - b. Jesus willingly gave his life. Jn. 10:18.
 - c. Jesus taught: "It is more blessed to give than to receive." Acts 20:35. That one must give self. Lk. 14:33. That one must give his whole heart.
 - The apostles gave all. Mt. 19:27. Mt. 22:37. d. The poor widow gave all. Mk. 12:14-44.
 - e. Joseph gave his new tomb. Mt. 26:58-60 2. The members of the Jerusalem church gave their possessions. Acts 2:45; 4:32f.
 - 3. Stephen gave his life. Acts 7.
 - 4. All the letters tell Christians how to give their lives to Christ and some mention giving specifically. Rom. 12:1,2; 1 Cor. 16:1,2.
 - 5. Revelation closes with the idea of God giving man a new home -- heaven. Rev. 21.
 - 6. So the New Testament begins and ends with giving.

III. HUMAN NATURE IS STILL MUCH THESAME AS IT WAS IN NEW TESTAMENT DAYS.

A. Like the rich young ruler people still have difficulty deciding that the Make ${f r}$ of earth's goods is more important than the goods. Mt. 19:16-22.

B. Like the rich fool, people are still foolishly trying to secure their future

by heaping together material possessions. Lk. 12:13-21.

C. Like the rich man of Lk. 16:19-30 people are still lavishing themselves with all the luxuries money can buy, while denying the crumbs to the poor, and even to the Lord.

D. Like some of the early Christians some members of the church are still covet-

eous. Acts 5.

E. In fact our nature might be well summed up in "A Personal Letter To The Lord."

Last year I promised to give \$5.00 a week to help carry out your work in the church. I felt confident I could pay it because it is is only 3% of my salary, but since I have fallen behind in my giving I thought I had better make an explanation direct to you.

Shortly after I made this promise to give \$5.00 a week, the Christmas bills came. in. I will admit I over-extended myself on Christmas gifts, but as you no doubt have heard, nice presents are expenssive in this time of inflation. I did intend to put in a little extra, but after buying for all on my list, I just could not afford it.

After Christmas I had to get up some additional money on my income tax. Last year I got a nice raise in salary and that put me in a higher tax bracket. A, so, my exemptions were limited this year because there was no sickness in my family. Also, being moved up in my company naturally we needed to increase our standard of living in order to keep pace with others, and as You know, these cost money.

I had not intended to get a new car but nearly everyone inmy salary bracket did get a new one last year and I did not want to appear cheap.

Having a new car, our family got the travel fever. There were a number of week-end trips that cuased us to miss church so many Sundays. We also had a lovely vacation and thoroughly enjoyed the many luxurious motels scattered all over the United States.

After the summer vacation it was school again and You know how expensive that is. When I was a kid, I felt lucky to get a pair of new shoes and one pair of trousers, but these days it takes a lot of new chothes. I want my children to dress nicely and surely you don't blame me for that. My wife wanted and needed a new coat and since nearly all the women in our set have furs, I wanted her to have one, too. Lord, have You priced mink lately?

So You can easily see Lord, I just can't give to the church what I promised. I want you to know, however, that just as soon as I can, I am going to give more. My house will be paid for in two years and then maybe I can give a little more.

You have been mighty good to me and please do not think that I am ungrateful. In fact, my wife and I have talked of tithing. Just as soon as we get the kids through school we ought to be in shape to do some work for the church too. We think this shouldn't be more than ten years away. In the meantime, thank You for being so good to us and I want You to know we love You.

Your Devoted Friend. (Note: You say this sounds absurd? Just check the execuses you use to try to justify your withholding from God.

THE CHURCH SHOULD BE AND MUST BE DOING MORE FOR THE LORD. A. LATTER DAY SAINTS in this country support 13 missionaries to our 1. JEHOVAH WITNESSES support 25 foreign missionaries to our ONE. SEVENTH DAY ADVENTIST SUPPORT 65 missionaries to our One.

B. For every dollar we spend for the cause of Christ the ADVENTIST spend \$7, for

their cause.

III.

C. THE TOBACCO BUDGET of most congregations is more than their budget for mission work.

Conclusion

God will abundantly bless those that give and live for him. (Mal. 3:10). Alexander Campbell was on a ship coming from Ireland to America when he was eighteen years of age. The ship hit the rocks and was breaking to pieces. That eighteen year old boy looked to his mother knealing down on the deck with her children praying. He went over to the railing and stood there. He lifted up his eyes to heaven and said, "Oh God, if you will bring me and this little handful safely through the storm, I promise that I will preach all of my life and I'll never take a penny of pay for preaching." They came through the storm. The eighteeen year old oby came to this country. He probably did more preaching than any other man that ever lived in the whole United States and did it to more people. Down to his dying day, he never took a penny for preaching. He died living in a mansion and well fixed financially for God prospered him for what he did.

The solution of the solution o

"JESUS WATCHING THECONTRIBUTION" Mk. 12:41

History of Giving

1. "In 1957 the average Episcopalian gave \$1.00 per week to his church. The average Mthodist gave \$.88 per week. The average Seventh Day Adventist gave \$4.00 per week. The average Lutheran gave \$1.60 per week. The average Presbyterian gave \$1.44 per week."

2. We do not know how much the average member of the church gave because we have been so backward and timid about our giving. It is estimated that there are 2,000,000 members of the church. Thus if each member gave \$1.00 per week our yearly contribution would be \$104,000,000. But all the churches of Christ in the world do not give \$1,000,000 per week. If this estimate is close to right then the average member of the church

3. The giving in the congregation here averages about \$2.40 per member. This does not look so bad on the surface, but its \$1.60 less than the average Seventh Day Adventist gives. There are about 130 families in this congregation, and if 20 families were to hold back their contribution one Sunday it would drop to a shameful low. Yes, most of the contribution is given by a few. It has been stated by many gospel preachers that 10% of the members give 90% of the contribution.

4. All the religious bodies of American spend over \$30,000,000 annually on mission work outside of America, but \$60,000,000 is spent annually on patented dog food. If this does not indicate that the people of America care twice as much for dogs as they do

the souls of people outside America, what does it prove?

5. In answer to the question "Why preach on giving?" we noticed: (1) The Bible is a Book on Giving; (2) Human Nature is the same as it has always been and needs teaching; (3) We need to be doing more.

6. In this study let's consider:

Discussion.

I. THE HISTORY OF GIVING.

1. Among the Egyptian writings were found: "I have not cut shot the rations of the A. Among the ancients. gods." "I have not dimished the offerings of the gods." "I have not stolen the property of the gods." The ancient inhabitants of the Nile Valley gave a tenth

2. It is certain the Babylonians paid tithes to the temple of their gods in 2100 B.C.

3. The Greeks consecrated tithes to their gods. Near the temple of the goddess Diana stood a pillar bearing this inscription: "This ground is sacred to Diana. He that possesses and reaps the fruit is to offer every year the tenth of pro-

4. The practice of tithe-paying can be traced to the ancient Romans and Hercules is the god most frequently mentioned as the receiver of tithes.

1. In Gen. 4 we have the first example of man offering of his material goods to God. B. During the Patriarchal Age. 2. When Noah came out of the ark he "offered burnt offerings on the altar." (Gen. 8:

3. Abraham paid a tenth to Melchizedek when he returned from battle. Gen. 14:18-20;

4. Jacob vowed that he would give God a tenth. Gen. 28:16-22.

C. During the Jewish Age.

1. The law imposed annual and occasional claims on the Jews. a. Lev. 19:9,10; Deut. 24:19-22. Leave part in field.

b. Ex. 22:29. The firstfruits.

c. Lev. 25:3,4. The Sabbath Year.

2. There were the freewill offerings and vows.

a. Deut. 16:10,11; Ex. 25:1. Freewill offerings.

b. Deut. 23:21-23. Vows.

B. The law required three different tithes.

The Levitical tithe. Lev. 27:30-33. (This tithe was given by Jehovah to the Levites. Num. 18:21-24).

b. The second tithe was eaten by offerer, his household and Levites. Deut. 14:

-odf o .. c. The third tithe was shamed by local Levite, stranger, fatherless and widow. Deut. 28,29.

". 10 4. The devout Jew gave at least 1/3, of his earning to God. (How much do you give?)

5. The Jews that gave less than a tithe were guilty of robbing God. Mal. 3:8,9.

TIOS WHAT ABOUT OUR GIVING TODAY? TUTO ond to rod I plane A. We enjoy greater spiritual plessings under Christ; than Israel did under Moses.

1. The law made nothing perfect, but the bringing in of a better hope did. Heb. 7:19.

2. Complete forgiveness was not enjoyed under the law, but it is today. Heb. 10:1-4; une 8:12. a rod on ou rove ond home digita

B. We are under a better covenant. Heb. 8:6.

1. Sealed by better blood. Heb., 9:13,14.

2. Enacted upon better promises Heb. 8:6.

C. The early church gave more than a tenth.

1. They were tithing before conversion and we cannot suppose they gave less when we read. Acts 4:32-85.00 do mond on di .ml.s

2. A tenth was not considered bountiful under the law, but we are to give bountifully today. no 2. Cor. 9:600, Oct. vevo brown manipulation of emoint line and fit

Conclusion.

Conclusion.

Severa di second con del control del con Bro. David Lipscomb once, said: "We cannot determine for ourselves what is hiberal. At least, we cannot expect God to adopt each man's standard. God is to be the judge. There is but one way, and that is to go to the Old Testament and see what he expected of the Jews, who were less blessed than we are. He cannot require of less than he did of them, Indeed, the Scriptures abound with clear intimations that he expects much more than he did of them. He demands of us our all, if his honor and the good of man require it."

To illustrate, suppose that a man had a disease and all thedoctors he consulted told him that it was incurable, that before long he would die. One doctor told him that he could relieve him of the pain, but could not arrest the disease. Death was inevitable The doctor charged him \$500 to relieve the pain of the disease. How, eventually he met another doctor who told him that he could cure the disease with one treatment and guarantee that it would never return again. The man is much elated over the news, and asks the doctor what he would charge him for such an unusual blessing. The doctor replies: 'You may pay me according to what, I do for you. ' . Upon these terms, the man accepts the doctor's treatment and is cured absolutely with a guarantee that it will never beturn. The cured man reaons like this: Since he did not set any definite amount, but only told me according to what he had done for me I was to pay; and since I do not feel that I am able I have a large family and I have to pay my debts-I think \$5 will be enough. Do you believe that the doctor would accept that? Don't you think it would be an insult to him, knowing that the man had paid the other doctor \$500 for only temporary relife? That is the way Christian people reaon sometimes.

The law of Moses could not forgive sins. Man was destined to die, but the great physician, Christ, came and guaranteed permanent cure with one treatment. Moses demanded a tenth of all man's income, plus a freewill offering. Man paid that for temporary relief. Christ says give as God has prospered you, or, in others words, according to what HE has done for you. Christians sometimes give far less than the tenth the Jews gave. Is it possible that such would insult

God Who gave his Son for you?" (W.L. Totty, Gos, Advocate, Nov. 30, 1950, p. 762). . S. I.C. Sont. 24:19-22. Berve port in Michel

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Lev. Miss. The Sabbath Year. . Dent. M. H. J. C. 25:1. Fraedll offeri

"JESUS WATCHING THE CONTRIBUTION" Mk. 12:41 "STANDARDS OF GIVING"

1. In restoring New Testament Christianity we have come a long way:

a. We have the correct day. Acts 20:7.

b. Regularity in weekly attendance. 1 Cor. 16:2.

c. Avoidance of certain sectarian methods of raising money. d. But beyond these things very little has been done to restore New Testament Christ-

2. Just as people outside the church reject baptism, the name Christian, etc., because they have adopted the wrong standard by which to measure such things, so many people in the church reject the teaching of God's word on giving because they have adopted the wrong

3. This lesson is not intended to cast any reflection upon any individual who may be limited in his giving or who may not have anything to give at all, but upon those who are failing

to give as the Bible instructs.

4. Let's consider:

Discussion.

A. The "giving of necessity" or the feeling that "I give because I feel obligated to I. SOME FALSE OR HUMAN STANDARDS OF GIVING. give." Giving under pressure or compulsion.

2. "Someone has referred to givers as wells. There is the dry well that is not worth anything to anybody. There is the well that you have to pump. The well has water, but the only way to get it is to prime the pump and go to work, and after a while you can get the water. Some members of the church are like that. They have good jobs, make good money and have all the modern convience of life, but to get anything out of them for the Lord and His cause, you have to pump and pump hard. In most instances on the old pump well there would be a lot of squeaking before you could get any water. The old well would groan like it was hurting and like it was very painful to give up its water. Many church members are like that, and when you begin teaching (pumping) God's word on the subject of giving, it is a very common thing to hear some 'squeaks'. Why? They are like the old well, they don't want to give.

"Then there is the overflowing well. It is bursting forth and gushing..." 3. Unless one is motivated to give because of love for God and lost souls that one will

never give as God desires.

1. The haphazard giver is a person who gives when he feels like it and most of the time B. "Haphazard giving" or "Unplanned giving." he doesn't feel like it. This type giver may give \$100 after hearing a sermon on giving, but won't give anything for the next few weeks.

2. The Bible plainly teaches that we are to purpose or plan our giving. Prov. 3:9,10;

3. To purpose or plan anything that right and good is scriptural. Dan. 1:8; Acts 19:2 Rom. 1:13.

a. The word (Proaireo)translated purpose means "To take by choice, prefer. 'Pro'

b. It's ridiculous for Christian people to say "I don't believe in purposing or

(1) "It is not that a man is against promising or pledging, for he buys a car and signs a little piece of paper saying that he will pay for it. Suppose pledging." one should say to the banker, 'I want to borrow \$5000, but I am not signing anything, for I don't believe in pledging." Suppose a man is getting married, and the preacher says, 'Do you promise?' and the man interrupts, 'Listen, preacher, I am a member of the 'church of Christ' and I think it i wrong to pledge, promise, or purpose. This kind of reasoning is ridiculous. One

(2) Sometime Christian people are alarmed over pledging themselves to a large amount of money. Just suppose our building cost \$200,000. Tremendous amount! But divide our members ship into it——240 members——individual amount \$833.33.

C. The "church doesn't need it" standard or "let the wealthy do the giving."

- 1. Some cut down on their giving because the church is meeting her obligation or the budget is being met because they say the church doesn't need it. But my obligation is still
 - 2. If the church had rich men to assume all the obligations of the church, it wouldn't re-

3. Consider what the Bible says to the giver:

a. "Let every one of you . . . " 1 Cor. 16:1,2.

b. "Every man according to his ability. . . " Acts 11:29. c. Luke 16:10.

D. The "as much as" standard of giving.

1. Aoftimes we hear "I'll give as much as any other" or "I'm giving as much as Bro. Blank. 2. This is a false standard because one may be more able to give than another.

E. Then there is the "left-over" standard.

1. The people in the church of Christ have never been known as a people who put the church first with their money. (We pay car notes, house notes, boat notes, wear fine clothes, buy things on terms, etc.)

2. God condemned Israel for giving Him the left-overs. Mal. 1:6-14.

3. David refused to give God that which cost him nothing. 2 Sam. 24:24. "He who has a religion that costs him nothing, has a religion that is worth nothing. . . "

4. Jesus tells us to put his kingdom first. Mt. 6:33.

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Then we have the obligation standard. 1. The person that gives because he says "

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1. Are we as dedicated to the cause of Christ and the spreading of the gospel as communists are to their cause? (Read Letter From a Young Communist" (20th Century, February, 1962). 2. Are we as dedicated as the apostle Paul? 2 Cor. 5:13-15; Gal. 2:20; Phil. 3:8ff.

- Introduction. 1. There are at least four classes of givers in the world.
 - a. The covetous man who gives, but regrets it.
 - b. The unteachable -- these resent all teaching on the subject of giving.
 - c. The ignorant --- these can be taught the truth, they need instruction.
 - d. The liberal -- these are the ones that believe what the Bible teaches on the
- 2. Someone has said, "Put your hand on a man's pocketbook and you pat it on his heart." It is strange that you can preach on baptism or apostasy, and brother "A" lets it be known that he believes in good, sound gospel preaching. But when one begins to quote verses on giving, he is as silent as the grave or talks about preaching on giving all the time." Why? You are talking about his god.
- 3. "It's not what you would do, if millions were your lot, but it's what are you doing
- "If some are giving as they are prospered, then the Lord has just about starved them to death."

Discussion.

BOORUM & PEASE

- CHRISTIAN GIVING REQUIRES RECOGNITION OF STEWARDSHIP.
 - A. We have nothing we did not receive. 1 Cor. 4:7.
 - B. All things come of God. 1 Chron. 29:12-14.
 - C. God gives us the power to get wealth. Deut. 8:17,18.
 - D. Stewards are required to be faithful. 1 Cor. 4:1,2; 1 Pet. 4:10.
 - E. All of these scriptures impress us with the fact that God owns all, and has merely loaned it to us to use for a while.
- II. THREE QUESTIONS OFTEN ASKED ABOUT GIVING.
 - A. Are we to give every first day of the week? 1 Cor. 16:1,2.
 - 1. Christians are to worship God in spirit and truth. Jn. 4:23,24. (To do this one must worship in God's appointed way and at his time.)
 - 2. How often are Christian to observe the L rd's Supper Acts 20:7.
 - a. Some members of the church do not belleve this. (Why? You stay at home for company, go fishing, etc.) . What is the difference in what some do and in what the denominational world teaches.
 - b. But if "upon the first day of the week" (Acts 20:7) means every first day of the week, why doesn't "upon the first day of the week in 1 Cor. 16:2, mean the same. There are members of the church very strict in weekly observance of the E rd's Supper that are not too concerned about weekly con-
 - B. How much are we to give every first day of the week? 1 Cor. 16:2.
 - 1. Under the law of Moses the Jew was required to give a tithe and one that failed to give that much was robbing God. Lev. 27:30; Mal. 3:8,9.
 - 2. If one fails to give today as prospered by God, that one is robbing God.
 - a. "According to our prosperity" belongs to the Lord each week whether we give it to him or not. (If only what one puts in the collection basket belongs to the Lord, then there is no standard of giving.)
 - b. "According to our prosperity" belongs to the Lord each week regardless of how much we give. (If we should give \$10 and gives only \$5 then that one keeps \$5 that belongs to the Lord. Does it matter whether one gives though
 - c. "According to our prosperity" belongs to the Lord each week regardless of what we may have done on the side during the week. (Sacrifices made during the week should not take away from our gegular contribution. There may be places and times where there would be exceptions, but not generally.)

- C. Are we obligated to give our regular contribution every week to the home congre-
 - . Does God's plan call for individual congregations?
 - a. Congregation at Jerusalem. Acts 2:41; 15:4.
 - b. Congregation at Corinth. 1 Cor. 1:2.
 - c. Congregation at Pholippi. Phil. 1:1.
 - d. Congregation at Ephesus? Rev. 2:1.
 - 2. Does God's plan place responsibilities upon each congregation?
 - a. Each congregation to have elders with members working under their oversight. Acts 14:23; Tit. 1:5; Heb. 13:17.
 - b. Each congregation of ligated to preach the gospel, feed the hungry, and edify the members. Ech. 4:12; 1 Cor. 14:26; Mt. 28:19.
 - 3. Does giving at another place relieve me of my responsibility at home?
 - a. Argument ____ The church is God stamply (1 Tim. 3:15) and each congregation h dis a part of that family. Thus to give at one place is just and a as acceptable as giving at home.
 - b. Answer---"Heaven and earth are God's family (Eph. 3:15). My family is a part of God's Whole family, thus to support any part of God's family fulfills my obligation to my immediate family." Who loy are prospered, then the eyeiled

III. SOME EXCUSES FOR MOT GIVING?

- A. "If I were rich I'd be liberal in giving." This is the sedative for a Christian whose conscience is bother him. "IT's not what you would do if millions were your Lot, but what you are doing with that dollar and half you've got." Cf. Lk. 16:10.
- B. "The preacher gets it all." . The man who says this is either ignorant or demonpossessed." "They which preach the gospel'should live of the gospel. " 1 Cor. How many preachers do you know that are wealthy from preaching.
- C. "Bro. "A" does not give as he should." Often this statement is heard, but andoes the fact that one member does wrong mean that you are going to do wrong.

Conclusion.

"When the late Empress Eusenia of Sweden was in deligate health, her physicians prescribed a change of scenery and climate. Accordingly she stayed for a time at a place on the coast, where people were for the most part destitute and afflicted. The gentle Empress was touched, and she decided to erect a hsopital for the care of the wretched sufferers; but she had no means of her own. It was a sacrifice, but at last she wrote to her brother, the crown prince, and requested that he sell her share of the crown jewels, that she might have the money wherewith to fulfill her cherished desire. The prince at first thought Eugenia must be crazy, but when he saw that she asked it for Christ's sake, he yielded and sold the jewels. Eugenia had the hospital built and the people cared for; but that was not all specified, went among the patients as a nurse, with her own hand she supplied their wants and wiped away their flowing tears. One evening as the sun was setting, she stopped at the bedside of an elderly woman who was about to make the last journey. The dying kissed her hand as she bent over her to smoothe the pillow, and as she did so, some tears from the woman's eyes fell on Eugenia's hand. Just then the sun shone on her hand in all its splendor, and all the colors of the rainbow were reflected by the tears. Looking up to heaven, Eugenia exclaimed: 'My Jesus, my Jesus, my jewels are returned to me again, and they are ten thousand times more lovely and more precious than before." What a beautiful story, but all liberal givers would tell you the same. God prospers all that gives liperally to him because he is able to make all grace abound toward you; that ye, always ahving all sufficiency in all things, my abound to every good work." (2 Cor. 9:8). The Macedonians were liberal because they first give themselves to the Lord? Why not give yourself to Christ, new? a rolled we describe one on the file during the week. (perifices made durin

not Wing and from our regular contribution. Where may be

a dere the re well be exceptione, but not generally.