

The First Annual
Truth In Love
Lectureship

"...speaking the truth in love..."

Ephesians 4:15

A Bi-monthly Publication of the East Hill Church of Christ.
Published In The Interest Of New Testament Christianity.

East Hill Church of Christ

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Introduction

The gospel of Jesus Christ is the power of God unto salvation (Rom. 1:16). Paul admonished a young preacher to "**Preach the Word**" (II Tim. 4:2). Our authority today must be the word sent from God through Christ Jesus (Acts 10:36). All scriptures are inspired, and will completely furnish us (II Tim. 3:16-17).

Never has there been a time when the pure, unaltered gospel needed to be simply and powerfully proclaimed more than today. Attacks are being made continually upon the gospel, the Lord's church, and the Lord's people. Satan is alive and active, and God's people must resist (James 5:8), and fight the spiritual battle God's desires of His people (Eph. 6:10-18).

The declaration found in Hosea 4:6 is quite descriptive of people today – often destroyed because of lack of knowledge.

The **TRUTH IN LOVE** publication is now in its fourth year of existence. Throughout each issue, our desire has been to teach the "*old paths*" (Jer. 6:16); holding to the "*ancient landmarks*" (Prov. 22:28); standing strong for the old Jerusalem gospel (Acts 2).

The elders at the East Hill church sincerely believe that ALL (in the church as well as those out of the church) need to study (II Tim. 2:15), grow in knowledge (II Peter 3:18), become teachers, not remain students (Heb. 5:12-14), endeavor to keep the unity of the Spirit (Eph. 4:3-4), walk by the same rule, minding the same things (Phil. 3:16), and press toward the mark for the prize of the high calling of God in Christ Jesus (Phil. 3:14).

Why the topic:

"... steadfast, unmoveable, always abounding in the work of the Lord ..."

The apostle Paul's instruction to the Corinthian brethren (I Cor. 15:58) is most relevant to each follower of God today. Faithfulness has always been required of God's people – and so it is today. Let us accept the charge given by this valiant soldier, the apostle Paul, and walk steadfastly toward the prepared mansion (John 14:1-3).

With the sincere desire of standing for the wonderful truths of God, and opposing the false doctrines of Satan, we send these lessons forth – along with a fervent prayer that our efforts will bring glory to our heavenly Father.

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Sain Publications

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Dedication

A family of God will only be as faithful, strong, loyal, steadfast and true as her elders. Leadership in the Lord's church is tragically lacking, in many locations.

For almost four years, it has been my privilege to work with the loving, caring, gracious family of God's people that meet at East Hill. This work has truly been the best years of almost thirty years of preaching. This is due to wonderful attitudes of diligent students, an eager desire to grow in knowledge, so many having "a *mind to work*," and sincere love shown one to another in so many ways.

One of the most encouraging factors in this work has been the privilege and blessing of working with, and serving under, the faithful eldership here. The qualities frequently expressed in discussions, action and prayers are: those who truly care for the souls of all men (especially the flock here); a supreme love for the truth; a sincere effort to be true watchmen; a fervent, diligent effort to carry the gospel of Christ to the lost (in this country and abroad); a desire to train young men in preaching the gospel; promoting unity, harmony and love among the family. To this preacher, the most impressive has been the determination that the truth, and all the truth, will be presented from the pulpit and classrooms here.

This lectureship book is dedicated to the elders at East Hill –
Hugh Cooper, Louie Fuqua, C. W. Hart, Jr., Eldridge Woodard

in deep appreciation of their love of God and His Word, their firm determination to maintain the "*old paths*" (Jer. 6:16); their long and sometimes difficult hours in planning, leading, and the stewardship in watching for our souls is gratefully acknowledged.

The human side of the church at East Hill is not perfect, even our elders, for we are all human. But it is evident that the majority are sincerely striving to please God, through obedience to His Word, and ultimately reach heaven.

May God continue to bless them, in their selfless endeavors and may we encourage them with support and cooperation. To God be the glory for all we do that is right for Him.

– Paul Sain,
for the congregation

The All-Sufficient, Powerful, Inspired Word Of God

Buster Dobbs • Thursday, May 16th • 7:00 P. M.

I. Introduction

A. *"Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness. That the man of God may be complete, furnished unto every good work."*
(II Tim. 3:16-17).

1. The word scripture means writing.
 - a. Not every writing is from God.
 - b. However, some writing is God breathed, inspired.
2. We know that a writing is given from God if it is consistent, enduring, powerful and helpful.
3. The Bible is therefore the very word of God – it is a writing breathed of God.
 - a. The Bible is concise.
 - b. The Bible is potent.

II. God's Inspired Word Is Powerful And Profitable.

- A. The power of God's spoken word.
1. *"By faith we understand that the worlds have been framed by the word of God, so that what is seen hath not been made out of things which appear"* (Heb. 11:3).
 2. *"And God said, Let there be light: and there was light"* (Gen. 1:3).
 3. Jesus is *"upholding all things by the word of his power"* (Heb. 1:3).
 4. Jesus stilled a raging storm with a verbal

rebuke (Mark 4:39).

5. Jesus called the dead to life again with a command (John 11:43).

B. The power of the written word.

1. *"For I am not ashamed of the gospel: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek" (Rom. 1:16).*
2. *"And now I commend you to God, and to the word of his grace, which is able to build you up, and to give you the inheritance among all them that are sanctified" (Acts 20:32).*
3. *"Wherefore putting away all filthiness and overflowing of wickedness, receive with meekness the implanted word, which is able to save your souls" (James 1:21).*

C. Comfort and consolation of the word of God.

1. The word of God first accuses and condemns.
 - a. The message on Pentecost day recorded in Acts 2 convicted the people, and they were pricked in their heart (v. 37) – the NKJV says *"cut to the heart."*
 - b. They knew themselves to be guilty of the greatest sin of all time – the sin of crucifying the Son of God – and were troubled.
 - c. The Bible at first puts us in deep distress (Acts 9:9), and causes us to tremble (Acts 16:29).
2. The Bible is also a better balm than that of Gilead.
 - a. It tells us what to do in order to be saved (Mark 16:16) and how to live

in order to stay saved (Rev. 2:10).

- b. Happiness follows obedience to God's laws. The Jews on the day of Pentecost *"gladly"* received the word. Paul, after his total submission, took food and was strengthened. The eunuch, after his baptism, went on his way rejoicing. The jailor, when he was baptized, rejoiced greatly, having believed in God.

D. God's word is profitable and has power to make us complete, or full grown, in the sight of God.

1. The word reproves and corrects us; it also teaches and instructs us.
2. *"And he gave some to be apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ: till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a fullgrown man, unto the measure of the stature of the fulness of Christ: that we may be no longer children, tossed to and fro and carried about with every wind of doctrine, by the sleight of men, in craftiness, after the wiles of error; but speaking truth in love, we may grow up in all things into him, who is the head, even Christ; from whom all the body fitly framed and knit together through that which every joint supplieth, according to the working in due measure of each several part, maketh the increase of the body unto the building up of itself in love" (Eph. 4:11-16).*
3. The word of God makes the child of God

perfect (fullgrown) in the sight of God.

- a. It is a knowledge of the Son of God that makes us stable.
 - b. If our feet are firmly planted on eternal verities, we will not be blown about by every wind of doctrine. This implies that teaching contrary to sound doctrine will sweep us away if we are not grounded in truth.
 - c. We must face the *"sleight of men, in craftiness, after the wiles of error."* Sleight, wiles, cunning craftiness mean deceit, trickery, art. The enemies of truth are guileful, wise and deceptive.
 - d. The false prophets must not make us bitter or morose but determined to *"speak the truth in love."* We must *"grow up in all things into him, who is the head, even Christ."*
4. The Bible cheers each step we take, and when we come to the end of our way on earth its splendor is held up by the open grave, *"showing us the glory gilding Jordan's wave."*

*There's a book which surpasses the sages,
A volume of wisdom divine;
And the glory that gleams from its pages,
No splendor of earth can outshine.*

Stedfast, Unmoveable, Always Abounding

William Woodson • Thursday, May 16th • 8:00 P. M.

Our Theme For This Lectureship And Our Lesson Tonight:

Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord. (I Cor. 15:58).

Introduction

- A. Appreciation is expressed for this invitation and your interest.
- B. The topic is of importance and interest.
 1. It is a Biblical topic.
 2. It serves to promote the strength of God's people.
 3. It directs and encourages the efforts of individuals and the churches in God's service.
- C. Note four dimensions of I Corinthians 15:58:

I. The Connection: "Therefore"

- A. General connection with the rest of the book of I Corinthians.

1. The church of God (1:2).
2. Called into the fellowship (1:9).
3. There are to be no divisions (1:10).
4. Faith is in the power of God, not men (2:5).
5. They are God's building (3:9).
6. There were to be followers of God's instruction (4:16-17).
7. They would keep the ordinances of God (11:2).
8. As members of the body, they were members one of another (12:27).
9. They were guided to the more excellent way (12:31).
10. All was to be done decently and in order (14:40).

B. Connection with the chapter.

1. The gospel had been preached and accepted (vs. 1-4).
2. The doctrine of the resurrection was defended (vs. 12-22, 35-57).
3. The conclusion of this age was indicated (vs. 23-28).

II. The Convictions.

- A. God has been and is active in the lives of these brethren (Acts 8:18; I Cor. 1:9).
- B. Jesus had been preached as Savior and obeyed as Lord (I Cor. 15:1-4). *Raised from the Dead Christ is Lord - And He Ascended and will Come Again*
- C. The church of God was present in Corinth (I Cor. 1:1).
- D. The problems, of whatever nature, could be worked out with the guidance of the Lord.

And submission

- E. The work of God in their midst was to be continued with utmost importance.
 1. The unity of the work was to be maintained.
 2. The immorality of some was to be corrected.
 3. The love of God and each other was to be genuine.
 4. The worship was to be edifying and enobling.

III. The Conduct.

- A. They were to recognize each other as brethren.
- B. The work of God in their midst was to be ongoing.
- C. The qualities of dedication which were to guide their work were clear.
 1. They were to be steadfast. *dependable you can depend on*
 2. They were to be unmoveable.
 3. They were to be abounding in this work.

God what needs to be done.

IV. The Confidence.

- A. The sphere of their confidence was the fact of their being "in the Lord."
- B. They were engaged in a noble work for God and must not let it end. The difficulties did not mean the end of the work.
- C. The Lord will keep His promises; the work is not in vain.

Conclusion:

These principles guide the church today as was the case in the first century.

God Demands His People To Be Separate / Distinct

Wayne Coats • Friday, May 17th • 1:00 P. M.

Introduction

In relation to the ways of the world, we are no different as the people of God than the people of God in ages past. This truth has been forgotten by many, but God has held man accountable at all times.

I. God Demands!

A. God has every right to make demands.

1. He is sovereign (Rom. 14:11; Acts 17:24).
2. He is El-Elijon (Gen. 14:18).
3. He is El-Shaddai (Gen. 17:1).
4. He is Jehovah Nissi (Exod. 17:8-15).
5. He is Jehovah Saboath (I Sam. 1:3).
6. He is El-Olam (Psm. 90:2).
7. He is Jehovah Shammah (Ezek. 48:35).

B. God does not make suggestions and give hints.

1. *"The way of the slothful man is as an hedge of thorns; but the way of the righteous is made plain"* (Proverbs 15:19).
2. *"And the Lord answered me, and said, Write the vision, and make it plain upon tables, that he may run that readeth it"* (Habakkuk 2:2).
3. *"And thou shalt write upon the stones all the words of this law very plainly"* (Deuteronomy 27:8).

4. *"These things have I spoken unto you in proverbs; but the time cometh, when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father"* (John 16:25).

II. "His People."

A. The Patriarchs.

1. Enoch (Jude 7).
2. Noah (Gen. 6 & 7).
3. Abraham (Gen. 12:15).

B. The Nation of Israel.

1. Exodus 33:13-16
2. Leviticus 20:23-26
3. Nehemiah 9:6
4. Ezra 10:11
5. I Samuel 12:22
6. Exodus 5:1

C. The church, the family, the temple.

1. The church is called out from the world.
 - a. I John 2:15-17
 - b. Revelation 2
2. As the temple.
 - a. II Corinthians 3:16-17
 - b. II Corinthians 6:16
 - c. I Corinthians 6:19
3. As the army of God.
 - a. Romans 13:12
 - b. II Corinthians 6:7
 - c. Ephesians 6:11
 - d. II Timothy 2:4

4. As the body of Christ.
 - a. I Corinthians 10:16
 - b. I Corinthians 12:25

III. Separate – Distinct.

A. Separate in doctrine.

1. II Corinthians 6:14-16

Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.

2. II John 9:11

Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: For he that biddeth him God speed is partaker of his evil deeds.

B. Separate in deeds.

1. Titus 2:14

Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

2. I John 2:15

Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.

Conclusion:

Every demand of God upon His people is for their ultimate

good. Because of His love for us, He wants us to do right so we can live with Him eternally.

The Needs Of Young People Today

David Sain • Friday, May 17th • 2:00 P. M.

Introduction:

1. Focus upon the world of young people:
 - a. In an average day, 2 die in an accident; 16 are murdered; 1108 try suicide. 2787 become pregnant; 1128 have abortions. [GROUP MEMBERS ONLY February, 1989]
 - b. In an average day, listens to music about 3 1/2 hours; watches TV 3 hours; hangs out with friends 4 hours, but spends 5 minutes alone with dad and 40 minutes alone with mom. [Louis Harris & Associates Survey & SASSY Magazine Survey, as reported in PARENTS AND TEENAGERS February/March, 1989]
 - c. 70% lose their virginity by their senior year and 66% have drunk an alcoholic beverage. [Louis Harris & Associates Survey & SASSY Magazine Survey, as reported in PARENTS AND TEENAGERS February/March, 1989]
 - d. Most have no restraint about movies and music.
 - e. Most believe their parents are old-fashioned and out-of-touch.
 - f. There is tremendous pressure upon young people today. We all desire to be liked and accepted by our peers.
2. Next, focus upon mom and dad who love their children, and want to see their children stay morally pure, physically safe, and spiritually strong. Also, they have a divine responsibility to bring up their children according to God's will.
 - a. At birth, parents have total control; a child is totally dependent upon them.
 - b. Parent's responsibility: help the child mature and be a responsible adult.
 - c. Discipline is a part of that process.

I. Discipline And The Bible.

- A. Deuteronomy 6:6-7
- B. Proverbs 13:24
- C. Proverbs 19:18
- D. Proverbs 22:6
- E. Proverbs 29:15
- F. Ephesians 6:4

II. Types Of Discipline.

- A. Preventive.
 - 1. Involves teaching.
 - 2. Involves setting a proper example.
- B. Corrective.
 - 1. It is action taken to improve behavior when a child does wrong.
 - 2. I detest child abuse, but I believe in spanking.
 - 3. SPANKING IS ONLY ONE TYPE OF CORRECTIVE DISCIPLINE.
 - a. Other types: "Time-Out," and withholding privileges.
 - b. The type used should be determined by age, temperament, etc.
- C. Both types — preventive and corrective — are to be a means to an end.
 - 1. The goal is responsible, mature behavior.

III. CONFLICTS.

- A. As parents carry out their responsibility and exercise discipline, conflicts arise:
 - 1. Most young people say they have trouble talking to their parents; that their parents find fault with their friends, music, and clothes.
- B. Most parents say their children won't open up, talk

to them. Most of them worry about the temptations and dangers that their children deal with.

IV. TO YOUNG PEOPLE.

- A. **Respect the responsibility that God has given to your parents.** Ephesians 6:4.
 - 1. Parents know how quickly you can be scarred for life. They will not let you run free without restraint.
 - 2. Most are doing what they feel is right.
 - 3. Thank God that they care what happens to you.
- B. **Respect the authority your parents have over you.**
 - 1. Unless they contradict God, you must obey. Ephesians 6:1.
- C. **Honor your father and mother.**
 - 1. Proverbs 23:22.
 - 2. Ephesians 6:2-3.
 - 3. Don't ever be ashamed of them. Example: lifestyle, clothes, hair.

V. TO PARENTS.

- A. **Set A Good Example.**
 - 1. In love for the church and God's Word.
 - 2. In good morals.
 - 3. In love for people and their souls.
- B. **Stay in control.**
 - 1. You have authority. Exercise it.
 - 2. You have a responsibility. Fulfill it.
 - 3. Set rules and enforce them; don't nag.
 - 4. Don't be guilty of disciplining only when you are embarrassed or irritated.
 - 5. Don't demand one type of behavior in public while permitting another at home.

C. Don't try to control their every move.

1. Teach selectivity and wise choices.
Examples: Music, clothes, hair.

D. Be United and Supportive Of Each Other!

1. Don't make one parent the villain and the other the hero.
2. You won't always agree, but work out your differences calmly, in privacy.
3. This principle applies to grandparents, too.
 - a. Don't make the parents job more difficult.

E. Love your child!

1. Love is an unconditional commitment to always act in the best interest of an imperfect person.
2. Convey to the child, "I will always love you no matter what you do." "I will love you enough to discipline you."

VI. TO BOTH: LISTEN TO EACH ANOTHER!

A. Know how to listen without interrupting.

1. Many parents, who complain about children who will not listen, do not listen to their children.
2. Many young people, who complain about parents who will not listen, do not listen to their parents.

B. Make your home a place where everyone feels free to talk about anything.

1. If you want understanding, you have to open up and talk to each other.

CONCLUSION:

Remember that you get closer to each other as each of you gets closer to God.

*Militantly Standing For The Right,
Opposing The Wrong*

William Woodson • Friday, May 17th • 3:00 P. M.

Introduction

A. Appreciation expressed.

B. Our topic is appreciated. It is Biblical and practical.

1. Ephesians 6:10-18:

Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand.

Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; And your feet shod with the preparation of the gospel of peace;

Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

And take the helmet of salvation, and the sword of the Spirit, which is the word of God: Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints.

2. The reading is a part of the application Paul was making of the great theme of Christ as the head of the church (Eph. 1-3).
3. The application gives general and specific duties, (Chap. 4-6).

4. The reading gives what is best known as the Christian's armor.
 - a. The analogy is possibly drawn from the equipment of the Roman soldier, but some find counterparts in Old Testament verses.
 - b. Whatever the derivation, the armor develops the thought of danger and resistance to it.
 - c. Out of this arises the topic for our study.

C. Consider two dimensions of this topic.

I. The Equipment.

A. Explanation: Each of the items of the armor emphasizes a major aspect of Christian development and maturity. The focus, then, should be on the spiritual development which is presented and not primarily on the specific item of one's armor. This provides the emphasis we want to observe.

B. The items of spiritual equipment.

1. Truth encircles the Christian (v. 14).
2. Righteousness provides protection for the Christian (v. 14).
3. The gospel of peace directs the efforts of the Christian (v. 15).
4. Faith provides the means of resisting temptation (v. 16).
5. Salvation gives assurance in the service of God (v. 17).
6. God's word gives the content and instruction for the work of the Christian (v. 17).
7. Prayer maintains God's help and blessings (v. 18).

8. Watchfulness serves to prevent deception and faults (v. 18).

C. These spiritual qualities, presented under the figure of the armor of God, give the equipment needed for the effective stance of the Christian for the right and against the wrong.

II. The Encounter.

A. Explanation: The Ephesian letter provided guidance in the various areas in which Christians are to stand for the right and oppose the wrong. The reading of the book, with attention to the need to do what is right and to oppose what is wrong, provides such emphasis as the following.

B. Consider the following:

1. The honoring of God (1:3-4).
2. The recognition of the majesty of Christ (1:5-10).
3. The love of the truth concerning the Holy Spirit (1:13-14).
4. The importance of God's grace in our lives (2:4-10).
5. The appreciation of the reconciling of all men to God in one body by the cross (2:13-16).
6. The need of genuine service in the church (2:19-22).
7. The awesomeness of God's love in Christ (3:17-21).
8. The stressing of the unity of God's people (4:1-6).
9. The value of stability in doctrine (4:14-16).
10. The elevation of Christian maturity (4:22-24).
11. The benefit of proper treatment of each other in Christ (4:31-32).

12. The demand to resist wrong conduct (5:8-11).
13. The importance of redeeming one's time (5:17-21).
14. The blessedness of a strong Christian family (5:22-6:4).
15. The application of God's plan in the work place (6:5-9).

C. In these areas of the book, the spiritual qualities which characterize the developing and the mature Christian are to be made evident in the church, in the home, in all areas of life.

Conclusion:

The equipment and the encounter will be a part of the work and impact of the Christian as the armor of God is developed and manifested.

Marriage, Divorce And Remarriage

Paul Sain • Friday, May 17th • 4:00 P. M.

Introduction

- A. Marriage is a divine institution, with divine restrictions. God has the **right** to say "yes" or "no" to activities or involvements; to declare such as SIN.
- B. God hates divorce (Mal. 2:16).
- C. God desires – one man, one woman, till death they do part (Matt. 19:6-9).
- D. God declares some marriages as wrong / sin (John the baptizer spoke bluntly to Herod about his marriage, Mark 6:18).
- E. There are many **false doctrines** taught concerning this subject.
- F. The Bible is our guide (II Tim. 3:16-17), not our emotions, feelings or desires.

I. Who Are Eligible To Marry / And Who Are Not Eligible To Marry (With God's Approval)?

A. Eligible To Marry:

1. Those who have never married.
2. Those whose spouse has died.
3. Those who have put away their spouse for fornication.

B. **Not Eligible To Marry:** Everyone not included in one of the three categories above!

II. Adultery Defined:

A. Sexual relations with one other than a spouse (In a

marriage acceptable to God).

- B. Without fear of successful contradiction, if one puts away his/her spouse for some cause other than fornication, and one (or both) remarries – ALL MARRIED PARTIES ARE IN ADULTERY.
- C. Adultery is a sin against:
1. God Gen. 39:9
 2. The body I Cor. 6:19
 3. The family Matt. 19:9
Eph. 5:21ff
 4. Inspired instruction warns:
 - a. I Thessalonians 4:3 – Ye should abstain from fornication.
 - b. I Corinthians 6:18 – Flee fornication. One that commits fornication sinneth against his own body.
 - c. Romans 16:17 – Mark and avoid them.
 - d. Galatians 5:19-21 – They which do such things shall NOT inherit the kingdom of heaven.
- D. There are only TWO THINGS (circumstances) that give anyone the right to marry for a second time.
1. The death of their first companion.
 2. The sin of fornication by their companion, and your putting them away **for that cause**.
- E. If a person puts away a spouse for some cause other than fornication, and is married to another (one whom they have no right to live with as husband and wife), they are **living in adultery**.
- F. It is possible to **live in adultery!**
1. Paul stated in Titus 3:3: *For we ourselves also*

were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful and hating one another."

2. One can live in "malice and envy" – and one can live in adultery!
3. Notice also Colossian 3:5-7 that Paul stated that they "walked" and "lived in" sins that he had previously mentioned.

III. Baptism And Future Adultery?

- A. Baptism washes away sins (Acts 22:16) – PAST SINS!
1. Pentecost (Acts 2:37-38) – Told to repent and be baptized for remission of their sins – the sins they had committed.
 2. Saul of Tarsus (Acts 22:16) was told by Ananias to be baptized to wash sins away – past sins.
- B. Common sense demands these conclusions:
1. A drunkard obeys the gospel (baptized). Can he/she remain a drunkard?
 2. If a liar is baptized, may he/she continue to lie, and expect that baptism to wash away their future sins?
 3. Can a thief obey the gospel (be baptized) and continue to steal, and go to heaven?
 4. When a murderer learns the truth, obeys Christ, can he/she kill again, and that sin be covered by the baptism?
 5. An adulterer that learns the truth may **NOT** continue in that adulterous relationship and be saved (no more than any of the above conditions/activities can continue). Baptism does **NOT** remit, wash, cleanse future sins! Baptism does not change an unholy relationship (marriage) into a holy one!

IV. Instruction Of Jesus Christ.

A. To The Divorcer:

1. Mark 10:11-12

B. To The Divorced:

1. Matthew 5:32

C. To A Third Party:

1. Matthew 5:32b
2. Matthew 19:9b

D. One Exception:

1. Matthew 5:32
2. Matthew 19:9

V. The Real Issue – Will We Accept The Authority?

A. God has spoken!

1. II Timothy 3:16-17
2. Hebrews 1:1-2

B. The Word will judge us ultimately.

1. John 12:48
2. Acts 17:31

C. Will we do the will of the Father (Matt. 7:21)?

Importance Of Doctrine And Doctrinal Preaching

Garland Elkins • Friday, May 17th • 7:00 P. M.

Introduction

A. Doctrine implies the following:

1. There is the doctrine of Christ.
2. There are doctrines of men.
3. There is the duty of all of God's children to preach and defend the doctrine of Christ.
4. There are many who are preaching the doctrine of men.
5. A preacher must not only preach some truth, but he must also preach **all** the truth.

B. The word "*doctrine*" is a synonym for teaching.

I. The Doctrine Of Christ Versus The Doctrines Of Men.

A. The writers of the New Testament drew a sharp contrast between the doctrine of Christ and the doctrines of men (I Tim. 4:6).

1. The doctrine of Christ is also described as being, "*the doctrine according to godliness*" (I Tim. 6:3).
2. The doctrine of Christ is further described as "*sound doctrine.*"
3. Paul predicted that the time would come when certain brethren would not "*endure sound doctrine*" (I Tim. 1:8-10; II Tim. 4:3).

B. The New Testament often warns against the doctrines of men.

1. Matthew 15:7-9, 14.

Ye hypocrites, well did Esaias prophesy of you, saying, This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men.

Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.

2. Paul warned the Ephesians against following "every wind of doctrine." He also left Timothy at Ephesus so that he "mightest charge certain men not to teach a **different doctrine**..."

Likewise he warned Titus against false doctrine (Eph. 4:14; I Tim. 1:3; Titus 1:10).

3. John warned against false teachers (II John 10; Rev. 2:14-16).

C. The obligation to teach sound doctrine.

1. Paul wrote of Timothy, "Thou didst fully follow my doctrine" (II Tim. 3:10).

2. He also charged Timothy, "Give attendance to reading, to doctrine." Likewise he further charged Timothy to "Take heed to thyself and thy doctrine" (II Tim. 3:10; I Tim. 4:13, 16).

3. Paul charged Titus, "In thy doctrine showing uncorruptness" (Titus 2:7).

4. To the Corinthians he wrote: "Woe is unto me if I preach not the gospel" (I Cor. 9:16).

5. To the Romans he wrote: "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth: to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith" (Rom. 1:16-17).

II. The Importance Of Preaching The Doctrine Of Christ.

A. God planned that such preaching be done. It was a part of God's eternal plan (I Peter 1:17-21).

B. It was according to God's eternal purpose (Eph. 3:10-11).

C. The gospel was preached in its fulfillment on Pentecost of Acts 2.

D. The Great Commission demands doctrinal preaching because of the authority which is behind it (Matt. 28:18-20).

E. The Great Commission demands doctrinal preaching because it is the only kind that can save the world (Matt. 16:26; Luke 19:10; Mark 16:15-16).

F. The Great Commission demands doctrinal preaching for it offers absolute remission of sins (Rom. 5:8-9; Eph. 1:7; Luke 24:45-49).

Conclusion:

A. Timothy and all who preach must follow Paul's instructions as he wrote by inspiration in II Timothy 4:1-5.

I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom;

Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away their ears from the truth, and shall be turned unto fables.

But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.

B. This charge is:

1. A solemn charge.
2. It is a serious charge.
3. It is a glorious charge.
4. It is a specific charge – i.e., "Preach the Word" (II Tim. 4:2).

Great Needs Of Our Homes Today

Robert R. Taylor, Jr. •• Friday, May 17th •• 8:00 P. M.

Introduction

- A. List some devilish D's which trouble today's homes such as drinking, other drugs, divorce, desertion, dancing, distrust, disobedience, deviation, disinterest, etc.
- B. Deity, author of marriage and the home, knows well the remedy for home problems and has provided it.
- C. People have longed for the writing of a book to tell us how to succeed in marriage and family rearing. As brother Garland Elkins has well stated, *"The Book has already been written – **The Bible.**"*

I. Knowledge Needed.

- A. Need to know what the Bible teaches about marriage and the home. There is too much ignorance abroad in the land relative to these momentous matters.
- B. Need to know the beautiful origin of marriage in Genesis 2.
- C. Need to know what polygamy does to the home as seen in many Old Testament cases of it. We now have consecutive polygamy – one mate right after the other with a convenient divorce in between. Other societies have contemporary polygamy – multiple mates at same time.

- D. Need to know what made homes succeed or fail in Old Testament.
- E. Need to know the Lord's attitude toward divorce as set forth in Malachi 2:14ff.
- F. Need to know what Christ taught in Matthew 5:31-32 and Matthew 19:3ff, what Paul taught in Romans 7:2-3; I Corinthians 7; Ephesians 5:22-33; Titus 2 and Hebrews 13:4 and what Peter taught in I Peter 3:1-7.
- G. Need to realize marriage is a threesome – God, man and woman – not a twosome – just man and woman. The family is also a threesome – God, parents, and children – not just a twosome – parents and children.

II. Commitment Needed.

- A. The valiant vows of marriage need to be honored (cf. Eccl. 5:3ff).
- B. Permanency is a marvelous must (Matt. 19:6; Rom. 7:2-3).
- C. This is one of the very obvious deficiencies of live-in arrangements.
- D. Divorce is not an acceptable option for God-fearing couples.

III. Purity Needed.

- A. Should begin with first date, continue in courtship and be a permanent part of marriage in keeping down

roving eyes, longing lusts and immoral affairs (Matt. 5:8; I Tim. 4:12; I Tim. 5:2).

- B. Wisdom from Solomon on this very point (Prov. 5:15ff).
- C. It is the backbone of a happy and harmonious home.
- D. List some things which are off limits to both husband and wife.

IV. Love Needed.

- A. There is a place for physical intimacy and marital mates are the only ones who can speak this love with God's approval but erotic love even between husband and wife is insufficient to hold intact a marriage if this is the only thing going for it.
- B. Phileo – emotional, warm attachment and affection as a friend – love is needed as a building block of a good marriage.
- C. Agape love is essential. This love is of the will, can be commanded and regulated and seeks the best for the object of its avid and ardent affections.

V. Quality Love Is Needed.

- A. Always absent is not a wise building block in marriage or in the rearing of children. Time is essential and quality time at that.
- B. Old Testament provision allowing a newly married

man freedom from society's demand to be with his wife for a period of time (Deut. 24:5). Great wisdom is manifested in this provision.

VI. Selflessness Is Needed.

- A. Selfishness is the root problem of a multitude of marital and family problems.
- B. *"Think not what others can do for you in the home but what you can do for others"* is selflessness in admirable action.
- C. This is what Matthew 7:12; Ephesians 4:32 and I Peter 3:8 are all about in human relationships.
- D. Marriage must be built upon generous dosages of TLC – Tender, Loving Care.

VII. Discipline Needed.

- A. A must in marital matters (Eph. 5:22ff).
- B. An absolute essential in rearing children (Eph. 6:1-4). Eli shows what permissive parents will do. So does David.

VIII. Good Example And Proper Teaching Needed And In That Order.

(Cf. Ezra 7:10; Acts 1:1).

- A. Abraham (Gen. 18:19).
- B. Joshua (Josh. 24:15).

- C. Jonadab, molder of the Rechabites (Jer. 35).
- D. Luke 1:6; II Timothy 1:5; II Timothy 3:14-15.
- E. The Psalmist (Psm. 101:2).

IX. Christ In The Home.

- A. This calls for the Bible at the center of home activities.
- B. The church must be foremost in the hearts and lives of each family member (Matt. 6:33).
- C. Jesus Christ was the intense imperative in the first century. Tell of some examples of his visits in the homes of the first century (Mark 1:29-31; Mark 5:23ff; Luke 10:38-42; Luke 19:1-9).
- D. He is no less needed in twentieth century homes.
- E. He knows how to build and maintain lasting marriages and happy families (Psm. 127:1, 3-5).

Conclusion:

What has Christ meant to our homes in the past?

What does He mean to them presently?

What are we going to allow Him to mean to them in the future?

There is not much we can do about the past, but much we can do about the present and even more about the future, if such we have.

Unity Based Upon The Authority

Tom Holland • Saturday, May 18th • 9:00 A. M.

Introduction

- A. I Corinthians 1:10-25.
- B. Thesis: to urge God's people to work and pray for the unity of the Spirit.
- C. The Lord prayed for unity (John 17:20-21).
 - 1. Did Jesus pray for an impossibility?
 - 2. What is our role in this prayer being answered?
- D. To appreciate this prayer, we need to reflect on the way sin has not only separated man from God, but has also divided families, nations and the international community.
 - 1. The first use of the word "*sin*" came in connection with the problem of Cain and Abel (Gen. 4:7).
 - 2. The Old Testament records many examples of people against people.
- E. Jesus came to reconcile people to God (II Cor. 5:19).
- F. Reconciliation to God influences healthy relationships among people. (See the contrast in I Cor. 3:1-3).
- G. In Corinth, God's plan was being thwarted by division.
- H. In Paul's inspired response to the problem of division we get information to help us.

1. We can see the possibility of unity.
2. We can appreciate the place of unity.
3. We can understand the plan for unity.

I. The POSSIBILITY Of Unity (I Cor. 1:10-11).

- A. Why did not Paul inform these people that it was impossible to have unity?
- B. What is unity?
 1. Webster: "A condition of harmony; accord ... unity implies oneness esp. of what is varied and diverse in its elements or parts."
 2. The word Jesus used for unity: "One" (John 17:20-21).
- C. Paul's illustration: the unity of the many parts of the human body (I Cor. 12:12-27).
 1. The problem relative to spiritual gifts (I Cor. 12:1-11).
 2. How is the body unified? A vital connection to every other part.
 3. The control by the head.

II. The PLACE Of Unity (I Cor. 1:2, 10-11).

- A. What is the one functional arrangement ordained by the Lord for His people?
 1. A confederation of churches in a synod or conference?
 2. The local congregation (I Cor. 1:2).
- B. One of the basic problems relative to unity today is a non-Biblical view of unity.
- C. Men are promoting union of churches instead of unity within a congregation.

III. The PLAN For Unity.

- A. Where did Paul put the emphasis?
 1. On men (I Cor. 1:12-15)?
 2. On Paul himself? Did he not plant the church in Corinth (Acts 18; I Cor. 3:5-7)?
- B. Paul put the emphasis on Christ (I Cor. 1:18-25; 2:1-2)!
 1. On the **person** of Christ apart from His Word (I Cor. 1:18; "The preaching (word, ASV) of the cross...").
 2. Put Christ as **The Head** (I Cor. 12; Col. 1:18; Eph. 1:22-23).
 - a. How can he practically function as **the head**? (See Col. 3:1-2.)
 - b. He functions through His New Testament (Heb. 9:16-17).
- C. Speak the same things (I Cor. 1:10).
 1. Is this possible?
 2. We must abide in that which is written (I Cor. 4:6).
- D. Be joined / perfected in the same judgment.
 1. What about the immoral person? Could the church be united in judgment about Him (I Cor. 5:4-7).
 2. What about matters of liberty (I Cor. 8:1; 8:7; 8:12; 10:25)?
 3. The doctrine of no resurrection (I Cor. 15:1-9).
- E. Eat the Lord's Supper properly (I Cor. 10:16-17).
 1. Now we see why the division made eating the Lord's Supper an impossibility (I Cor. 11:17-20).

2. Each week we can be reminded of our oneness.

F. Same care for one another (I Cor. 12:25-26).

Conclusion:

1. Unity is not an accident running around the brotherhood looking for a congregation where it can happen!
2. Unity is the blessing of an earnest endeavor (Eph. 6:1-2).
3. The Psalmists' observation (Psm. 133).
4. The song: "*How Sweet, How Heavenly Is The Sight,*" seems an appropriate ending for this lesson.

Digressive Movements Facing Us Today

Garland Elkins • Saturday, May 18th • 10:00 A. M.

Introduction

- A. Satan is always stalking his prey (I Peter 5:8).
- B. We are not ignorant of his devices (II Cor. 2:11).
- C. We are duty bound as Christians to oppose error (Gal. 2:4-5).
- D. I now call attention to a few of the many errors confronting the church of our Lord presently.

I. Attacks On The Inspiration Of The Bible.

- A. Warren Lewis' statement: "*Therefore, words which ought to be used only to point to the truth of God may not be used of scripture. Scripture is not 'absolute,' 'inerrant,' 'infallible,' or 'perfect.'*"
- B. The Bible is the inspired, absolute, inerrant, infallible perfect word, whether people accept it or not (Rom. 3:4; II Peter 1:21; II Tim. 3:16-17).
- C. There are many attacks made on the Bible.
 1. Modernism attacks the Biblical account of the nature of God.
 2. Modernism attacks the account of creation. It substitutes the evolutionary process instead of the truth of the Bible.
 3. Modernism claims that Moses did not author the Pentateuch. Both the Old and New Testament abundantly show that he did. Modernism claims that it was done by a

combination of documents, e.g., J.E.P.D. of unknown origin.

4. Modernism denies that the Bible is a "rule book" but the Bible affirms that it is (II Tim. 3:16-17; John 12:48; James 2:12).

II. Attacks On The Home.

- A. The devil has seen to it that the home is brought under sustained attack.
- B. The lowering of society has brought breakdown in the home.
 1. A desire to be like the world plays a mighty part in this digression.
 2. In many places instead of transforming the world through obedience to the gospel, there is conformation to the world on the part of the church (Rom. 12:1-2).
- C. A few of the many errors that could be cited regarding marriage, divorce and remarriage.
 1. Some contend that the guilty party of Matthew 19:9 may, with God's approval, form another marriage.
 2. Some teach that Matthew 19:9 applied only to a Christian i.e., they contend that it is a covenant passage.
 3. Some contend that a person may continue in whatever marriage he is in at the time he is baptized regardless of how many times he may have been married before.
 4. Some contend that the deserted believer of I Corinthians 7:15 is free to remarry whether fornication is involved or not.
 5. Some hold the view that, regardless of how many times one may have been married he

may stay in his latest marriage, with God's approval when he is baptized.

6. Some teach that everyone has the right to remarry regardless of the reason that caused the divorce of the partners.
 7. There are those who teach that there is no reason for divorce and remarriage while one's partner lives, that Matthew 5 and Matthew 19 is a part of the Law of Moses, not the New Testament.
 8. There are other errors relative to marriage but the above mentioned ones show just how serious the problem of marriage, divorce and remarriage is.
- D. What the Bible teaches on the subject of marriage, divorce and remarriage.
 1. God wants marriage to be permanent (Rom. 7:2-3).
 2. "Putting away" has not been so from the beginning (Matt. 19:8).
 3. Man is not to "put asunder" what God has joined together (Matt. 19:6).
 4. God hates putting away (Mal. 2:14-16).
 5. Jesus taught that there is but one reason for divorce and remarriage while one's partner lives, and that is "except it be for fornication" (Matt. 19:9).

III. Digression In The Church.

- A. Some teach that we are under grace but not under any law.
 1. It is true that we are saved by grace, but not by grace alone (Eph. 2:8-9).
 2. Christ tasted death for every man (Heb. 2:9), but all will not be saved for, all will not obey

- in order to be saved by His grace (Titus 2:11-12; Rom. 5:21; Heb. 5:8-9).
3. We are under a "law of faith" (Rom. 3:27).
 4. Some day we are to be judged by a law of liberty (James 2:12).
- B. The church of our Lord is not a denomination (Matt. 16:18; Acts 2:1-47; Acts 24:5, 13-14).
1. The greatest need of the world is undenominational Christianity.
 2. The spirit of denominationalism is a great and terrible menace to New Testament Christianity, and therefore, to the souls of men.
 3. Denominationalism and undenominational Christianity are poles apart, and, of necessity, are diametrically opposed one to the other.
 4. Denominationalism is doing more to encourage atheism, infidelity and agnosticism than perhaps all other causes combined.
 5. Our Lord prayed for unity, not some type of loose-joined union (John 17:20-21).
 6. We can see the Bible alike (Eph. 5:17; I Cor. 1:10).
 7. The church in Jerusalem was united (Eph. 4:32).
- C. Many brethren are compromising with denominationalism.
1. James DeForest Murch of the "Christian Church" and Claud F. Witty of the Church of Christ pushed a so-called "Unity meeting" between preachers of the "Christian Church" and the Church of Christ.
 2. In 1939 a meeting was held in Indianapolis, Indiana, at which meeting brethren H. Leo Boles exposed the "Christian Church" for what

it really was.

3. Brother Boles' lecture was published both in the **Gospel Advocate** and the **Christian Standard**. His great lecture is available in tract form.
4. On August 7, 8, 9 of 1984 another meeting was held between 50 preachers of the "Christian Church" and 50 preachers of the Church of Christ. The same number that participated in the Murch-Witty meeting of 1939.
5. Don DeWelt of the "Christian Church" and Alan Cloyd of the Church of Christ took the lead in these meetings. Few, if any men, have made more harsh, cutting statements about faithful brethren than has brother Cloyd.
6. Rubel Shelly, of Woodmont Hills Church of Christ, in Nashville, Tennessee was a participant in the Joplin meetings, and before, during, and since that time has taught much error, and till this day continues to compromise the truth, and to teach much error.
7. The April 15, 1991 issue of the **Yokefellow**, a paper published by the Memphis School of Preaching, which is sponsored by the Knight Arnold Church of Christ, Memphis, Tennessee contains some of his false doctrine, and the refutation of his error. Also, in that issue the correspondence between the Knight Arnold elders and the Woodmont Hills elders is published. Likewise Garland Elkins challenged Rubel to engage in a public debate on these matters.

D. Rubel Shelly and others are compromising with those

who use mechanical instruments in worship to God.

1. The basic reason why people should not use instrumental music in New Testament worship to God is that it is not authorized, and is therefore sinful (Eph. 5:19; II John 9-11).
2. A fundamental matter is at stake here, i.e., the authority of the Word of God.

IV. There Are Several Additional Digressive Movements Among The People Of God Today.

- A. There are those who are attempting to put women in the role of men as preachers, et al., though such is forbidden in the New Testament (I Tim. 2:8, 12).
- B. There are other digressive movements, but space does not permit our paying our respects to them.

Conclusion:

- A. Let us remember that truth will ultimately triumph (Eph. 3:20; Rom. 8:28; II Tim. 2:19; Eccl. 12:13-14; Rev. 20:11-15).
- B. Let us remember: *"and have no fellowship with the unfruitful works of darkness, but rather even reprove them"* (Eph. 5:11).

The New View Of Interpretation

Buster Dobbs • Saturday, May 18th • 11:00 A. M.

Introduction

- A. Background and history.
 1. Pseudo-new method of understanding the Bible.
 - a. Use and misuse of the word new.
 - b. The new theology, new religion and new morality of a previous generation.
 2. The problem in the church during the nineteenth century.
 - a. Mechanical instruments in worship of God.
 - b. A symptom of a deeper disease.
- B. Agnosticism in society and in the church.
 1. Tolerate everything, know nothing.
 2. The desire to be free from law brings slavery, or the limits of liberty.
 - a. Being free in Christ does not mean being free from Christ.
 3. We must know truth to be made free by truth (John 8:32).
 - a. The absolute necessity of law keeping (Matt. 7:21; Rom. 8:2; Rom. 6:16-18). Submission brings freedom.
 - b. We must be someone's slave. Will our master be God or mammon?
- C. Are we talking about classic liberalism?

I. The New View Of Interpretation.

A. Can it be identified?

1. Neo-orthodoxy is neo-Calvinism is neo-hermeneutics.
2. Whence cometh the new orthodoxy? (Orthodox means "*conforming to the established doctrines*" and "*neo*" means "*new or different.*").
3. The new (different) orthodoxy (!) grows out of a loss of confidence in the Bible as an absolute standard of authority.
 - a. Emotion is substituted for rigid law keeping.
 - b. Brunner called it "*personal encounter*" and Bultmann called it "*personal correspondence.*"
 - c. The new orthodoxy in denominationalism is the old-line Calvinistic "*experience of grace.*"
4. C. Leonard Allen in his book, **The Cruciform Church**, advocates neo-orthodoxy for the church.
 - a. In chapter 2, Allen is critical of N. B. Hardeman's 1943 statement, "*No creed but the Bible; no name but that found in His word; and no practice that is not as old as the New Testament*" (p. 19).
 - b. He identified the "*traditional*" approach to Bible study as a problem (p. 31). He finds fault with the "*command, inference, and approved example*" approach to Bible study (p. 29). He advocates the idea that God works beyond His word and recommends a "*relationship with him*" (p. 38).
 - c. This is pseudo-neo-orthodoxy (I use the

word pseudo to mean bogus).

- d. It is a matter of feeling over faith and emotion over truth.

B. The result of rejecting the pattern authority of the Bible comes down to following inclination and imagination and results in the following:

1. There is no such thing as absolute, attainable truth (agnosticism).
2. The Bible teaches many different and conflicting things (pluralism).
3. The Bible is relative and its teaching must be adjusted to fit cultural conditions (relativism).
4. The standard of authority is the feeling or opinion of the worshipper (subjectivism). (Subjectivism can cause people to say the Bible is not law but is a love letter).

C. Proper method of understanding the Bible.

1. Basically we understand the Bible the same way we understand any other writing.
2. Commands or direct statements (understandable laws, rules and regulations).
 - a. Therefore full restoration of a fallen church is possible based on speaking where the Bible speaks and being silent where the Bible is silent.
3. It is necessary to infer what the Bible implies.
4. The approved examples in the Bible help us understand the laws of God.
5. Other components of understanding human language are:
 - a. Who the speaker is, who he is talking to, what he is talking about.
 - b. In other words, the context is important.

- c. Gathering all the Bible has to say on a given subject and drawing a conclusion on the basis of complete information (inductive method).
- d. The place of culture (or does culture adjust Bible teaching?).

Conclusion:

- A. God gave us the Bible as a rule book for our conduct on earth (Matt. 7:21-29; II Tim. 3:16-17; Eph. 4:1-16).
- B. We are to be judged by the Word of God (John 12:48; Rev. 20:12).
- C. It is not possible, in the very nature of God, for the Creator to give the creature a standard for conduct and make that standard the basis of judgment, but make it impossible for the creature to understand the law – or message.

Worship As God Has Specified

Wendell Winkler • Saturday, May 18th • 1:30 P. M.

Introduction

- A. Jesus preached on worship (John 4:19-26).
- B. Paul preached on worship, on Mars hill (Acts 17:22-31).
- C. The word worship (in some form) appears 119 times in the Bible, thus evidently of extreme gravity.
- D. We need to do more preaching on **Christian Worship** because *"Most people evidently do not enjoy coming to worship; they are so late in arriving; so early in leaving; and so bored while there."*
- E. John 4:24 is the classic text on Christian worship. An analysis of this text reveals:
 1. The **action** of Christian worship – *worship*.
 2. The **aim** of Christian worship – *Him*.
 3. The **absolute** of Christian worship – *must*.
 4. The **attitude** of Christian worship – *Spirit*.
 5. The **authority** of Christian worship – *Truth*.

I. The "ACTION" Of Christian Worship – "Worship."

- A. Webster defines worship as *"courtesy or reverence paid to worth; hence, honor, respect. Act of paying divine honors to a deity; religious reverence or homage."*
- B. A study of the three Greek words for worship.
 1. Proskuneo (60 times).
 2. Sebomai (10 times).
 3. Latreuo (21 times).

- C. From a study of what worship is, we see that true worship entails participation.
- D. Attendance must never be equated with worship (Matt. 15:8).
- E. Not all of life is worship, as some falsely state that *"service is worship, and the worship is service."*

II. The "AIM" Of Christian Worship – "Him."

- A. God is the sole object of our worship (Exod. 20:1-5; Matt. 4:9-10; John 9:31; Acts 10:34-35; Hebrews 12:28-29; Rev. 19:10; Phil. 3:3; Rev. 22:9).
- B. We become like the God that we worship (cf. David's statement, speaking of the idols they had formed, in Psalm 115:1-8).
- C. Since God is the exclusive object of our worship, there are a number of things excluded.
- D. In Christian worship, God is the audience!

III. The "ABSOLUTE" Of Christian Worship – "Must."

- A. In the Bible we find some things are a **must**:
 - 1. Faith (Heb. 11:6).
 - 2. New birth (John 3:7).
 - 3. Baptism (Acts 9:6; Acts 22:16).
 - 4. Christian worship (John 4:24).
- B. Must modifies all three elements which constitute Christian worship.
- C. Three possibilities. It is possible for our worship to be:

- 1. In spirit (generating from a sincere heart), but not in truth (engaging in items not Biblically authorized).
- 2. In truth (engaging only in items authorized by the Word of God), but not in spirit (going through a form without our heart being in our worship).
- 3. In truth (as God's word authorizes) and in spirit (generating from the right kind of heart).

IV. The "ATTITUDE" Of Christian Worship – "Spirit."

- A. The fountain and regulator of Christian worship.
 - 1. In spirit – the fountain or spring of Christian worship.
 - 2. In truth – the regulator of Christian worship.
- B. New Testament worship is spiritual (I Peter 2:5; Col. 3:16; Eph. 5:19).
- C. Christian worship must spring from the heart.
 - 1. Singing and making melody in your hearts (Eph. 5:19; Col. 3:16; Heb. 12:28).
 - 2. Must never become pharisaical in our worship (Matt. 15:7-9).
- D. Worshiping in spirit will cure many things.
 - 1. Materialism.
 - 2. Formalism.
 - 3. Irreverence.
 - 4. Hollowness.
- E. Notice some of our songs, and compare to our action.
- F. Some matters that will help us to really worship God from our hearts, soul and spirit.
 - 1. Prepare your heart for the worship service.

2. Cultivate and maintain a worshipful and reverential atmosphere in the assembly.
3. Cultivate the right condition of heart.
4. Cultivate a deep awareness of the presence of God.
5. Joyously anticipate the worship service.
6. Do not let the Lord's Supper and other activities become commonplace.
7. Put heart into the worship service.
8. Become thoroughly familiar with every passage which instructs us on worship.
9. Study Bible examples of worship.
10. Do not try to substitute an hour of worship on Sunday for a week of wickedness.

V. The "AUTHORITY" Of Christian Worship – "Truth."

- A. The truth, authority, standard of Christian worship, is the Word of God (John 17:17; John 1:17; John 8:32).
- B. In worship, we must do all things *"in the name of the Lord"* (Matt. 18:20; Col. 3:17). We must speak as the *"oracles of God"* (I Peter 4:11).
- C. God's word authorizes only five items (avenues) through which we worship Him. Singing (I Cor. 14:15); praying (Acts 2:42); preaching (Acts 20:7); the Lord's Supper (I Cor. 11:20-30); and giving (I Cor. 16:2).
- D. Current practices or omissions which are violations.

Conclusion:

Worship should be the highlight of each week's activity for the Christian. Nothing should be permitted to stand in his way in attending these assemblies. When we get to heaven, we *"shall serve (worship) him"* (Rev. 22:3).

Abounding In The Work Of The Lord

Robert R. Taylor, Jr. • Saturday, May 18th • 2:30 P. M.

Introduction

- A. This wonderful, weighty admonition helps to bring Paul's great chapter on the resurrection to a victorious conclusion.
- B. Many of the congregational problems we currently face could be erased permanently if we could get every member to **abound** in the work of the Lord, as Paul inculcated here.
- C. I grew up on a West Tennessee farm and spent thousands of hours working with horses and mules. I learned early and well that animals hitched to a plow or some other agricultural implement could not pull and kick against the trace chains at the same time. One of the two activities had to go.
- D. We cannot exert fullness of energy in abounding in the Lord's work and be constantly kicking against the traces of the gospel at the same time! The two concepts are incompatible!

I. Powerful Passages Picturing The Doing Of Good Works.

- A. Galatians 2:10; 6:10.
- B. Ephesians 2:8-10.

C. I Thessalonians 1:3.

D. Titus 3:1, 8, 14.

E. Hebrews 6:10.

F. James 1:27.

II. Abounding In Faith.

A. Jesus classed it as the work of God (John 6:28-29).

B. Paul linked faith and work in I Thessalonians 1:3 and Galatians 5:6.

C. Should avoid at all costs the atheistic, no faith philosophy of Psalm 14:1 and 53:1, the no faith in Christ of Mark 6:6, the little faith of Matthew 8:26 and 14:31 and the faith only peril which is referred to and refuted thoroughly in James 2:14-26.

D. We should have the comforting faith of John 14:1-3, the great faith of Matthew 15:28 and Luke 7:9, the victorious faith of I John 5:4-5, the assuring faith of Paul in Acts 27:25, the walking faith of II Corinthians 5:7, and the availing, obedient faith of Hebrews 11.

E. God said it; that settles it; I believe it – this should be our daily philosophy in the realm of vigorous faith.

III. Abounding In Love.

A. Deity's love for us has abounded (John 3:16; 13:1; Eph. 5:2, 25; I John 4:8, 16, 19).

B. Paul's love abounded toward the Corinthians and the Galatians even though they did not requite such (Gal. 4:16; II Cor. 12:15).

C. Philippian love abounded toward Paul; it was not an unrequited love (Phil. 1:5-9; 4:14ff).

D. Thessalonian love abounded (II Thess. 1:3).

E. Timothy's love abounded (Phil. 2:19ff).

F. Philemon's love abounded and refreshed others (Philemon 7).

IV. Abounding In Hope.

A. Hope is anticipation, desire, expectation.

B. It is future in scope and fruition (Rom. 8:24-25).

C. Its near kinsmen are faith and love. Together they form a treasured, tremendous triad of truth (I Cor. 13:13; Col. 1:4-5; I Thess. 1:3; 5:8).

D. It is an anchor of the soul and reaches within the victorious veil of the heavenly realm itself (Heb. 6:18-20).

V. Abounding In Purity.

A. Matthew 5:8.

B. I Thessalonians 5:3, 7.

C. I Timothy 4:12.

D. I Timothy 5:2, 22.

E. II Timothy 2:22.

F. James 1:27.

G. I Peter 1:15-16.

H. I John 3:3.

VI. Abounding In Benevolence.

A. Acts 2:4, 6, 11.

B. Galatians 2:10.

C. Galatians 6:10.

D. I Corinthians 16:1-2.

E. II Corinthians 8, 9.

F. Romans 15.

G. James 1:27; 2:14ff.

H. Matthew 25:34ff.

VII. Abounding In Evangelism And Edification.

A. Matthew 28:19.

B. Mark 16:15.

C. Luke 24:37.

D. Acts 1:8.

E. II Timothy 4:2.

F. I Corinthians 14:12; 14:26.

VIII. Abounding In Study, Prayer And Worship.

A. II Timothy 2:15.

B. Luke 18:1.

C. Hebrews 10:25.

D. John 4:23-24.

E. Matthew 4:10.

IX. Abounding In Christian Living.

A. Matthew 5:3ff.

B. Galatians 5:22-23.

C. I Timothy 4:12.

D. Titus 2:11-12.

E. II Peter 1:5ff.

X. Abounding In Preparation For Heaven.

A. Matthew 7:21.

B. Luke 6:46.

C. John 14:15.

D. John 15:14.

E. Revelation 22:14.

Conclusion:

Shall we abound or be apathetic? The former points to heaven; the latter points to hell. Close with quoting I Corinthians 15:58 again.

Victorious – Labors Not In Vain

Tom Holland • Saturday, May 18th • 3:30 P. M.

Introduction

- A. I Corinthians 15:58.
- B. Thesis: to encourage God's people in the Lord's work by reminding them of the sure victory in the Lord.
- C. There are times in life when our spirits need reviving.
- D. God knew that His people needed motivation.
 - 1. They may know and not do (James 4:17).
 - 2. The challenge not to become weary (Gal. 6:9).
- E. In this lesson we shall consider:
 - 1. An appreciation of the text (I Cor. 15:58).
 - 2. Ascertaining the demand of the text.
 - 3. An application of the text.

I. An APPRECIATION Of The Text (I Cor. 15:58).

- A. The church at Corinth had problems.
 - 1. Division (I Cor. 1-3).
 - 2. Immorality (I Cor. 5-7).
 - 3. Abuse of Christian liberty (I Cor. 8-10).
 - 4. Abuse of the Lord's Supper (I Cor. 11).
 - 5. Misunderstanding of spiritual gifts (I Cor. 12-14).
 - 6. Denial of the resurrection (I Cor. 15).

- B. Problems in the church can discourage people. This is a text (I Cor. 15:58) of encouragement.
 1. Problems today can discourage people.
 2. Some go into religious error.
 3. Some give up and stop trying to serve God.
- C. The problem of death.
 1. Death is sure (Heb. 9:27).
 2. The exceptions will be those who are living when Jesus comes (I Cor. 15:50-57).
 3. In view of the reality of death, shall we become fatalists?

II. ASCERTAINING The Demand Of The Text.

- A. If we are going to abound in the "Lord's work" then we must ascertain what His work involves.
- B. Test yourself: What is the Lord's work?
 1. Serving the Lord's Supper?
 2. Preaching?
 3. Teaching a Bible class on Sunday morning and/or on Wednesday night?
- C. Generally, the Lord's work is that which His Word teaches us to do (II Tim. 3:16-17).
- D. Specific areas of service.
 1. In the family (Titus 2:1-7; Eph. 6:1-4).
 2. In business (Eph. 4:28).
 3. Teaching God's Word (I Cor. 16:10; cf. II Tim. 4:1-2; note: Timothy did the Lord's work).
 4. Restoring the erring (Gal. 6:1; James 5:19-20).
 5. Giving (I Cor. 16:1-2).
 6. Teaching the lost (Matt. 28:18-20).
 7. Serving as an elder (I Tim. 3:1).

8. Serving as a deacon (I Tim. 3:13).

- E. Since the church is compared to the human body (I Cor. 12:13-27), there are various areas of service.

III. An APPLICATION Of The Text.

- A. The correlation of doctrinal loyalty and zeal in the Lord's work.
 1. Some would minimize the doctrine of Christ ("*Love unites, doctrine divides*").
 2. The pattern of Paul's epistles: doctrinal foundation followed by a practical application. (Illustration: The book of Romans).
 3. The philosophy of relativism challenges the stand for doctrine.
- B. The challenge to always "abound."
 1. This is a contrast to indifference, apathy, lukewarmness (Rev. 3).
 2. God's people look for maximums, not minimums.
 3. Zeal must be maintained.
- C. Motivation to cause the abounding.
 1. We are involved in the Lord's work! (Our work for the Lord reflects our love of the Lord. John 15:1-15.)
 2. The labor is not in vain! (The Lord will remember. Matt. 25:31-46.)
 3. We know the labor is not in vain (The Lord's promise assures us.)
 4. Death does not destroy work for the Lord.

Conclusion:

1. Our conversion to Christ should motivate us to live

- for Him (Eph. 2:10).
2. The Lord's work offers opportunities for all.
 3. Working for the Lord insures the ultimate victory!

A First Century Christian Worth Knowing

Wendell Winkler • Sunday, May 19th • 9:30 A. M.

Introduction

- A. Most beautiful of all St. Paul's epistles, intensely human is one of the so-called captivity epistles.
- B. Known as the "*Courteous Epistle*" or "*The Polite Epistle*."
- C. Author of book of Philemon – claims to be Pauline (v. 1, 9, 19); with Pauline characteristics.
- D. Epistle was written to Philemon, probably a native of Colossee (Col. 4:9, 17; Phile. 1-2). Philemon was rich and liberal (Phile. 2, 7, 22).
- E. Philemon was converted under the preaching of Paul (v. 19; Col. 2:1ff).
- F. Book concerns Onesimus, a runaway slave who belonged to Philemon who lived in Colosse.

I. Outline Of The Epistle.

- A. Tenny gives this one:

Philemon: A Picture of Christian Forgiveness

- I. Salutation: The Family: 1–3.
- II. The Fellowship: 4–7.
- III. The Favor: 8–20.
- IV. The Farewells: 21–25.

- B. Lipscomb and Shepherd give this one:

- I. Salutation – 1–3.
- II. Thanksgiving for Philemon's love and fellowship – 4–7.
- III. Intercession for Onesimus – 8–22.
- IV. Salutation and Benedictions – 23–25.

II. The Message And Characteristics Of The Book.

A. "A plea for the reconciliation of two children of God" (Humphrey).

B. Message of: Do what is right! Forgiveness!

C. Characteristics:

1. Only one chapter – 25 verses.
2. Known as one of the four prison epistles.
3. Intensely personal, rather than theological.
4. Exquisitely beautiful and delicate. A model of courtesy and politeness. Gentle and persuasive.
5. The Lord Jesus is at the very center of the book. (Eleven references in the book to Jesus; "*In Jesus Christ*" occurs more often than in the same number of verses anywhere else in the Scriptures.)

III. Philemon Was:

A. A Worker.

1. Verse 1 indicates this.
2. See also John 9:4; I Corinthians 15:58; James 1:25; II Timothy 2:15; Eph. 2:8-10.

B. Cooperative.

1. Notice verse 1.
2. See also I Corinthians 3:9; II Corinthians 6:1; Psalm 133:1; Ephesians 4:16.

C. A Good Family Man.

1. Verse 2.
2. See also Genesis 18:19; Joshua 24:15; Ephesians 6:1-4.

D. A Man Of Love.

1. Verses 5 and 7.
2. See also Matthew 22:37-39; I Peter 1:22-23; I Peter 4:8; I John 3:10-18.

E. A Man Of Faith.

1. Verse 5.
2. See also John 14:1-4; John 3:16, 36; John 20:30-31; Romans 10:13-17.

F. An Encourager.

1. Verse 7.
2. So was Barnabas (Acts 9:27; Acts 11:22-24).
3. See also Hebrews 3:13-15; Hebrews 10:25.

G. A Friend Of Gospel Preachers.

1. Verse 13.
2. So was Onesiphorus (II Tim. 1:16-18).
3. See also Philippians 4:3.

H. Trustworthy.

1. Verse 21.
2. See also II Corinthians 2:3; 7:16; 8:22; Galatians 5:10.

I. Not Operating At The Minimum.

1. Verse 21.
2. Study the words "*full*" and "*abound*" in the New Testament.

J. Hospitable.

1. Verse 22.
2. See also Romans 12:13; I Timothy 3:2; Titus 1:8; I Peter 4:9.

K. Prayerful.

1. Verse 22.
2. See also Luke 18:1; Colossians 4:2; I Thessalonians 5:17; Romans 12:12.

L. Worshipful.

1. Verse 2.
2. See also John 4:24; John 9:31; Philippians 3:3; Acts 2:42; Hebrews 10:25.

M. Exemplary.

1. Verse 6.
2. See I Peter 2:21-22; I Corinthians 11:1; I Timothy 4:12.

What Will It Be Like When Jesus Comes?

Wendell Winkler • Sunday, May 19th • 10:30 A. M.

Introduction

A. Matthew 25:31-33.

B. This text asserts at least three things concerning the coming of the Lord.

I. The Coming Of Jesus Is Certain.

A. *"When the Son of man shall come ..."*

1. Presupposing the certainty of the event, the text does not read, *"If the Son of man shall come,"* or *"The Son of man may come..."* etc.

B. The New Testament asserts the certainty of the coming of the Lord in every division thereof.

1. The life of Christ section – John 14:1-6.
2. The book of conversions – Acts 1:11.
3. The epistles – I & II Thessalonians; Jude 14-15.
4. Prophecy – Revelation 1:7.

C. General Douglas MacArthur leaving the Phillipine Islands said, *"I shall return."*

D. However, there is a degree of uncertainty attached to the second coming – we do not know when it shall occur.

1. Mark 13:32.
2. II Peter 3:10.
3. I Thessalonians 5:1ff

4. However:
 - a. William Miller and his prediction in 1843 for 1844 and changing to 1845.
 - b. Charles Russell in October of 1914.
 - c. Judge Rutherford.
 - d. Mary Baker Eddy.

II. The Coming Of The Lord Will Be Glorious.

A. "... in all his glory." (Titus 2:11-13).

- B. His coming will be glorious because He will be attended by the angelic creation.
1. Discuss angels and the scheme of redemption.
 2. These angels will be holy in character.
 - a. II Peter 2:4.
 - b. See text.
 3. These angels will be innumerable in number.
 - a. "All."
 - b. Jude 14-15.
 4. These angels will be "mighty" in power (II Thess. 1:7-9).
 5. These angels will be purposeful in mission (Matt. 13:41-42).
 6. One angel in particular – Michael, the arch-angel – will stand out in particular.
 - a. I Thessalonians 4:13-17.
 - b. Jude 9.
 7. Notice in Isaiah 37:36 what one angel did.

C. The Lord will come with the clouds.

1. Clouds have always been symbolic of sublimity and grandeur.
2. I Thessalonians 4:13-16.
3. Revelation 1:7.
4. There is no Biblical intimation that our Lord will ever set foot back on this earth again.

- a. II Peter 3:10ff.
- b. Acts 1:11.
- c. He is not coming back to this earth to establish His kingdom and to reign on David's throne.
 - (1) Zech. 6:12-13 + Heb. 8:4.
 - (2) Jer. 22:28-30 + Matt. 1:11-12.
 - (3) I Cor. 15:22ff; Acts 2:30-36; Acts 17:7.

D. The Lord's coming will be visible and personal.

1. Revelation 1:7.
2. Philippians 3:20.
3. I Thessalonians 4:13ff – "himself."
4. Acts 1:11 – "This same Jesus."
5. Charles T. Russell saying that He came in 1914.
6. "Face to face."
7. The Lord came in the events of the establishment of the kingdom and the destruction of Jerusalem (Matt. 16:28; Matt. 24). But when He comes the next time He will come personally and visibly – and not just in the event.

E. Other things that will make the coming of our Lord glorious.

1. The resurrection.
2. The beginning of immortality.

III. The Coming Of Our Lord Will Be Solemn.

A. The judgment will occur.

1. Christ, the judge.
2. The audience.
3. The standard of judgment.
4. The things for which we will be judged.

- B. The great separation.
1. Experience in San Diego, California and the boys leaving for Vietnam.
 2. Two divisions.
 - a. The sinking of the Titanic.
 3. Describe the separation.

C. Eternal destinies will be pronounced.

1. "Come."
 - a. That will be the sweetest, the most beautiful, the most wonderful word we will have ever heard.
 - b. Even if we never got to see glory...
2. "Depart."
 - a. That will be the blackest, the darkest, the most dreadful word we will have ever heard.
 - b. Describe hell.

D. Other things contributing to the solemnity of this occasion.

1. Opportunities will be over.
2. The earth will have been destroyed.

Conclusion:

"Are you ready for that day to come?"

It's Great To Be A Woman Of God!

Irene Taylor • Saturday, May 18th • 2:30 P. M.

Introduction

There is a special beauty which radiates from within the woman of God for she has that *"ornament of a meek and quiet spirit, which is in the sight of God of great price"* (I Peter 3:4b). Her emphasis in life is not on outward beauty but on beauty of spirit, the beauty of being in a right relationship with God. She enjoys the special blessings and contentment which comes from being a woman of God (I Tim. 6:6).

I. She Enjoys The Blessing Of A Good Conscience.

- A. Her goal in life is to respect the authority of God in all things and be obedient to it.
- B. Her attitude is *"Speak, Lord, and I will obey."*
 1. She is careful to measure all things by the right standard – the Bible.
 2. She is careful not to be wrongfully influenced by worldly thinking regarding any aspect of her life.
 3. The woman of God will have **NO** part in the clamor for the *"right"* to invade the role intended for man only, especially in the religious world.
- C. Her heart is filled with good, not evil.
 1. *"... for out of the abundance of the heart the mouth speaketh"* (Matt. 12:34b).
- D. She is at peace with herself for her motives are pure.
 1. She possesses a pure heart, a good conscience

- and faith unfeigned (I Tim. 1:5, 19; Heb. 13:18).
2. Her conscience has not been seared by sin (I Tim. 4:2).

II. She Has Learned The Joy / Blessing Of Service.

A. Christianity is a life of service.

1. It is not a life of "What can I get?" but "What can I give?"
2. Jesus taught that true greatness comes from service (Matt. 20:26; Luke 22:26).
3. She knows that real happiness comes from being busy in that which is constructive and worthwhile.
 - a. She stands ready to teach others about God's plan (by her life, as well as her words).
 - b. She gladly accepts the opportunity to fulfill any honorable task no matter how small.
 - (1) She is an encourager of others.
 - (2) She is a supporter of sound teaching.
 - (3) She is ready always to help the sick and troubled.
 - (4) She maintains a cheerful outlook herself so that she may radiate the beauty of Christ to others.
 - (5) She promotes good works.

B. What are some of the services women can render for the Lord?

1. First, she can live a pure, exemplary life.
2. She can teach others privately.
3. She can teach other women publicly.
4. She can teach children, especially her own.
5. She can take a leading part in seeing that

Christian homes provide wholesome recreational activities for the children of the congregation.

C. Christianity is a life of humility.

1. Except we humble ourselves as a little child we cannot be great (Matt. 18:4).
2. Sinful pride and arrogance are not a part of the make-up of God's woman.

D. Submission is vital for the woman of God.

1. We submit ourselves to God (James 4:7).
Real happiness cannot be achieved without submission to our Creator.
2. We are to submit ourselves to duly constituted authority.
 - a. "Submit yourselves to every ordinance of man for the Lord's sake: ... For so is the will of God..." (I Peter 2:13-15a).
 - b. The Christian woman enjoys being a law-abiding citizen.

III. Being God's Woman Adds Blessing To The Home.

A. God's woman accepts and respects God's constituted chain of authority in the home.

1. She honors both God and her husband by respecting the headship of her husband (Eph. 5:23).
2. She knows the beauty that real love between husband and wife can radiate (Titus 2:4).

B. She accepts the joy and challenge of rearing children in the nurture and admonition of the Lord (Eph. 6:4).

1. It is here that we have the power to keep the church pure in future generations.
2. It **does** matter how you **train** your children!

Your example speaks louder than your words!
Watch your life – they are!

- C. She enjoys sharing the hospitality and warmth of her home. Through this avenue she may be able to influence others for the Lord.

IV. Examples Of Godly Women In The New Testament.

- A. Mary, the Lord's mother (Matt. 1:2; Luke 1). Her pure life brought her the honor of being the chosen instrument to bring baby Jesus into the world.
- B. Lydia (Acts 16:14-15). She made time for God – even on a business trip!
- C. Priscilla (Acts 18:1-3, 18, 26; Rom. 16:3; II Tim. 4:19).
 - 1. She is a real partner with her husband in the Lord's work.
 - 2. They are always mentioned together.
- D. Lois and Eunice (II Tim. 1:5). She passed her unfeigned faith to her daughter, who passed it on to her son, in spite of an unbelieving husband (Acts 16:1).

Conclusion:

The Christian woman, the woman of God, is the happiest of women. She knows the blessing of being right with God. Do you want true happiness? Be God's woman! The woman of God is a woman in love – in love with her God, with her husband and family and filled with compassion for her fellow humans. She has dedicated herself to a life of service in His kingdom. She is happiest when she is supporting a good work, either by prayer or by prayer coupled with physical and/or financial backing. She knows that true happiness is found in being busy in the Lord's work. She enjoys a satisfaction that the non-believer can never know. Some people have just enough Christianity to make them miserable. The true woman of God is wholly consecrated. Her life is God-centered. Her priorities are in proper order and she can thus face the trials of life with a song in her heart. Truly, it is great to be a woman of God!