

**19TH ANNUAL
BIBLICAL VIEWPOINTS
LECTURESHIP
LESSONS IN CONTRASTS**



NOVEMBER 3RD-6TH, 1999

**ELIZABETHTON CHURCH OF CHRIST
137 EAST "C" STREET
ELIZABETHTON, TN.**

DIRECTORS: CLAYTON WINTERS & EDDY CRAFT

TABLE OF CONTENTS

THE BIBLE – A BOOK ABOUT CONTRASTS	3
<u>Clayton Winters</u>	
THE OLD AND NEW COVENANTS CONTRASTED	6
<u>Bill Haywood</u>	
WORLD RELIGIONS Vs. CHRISTIANITY	9
<u>Clifford Newell, Jr.</u>	
THE ETERNAL PRINCIPLE OF WORSHIP (True Worship vs the Doctrine of Men)	11
<u>David Pharr</u>	
MEN’S SAYINGS CONTRASTED WITH REVEALED TRUTH	15
<u>Wesley Simons</u>	
SCRIPTURAL TEACHING ON THE SECOND COMING VS. TIME SETTERS	19
<u>John Kachelman, Jr.</u>	
DENOMINATIONALISM VERSUS HE NEW TESTAMENT	22
<u>Jerry Brown</u>	
WOMAN OF PROVERBS 31 IN CONTRAST TO TODAY’S CHRISTIAN WOMAN	26
<u>Judith Brown</u>	
THE CHURCH OF CHRIST: IT’S EARTHLY AND HEAVENLY ASPECTS	28
<u>Eddy Craft</u>	
THE ABERATION OR ABROGATION OF THE OLD LAW	31
<u>Benny Burns</u>	
BIBLE FAITH VS. HUMAN UNCERTAINTY	32
<u>Timothy L. Dooley</u>	
THE BROAD WAY VERSUS THE NARROW	35
<u>Ed DeVault</u>	
HEAVEN AND HELL CONTRASTED	37
<u>Duke Gregory</u>	

BIBLICAL VIEWPOINTS TV PROGRAM

The Biblical Viewpoints Lectureship, November 3rd-6th, 1999 is the Nineteenth Annual Lectureship. The theme chosen is "Lessons In Contrasts." With this theme the Lectureship will concentrate upon various religious teachings as contrasted to the Biblical truths of God's Word.

The Biblical Viewpoints television program, now in it's twentieth year, continues each week to air television programs that provide viewers with Bible centered, God inspired lessons of vital interests. The coverage of this program has the potential to enter into an estimated three to five million homes in East and West Tennessee, Southwest Virginia, Western North Carolina, Kentucky and Mississippi. It is estimated at least 500,000 homes receive the program each week. The TV program has long been a vital source of spreading the gospel of Christ.

We want to thank the many faithful brethren for the financial support which provides for this television program to continue. We deeply appreciate the congregations of the Lord's church for their financial support: Abingdon Church of Christ; Centerview Church of Christ; East Bristol Church of Christ; Erwin Church of Christ; Lebanon Church of Christ (Va.); Lothair Church of Christ (Hazard, KY.); McAndrews Church of Christ (McAndrews, KY.); Northeast Church of Christ; State Street Church of Christ; Elizabethton Church of Christ; Red Creek Church of Christ (Virgie, Ky.); and several individual contributors. Without this continued support, the television program could not exist! The average annual costs to produce tape and air the program in this immediate area is approximately forty four thousand (\$44,000).

We are thankful to God for the opportunities of providing the Biblical Viewpoints Television Program. Many souls throughout the years have been taught the precious truth of God's Word, and many souls have been converted to the Lord's church. We are appreciative for the great support you continue to provide for this program. Our prayer is that the TV Program can continue to provide much needed Biblical teaching.

As this 1999 Lectureship is presented, we are looking forward to the 2000 Biblical Viewpoints Lectureship. To be held November 1-4, the Lectureship theme will be on "Needs For Local Congregations For Strength." Make your plans now to attend next years lectureship.

The Elders,
Elizabethton Church of Christ

THE BIBLE – A BOOK ABOUT CONTRASTS

Clayton Winters

INTRODUCTION:

- A. There is no question that the Bible is a unique book. It is the world's best seller; it has been published in more languages than any other book; it records facts not known from any other source on earth; it deals not only with things temporal, but also things that are eternal; it is our roadblock to hell; it is our guidebook to heaven.
It offers help for the helpless and hope for the hopeless; it offers strength for the weak and encouragement for the dejected; it gives so much, yet requires so little in return; it offers food for the hungry soul and peace in the midst of turmoil. It is indeed an incomparable book.
- B. One of the characteristics of its uniqueness is found in its spectrum of contrasts. In fact, by its very nature its contents forms the greatest of all contrasts.
 - 1. A contrast between God and Satan.
 - 2. A contrast between good and evil, depicted as darkness and light.
 - 3. A contrast between service and slavery.
 - 4. A contrast between truth and error.
 - 5. A contrast between life and death.
 - 6. A contrast between heaven and hell.
- C. Our lesson will encompass only general divergent or contrasting thoughts contained in the Scriptures, but hopefully it will set the tone and outline for more specific lessons to follow.

I. THE CONTRAST BETWEEN GOD AND SATAN

- A. God is the divine Creator and Sustainer of the universe (Genesis 1:1). He is the Sovereign of this world (Psalm 47:7; Acts 17:24-25), the God of our salvation (Psalm 68:19).
 - 1. He is called the great I Am-the eternal existent One (Exodus 3:14; Psalm 90:2).
 - 2. He is the giver of life and breath (Acts 17:25; Rev. 4:11).
 - 3. His overriding attribute is love (1 John 4:8,16).
 - 4. He is a beneficent God who gives us richly all things to enjoy (1 Tim. 6:17; Jam. 1:17).
 - 5. He gave up His Son to cruel men for our redemption (John 3:16).
 - 6. He is as a Father to us and we His sons and daughters (2 Cor. 6:18).
 - 7. He will never leave us nor forsake us (Heb. 13:5).
 - 8. He will be our light as we dwell with Him in eternity forever (Rev. 22:5).
 - 9. "Many, O LORD my God, are thy wonderful works which thou hast done, and thy thoughts which are to us-ward: they cannot be reckoned up in order unto thee: if I would declare and speak of them, they are more than can be numbered" (Psa 40:5).
- B. Satan is a usurper. As such he is the god of this world (2 Cor. 4:4), the prince of the power of the air (Eph. 2:2), the adversary of all that is good and right (1 Pet. 5:8), the great red dragon bent on destroying the saints of God, attacking them with great wrath (Revelation 12).
 - 1. There are so many things that I do not know about Satan.
 - (a) I do not know his origin: I know of no one who does (though I know some who

- can speak eloquently of this).
 - (b) I do not know the limits of his power: I know it is great and destructive.
 - (c) I do not know the limits of his presence. Although I do not believe in his omnipresence, I know his abilities far exceed that of mortal man.
 - (d) I do not know his specific form, though he does seem to be able to change that to suit the occasion and need – a serpent, a great red dragon, a beast, an angel of light.
2. There are some things I can know about Satan.
- (a) He fell into condemnation because of pride. This is probably the closest the Bible comes to telling us how Satan came to be what he is (1 Timothy 3:6).
 - (b) He appears in the presence of God to accuse His servants (Job 1:6; 2:1; Zech. 3:1,2).
 - (c) He and his angels were cast out of heaven (whether literally or figuratively I do not know), and pursue their deadly work on earth with a vengeance (Rev. 12:7-10).
 - (d) He is the king of the bottomless pit, otherwise known as the abyss, the deep, the hades realm, or the underworld of demons (Rev. 9:1-11; Luke 8:31; Rom. 10:6,7; Acts 2:27,31; Phil. 2:9-11).
 - (e) Until the death of Christ he held the power of death (Heb. 2:14).
 - (f) He walks back and forth on the earth to accomplish this deadly task (Job 1:2; 1 Pet. 5:8).
 - (g) The Bible labels him as the wicked one, a murderer, a liar and the father of it, and our adversary (1 John 5:18; John 8:44; 1 Pet. 5:8).
 - (h) Hell is prepared for the devil and his angels, and that will be his eternal destiny (Matt. 25:41; Rev. 20:10).
- C. A perennial battle is being waged between God and Satan.
1. It is evident that in eternity he led a battalion of angels in rebellion to God (2 Pet. 2:4).
 2. He invaded the paradise of Eden and introduced rebellion to this world (Gen. 3).
 3. He encountered Christ in the wilderness in an effort to prevent His redemptive work (Matt. 4:1-11).
 4. He now applies his evil work with vengeance throughout the earth, for he knows that his time is short (Rev. 12:12).

II. THE CONTRAST BETWEEN THE CHURCH AND THE WORLD

- A. This contrast is firmly established by the original designation of God's people: the ekklesia – the called out.
1. We are called from the powers of darkness into the kingdom of God's Son (Col. 1:13).
 2. We are called to be a separate or distinct people – in the world, but not of the world (Cor. 6:14-18; John 17:15,16; Rev. 18:4).
 - (a) We cannot endorse or participate in everything the world does (1 Cor. 15:33; Eph. 5:11;
 - (b) Family ties may have to be broken to maintain this distinctness (Matt. 10:37).
 - (c) Even wrong religious practices demand our separation (2 John 1:9-11)
 3. We are called to be saints: a pure people in contrast to the world (Rom. 1:7).

- (a) Our moral standards must be different (1 Tim. 2:8; 1 Cor. 6:9-11; Gal. 5:19-21).
 - (b) Our hearts must be pure (Matt. 5:8,27-29; Mark 7:21).
 - (c) Our dress codes are dictated by heaven, not men (1 Tim. 2:8,9; 1 Pet. 3:1-5).
 - (d) Our affections can no longer be set on things of the world (Col. 3:1-3)
4. We are called to be servants.
- (a) Christ Himself did not come to be ministered to, but to minister and give His life a ransom for many (Matt. 20:28).
 - (b) He set the example when He washed the disciples feet (John 13:1-17).
 - (c) The general demeanor of the world is: "What can others do for me." However, Christ challenged us to be different when He asked, "What do ye more than others?" (Matt. 5:47).
 - (d) If our enemies hunger, we are to feed them (Rom. 12:20). The "Christians only" benevolent doctrine is totally out of harmony with this contrasting feature of Christianity.
- B. The drawing power of the church is in this distinctive difference (Matt. 5:13-16). When we lose it, there is no reason for our existence.
- C. The contrast must be so striking that when the world sees it, it will know we have been with Jesus (Acts 4:13).

THE OLD AND NEW COVENANTS CONTRASTED

Bill Haywood

INTRODUCTION:

- B. When studying the contrasts between the covenants there are some things to keep in mind:
 - 1. A covenant is an agreement, a testament or a contract.
 - 2. There are many covenants mentioned in the Bible, however in this study we will be referring to the two major covenants of the Bible; The Law of Moses and the Law of Christ.
 - 3. We may speak of the Law of Moses as the First Covenant or the Old Covenant. Likewise, we may refer to the Law of Christ as the Second Covenant or the New Covenant.
- B. A poor understanding of the contrasts between the covenants has historically been a problem.
- C. On August 30, 1816 at a meeting of the Red Stone Baptist Association, Alexander Campbell delivered a sermon that would become known as the "SERMON ON THE LAW". In the sermon, Campbell pointed out the distinctions and contrasts between the covenants. His sermon became a point of contention for many.
- D. Understanding the contrasts between the covenants is a contemporary religious problem. The overwhelming declaration of scripture is that there are distinctions and contrasts between the covenants. (Hebrews 7:12; Ephesians 2:11-18; Colossians 2:14).
- E. It is important for us to realize that these contrasts are not manufactured after the fact, rather the contrasts were designed by God into both covenants to help us have a full and rich understanding of God's will for man.
- F. Contrasts are valuable in helping us see specific detail more clearly.
- G. There are many contrasts that would be exciting for us to consider and ponder, but to be concise let's go to a New Testament book that deals with this very subject. The book of Hebrews was written to Jewish Christians who did not understand the contrast between the Old Covenant and New Covenant. Some of these Jewish Christians actually thought that they could keep the first covenant, the Law of Moses and abandon the second covenant, the Covenant of Christ.
- H. All of Hebrews deals with these contrasts. Chapters 5 through 10 deal with the contrasts of the covenants even more specifically. We will be referring to several of these chapters in Hebrews. However, the basis of our lesson is found in Hebrews 8.
- I. Hebrews 8:1-13 Let's consider the following contrasts.

I. WEAK AND TEMPORAL NATURE OF THE FIRST COVENANT CONTRASTED WITH THE POWERFUL AND ETERNAL NATURE OF THE SECOND COVENANT.

- A. Hebrews 8:6-8
- B. Built into the First Covenant was the implicit idea that it was weak and temporal, but inherent in the nature of the Second Covenant is the idea of power and permanence.
- C. Consider the Tabernacle.
 - 1. The Tabernacle made with hands - it was temporal and movable Hebrews 8:2; Exodus 26 -28 The True (ALETHINOS) Tabernacle which God erected still stands-Hebrews 8:2;9:11,23,24 Consider the High Priest It seems that from the very beginning the Priesthood was broken. In Exodus 20-23 the people received the Covenant. In Exodus 24:3 the people agreed to keep the Covenant. In Exodus 28, while Moses was on Sinai God was giving him instructions about the priesthood. In Exodus 32, the first High Priest led the people in idolatrous worship.
 - 2. Consider the sharp contrast of Christ our High Priest. Hebrews 4:15; 7:26-8:1
- D. Consider the sacrifices.

1. The sacrificial system - Hebrews 10:1-4
2. The Sacrifice of Christ - Hebrews 10:11-14

II THE OUTWARD NATURE OF THE FIRST COVENANT CONTRASTED WITH INWARD

SPIRITUAL NATURE OF THE SECOND COVENANT

- A. Hebrews 8:10.
- B. We do not need to make the mistake of thinking that God was unconcerned with their heart (Romans 7:14). However God did use a system that expressed itself outwardly to help us understand the true spiritual nature of man's relationship toward God.
- C. Consider the location of the Law.
 1. The tablets of stone - Exodus 31:18;32:15-19; 34:1
 2. The tablet of the heart - 2 Corinthians 3:3; James 1:21
- D. Consider some of the furniture of the Tabernacle (Hebrews 9).
 1. The Lampstand
 - a. Exodus 25:31-40 It was the only source of light in the Holy Place.
 - b. Zechariah 4:1-6 The only source of light for the Church is the Word of the Jehovah
 2. The Altar of Incense
 - a. Exodus 30:1-10 -There was to be a sweet smelling incense burning on it.
 - b. Revelation 5:8- The prayers of the saints.
- E. Consider the worship of the First Covenant
 1. 2 Chronicles 29:25 Under the first Covenant, instrumental music was an authorized part of worship.
 2. Ephesians 5:19 Under the second covenant we are to make melody in our hearts.

III. THE EXCLUSIVE NATIONAL NATURE OF THE FIRST COVENANT CONTRASTED WITH THE INDIVIDUAL UNIVERSAL NATURE OF THE SECOND COVENANT

- A. Hebrews 8:11
- B. Consider those in Covenant Relationship with God.
 1. The First Covenant was only for the Hebrew people (Exodus 19:4-6). "In a broad sense all the earth was the Lord's, all men were the Lord's. But He took this little family, this little people, this little nation comparatively, and declared that He would recognize it as His peculiar inheritance or as His peculiar people." (Johnson, The Two Covenants, p.76).
 2. The Second Covenant was for all men (Isaiah 2:2; 11:6; Ephesians 2:17,18).
- C. Consider the entrance into each covenant.
 1. Under the First Covenant men were physically born into the Covenant (Genesis 17:10-14).
 2. Under the Second Covenant men are spiritually "born again" into the Covenant (John 3:3; 1:12,13; 6:44,45).

IV THE NATURE OF THE REMEMBRANCE UNDER THE FIRST COVENANT CONTRASTED WITH A DIFFERENT TYPE OF REMEMBRANCE UNDER THE SECOND COVENANT

- A. Hebrews 8:12
- B. "Under the First Covenant the most sacred ceremonies and sacrifices were made annually on the Day of Atonement, which was directed to the remembrance of sins for which daily,

weekly, and seasonal sacrifices had already been made.” (Coffman-Hebrews p.196). (Hebrews 10:3).

- C. Under the Second Covenant we are directed weekly to remember not our sins but our sacrifice- Christ (I Corinthians 11:23-26).

- D. Under the First Covenant REMEMBER SIN, Under the Second Covenant REMEMBER CHRIST.

CONCLUSION:

- A. There are distinctions and contrasts between the Covenants.
- B. These are wonderful contrasts built into the Covenants by God Himself so that we could more fully appreciate the beauty of the Christian Age. What a truly blessed people we are to live in the Christian dispensation

WORLD RELIGIONS Vs. CHRISTIANITY

Clifford Newell, Jr.

INTRODUCTION

1. There are many religions in the world.
2. In fact, history affords no example of a people without some form of religion.
3. However, Christianity is the only biblical and authorized religion in the world.
4. Therefore, let us contrast the World Religions with Christianity.

DISCUSSION

A. Religious or Righteous?

1. It is immensely important that the distinction be made between being religious and being righteous.
2. In our world, the word "religious" embraces any idea that has religious tones.
3. This is the cry and hue of many today; they want to be religious without subscribing to the tenets of the Bible.
4. This is the same as "Unity of the Spirit" or the "spirit of unity."
5. In fact, this can be stated in different terms: human righteousness and divine righteousness.
6. "Human Righteousness" resulting from subscribing and keeping human laws about divine things (Rom. 10:1-3; Phi. 3:9).
7. "Divine Righteousness" is conditioned on faith in Christ (Rom. 1:16-17; Phi. 3:8-9).

B. Philosophy Of The World's Major Religions.

- | | |
|-------------------------------|----------------------------------|
| 1. Ancient Greece said: | "Be moderate; know thyself." |
| 2. Confucianism said: | "Be superior; correct thyself." |
| 3. Buddhism said: | "Be selfless; merge thyself." |
| 4. Mohammedanism says: | "Be submissive; bend thyself." |
| 5. Shintoism said: | "Be loyal; suppress thyself." |
| 6. Judaism said: | "Be holy; conform thyself." |
| 7. Modern Fillettantism says: | "Be broad; cultivate thyself." |
| 8. Materialism says: | "Be industrious; enjoy thyself." |
| 9. Christianity says: | "Be Christ—like; Give Thyself." |

C. Sources Of Authority.

1. The parting of company has taken place when the source of authority became other than the "Holy Scriptures."
2. For if it is the case that God is the Father of the human family, and He is (Acts 17:28), and if it is the case that He created us as rational beings, in His own image, and He did (Gen. 1:26), then it must be the case that the Creator has communicated with His intelligent creatures (Heb. 1:1-2).
3. GOD HAS SPOKEN!
4. Observe these five differences between World Religions and Christianity.
 - a. A legislative or executive organization foreign to God's word.
 - b. An authoritative creed which serves as a discipline or official explanation.
 - c. A basic doctrine which contradicts the word of God.
 - d. A distinctive name which denominates it or separates it from others seeking to follow Christ.
 - e. A sectarian attitude.
5. Friends, it is utterly impossible for any religious group (world or otherwise) to exist

without believing something, doing something, being something, saying something, or having something that is not in the word of God!

D. The Case For Christianity.

1. There is a divine, authoritative pattern for man to follow (Jude 3), otherwise man would be unable to distinguish between World Religions and Christianity.
2. God gave Noah a pattern for constructing the ark (Gen. 6), and to Moses instructions for the erection of the tabernacle in the wilderness (Heb. 8:5).
3. The Lord has also given to man in the New Testament a blueprint of Christianity.
4. Man has not been left by the Lord to “do his own thing,” or to do as he pleases in religion.
5. Therefore Christianity is:
 - a. Pure (Jam. 1:26-27).
 - b. Contains all the “called out ones” (1 The. 2:14; Rom. 6:16-18).
 - c. Made up of saints (Eph. 1:1).
 - d. Is maintained by “walking in the light” (1 John 1:7).

CONCLUSION

1. What a contrast: World Religions vs. Christianity.
2. Only Christianity has authority for its existence.
3. Good people, which are you, Religious or Righteous?

THE ETERNAL PRINCIPLE OF WORSHIP

(True Worship vs the Doctrine of Men)

David Pharr

TEXT: John 4:19-24

INTRODUCTION

- A. No series on spiritual contrasts would be complete without attention to the difference between the worship that is acceptable to God and worship that is not acceptable. Jesus expressed the universal divine will when He said, "Thou shalt worship the Lord thy God" (Matthew 4:10). The Psalmist said to "worship the Lord in the beauty of holiness" (Psalm 29:2; 96:9). Again, "O come, let us worship and bow down: let us kneel before the Lord our maker" (Psalm 95:6). Four times in Psalm 107 there is the refrain, "Oh than men would praise the LORD for his goodness, and for his wonderful works to the children of men!" Paul declared "[W]orship I the God of my fathers" (Acts 24:14). In contrast the Bible warns against vain worship (Matthew 15:8-9) and will worship (Colossians 2:23).
 - B. Perhaps the best known statement regarding the essence of acceptable worship is in the language of Jesus Himself as He declared, God is a Spirit: and they that worship him must worship him in spirit and in truth" (John 4:24). Here is states that the eternal principle of acceptable praise. In this statement and its context we can learn essential truths regarding both true and vain worship (John 4:19-24).
- I. TO GET THE RIGHT ANSWER, WE MUST GO TO THE RIGHT PERSON--"SIR, I PERCEIVE THAT THOU ART A PROPHET" (19).
 - A. The conversation up to that point had convinced her that Jesus was a prophet. Of course He is God's prophet (Hebrews 1:1f) and more. Regardless of the degree of her understanding, she had the right idea in asking a prophet about acceptable worship. A prophet was one who spoke for God. Revelation from God comes to us by God's prophets in the Scriptures (II Peter 1:20-21; Ephesians 3:5).
 - B. Many seek answers from other sources: marjority opinion, traditions, personal preference, etc. But only God can tell us what pleases Him. He reveals what He expects.
 - II PRACTICES MAY VARY, BUT ONLY GOD'S WAY IS RIGHT. HER WORSHIP FOLLOWED HUMAN TRADITION AND WAS UNACCEPTABLE--"OUR FATHERS WORSHIPED IN THIS MOUNTAIN..." (2); "YE WORHSIP YE KNOW NOT WHAT." JESUS AND FAITHFUL JEWS WORSHIPED ACCORDING TO GOD'S LAW--"WE KNOW WHAT WE WORSHIP" (22).
 - A. First consider that she mentioned what is an ever present reality. There are different worship practices. This is parallel to modern conversations: "We have communion once a quarter, but you say every Sunday." We have a piano, but you say 'no instruments'" "We have drama but you have preaching" "We have women leaders but you say men only" etc.
 - B. Samaritan worship was in a temple at Mt. Gerizim, a tradition of serveral hundred years, accepted by countless thousands. Under the Old Testament system the house of God was at Jerusalem. Samaritan theology refused all of the Old Testament except the Pentateuch in order to maintain their traditions. The issue was not sincerity, but authority. Though accepted by so many, Jesus did not fail to condemn.

- C. Jesus and other faithful Jews worshiped acceptably because they followed the Father's instructions. But even among many Jews, traditions had replaced the authority of Scripture (Matthew 15:1-9; Mark 7:1-13).
 - 1. They had added religious observances which were not commanded. The various washings were not morally wrong. They were even right as good hygiene. Harmless as this was, however, it became sin when they added it to the requirements of God.
 - 2. They had also taken away from God's requirements. A perverted interpretation of scripture resulted in failure to obey (Mark 7:10-13).

III. JESUS KNEW THERE WOULD SOON BE A CHANGE IN COVENANTS, SO HE FORETOLD A CHANGE IN WORSHIP--"THE HOUR COMETH, WHEN YE SHALL NEITHER IN THIS MOUNTAIN, NOR YET AT JERUSALEM, WORSHIP THE FATHER" (JOHN 4:21)

- A. One of the chief causes of confusion over worship is the failure to recognize that in the Christian economy Old Testament practices no longer apply. Some go back to the old for Sabbath observance; some for incense; some for priests; some for instruments. The old covenant has been taken out of the way (Colossians 2:14-17; Galatians 3:24-25). Those who follow the worship of the old system in anything ought to be consistent and also require the temple in Jerusalem. Jesus had affirmed that at the time He was speaking with this woman the temple worship in Jerusalem was God's will for that age. Until Christ died the old law was still in force. But He also knew that "the hour cometh" when there would be a new system and that the old requirements would no longer apply.
- B. We must not read into His words things He did not say or ideas that contradict other passages. It is amazing what some have thought to read into His words, but:
 - 1. He did not say that it would not matter how one worships. All He said was that Jerusalem Gerizim would not be an issue under the new economy. Jerusalem and the temple had their place under a national religion. Under the new covenant people of all nations everywhere could worship and it would not be restricted to a certain city or building. It ought to be clear from verses 23-24 that it does matter how one worships.
 - 2. He did not say that all of life is worship.
 - a. The word translated "worship" in these verses is *proskuneo*, which is found 59 times in the New Testament. Its root meaning was to "kiss toward," and it came to mean - to render an act of homage. It is correct to speak of the "worship service" because worship is one kind of service. (Some have put a sign over the door: "Enter to worship; Depart to serve." This has been criticized, but it is an entirely scriptural concept.) All worship is service, but all service is not worship.
 - b. Several Greek words are sometimes translated worship. It is true that some of these words may be broad enough to include all of Christian service as "worshipping" God (i.e., Romans 12:1, *latreuo*). But the word used each time in this text refers to "acts of reverence," things done specifically in paying homage to God.
 - 2. He did not say that one need not assemble with the church for worship (1 Corinthians 11:20; Hebrews 10:25).
 - 3. He did not say that worship is merely something you feel in your heart, not ritual acts. By definition and usage it is clear that worship involves acts. Consider several Old Testament examples that show that worship is not an ongoing state (Genesis 22:5;

Jude 7:15; I Samuel 1:19; II Samuel 12:20). Paul said, "*I went up to worship at Jerusalem.*" (Acts 24:11)

- C. There were several things involved in worship of the old system that have no place in the new: a specific place such as Jerusalem, sacrifices, incense, special priesthood, instrumental music,. Those who hold to such things should consider what Jesus meant when he said, "*The hour is coming.*"

IV THE ETERNAL PRINCIPLE OF WORSHIP IS THAT IT MUST BE IN SPIRIT AND TRUTH "BUT THE HOUR COMETH, AND NOW IS, WHEN THE TRUE WORSHIPERS SHALL WORSHIP THE FATHER IN SPIRIT AND IN TRUTH: FOR THE FATHER SEEKETH SUCH TO WORSHIP HIM. GOD IS A SPIRIT AND THEY THAT WORSHIP HIM MUST WORSHIP HIM IN SPIRIT AND IN TRUTH" (JOHN 4:23-24)

- A. Some have thought Jesus said, "The hour is coming and now is" to indicate the imminence of a new system. In verse 21 He pointed to a future dispensation when there would be a change in worship. What He says in verses 23-24, however, defined the principle of worship for every dispensation.
1. Certainly under the Old Covenant it was expected that worship would be "in spirit and truth." Numerous are the Old Testament texts that show the vanity of worship when the heart or life are not right (see Joshua 24:14). His rejection of Samaritan worship implied that it was not "in truth." Ignorance of the divine will resulted in their ignorance of the divine object of worship--"Ye worship ye know not what." When Israel with sincere and pure hearts followed Divine instructions, they worshipped "in spirit and truth."
 2. This is important because some argue that this was to be a new principle of worship which would not involve specific acts: that acts were a part of the old system, but only the heart was involved in the new.
- B. True worship recognizes the nature of the One to be worshiped--"God is a spirit." We might assume that all would know this, but much of the error that is practiced arises from concern for pleasing men instead of God. It is common for people to speak of "what they get out of it." There is sometimes more emphasis on entertaining the people than on praising the Lord. See Psalm 89:7; Hebrews 12:28.
- C. "In spirit" means with a sincere heart. Matthew 15:8 shows the vanity of worship which is ritual without feeling. Singing, for example, must be coupled with "making melody in the heart" (Ephesians 5:19). The Bible requires certain things as worship, but it is vain worship to merely go through the motions as if just doing them gives us credit before God.
- D. "Truth" means according to the truth.
1. It is amazing that some would try to avoid the force of this. Why would anyone want to argue against worship being in harmony of the truth of God's word? It is, of course, because they want unregulated worship, not confined to the boundaries of biblical authority.
 2. It is argued that aletheia can mean "genuineness"--that all Jesus is saying is that it must be sincere and genuine. Notice, however, that this creates a truism because Jesus had already named genuineness when He referred to "true worshipers." To substitute the word "genuine" would result in "Genuine worshipers shall worship the Father in spirit and genuineness." This would be as redundant as saying "Red cars are red" or that "An honest man is honest."
 3. "Truth" means the truth of God's word and to worship "in truth" is to do that which the Bible teaches. It was truth that determined the proper worship under the old system and truth determines proper worship under the new.

- a. John 17:17 defines the truth
- b. The only way it can be by faith is by God's revelation (Romans 14:23; 10:17; cf. Hebrews 11:4).
- c. Romans 1:9. "Serve" is the broad term that covers all service. However, all service includes worship. Note the parallels: "in my spirit" (same as "in spirit") and is to be "in the gospel" (same as "in truth").
- d. Colossians 3:16-17 teaches worship in singing. Notice that it is "with grace in your hearts" (same as "in spirit") and is to be "in the name of the Lord Jesus" (by His authority, such as "in truth"; cf/ Matthew 28:18).
- e. If acceptable worship is not determined by the will of God in the Bible, all worship would have to be according to human will. This is the "will worship" of Colossians 2:22-23. W.E. Vine's Expository Dictionary of the New Testament defines this as "voluntarily adopted worship, whether unbidden or forbidden (cf. Leviticus 10:1ff).
- f. Truth authorizes singing, praying, giving, communing and preaching. No other acts of worship are authorized for the Christian assembly.

CONCLUSION

- A. The two essential elements are joined together with a single preposition: "in". Unfortunately the King James Version repeated the "in" after "and" even though it is not in the Greek text.
- B. "Spirit" and "truth" are the two halves that are always present in acceptable worship

MEN'S SAYINGS CONTRASTED WITH REVEALED TRUTH

Wesley Simons

INTRODUCTION:

- A. A close study of these verses can answer a lot of questions.
 - B. Are there more than one church?
 - C. Was Peter the first Pope?
 - D. Can we go by what men say and think?
 - E. Is Jesus really the Christ?
- I. MATTHEW 16:13 "WHEN JESUS CAME INTO THE COASTS OF CAESAREA PHILIPPI, HE ASKED HIS DISCIPLES, SAYING, WHOM DO MEN SAY THAT I THE SON OF MAN AM?"
- A. There are two cities named Caesarea. This is the one at the base of Mt. Hermon and east of the Jordan River in the territory that would have belonged to the tribe of Dan.
 - B. Do not confuse this Caesarea with the one on the Mediterranean coast. It was in this city that Cornelius lived: Acts 10:1 "There was a certain man in Caesarea called Cornelius, a centurion of the band called the Italian band." This is also where Philip the evangelist lived: Acts 21:8 "And the next day we that were of Paul's company departed, and came unto Caesarea: and we entered into the house of Philip the evangelist, which was one of the seven; and abode with him.
 - C. Philip erected a marble temple in honor of Augustus on the majestic rocks above the old city of Pnias, which he rebuilt as Caesarea.
 - D. Caesarea Phillipi is a beautiful area which fresh water springs that help to form the Jordan River. Also it has large rock formations.
 - E. Jesus asked His disciples, "whom do men say that I the son of man am?"
 - F. If one wants to be confused, all one needs to do is ask any Bible question and allow men to answer. One will get all kinds of responses. Jesus knew this.
- II MATTHEW 16:14 "AND THEY SAID, SOME SAY THAT THOU ART JOHN THE BAPTIST: SOME, ELIAS; AND OTHERS, JEREMIAS, OR ONE OF THE PROPHETS:
- A. Men believed Jesus to be: John the Baptist, Elijah, Jeremiah or one of the prophets. Herod thought that Jesus was John the Baptist: Mark 6:14 "And king Herod heard of him; (for his name was spread abroad:) and he said, That John the Baptist was risen from the dead, and therefore mighty works do shew forth themselves in him."
 - B. What others have said:
 - 1. The Jews claim that he was a good man, but not the Christ.
 - 2. The Jehovah Witnesses say that he was the first thing created by God. That He is a little god.
 - 3. The Mormons say that Elohim had many sons by sexual intercourse. One was Jesus and the other was the Devil. So, they claim that the devil and Jesus are brothers.
 - 4. Some of the Jews said that he worked for Beelzebub (Matthew 12:24).
 - 5. The Shakers believe that the Christ was both Jesus and Ann Lee.
 - 6. The Christian Scientist say, "A portion of God could not enter man; neither could God's fulness be reflected by a single man, else God could not enter man; neither could God's fulness be reflected by a single man, else God would be manifestly finite, lose the deific character, and become less than God. (Science and Health, p. 336).
 - 7. The World Wide Church of God, The Armstrongs believe the Deity side of Jesus was

capable of dying. "...What they believe is that a body Christ lived in died, but Christ himself never died, Christ was God they argue. God could not die! If they are right, they are lost and doomed to eternal punishment! If they are right, they are lost and doomed to eternal punishment! If Christ did not die for their sins--if it was only a mortal body which died--then we have no saviour, and we are lost." (Martin, Kingdom of the Cults, p. 320).

8. To a Muslim, Jesus is just one of the prophets of Allah.
 9. The Gnostics believed that the flesh was evil therefore Jesus was not Divine because this would make God evil. They taught that it seems like He was in the flesh. Thus, the term Docetic.
 10. The Atheists say that Jesus is a being we created in our minds.
 11. The Humanists state that Jesus is a crutch for the weak-minded.
 12. The United Pentecostals say that there is only one in the Godhead. This makes Jesus His own Father.
- C. There are two sources of authority--human and Divine. Matthew 21:25 "The baptism of John, whence was it? from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him?"
- D. The only thing that separates us from all other groups is that we believe that one must have Bible authority for all that he does. Colossians 3:17 "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him."
- E. If we give up on having Bible authority for all that we do, then we give up our right to exist.

III MATTHEW 16:15 "HE SAITH UNTO THEM, BUT WHOM SAY YE THAT I AM?"

- A. What the disciples thought about Jesus would determine their eternal destiny. John 8:24 "I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, he shall die in your sins. Matthew 10:32-33 "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. ³³ But whosoever shall deny me before men, him will I also deny before my Father which is in heaven. John 12:48 "He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.
- B. Our relationship to God is determined by what we think by what we think of Jesus. John 14:6 "Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me." Acts 4:12 "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."

IV. MATTHEW 16:16 AND SIMON PETER ANSWERED AND SAID, THOU ART THE CHRIST, THE SON OF THE LIVING GOD

- A. Peter was often the first act:
1. "Bid that I come unto thee."
 2. "Though others deny thee, I will die for thee."
 3. He cut off the ear of Malchus.
 4. He often put others up to doing things.
 5. He followed Jesus while He was on trial.
- B. He gave the right answer, but it was based on evidence. John 3:2 "The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest except God be with him.

V. MATTHEW 16:17 AND JESUS ANSWERED AND SAID UNTO HIM, BLESSED ART

THOU, SIMON BARJONA: FOR FLESH AND BLOOD HATH NOT REVEALED IT UNTO THEE, BUT MY FATHER WHICH IS IN HEAVEN.

A. Jesus commends Peter for giving the right answer

1. He also states that Peter did not get his answer from man--“Flesh and blood has not revealed this to you.” Matthew 3:17 “And lo a voice from heaven, saying, This is my beloved son, in whom I am well pleased.”

B. Everything that we believe is either from God or flesh and blood.

1. The result of following flesh and blood: Mark 7:7 “Howbeit in vain do they worship me, teaching for doctrines the commandments of men.”

C. The church that you are a member of, can you read about it in heaven’s book? What about the plan of salvation which you have obeyed?

VI. MATTHEW 16:18 AND I SAY ALSO UNTO THEE, THAT THOU ART PETER, AND UPON THIS ROCK I WILL BUILD MY CHURCH; AND THE GATES OF HELL SHALL NOT PREVAIL AGAINST IT.

A. The Lord confesses Peter and states that upon the firm foundation that He is the Christ the Son of the Living God and that he will build His church. Isaiah 28:16 “Therefore thus saith the Lord GOD, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste.” 1 Corinthians 3:11 “For other foundation can no man lay than that is laid, which is Jesus Christ.”

B. The Catholics say that Jesus was going to build the church upon Peter. Thus, Peter became the first Pope according to them.

C. Peter could not have been a Pope for the following reasons.

1. He was married (Matthew 8:14; 1 Corinthians 9:5).
2. He had children (1 Peter 5:1)
3. He was not infallible (Galatians 2:11-14)
4. He would not allow men to bow to him (Acts 10:25-26).
5. Other apostles did not consider him as their superior (2 Corinthians 11:5).
6. He taught disciples to wear the name of Christian (1 Peter 4:16).
7. There is no Biblical evidence that he was ever in Rome. In Romans 16:3-15, Paul saluted 27 Roman Christians and did not mention Peter the Pope.

D. Jesus said, “I will build my church,” not churches.

1. Notice, the church had not been built up to this point..
2. Jesus speaks of building the church somewhere in the future.
3. There was not but one church that was to be built:
 - a. Ephesians 4:4 “There is one body, and one Spirit, even as ye are called in one hope of your calling;
 - b. Ephesians 1:22-23 “And hath put all things under his feet, and gave him to be head over all things to the church, ²³Which is the body, the fulness of him that filleth all in all.
 - c. 1 Corinthians 12:20 “But now are they many members, yet but one body.
 - d. Ephesians 3\2:16 “And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby:”

E. Other terms that are used to refer to the church proves that there is just one, because they are used in the singular:

1. House of God (1 Timothy 3:15)
2. Kingdom (John 3:5)
3. Body (Ephesians 4:4)

4. Bride (Revelation 21:9)
 5. Temple (1 Corinthians 3:16-17)
 6. Vineyard (John 15:1).
 7. Family (Ephesians 3:15)
 8. Fold (John 10:16).
- F. The gates of hell (hades) shall not prevail against it means that all of the forces of the haden realm could not keep Jesus in hades or his body in the grave thus, preventing the

establishment of His church. Acts 2:31 “He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption.”

VII. MATTHEW 16:19 AND I WILL GIVE UNTO THEE THE KEYS OF THE KINGDOM OF HEAVEN: AND WHATSOEVER THOU SHALT BIND ON EARTH SHALL BE BOUND IN HEAVEN: AND WHATSOEVER THOU SHALT LOOSE ON EARTH SHALL BE LOOSED IN HEAVEN

- A. The keys of the kingdom were given to Peter. Keys unlock things. The keys unlocked the way into the kingdom. Thus, the terms for admittance were given by Peter (Acts 2, 10).
- B. The words church and kingdom are used interchangeably. Therefore, the church and the kingdom are one and the same institution.
- C. When one is born again, he is added to the kingdom (John 3:3-5). When one is born again, he is added to the church (Acts 2:47).
- D. The Lord’s supper was taken in the kingdom (Matthew 26:29), However, it is partaken of in the church proving that the church and the kingdom are one and the same (1 Corinthians 11:23-26).
- E. Mark 9:1 “And he said unto them, Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power.”
- F. Colossians 1:13 “Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son:”
- G. Revelation 1:9 “ I, John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ.”
- H. Peter and other apostles could bind only that which had already been bound in heaven and loose that which had already been loosed in heaven.
- I. 1 Peter 4:11 “If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen”
- J. 1 Corinthians 4:6 “And these things, brethren, I have in a figure transferred to myself and to Apollos for your sakes; that ye might learn in us not to think of men above that which is written, that no one of you be puffed up for one against another.”
- K. No one has a right to be a member of any church but the one which Jesus Christ established. The church that you are a member of, who established it?

SCRIPTURAL TEACHING ON THE SECOND COMING VS. TIME SETTERS

John Kachelman, Jr.

TEXT: I John 4:1; II Thessalonians 2:1-3a

INTRODUCTION

- A. "We are now in the 100th Congress of the United States, and 1987 is the 212th birthday of the Constitution of the United States. Water boils at 100 degrees centigrade and at 212 degrees fahrenheit. We will not see another national election; now will we see the end of the 213th year of the Constitution (which is the end of 1988), before war comes (World War III) which destroys us completely as a nation, before the election in November 1988 and before the harvest 1988, on October 4, 1988." (Whisenant, 69)
- B. Throughout history's record there have been countless people who announced the definite date of the Lord's return and thousands have gullibly believed. A few of the more common are discussed:
1. Joachim of Fiore (12th century) announced that Christ would return sometime in the years between 1200-1260. He announced the certainty of this by calculating that 42 generations have passed between Abraham and Christ and thus a new dispensation should be expected when 42 generations are reached after Christ's birthday.
 2. In Bohemia it was suggested that February 10-14, 1420 would be the day of Christ's return.
 3. William Miller is known for one of the most sensational predictions of Christ's return. He announced that Christ would return on March 1, 1844. After the great disappointment he announced he had been wrong and the accurate date was October 2, 1844,
 4. Charles Taze Russell stated: "We consider it an established truth that the final end of the kingdoms of this world, and the full establishment of the kingdom of God, will be accomplished by the end of A.D. 1914." (99)
 5. Ted Kreege, leader of the "Gospel Truth Christian Church" in St. Petersburg, Florida predicted the end of the world to be June 20, 1981. When that date failed he revised the "end" to be on September 8, 1983 or September 18, 1984.
 6. Of more recent times is Edgar Whisenant who spent thousands of dollars mailing our books and pamphlets stating that the "rapture" would occur in 1988. He fabricated an intricate date-setting schedule to offer validity to his predictions. See copy.
 7. Adding to this list are innumerable others who have offered vague dates but were wise enough to stay away from specifics. These still fueled the hysteria and sensationalism surrounding the second coming of Christ (i.e. Billy Graham, Hal Lindsey, Jerry Falwell, Dallas Theological Seminary etc.).
- C. The hysteria that has been demonstrated about the Lord's return will continue to intensify as this century concludes and the next begins. Throughout the year 2000 we will continue to hear many speculations and predictions about the world's end. To be certain some Christians will be enticed into believing these things. We must be prepared by a proper study of the Scriptures.

I. THE SECOND COMING OF CHRIST: A CONTRAST!

- A. Time Setters
1. Specific dates
 2. "Revealed" dates

3. Boast of "truth"
 4. Shake and trouble
 5. Worldly focus
- B. Biblical Truth
1. Non-specific (Matthew 24:36)
 2. Revelation ceased (Hebrews 1:1-2)
 3. Flagrant liars (Deuteronomy 18:20-22)
 4. Confidence (II Thessalonians 2:1-2)
 5. Spiritual focus (John 18:36)

II THE SECOND COMING - BIBLICAL CAUTIONS!

- A. God's prophets warned against time-setters! Jeremiah 29:4ff; Ezekiel 13:3; 6-16; 2:4-7.
- B. Christ warned against time-setters! Matthew 24 our Lord was very clear in describing the events leading up to the end of the world all would be normal. There would be no extraordinary signs thus one must always be prepared for the coming.
- C. The First Century Church was warned against time-setters! (II Thess. 2:1-2)

III. THE SECOND COMING - SCRIPTURAL RESPONSES!

- A. CRITICISM (1 John 4:1) God urges us to scrutinize the teachings of all. When this is done with the time-setter it will reveal the absurdity of his predictions.
- B. DEAFNESS (Jeremiah 23:16) The Lord urges us to not listen to any predictions that contradict His revealed will.
- C. KNOWLEDGE of the biblical program (II Thessalonians 2:1-4; I Thessalonians 4:13-17; Revelation 6:12-17; 1:7; II Peter 3:10; Matthew 16:27; Romans 2:6; II Corinthians 5:10; II Peter 3:11ff)

IV. THE SECOND COMING - SCRIPTURAL CONCLUSIONS!

- A. The sensationalism of Time-Setters should never cloud our judgement (II Thessalonians 1-3a)
- B. The Holy Scriptures offer these safe conclusions:
 1. The specific time of Christ's return is unknown (Luke 12:39)
 2. At His return all humanity will be resurrected (John 5:28-29).
 3. At the end of the world, those in the Lord's Kingdom (church) will be saved and those without will be lost (Revelation 22:12-15). We must follow God's will and turn away from the fanciful ideas and predictions of erring man!

V. THE SECOND COMING - SCRIPTURAL EXHORTATIONS!

- A. The biblical program offers great incentives (II Peter 3:11).
- B. The biblical program arouses us to watchfulness (Matthew 24:42; Luke 12:37; Revelations 16:15).
- C. The biblical program motivates us to live "sober" lives (I Peter 4:7; I Thessalonians 5:6).
- D. The biblical program causes us to renew our warfare against the world's influences (Revelation 2:25; 3:11)
- E. The biblical program demands a life of consecration (I Thessalonians 5:23; I John 3:2-3).
- F. The biblical program causes Believers to anticipate a wonderful eternity of fellowship

(I Thessalonians 4:16-18).

- G. The biblical program stresses the urgency of evangelism the final invitation for lost souls to be eternally secure! (II Corinthians 5:10-11).

CONCLUSION

- A. There is no doubt about the fact that Jesus Christ will return! (Matthew 24:4).
- B. The specifics about the Lord's return are not known! (Mark 13:32; Jeremiah 14:14).
- C. The unknowables about the Lord's return brings readiness! (Matthew 24:42-44; II Peter 2:4-9).

DENOMINATIONALISM VERSUS THE NEW TESTAMENT

Jerry Brown

INTRODUCTION

- A. General Statement
 - 1. Definition of denominationalism
 - 2. Definition of The New Testament Church
 - 3. Number of denominations (1200+) and New Testament churches (1)
- B. Broad subject for discussion
 - 1. Many beliefs and practices in denominationalism
 - 2. Only one standard of authority--the Bible
- C. Major points of discussion in this lesson
 - 1. Contrast the foundation of denominations and the foundation of the New Testament Church.
 - 2. Contrast the following doctrines and practices: baptism, faith, Lord's Supper, eternal security, type of approved music in worship, total depravity of infants, local church organization.
 - 3. Contrast the New Testament church with these denominations: Baptist, Methodist, Presbyterian, Lutheran, Episcopal, Seventh-Day Adventist, Church of Jesus Christ of Latter Day Saints, Christian Science, Roman Catholic, Pentecostal

I. FOUNDATION

- A. New Testament Church
 - 1. Builder--Christ
 - a. Matthew 16:18
 - b. I Corinthians 3:11
 - c. Ephesians 2:20
 - d. Psalm 118:22 (Matthew 21:42)
 - e. Acts 4:11
 - 2. Place of founding--Jerusalem
 - a. Isaiah 2:2-3, Micah 4:1-2, Zechariah 1:16
 - b. Luke 24:46-49
 - 3. Time of founding--Pentecost
 - a. Latter days in Jerusalem--Isaiah 2:2-4, Micah 4:1-2
 - b. Days of Roman kings--Daniel 2:44
 - c. Time at hand--Matthew 3:1-2, Mark 1:15
 - d. Lifetime of those living--Mark 9:1
 - e. Near unto disciples--Luke 10:9
 - 4. Fulfillment of prophecies on Pentecost in Jerusalem
 - a. First converts--Acts 2:38-41
 - b. Additions in Jerusalem--Acts 2:47
 - c. Time of conversions in last days--Acts 2:17-21
 - d. Place, in Jerusalem--Luke 24:46-49, Acts 1:12, Acts 2:1-5
 - e. In days of those disciples--Acts 1:5--Acts 2:9
 - f. Arrival by power--Acts 2:1-4
- A. Denominations
 - 1. Roman Catholic

- a. Place and time--Rome in 325 A.D.
 - b. Order of Constantine for union of church and state
2. Episcopal
 - a. Place and time--England in 1531
 - b. Order of King Henry VIII for marriage annulment to Catherine of Aragon to marry Anne Boleyn
 3. Lutheran
 - a. Place and time--Wittenburg, Germany on October 31, 1517
 - b. Placing of 95 Theses on Castle Church by Martin Luther
 4. Baptist (Primitive, Missionary, Free Will and others)
 - a. Place and time in England--London, 1607 by Mr. Smyth
 - b. Place and time in America--Providence Rhode Island 1639 by Roger Williams and Ezekiel Holiman
 5. Methodist
 - a. England by John and Charles Wesley in 1729 (Methodist Episcopal)
 - b. United States from the Christian Conference on December 24, 1784 (Methodist Episcopal)
 6. Presbyterian
 - a. Place and time--Geneva, Switzerland in 1533-36 by doctrine of John Calvin, not a Presbyterian himself.
 - b. Place and time--Scotland in 1592 by John Knox and an order of Parliament
 - c. England and America--1643-1649 by Westminster Confession of Faith
 7. Mormon (Church of Jesus Christ of Latter Day Saints)
 - a. Place and time April 6, 1830 in Fayette, New York
 - b. Founders--Joseph Smith in New York and Brigham Young in Utah
 8. Seventh Day Adventist
 - a. Place and time--Massachusetts in 1831
 - b. Founders--William Miller and Mrs. E.G. White
 9. Christian Science
 - a. Place and time--Boston on April 19, 1879
 - b. Founders--Dr. Phineas Quimby (faith healer) and Mary Baker Eddy (Science and Health with Key to the Scriptures)
 10. Pentecostal (Church of God)
 - a. Three major groups: Missouri group, Indiana group, Tennessee group
 - b. Tennessee group, headquarters in Cleveland, Tennessee; beginning in 1886 in Monroe County, Tennessee

II CONTRAST OF DOCTRINES

- A. Baptism
 1. Denominational practice of sprinkling and pouring
 - a. Catholic
 - b. Lutheran
 - c. Episcopal
 - d. Methodist
 - e. Presbyterian
 2. Scriptural practice of New Testament Church
 - a. Burial or immersion following faith, repentance, confession
 - b. Colossians 2:12, Romans 6:4, Mark 16:16, Acts 2:38, Acts 8:26-40

- B. Faith
 - 1. Denominational teaching of faith only for salvation
 - a. Lutheran
 - b. Episcopal
 - c. Baptist
 - 2. Scriptural practice of the New Testament Church
 - a. Faith and obedience by commandment-obedience for salvation
 - b. James 2:24, Mark 16:16, Acts 2:38, I Peter 3:21, Galatians 3:26-27
- C. Lord's Supper
 - 1. Denominational teaching and practice
 - a. Catholic--Holy Eucharist, literal body and blood transformation
 - b. Episcopal--Sacrifice or Mass, various days and occasions
 - c. Lutheran--Sacrament of Altar, Holy communion, Eucharist, Literal body and blood; not every first day
 - d. Presbyterian--special days and occasions
 - e. Methodist--Sacrament (Oath); various days and occasions
 - f. Baptist--Closed communion (inviting some, debarring others); various times and occasions
 - g. Seventh-day Adventist--irregular occasions
 - h. Mormons--use of water instead of fruit of the vine
 - i. Christian Science--No observance of body and blood; no belief in cleansing power of blood
 - j. Pentecostal--various times; symbol of blood and body
 - 2. Scriptural practice of New Testament Church
 - a. Weekly observance on first day of the week as a memorial or communion with emblems of unleavened bread and fruit of the vine
 - b. I Corinthians 11:26 (memorial); I Corinthians 10:16 (communion); Acts 2:42, Acts 20:7 (breaking of bread on first day); I Corinthians 11:20-21 (Lord's Supper)
- D. Other contrasts too numerous for much in-depth discussion
 - 1. Eternal security by many denominations
 - a. Once saved, always saved
 - b. Scriptures: Galatians 5:4, Revelation 2:10, I Corinthians 15:58, II Peter 1:10, I Corinthians 10:12, I Corinthians 9:27, Hebrews 3:12, II Peter 2:20-22, Galatians 6:7-9
 - 2. Music in worship
 - a. Mechanical instruments by denominational practice
 - b. Scriptures; singing only: Matthew 26:30, Acts 16:25, Romans 15:9, I Corinthians 14:15, Ephesians 5:19, Colossians 3:16, Hebrews 3:12, Hebrews 13:15, James 5:13
 - c. Historical fact: mechanical instruments; addition by man
 - d. Opposition of "religious" figures: John Calvin, Adam Clark, John Wesley, Martin Luther, John Knox, Charles Spurgeon
 - 3. Total depravity of infants by many denominations

- a. Denominational practice of infant baptism
 - b. Scriptures (Innocence of children): Matthew 18:3, II Samuel 12:23, I John 3:4, James 4:7
 - c. Obedience by baptism for sinners only: John 8:24, Luke 13:3, Matthew 10:32-33, Mark 16:16, Acts 2:38, Acts 22:16, Romans 6:1-4
-
- 4. Church organization and authority
 - a. Denominations through synods, associations, conferences, conventions
 - b. Scriptural teaching (individual congregations authority): elders (I Timothy 3, Titus 1, Acts 20:28, Hebrews 13:17); deacons (I Timothy 3); Preachers (II Timothy 4:2); individual members (Hebrews 13:17)
 - 5. Contrast as numerous as denominations

IV CONCLUSION

- A. Scriptures (only authorized authority): John 8:32, John 17:17, II Timothy 3:16-17 II Timothy 3:16-17, James 1:25, Galatians 1:6-9, Revelation 22:18-19.
- B. Denominational doctrine and practice; detrimental to man's eternal inheritance.

WOMAN OF PROVERBS 31 IN CONTRAST TO TODAY'S CHRISTIAN WOMAN

Judith Brown

INTRODUCTION

- A. A look at time as a commodity
 - 1. Precious gift
 - 2. Need for wise use
 - 3. Use of planning and organization
 - B. Biblical example of a woman who used time wisely
 - 1. Virtuous woman
 - 2. Scripture--Proverbs 31:10-31
-
- I. THREE AREAS OF THE CHARACTERICS OF THE WOMAN OR PROVERBS 31
 - A. Relationship to her husband--versus 10-12
 - 1. A good wife
 - a. Wife of valor
 - b. Wife of priceless value
 - 2. Trustworthy
 - 3. Concern for her husband's happiness and well-being
 - B. Specific tasks--verses 13-24
 - 1. Use of hands to help support the family
 - 2. Shopping skills to secure necessities
 - 3. Economist
 - 4. Provider of needs
 - 5. Physically strong
 - 6. Producer of good merchandise
 - 7. Watchful individual
 - 8. Kind to the poor
 - a. Romans 15:26
 - b. Galatians 2:10
 - c. Matthew 25:35-36
 - 9. Anticipation of needs of her household
 - a. Organization
 - b. I Timothy 2:9-10
 - 10. Good management skills
 - a. Husband's lack of anxiety
 - b. I Timothy 3:1-11
 - 11. Conduct of her life in a godly fashion
 - a. Lord with her
 - b. I Timothy 5:10
 - C. Moral character--verses 25:31
 - 1. Moral manager
 - 2. Not an idle individual
 - 3. Knowledge of importance of education
 - a. Necessity
 - b. Need for teaching children fear of the Lord

4. Trust
 - a. Negative--favor or beauty
 - b. Positive--the Lord

II THREE TRAITS OF A MODERN CHRISTIAN WOMAN

A. Relationship to husband

1. Good wife
 - a. Loyalty
 - b. Fidelity
 - c. Family orientation and name
 - d. Concern for husband's welfare
2. Area of concern about trustworthiness
 - a. Possessions
 - (1) Checkbook
 - (2) Credit Cards
 - (3) Car
 - b. Secrets
 - (1) Confidentiality
 - (2) Test of time
 - a. Children
 - (1) Care
 - (2) Training
 - (3) Discipline
 - (4) Example

B. Specific tasks

1. Supportive of family
 - a. Employee/employer
 - b. Shopper
 - c. Organized individual
 - d. Planner
2. Cognitive of family needs
 - a. Physical
 - (1.) Clothes
 - (2.) Food
 - (3.) Rest and sleep
 - (4.) Relaxation
 - b. Spiritual
 - (1.) Church involvement
 - (a) Attendance
 - (b) Study and preparation
 - (c) Prayer
 - (2.) Training
 - (a) Companions
 - (b) Television programs
 - (c) Movies
 - (d) Books
3. Physical strength
 - a. Diet
 - b. Exercise

- c. Rest
- d. Recreation

- 4. Talent
 - a. Need to use and develop
 - b. Use of talent for God's glory
- 5. Godly demeanor
 - a. Example to younger women
 - b. Use of study time to show herself approved of God
 - c. Prayer life
- C. Moral character
 - 1. Not idle
 - a. Not a gossip
 - b. Wise use of time
 - (1.) Caring for needs of her own family
 - (2.) Supplying needs of fellow Christians
 - (3.) Comforting the bereaved
 - 2. God's standard for what is right
 - 3. Whole duty of man (woman)
 - a. Fearing God
 - b. Keeping God's commandments

CONCLUSION

- A. Necessity for the wise use of time
- B. Vital part of one's life
 - 1. Organization
 - 2. Planning
- C. Woman of Proverbs 31 as an ideal example.

THE CHURCH OF CHRIST: IT'S EARTHLY AND HEAVENLY ASPECTS

Eddy Craft

TEXT: Hebrews 12:22-24; 28-29

INTRODUCTION:

- A. The church is indeed an earthly institution but is not limited to this earth. It has heavenly connections undreamed of in the institution of man.
- B. Those who are in the church are in touch with heaven itself.
- C. In the following lesson we will strive to show why the church is so important. We are able to see the heavenly connection of the church from the following:

I. THE TERMS THAT IDENTIFY THE CHURCH

- A. It is called the kingdom of heaven Matthew 3:2 "And saying, Repent ye: for the kingdom of heaven is at hand." Matthew 4:17 "From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand." Matthew 16:18 "And I say unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." John 3:5 "Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."
- B. It is called the Kingdom of God: Matthew 6:33 "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." Matthew 12:26 "And if Satan cast out Satan, he is divided against himself; how then shall his kingdom stand?"
- C. These terms: Kingdom of heaven; Kingdom of God so the heavenly connection of the church. How can someone say that the church is not important if they understand that it is not important if they understand that it is connected with heaven?

II WE ARE IMPRESSED WHEN WE SEE THIS HEAVENLY CONNECTION

- A. Ephesians 1:20 "When he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places." Ephesians 2:6 "And hath raised us up together, and made us sit together in heavenly places in Christ Jesus." These verses are very important. The expression "Heavenly" in these text show the heavenly connection.
- B. In the Greek New Testament the word heavenly is in the plural: The "heavenlies" and the word "places" are in italics. The word places is not in the original text but was added by the translators. So these verses should read: "in the heavenlies."
- C. We as Christians are raised up with Christ to sit in the heavenlies (Eph. 2:6). If you are in the church, you are in touch with the heavenlies.

III. AN INVESTIGATION OF THE TEXT

- A. Hebrews 12:22-24 "But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, ²³To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, ²⁴And Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel." Hebrews 12:28-29 "²⁸Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: ²⁹For our God is a consuming fire.

B. Notice carefully certain words

1. City of living God
2. Heavenly Jerusalem
3. Innumerable company of angels
4. General assembly
5. Church of Firstborn
6. Which are written in Heaven.

CONCLUSION:

A. We will forever be in that heavenly Kingdom, if we remain faithful:

1. John 10:25-29 “²⁵Jesus answered them, I told you, and ye believed not: the works that I do in my Father’s name, they bear witness of me. ²⁶But ye believe not, because ye are not my sheep, as I said unto you. ²⁷My sheep hear my voice, and I know them, and they follow me. ²⁸And I give them eternal life: and they shall never perish, neither shall any man pluck them out of my hand. ²⁹My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father’s hand.”
2. Matthew 13:41-42 ⁴¹The son of man shall send forth his angels, and they shall gather out his kingdom all things that offend, and them which do iniquity; ⁴²And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.”

B. If you are not a member of the kingdom, you must be born again (John 3:1-5).

THE ABERATION OR ABROGATION OF THE OLD LAW

Benny Burns

Purpose Statement: To make clear where the ten commandments and the Old Law stand for us today.

Text: Jeremiah 31:31-34; Hebrews 8:6-13

INTRODUCTION:

- A. The fulfillment of Old Testament prophesy is readily seen in this passage just read.
- B. Luke 18:31; 24:27,44 teaches that all Old Testament prophesy has already been fulfilled, thus letting Jesus' statement in Matthew 5:17-18 stand.
- C. The passing of a law in Alabama legislature lately on posting the Ten Commandments in public schools show the gross ignorance of our subject.

I. HAS THE OLD LAW BEEN CHANGED OR DONE AWAY WITH?

- A. The revising, bringing over of the old law is practiced everywhere today.
 - 1. Some examples: Blue laws, can't work on Sundays, clothing, foodstuffs, etc.
 - 2. The use of instrumental music, sprinkling for baptism, Sabbath keeping, on and on it goes.
- B. The most misunderstood thing in the religious world today is that the ten commandments are still in effect today.
- C. Thomas Eaves taught me something years ago I'll never forget. You can read the ten commandments all of you life and keep them to the letter and still die and go to hell. Why? Jesus is never mentioned one time in them.
 - 1. John 8:24, John 3:16, James 2:24 teaches the absolute necessity of believing in Jesus and obeying Him.
 - 2. The ten commandments leaves this out.
- D. The fulfilling of the Old Law, the nailing of it to the cross, the doing away of it, the giving of the perfect law of liberity is as Biblical as God Himself.
- E. The Old Law was not aberated, it was abrogated.

II THE OLD LAW WAS ABROGATED

- A. The Christian church holds the view that the pocket in the side of the ark of the covenant where the ten commandments were kept justified the bringing of the moral law of the old covenant over into the new covenant. The ceremonial law was cancelled, but the moral law was not. They also used this to bring over instrumental music.
- B. Galatians 5:1-4 teaches that the justifying of religious practices by the use of the old law showed that they had fallen from grace. Every Old Testament practice participated in today shouts loud and clear the fact that men have fallen from grace.
- C. The following Scriptures prove beyond any shadow of a doubt that the old law was abrogated, done away with, cancelled, not be judged by it. Galatians 3:24-25; Romans 7:4-6; II Corinthians 3:6-11; Revelation 20:12.

BIBLE FAITH VS. HUMAN UNCERTAINTY

Timothy L. Dooley

Thesis: Does faith have substance and certainty, or are we as travelers left with nothing more than a leap in the dark?

Text: "And ye shall know the truth, and the truth shall make you free" (John 8:32).

INTRODUCTION:

1. Often we hear people make the statement, "I know what I believe." Such would do well rather to "believe what they know."
2. When people contend that they believe something they often do so without considering the consequences of such statements.
3. In religious matters one ought to "believe" on the basis of what God has revealed.
4. Biblical "faith" in something or someone; faith in the righteousness of a tenant or cause; or faith in a particular course of action, exists only when evidence has been brought to light: Evidence, that is, which warrants the conclusion that that which one believes is real, true, and/or correct.

I. AMBIGUITY.

- A. Ambiguity is undoubtedly the worst offender in obstructing the path of successful teaching and understanding of God's Word.
 1. An ambiguous word is one that is open to more than one interpretation.
 2. "Faith" is such a word (i.e. faith, trust, belief, believe).
- B. "Evidence" is defined as, "A thing or things helpful in forming a conclusion or judgment."
- C. True biblical faith is a response to, or result of, evidence.
- D. Yet, notice the broad range of usage in our daily speech:
 1. "I don't care what baptism means, I still believe that God saved me."
 2. "I'm not sure that it goes that way, but I believe it does."
 3. "I believe in my children."
 4. "I believe that black cows eat green grass and produce white milk."
 5. "I believe that Jesus of Nazareth is the only begotten Son of God."
- E. So we notice that one may use the word "faith" or "believe" and run the gamut from belief based upon evidence and reason, to a determination to accept something as true in the absence of, or in spite of, reason or evidence.
- F. Not all modern usages of faith are biblically justified.

II. ARBITRARY, INACCURATE USAGE OF "FAITH."

- A. Many students of the Bible have arbitrarily chosen from the quagmire of modern definitions of "faith" the idea that "faith" means to proceed, react, or respond in the absence of warranted reason or evidence.
 1. A weak or faulty definition of faith will ultimately cause one to reach faulty conclusions on a wide spectrum of biblical topics.
 2. Leading to the faulty reasoning of, "I know what I believe."
 3. With the prevalence of this thinking among churches is it any wonder so many have lost the sense of militancy that ought to characterize God's people (Jude 3; Eph. 6:13-17; 2 Tim. 2:2)?

- B. For many faith is a totally intuitive thing, a gut feeling.
 1. The evolutionist has this as the basis for his teaching, he has no conclusive evidence.
 2. Must a Christian submit that he, like the evolutionist, has no real proof or evidence to support his belief and therefore must simply be guided by a feeling, hence a “leap in the dark?”
- C. Nobility is not found in great commitment to an unwarranted, unproved proposition. But the Bible defines as noble the Bereans, who regarding the claims set forth before them, “that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so” (Acts 17:11).

III. THE NEW TESTAMENT MEANING OF FAITH.

- A. Peitho: persuaded (Matt. 27:20), trusted (Matt. 27:43), agreed (Acts 5:40), believed (Acts 17:4), yield (Acts 23:21), confident (Rom. 2:19), assure (1 John 3:19), obey (Rom. 2:8; Gal. 3:1; 5:7; Heb. 13:17; 1 Peter 4:17).
 1. peitharcho: (Acts 5:29, 32)
 2. Pistis (faith), pisteuo (believe), pistos (trustworthy, faithful, trusting, believing), pistoo (rely, convince), pistia (unbelief), apisteo (disbelieve), apistos (unbelievable, faithless, unbelieving).
- B. We notice then the idea of one party convincing or persuading another that he ought to believe, trust, obey, or rely upon that party and thereby act accordingly.
- C. That by which the first party seeks to convince/persuade the second is called “reason” or “evidence.”
 1. Demonstration - “show me.”
 2. Testimony - “if this, then that.”
 3. Whether the evidence or reason is reality or warrants trust is another matter.
- D. Faith is never it’s own basis. “Just because!”
- E. True biblical faith then is a persuasion based upon evidence that causes one to act accordingly. Leave out one aspect of this biblical definition and one has no biblical faith.
 1. Every aspect of faith in God involves evidence and he demands that we be concerned with evidence. Because it is evidence that warrants the conclusion.
 2. 1 Thess. 5:21; John 8:23; 1 Peter 3:15; Jude 3
 3. As pertaining to the “truth” - the “word,” “the faith,” “the doctrine,” “the gospel,” - we are to both “know” and “believe” it (1 Tim. 4:3).
- F. There is not one proposition, tenet, doctrine, or action relative to salvation, Christian living, the church, or worship for which there is not biblical evidence; thus, the Scripture says, “. . . faith cometh by hearing, and hearing by the word of God” (Rom. 10:17). It is the height of foolishness for one to speak of what he “believes” when he cannot show that the Bible so says.

IV. ASSUMPTIONS ABOUT FAITH, EVIDENCE, AND KNOWLEDGE.

- A. First, that “faith” and “sight” are mutually antagonistic.
 1. John 20:29
 2. John 4:41
- B. Second, there is the common assertion that matters of “faith” relate to non-empirical things and only empirical things can be known for sure.

1. The Bible says that knowledge, perception, and understanding come by way of reason (Rom. 1:20; Heb. 11:19).
2. Non-empirical knowledge comes before empirical knowledge.
3. The result of something based upon reason does not make the thing a matter of opinion.

V. HEBREWS 11:1

- A. This verse is more than a definition of faith, it is more so a description of the nature and function of faith.
- B. Defining the terms:
 1. Substance (assurance, confidence).
 2. Evidence (conviction, proof).

VI. CAN WE KNOW? HOW?

- A. John 8:32
- B. Ephesians 3:1-5
 1. He
 2. Revealed
 3. Me
 4. Wrote
 5. Ye
 6. Read
 7. Understand
- C. Romans 10:17
- D. John 6:44-45
- E. Acts 17:11
- F. 2 Timothy 3:16-17
- G. Revelation 1:3

THE BROAD WAY VERSUS THE NARROW

Ed DeVault

TEXT: "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." (Matthew 7:13-14)

INTRODUCTION

A One of the greatest sermons ever delivered is that which Jesus delivered as His Sermon on the Mount. In that sermon Jesus set forth some essential principles that His disciples would not of necessity have to possess in order to be a part of that kingdom, the church, when it soon would be established. Every thing that Jesus included in His sermon was based upon the proper attitude of heart necessary in individual lives. Within this sermon, Jesus offers a "contrast" of lifestyles, which conclude with a "contrast" of eternal destinies. The question that follows for each of us is, what direction of life will I choose to live?

I. THE REALITY OF THIS TEXT

- A. The direction of life- It is a profound truth: Everyone of us is found in Matthew 7:13-14, And consequently, we must ask ourselves: "How am I going to live life?" You cannot choose one direction and expect to end up at the other destination!
- B. The final destination - Another profound truth in God's Word: When this life is over there is a final destination awaiting us all! And what determines for each individual what that final destination will be--is the direction of life we chose to follow. (John 14:1-3; II Thessalonians 1:7-9).

II. SERIOUS INSIGHT INTO THIS TEXT

- A. In setting before us the decisions to make the correct choices, we need to make a careful examination of ourselves. One of those questions we must find an answer to is: "Do I really want to go to Heaven?" (I Timothy 2:3-4; Romans 1:16)
- B. Therefore we need to make the correct decisions in life that will insure that heaven will be our eternal home. (James 1:21-25)
 - 1. The use of mirrors
 - 2. The mirror of one's soul
 - 3. What is the mirror telling the unsaved person?
 - a. The mirror tells him he is without God, without Christ, without hope! (Ephesians 2:12)
 - b. The mirror is telling them the choices they are choosing to live their lives, if followed, the end is not promising! (Romans 6:23)
 - c. The mirror image is reaching out and telling that person: God expects you to change your mind, and obey His Will! (II Peter 3:9)
 - 4. What is the mirror telling the deceived person?
 - a. The mirror is telling him not all roads lead to heaven! (Proverbs 14:12)
 - b. The doctrines of men will not save his soul! (Ephesians 4:14)
 - c. That mirror is telling him there is truth that must be adhered to, in order to be saved! (John 8:31-32)

5. What is the mirror telling the worldly christian?
 - a. The mirror is telling him, that whatsoever you sow, you shall reap! (Galatians 6:7,8)
 - b. One thing is certain: You cannot go to heaven by living by the world's standards! (Luke 8:14)
6. What is the mirror telling the faithful christian?
 - c. Keep on doing that which you are doing! (I Corinthians 15:58)
 - d. What makes it all worthwhile is the assurance of what awaits. (II Timothy 4:6-8)

III. WHAT DIRECTION OF LIFE ARE WE TAKING? GOD HAS PROVIDED EACH OF US WITH THE NECESSARY DIRECTIONS WITH WHICH TO CAREFULLY CHOOSE THE "STRAIT GATE, AND THE NARROW WAY, THAT LEADETH UNTO LIFE." DO YOU REALLY WANT TO GO TO HEAVEN? THEN FOLLOW THE DIRECTIONS GOD HAS GIVEN US!

- A. Two gates
 1. One is "strait"
 2. One is "wide"
- B. Two ways
 1. One is "narrow"
 2. One is "broad"
- C. Two destinies
 1. "Life everlasting"
 2. "Destruction"
- D. Two groups of people
 1. "Few"
 2. "Many"

CONCLUSION

- A. Proverbs 4:26-27 "Ponder the path of thy feet, and let all thy ways be established. Turn not to the right hand or to the left." It is a certainty, that when this life is over, there is awaiting each and everyone an eternal home. What determines which of those two destinies, is how each have chosen to live their lives!
- B. It is a somber fact, "if" heaven is going to be our eternal home, then we are going to have to choose to live our lives as God directs. I cannot just simply live my life in any careless way, in opposition to the Will of God, and then wake up the moment after death, and expect heaven to be my home! And such is another glaring "contrast" of life: far too few will be in heaven, that should be there; while far too many will be in hell, that shouldn't be there; all because they chose the wrong way of life!

HEAVEN AND HELL CONTRASTED

Duke Gregory

INTRODUCTION:

- A. The Bible very clearly describes heaven as a place of reward for those who do God's will. Also, the Bible ultimately describes just as vividly the horrors of hell for those who do not obey God's will.
- B. While all the contrasts mentioned in the Bible are significant, none could be more important to man than the contrasts of man's eternal home. Because we will spend eternity in Heaven or Hell.
- C. My burden of this lesson will be to contrast the beautiful place called Heaven with Hell!
 - 1. Matthew 25:46 "And these shall go away into everlasting punishment: but the righteous into eternal life.
 - 2. John 3:16 "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should have everlasting life."
- D. As we embark upon our course of study on contrasting heaven with hell, will you re-study this lesson after we have finished to see where you will be in eternity?

I. WHAT IS HEAVEN REALLY LIKE?

- A. What is Heaven?
 - 1. It is a place (John 14:2, John 6:33).
 - 2. It is God's dwelling place (Deuteronomy 26:15, I Kings 8:30, II Corinthians 5:1).
 - 3. It is the Christians' promised home and future inheritance (I Peter 1:3-4).
- B. Where is Heaven?
 - 1. It is always described as "up" (John 17:1, Acts 1:10-11, I Thessalonians 4:16-17).
 - 2. It is not far (Hebrews 6:19-20).
 - 3. It is where Jesus is (Philippians 1:23, Hebrews 9:24, I Peter 3:22).
 - a. Satan is in Hell
- C. What is Heaven like? (Revelation 21)
 - 1. Heaven is like a city (vs 2)
 - 2. Heaven's light is clear as a crystal (vs 21:11)
 - a. Hell is dark
 - 3. Heaven has four walls (vss 12-21)
 - 4. Heaven's walls have twelve gates (vss 12-13)
 - 5. The wall of the city has twelve foundations (vss 19-20)

 - 6. Heaven's streets are of pure gold (vs 21)
 - 7. The city of Heaven is pure gold (vs 18)
 - 8. The size of Heaven (vs 16)
 - 9. A pure river of life is there (Rev. 22:2)
 - 10. The tree of life is there (Rev. 22:2)
 - 11. There will be many mansions for the redeemed in Heaven (John 14:3).

II. WHAT IS HEAVEN REALLY LIKE?

- A. Heaven is so wonderful that God has chosen negatives so that we might know what Heaven is like by knowing what is not there.
 - 1. No sin there (Rev. 21:7)

2. No curse there (Rev, 22:3)
 3. No sorrow there (Rev. 22:4)

 4. No crying there (Rev. 21:27; 22:4)
 5. No pain there (Rev. 21:4)
 6. No separation there (Rev. 21:4)
 7. No night there (Rev. 21:25)
 8. No death there (Rev. 21:4)
- B. Consider the population of Heaven-Who will be there
1. God will be there (I Kings 8:30, II Chronicles 30:27)
 2. Jesus Christ will be there (Acts 1:11, Romans 8:34, Colossians 3:1, Hebrews 1:3)
 3. The Holy Spirit will be there
 4. The angels will be there (Matthew 25:31, Mark 8:38)
 5. Christians will be there
 6. The redeemed of all ages will be there (Revelation 14:3-4)
 7. Those whose names are written in the Lamb's book of life will be there (Revelation 20:15)
- C. Who will not be there?
1. Those who reject Christ (Matthew 10:32,33)
 2. Those who never obeyed the Gospel (II Thessalonians 1:7-9)
 3. Those who did not remain faithful to Christ (II Peter 2:20-22)

III HELL

- A. What is Hell?
1. It is a place for unredeemed sinful man.
 2. It is a place of eternal punishment (Matthew 25:46)
- B. Where is Hell?
1. It is a bottomless pit (Revelation 9:1-2,11)
- C. What is Hell like?
1. It is a place of everlasting punishment (Matthew 25:24)
 2. It is a place of darkness (Matthew 25:30).
 3. It is a place of hell fire (Matthew 25:41, Revelation 20:20, Revelation 20:15)
 - a. Unquenchable fire (Mark 9:4)
 - b. Fierceness of fire (Hebrews 10:27)
 - c. Everlasting fire (Matthew 25:41, 18:8)
 4. It is a place of pain (Matthew 25:30)
 5. It is a place of no relief (Revelation 20:10)
 6. It is a place of no rest (Revelation 14:11)
 7. It is a place of no hope (Revelation 20:10)
 8. It is a place where man retains his mental faculties (Luke 16:25)
 9. Hell will be a place that is worse for some than others (Matthew 11:21-24, Luke 12:47-48)
 10. Hell will be a place of divided families
- D. Who will populate hell?
1. Satan (Revelation 12:9)
 2. Angels of Satan (Revelation 20:10)
 3. False prophets (Revelation 19:20*0)
 4. Those whose names are not in the Lamb's book of life (Revelation 20:15)
 5. Non-christians (II Thessalonians 1:7-9)

6. Good moral people (Acts 10:1-5)
 7. Unfaithful church members (Revelations 2:10)
 8. Unfaithful husbands and wives
 9. Those who do not use their talents in the church (Matthew 25)

 10. Those who satisfy the flesh will be there (Galatians 5:19-21, Rev. 21:8)
 11. Hypocrites will be there (Matthew 23:15)
 12. Those who do not win souls for Christ will be there (Daniel 12:1-4, Proverbs 11:30)
 13. Those who would not retain God in their minds will be there (Romans 1:28-32).
 14. The religious-but wrong will be there (Matthew 7:21-23).
- E. Who will not be in Hell?
1. Christians (I Peter 4:16)
 2. Faithful churches of Christ (Revelation 1:3)

IV CONTRAST BETWEEN THE PREPARED AND THE UNPREPARED

- A. Heaven is a prepared place for prepared people
1. We have only one time to prepare - while in this life (James 4:13-14, Hebrews 9:27)
 2. You only have one soul (Matthew 16:26)
- B. Hell is a prepared place for unprepared people
1. Luke 12

CONCLUSION:

- A. It should be our desire to go to Heaven so beautifully described as our eternal home.
- B. No one wants to be in that place we have described as Hell!
- C. Revelation 21:6 "And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely."

HEAVEN AT LAST

"On the jasper threshold standing"
 Like a pilgrim safely landing,
 See the stranger bright scenes
 Ah!, "Tis Heaven at last!"

"What a city, what a glory,
 Far beyond the fairest story,
 of the ages old and hoary,
 Ah!, "tis Heaven at last!"

"Christ himself the living splendor,
 Christ the Sunshine, mild and tender,
 Praises to the Lamb we render,
 Ah! "Tis Heaven at last!"

