

Church Covenant

¹Having been led, as we believe, by the Spirit of God, to receive the Lord Jesus Christ as our Saviour, and on the profession of our faith, having been baptized in the name of the Father, and of the Son, and of the Holy Ghost, ²we do now in the presence of God, angels, and this assembly, most solemnly and joyfully enter into covenant with one another as one body in Christ. ([Predicate](#))

³We engage therefore, by the aid of the Holy Spirit to walk together in Christian love; ⁴to strive for the advancement of this church, in knowledge, holiness, and comfort; ⁵to promote its prosperity and spirituality; ⁶to sustain its worship, ⁷ordinances, ⁸discipline, and ⁹doctrines; ¹⁰to contribute cheerfully and regularly to the support of the ministry, the expenses of the church, the relief of the poor, and the spread of the gospel through all nations. ([In The Church](#))

¹¹We also engage to maintain family and secret devotion; ¹²to religiously educate our children; ¹³to seek the salvation of our kindred and acquaintances; ¹⁴to walk circumspectly in the world; ¹⁵to be just in our dealings, faithful in our engagements, and exemplary in our deportment; ¹⁶to avoid all tattling, backbiting, and excessive anger; ¹⁷to abstain from the sale and use of intoxicating drink as a beverage, and to be zealous in our efforts to advance the kingdom of our Saviour. ([At Home and Before The World](#))

¹⁸We further engage to watch over one another in brotherly love; to remember each other in prayer; to aid each other in sickness and distress; to cultivate Christian sympathy in feeling and courtesy in speech; ¹⁹to be slow to take offense, but always ready for reconciliation, and mindful of the rules of our Saviour, to secure it without delay. ([Mutual Care](#))

²⁰We moreover engage that, when we remove from this place, we will as soon as possible unite with some other church where we can carry out the spirit of this covenant and the principles of God's Word. ([Change of Residence](#))

Covenant Study Guide

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¹³Witnessing

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Paragraph 5 – Change of Residence

²⁰Uniting With Some Other Church

The Pre-Membership Information

The Requirements Before A Covenant is Made

Introduction ([Jer 31:31-33](#))

A. Covenant?

1. Covenant - An agreement between two or more people to do or keep from doing a specified thing.
2. Contract - A written agreement between two or more people. A Contract is enforceable by law.
3. Treaty - A formal agreement between two or more nations, relating to peace, alliance, trade, etc. (Cooperation)

* The difference is that a covenant is characterized by trust (to take one's word; a promise)

B. This Covenant is made between the people of God and God.

C. Before a covenant is made, there must be a basis of fellowship and agreement.

D. Prerequisites of Church Membership

1. **Salvation** - Deliverance from sin and the penalties of sin (evil, danger, difficulty, destruction)
 - a. Need
 1. Original Sin ([Gen 2:15-17](#); [Gen 3:6-19](#); [Rom 5:12-19](#))
 2. Continued Sin ([Romans 3:23](#))
 3. Deliverance Provided (St. [John 3:16](#))
 - b. Redemptive Process
 1. Admit (1 John 1:6:10; [Heb 10:24-26](#))
 2. Submit ([Matt 26:38-39](#); [Matt 16:24-27](#))
 3. Commit ([Proverbs 16:2-3](#))
 4. Transmit ([Matt 5:14-16](#))
 - c. Children of God are led by the Spirit ([Romans 8:14-18](#))
 1. Drawing ([John 6:44](#), 65)
 2. Conviction ([John 16:8-14](#))
 3. Enabled ([Ephesians 2:13-22](#))
2. **Profession** - Open acknowledgment or declaration of belief
 - a. Open Acknowledgment ([Romans 10:10-13](#); [Luke 12:8-9](#))
3. **Baptism**
 - a. Requirement
 1. Criteria ([Mark 16:16](#))
 2. Answer to a good conscience ([1 Peter 3:21](#))
 - b. Formula ([Matt 28:19](#))
 - c. Meaning ([Romans 6:3-4](#), [Romans 6:5-6](#))

Believers' Baptism In the New Testament baptism is for believers ([Acts 2:38](#); [Acts 8:12-13](#), [Acts 8:36-38](#); [Eph 4:5](#)).

1. Water apart from personal commitment to Christ makes no difference in the life of anyone.
2. In the New Testament baptism occurs when a person trusts Christ as Lord and Savior and obeys the command to be submerged in water and raised from it as a picture of the salvation experience that has occurred.
3. Baptism comes after
 - a. conviction of sin,
 - b. repentance of sin,
 - c. confession of Christ as Lord and Savior.
4. To be baptized is to preach a personal testimony through the symbol of baptism. Baptism testifies that "ye are washed ... ye are sanctified ... ye are justified in the name of the Lord Jesus, and by the Spirit of our God" ([1 Cor 6:11](#)).

Rebaptism Scriptural baptism (baptism because of belief in Christ) occurs once.

1. Sometimes people are baptized again because they feel they were not saved when they were first baptized. If that was the case, the first baptism simply wasn't scriptural baptism.
2. Others are baptized because something changes in their beliefs--other than their salvation experience--and they either want to be or are urged by someone else to be rebaptized. The purpose of baptism was never to affirm each change in beliefs. For example, Apollos got his understanding corrected, but no mention is made of his rebaptism ([Acts 18:24-28](#)). The disciples grew spiritually and changed in understandings, but no mention is made of their rebaptism.
3. Christians are to become learners along with their baptism, but no mention is made of any need to rebaptize them if they were scripturally baptized the first time.
4. Rebaptism in the New Testament seemingly occurred only when a group of people never had received the Holy Spirit, who is the seal of salvation (Eph. 4:30; see also [Acts 1:4-5](#); [Acts 2:38](#), 41; [Acts 8:12-13](#), [Acts 8:36-39](#)). Although the dozen people focused on in [Acts 19:1-7](#) had John's baptism, they were then properly scripturally baptized as they trusted in Jesus and received the promised Holy Spirit.

Baptism and Salvation Baptism is not a requirement of salvation, but it is a requirement of obedience.

1. Baptism is a first step of discipleship. Although all meanings of baptism are significant, the one that most often comes to mind is water baptism as a picture of having come to know Christ as Lord and Savior.
2. Baptism is never the event but, rather, the picture of the event. So the pattern of obedience is to come to Christ in trust and then to picture that through the symbol of baptism.

[Mark 16:16](#)

[1 Peter 3:21](#)

[Matthew 28:19](#)

[Acts 2:38](#)

[Acts 19:1-5](#)

[Romans 6:3-6](#)

The Attitude of Those Entering Into This Covenant

Introduction: [Philippians 3:7-16](#)

- A. Solemn attitude Sacred in character; serious, grave, deeply earnest
 - 1. The greatness of the witnesses before whom it is made ([Hebrews 12:1-3](#))
 - a. God
 - b. Angels
 - c. God's people
 - 2. The responsibility of the body
 - a. The body of Christ (Representative)
 - b. Light of the world (Transmit)
 - c. Salt of the earth (Preserve)
 - d. Pillar and ground of the truth (Support)
 - e. Witnessing (Reproduce)
 - 3. Oneness of the body ([Ephesians 4:1-6](#)) The members are not to act separately but as one in Christ ([Ephesians 4:11-15](#))
 - 4. Individual member's action ([1 Cor 5:1-13](#))
 - a. A little leaven (Little evils, evil influence) [1 Cor 5:6-7](#)
 - b. Discipline [1 Cor 5:9-11](#)
- B. Joyfully

Foundation Principles

TYPES OF CHURCH GOVERNMENT

Episcopal. The name *episcopal* comes from the Greek word *episkopos*, meaning "overseer" (the word is also translated "bishop" in the KJV), and identifies churches governed by the authority of bishops. Different denominations are identified by episcopal government, the simplest form being the Methodist church. More complex structure is found in the Episcopal (Anglican) church. The most complex episcopal structure is found in the Roman Catholic church, with the ultimate authority vested in the bishop of Rome, the pope. The Lutheran church also follows the episcopal form.

In the episcopal form of church government the authority rests with the bishops who oversee not one church, but a group of churches. Inherent in the office of bishop is the power to ordain ministers or priests. Roman Catholics suggest this authority is derived through apostolic succession from the original apostles. They claim this authority on the basis of Matthew 16:18-19. Others, such as the Methodists, do not acknowledge authority through apostolic succession.

This form of government arose in the second century, but adherents would claim biblical support from the position of James in the church of Jerusalem, as well as the position and authority of Timothy and Titus.

Presbyterian. The name *presbyterian* comes from the Greek word *presbuteros*, meaning "elder," and suggests the dignity, maturity, and age of the church leaders. Presbyterian (sometimes termed *federal*) designates a church government that is governed by elders as in the Presbyterian and Reformed churches. In contrast to the congregational form of government, the presbyterian form emphasizes representative rule by the elders who are appointed or elected by the people. The session, which is made up of elected ruling elders (the teaching elder presiding over it), governs the local church. Above the session is the presbytery, including all ordained ministers or teaching elders as well as one ruling elder from each local congregation in a district. "Above the presbytery is the synod, and over the synod is the general assembly, the highest court. Both of these bodies are also equally divided between ministers and laymen or ruling elders." The pastor serves as one of the elders.

The biblical support for this is the frequent mention of elders in the New Testament: there were elders in Jerusalem (Acts 11:30; 15:2, 4) and in Ephesus (Acts 20:17); elders were appointed in every church (Acts 14:23; Titus. 1:5); elders were responsible to feed the flock (1 Pet. 5:1, 2); there were also elders who ruled (1 Tim. 5:17).

Congregational. In congregational church government the authority rests not with a representative individual but with the entire local congregation. Two things are stressed in a congregational governed church, autonomy and democracy:

- I. Autonomy – Independent and self-governing. A congregational church is autonomous in that no authority outside of the local church has any power over the local church.
 - A. Apostolic authority was persuasive in nature, by spiritual influence and obvious connection to God ([Galatians 1:11-24](#))
 - B. Each local church is self-governing
 - 1. Calls its own pastor
 - 2. Determines its own budget
 - 3. Purchases and owns property independently of any outside authorities.
 - C. A congregation may enter into cooperative affiliations (associations, conventions, conferences, etc.), but joining such groups are voluntary on the part of the local congregation. The relationship may be terminated whenever it chooses. The benefits are to:
 - 1. Display of the visible unity of the universal church.
 - 2. Provide and promote Christian fellowship on a wider basis.
 - 3. Enable service and ministry in a more effective fashion.
 - D. Associations or conventions may want to be informed of the actions of a local body and may have some guidelines and restrictions.
 - 1. Guidelines from these larger fellowship groups should be democratic in nature.
 - 2. Agreements entails assuming certain obligations and restrictions.
 - 1. Guidelines and restrictions are voluntarily assumed.
 - 2. Individual churches should not be compelled without opportunity to agree or disagree in a democratic process.
- II. Democracy. . Every member of the local congregation has a voice in its affairs. In addition, all the members of the local congregation make the decisions that guide and govern the church. This is particularly argued from the standpoint of the priesthood of all believers.
 - A. Exercising lordship ([Luke 22:25-27](#); [Matthew 23:8](#); [1 Peter 5:1-4](#))
 - B. There are some elements of representative democracy within congregational polity
 - 1. Certain persons are elected by a free choice of the members of the body to serve in special ways
 - 2. Constitutions and bylaws delegate such representative authority.
 - 3. They are not to exercise authority independently of or contrary to the wishes of the people.
 - C. All major decisions are made by the church as a whole:
 - 1. Calling a pastor
 - 2. Purchase or sell of property
- III. The biblical support for congregational church government is that
 - A. The congregation was involved in electing the deacons ([Acts 6:3-5](#)) and elders ([Acts 14:23](#));
 - B. The entire church sent out Barnabas ([Acts 11:22](#)) and Titus ([2 Cor 8:19](#)) and received Paul and Barnabas ([Acts 14:27](#); [Acts 15:2-4](#));
 - C. The entire church was involved in the decisions concerning circumcision ([Acts 15:25](#));
 - D. Discipline was carried out by the entire church ([Matt 18:15-17](#); [1 Corinthians 1:2](#); [1 Cor 5:12](#); [2 Cor 2:6-7](#); [2 Thess 3:14](#));
 - E. All believers are responsible for correct doctrine by testing the spirits ([1 John 4:1](#)), which they are able to do since they have the anointing ([1 John 2:20](#)).
 - F. They chose Judas's successor ([Acts 1](#))

Additional references

[Acts 15:12](#), [Acts 22:25](#); [Colossians 1:18](#); [1 Peter 2:9](#)

Pledge To Progress

Pledge to Promote This Church

A PLEDGE TO **SUSTAIN THE WORSHIP** OF THIS CHURCH

"We engage, therefore, by the aid of the Holy Spirit, to **sustain** its worship---"

I. THE PERSON OF THE PLEDGE

A. Every member of this church (no person exempt)

II. WHAT THIS PLEDGE MEANS

A. **Worship** means - To love, admire, or enjoy excessively.

Church services or other rites showing reverence or devotion for Deity. To attend church services.

B. **Sustain** means - To bear up, be supportive of, to maintain,

keep in existence, to carry the weight or burden of, to strengthen the spirit of, etc.

C. **To sustain worship** means - To do all that one can to help
keep this church meeting and showing reverence to God.

III. THE WAY TO SUSTAIN WORSHIP

A. Things to do:

1. Be present **HEBREWS 10:25**

2. Exhibit an attitude of worship when present **JOHN 4:24**

3. Take part in the activities:

a. Praying

b. Singing

c. Studying

d. Observing

e. Being friendly

4. Take an interest in the house of worship **ISA 60:13**

a. Keep it clean

b. Work on building improvements and additions

5. Encourage others to attend (**Luke 14:23**)

6. When providence hinders you from attending, pray for
the worship (**1 Corinthians 5:3-4**).

IV. A PLEDGE INVENTORY

1. If every member came to each service JUST like I do,
how well would each service be attended?

2. If every member acted just like I do in service what
kind of service would we have?

3. If every member took as active a part in the
services, would there be any singing? Any praying? Any studying? Etc.

4. If every member acted just like I do in everyday
life, how much influence would our church have?

5. If every member took the same interest in the
building, how would it look?

6. If every member asked as many to come to services as
I do, would there be anyone present?

The Lord's Supper

Established by Christ

1 Cor. 11:23-25

Matthew 26:26-28 (Exodus 16:4; John 6:31-32; Hebrews 9:11-24)

Mark 14:22-24

Luke 22:19-20

John 13:21-30*

Necessity of Repetition

1 Cor. 11:24-26

A Form of Proclamation

1 Cor. 11:26-29

unworthily, **Romans 7:18-25; Hebrews 6:4-6 (Open shame); 1 John 5:16-21; James 1:27; 1 Cor. 6:18**

Discipline, (Separate Sheet)

Conclusions

1. **Pattern** – Is illustrated as eating, which signifies nurture. **John 6:51-56**
2. **Purpose** – To remind us of the savior's atonement; and is also a symbolic expression of the unity of believers and their connection to Christ. **1 Corinthians 11:27; 11:18-22, 33**
3. **Purity** (Proclamation) – Mixed signals make bad testimonies. We are not perfect but we are striving to attain it. **Philippians 3:7-16**

The Presence of Christ

1. A time to reflect on the relationship and communion (Common Union) with Christ
2. It's not so much as in terms of presence as in terms of promise and the potential for a closer relationship with Him.
3. It's a time when we are drawn close to Christ, and thus come to know him better and love Him more.

The Efficacy of the Rite

1. The proper effect depends on a correct understanding of meaning (Discern)
2. An appropriate response in faith (Worthily)
3. Symbolic
 - A. Reminder of the death of Christ and its sacrificial and propitiatory character as an offering to the Father on our behalf.
 - B. Our dependence upon (no part with me) and vital connection (true vine)
 - C. It points forward to His coming. (Show forth His death)
 - D. The unity of the believers within the church (Their love and concern for)
 - E. It reflects the fact that the body is one.
4. Our understanding and spiritual condition (1 Cor 11:27-28)
5. Summary – An occasion of re-commitment of oneself to the Lord.

A Spiritual Benefit to the Partaker – Leads to salvation or contribute to growth in it.

Restriction to Followers of Christ

John 13:26-30*

1 Cor. 11:27-34

The Horizontal Dimension (Corporate)

1 Cor. 10:15-17

Conclusions

1. **Redemptive** Qualities – Without spot or wrinkle
2. **Restrictions** that apply – Take up his cross
3. **Recipients** – Who are the appropriate Recipients?

The Proper Administrator

The Appropriate Recipients

The Elements to be used

SUSTAIN ITS DISCIPLINE

- I. What is the discipline of this Church?
 - A. Encouragement in what is right and discouragement in what is wrong.
 - B. The **TEACHING** and **TRAINING** that we get from God's word that helps us to develop character and self-control.
- II. Why **SUSTAIN** Discipline?
 - A. Disciplinary action helps to eliminate lost unregenerated members. **Proverbs 23:14**
 - B. Reminder of the judgment of God. **Mark 9:45-47**
 - C. Will help all weak members to live better. **1 Timothy 5:20**
 - D. Gains respect **Matthew 5:16**
 - E. God will bless a church that will keep herself clean, morally and doctrinally. **Ephesians 5:27**
 - F. It will bring the whole church closer together. **Philippians 3:15-16**
 - G. We have given our word. **James 4:13-15**
- III. Church's right to administer discipline.
 - AUTHORITY** ----- Matthew 16:18-19, John 20:23
 - PROCEDURE** ----- Matthew 18:15-18
 - EXAMPLE** ----- 1 Corinthians 5:1-13
 - PERSONAL DECISION** ---- Romans 12:1-2, John 3:5-7

NOTE:

The Scriptures plainly set out those offenses which are stumbling-blocks to the world and bad examples to others must be dealt with in order that God's church may be true to His law. Some of these are:

1. **DISORDERLY WALKERS** (2 Thessalonians 3:11)
2. **IMMORAL CONDUCT** (1 Corinthians 5:11)
3. **STIRRING UP STRIFE** (1 Corinthians 11:16)
4. **UNRULY BEHAVIOUR** (Matthew 18:18)
5. **TEACHING FALSE DOCTRINE** (Galatians 1:9; 2 John 10)
6. **COVETOUS AND PENURIOUS** (Ephesians 5:5; 1 Cor. 5:11)
7. **ARROGANT AND DOMINEERING** (3 John 9:10)
8. **PROSECUTING BROTHERS--BEFORE UNBELIEVERS** (1 Cor. 6:5-7)

DISCIPLINE IN A BAPTIST CHURCH

To be successful in operation, every organization must have rules and regulations by which the body is governed, and a church is no exception. Baptist churches have few laws but they must conform to them for they are simple and founded upon Divine law as laid down by Jesus Christ Himself. If neglected or allowed to be passed over the good order of the church suffers and in many cases, lawlessness and finally dissolution results. Loose discipline hurts churches more than great severity, and the only safe method is to keep out everything and to remove everything that may bring **reproach, scandal or disgrace** upon the 'household of faith.' When one becomes a member of a church he not only pledges it his support, but binds himself to be governed by the New Testament standards of life and principles.

The universal law of love comes first barring out suspicious jealousies, hatred and bitterness (John 13:34).

Law for the offended--confession: This law urges one who thinks his brother is offended with him to go to his brother and attempt a reconciliation. This is obligatory whether or not he may consider his brother has just cause for the grievance. He must seek to restore harmony without delay (Matthew 5:23,24).

The third law is for the guidance of the offended one--forgiveness: A continual, everlasting forgiveness is enjoyed when the injury is confessed and the offender expresses penitence. Cases might arise,

however, where it is impossible to hold as favorable opinion of the moral worth of the transgressor as before hand, but this does not lessen the requirement to forgive him (Matthew 18:22). In cases where personal difficulties arise between members, the officers and other members are to strive to restore harmony, if possible, without bringing the case publicly before the church. If their efforts fail, the welfare of the church demands that the matter be taken before the church, even if the member who has been mistreated make no complaint. When a member brings a private grievance or injury to the attention of the church, after he has failed in his attempts to settle it, he must thereafter abide by the disposition which the church makes, not carrying it further and not complaining if their decision does not please him.

PREFERRING CHARGES

'Let all things be done decently and in order' (Titus 1:5; 1 Corinthians 12:12-23; Ephesians 4:11-12).

Whenever a member has been charged with misconduct in the community, two or three members should with great tact and kindness go to the erring member to discuss his fault. The object of discipline being not so much punishment as to make the offender see his guilt and leave off the sin. In no case should the brother thus dealt with revile or breathe out threatenings against those who seek to maintain the good name and high standing of God's church. Above all other organizations the church should be just to condemn sin and have no fellowship with it. Unless the offender repents, we are plainly taught that he must be excluded and delivered over to the master he is serving, i.e., Satan (1 Corinthians 5:1-6). However, only that which is contrary to the Scriptures or that which has been specifically fixed by that church as an offense, can reasonably be brought before the church for discipline. No offense can be considered as just cause for excluding or withdrawing fellowship from a member, unless this offense is either contrary to the Scriptures, or would have prevented the offender from being admitted to the church, if this had existed at the time of his reception into the church. The Scriptures plainly set out that offenses which are stumbling-blocks to the world and bad examples to others must be dealt with in order that God's church may be true to His law. Some of these are: **'DISORDERLY WALKERS'** (2 Thessalonians 3:11); **'IMMORAL CONDUCT'** (1 Corinthians 5:11); **'STIRRING UP STRIFE'** (1 Corinthians 11:16); **'UNRULY BEHAVIOUR'** (Matthew 18:18); **'TEACHING FALSE DOCTRINE'** (Galatians 1:9; 2 John 10); **'COVETOUS AND PENURIOUS'** (Ephesians 5:5; 1 Corinthians 5:11); **'ARROGANT AND DOMINEERING'** (3 John 9:10); **'PROSECUTING BROTHERS--BEFORE UNBELIEVERS'**(1 Corinthians 6:5-7).

RIGHTS OF AN ACCUSED MEMBER

1. He must be given every opportunity for vindication.
2. He is entitled to (a) copies of the charges against him; (b) names of accusers and witnesses; (c) a chance to see them and hear their statements; (d) opportunity to present his own witnesses and make his own statement to the church.
NOTE: No member under discipline can have the right to bring in any person as a witness, or advocate, who is not a member of the church; however, such a witness or advocate may appear before a committee appointed by the church.
3. He should be permitted to have copies of the church records of proceedings in his case.

RESTORATION

To be admitted again to fellowship, an excluded member must acknowledge the justice of his exclusion, and give evidence of his repentance by assurance of discontinuance of his offense, and, having thus vindicated the church's action may apply for restoration to membership. The church should always be willing and even anxious to forgive. A wholesome custom obtains in many churches of praying publicly for the excluded member that he may deeply and sincerely repent (Galatians 6:1).

One of the best ways of dealing with error in the church is for the pastor to preach in strong and no uncertain words against sin wherever and whenever found. Good judgment and mother wit will show that especially where the offense is repeated and where it is needed, a church should exercise its power of discipline,

notwithstanding. It may take time for the erring brother to regain the confidence of his fellow members, but he should be treated with kindness and restored to fellowship if he seems sincerely penitent.

DISCIPLINE In the Bible, discipline has a positive and essential place in the lives of God's people. God had prescribed a way of life for His people. They had to learn how to be obedient. The process by which God's people learned obedience was the "discipline of the Lord" (Deut. 11:2 NIV).

Discipline comes from a Latin word "disco" which means to learn or get to know, a direct kind of acquaintance with something or someone. Discipline refers to the process by which one learns a way of life. A disciple was like an apprentice who was learning a trade or craft from a master. Such learning required a relationship between the master who knew the way of life (discipline) and a learner (a disciple). Within this relationship, the master led a learner through a process (the discipline) until the learner could imitate or live like the master.

In the Old Testament, the covenant relationship between God and His people made Yahweh the Master. Through praise and correction, God led His people. The goal was to bring His people to a kind of maturity where obedience was the rule rather than the exception. Parents, judges, kings, prophets, and wisemen worked with God in teaching His people. Successful discipline resulted in a life pleasing to God. The earliest setting for discipline was the family (Deut. 6:20-25).

The prophets established "schools of the prophet." Elijah became a master to Elisha (1 Kings 19:19-21). Isaiah chose some Judeans who would learn his message through living with him (Isa. 8:16). This pattern was followed by Jewish rabbis. The rabbi would discipline his disciples (talmidim) through a procedure of praise and correction. This process enabled the disciples to learn the law. Correction was seldom physical in nature. Reproof or rebuke was the usual form of correction. The goal was an obedient servant of God, who knew and did what God wanted.

Jesus called twelve men to be His disciples. Through His call, He established a master-learner relation with them. As they lived and worked with Him, Jesus disciplined them in His understanding of what God wanted. Such discipline involved both praise and criticism, affirmation and rebuke. Compare Mark 8; John 21. The success of His mission depended on His training this small group of followers. They would carry on His work after His death and resurrection. The twelve were His apprentices in the work which God called Jesus to do.

The Great Commission places the responsibility for discipling disciples in the hands of the church. The believers are to teach them "to observe all things whatsoever I have commanded you" (Matt. 28:20). "To observe" is much more than simple knowledge. Observance is to live in obedience to the commands of Jesus. Learning and doing what Jesus wants requires a process, a discipline. Becoming like Christ is the result of the discipline of the Lord Jesus Christ, exercised in and through His church. Hence, churches throughout their history have sought to teach their members the way of the Lord through "church discipline."

Apart from the Gospels, the concept of discipline appears most prominently in the ethical teachings of Paul and the Letter to the Hebrews. Paul admonished the Ephesians to bring their children up "in the discipline and instruction of the Lord" (Eph. 6:4b NASB). Such an education was to avoid the heavy-handed, physical brutality practiced by their pagan neighbors. Discipline was not to evoke anger from the children (Eph. 6:4a). The writer of Hebrews pictures God treating the faithful as sons (Heb. 12:7). As a loving Father, God disciplines the believing community. Such discipline is evidence of His love because the end result of such action is blessing (Heb. 12:10).

Discipline, biblically understood, results in blessing. God's people learn how to serve Him. Through praise and correction, their lives are shaped into a pattern of consistent obedience and love. Within "the discipline of the Lord," expressed in and through the Lord Jesus Christ, one can live the kind of life which is pleasing to God and of benefit to others.

James Berryman

“The Bible Plan of Giving”

We engage therefore, by the aid of the Holy Spirit to walk together in Christian love; to strive for the advancement of this church, in knowledge, holiness, and comfort; to promote its prosperity and spirituality; to sustain its worship, ordinances, discipline, and doctrines; to contribute cheerfully and regularly to the support of the ministry, the expenses of the church, the relief of the poor, and the spread of the gospel through all nations. (In The Church)

WHO - Everyone gives.

WHEN - On the Lord's Day

WHAT - At least a tenth of what has been earned.

HOW - Systematically and regularly.

WHERE - Like the early Christians our contributions are to be brought to the place of meeting (God's house).

WHY - Fulfillment of God's commandment.

1. Support of the ministry.
2. The expenses of the church.
3. The relief of the poor.
4. The spread of the gospel through all nations.

The Bible Plan of Giving

1. God claims a portion of our substance – [Leviticus 27:30-33](#)
2. Robbing god: [Malachi 3:8-11](#); [Matthew 23:23](#)
3. Prosperity promised: [Proverbs 3:9-10](#)
4. Given willingly: [2 Corinthians 9:7-11](#)
5. Does poverty or limited means excuse anyone from giving to the lord: [Deuteronomy 16:17-18](#)
6. Everyone gives: [Exodus 34:20](#)
7. Sunday (1st day) [1 Corinthians 16:2](#)
8. As god has prospered: [Deuteronomy 16:10](#); [1 Corinthians 16:2](#)
9. Given promptly: [2 Chronicles 31:5](#)

The Devil's Reason for Not Tithing

- In January because of Christmas bills due.
- In February because of fuel bills and car upkeep.
- In March because of income taxes.
- In April because of clothes for Easter.
- In May because too much rain threatens the crops.
- In June because too little rain threatens the crops.
- In July because of vacation expenses coming up.
- In August because of vacation expenses to be paid.
- In September because of the children's school needs.
- In October because of winter clothes and doctor bills.
- In November because of the Thanksgiving trip.
- In December because of the Christmas shopping.

FAMILY AND SECRET DEVOTION

WHAT is devotion?

Any activity whereby we recognize ourselves set apart to the service of God, or any activity whereby we worship Him or show our esteem for Him. Among the most basic activities are (1) prayer, (2) bible study, (3) church worship services.

WHO should have it and with whom?

The individual alone, because he needs a personal relationship with the Lord. The individual with his family, because the family is the foundation for all social interaction. The individual with the church, because we need the practice in getting along with one another; after all we are going to live together for a long time (eternity).

WHY has already been answered in the previous question.

WHEN should we have it?

The time of day is not critical seeing that everyones day does not start at the same time. However, your day should start with a devotion.

HOW OFTEN should we have it?

No average christian should have any less than seven per week. Don't forget to include your immediate family as a group, and your church fraternity as a bigger group. Don't allow any week to go by without being a part of something bigger than yourself (or those belonging to you) which honors God.

WHERE should we have it?

Where ever you wake up.
Where ever your family can gather.
Where ever the children of God are meeting.
Anywhere in God's great big universe.

TYPES OF DEVOTION

PRAYER	Individual	Family	Church
GRACE AT MEALS	Individual	Family	Church
BIBLE STUDY	Individual	Family	Church
WORSHIP	Meditation	Prayer	Scripture reading
	Testimony	Praise	Song, etc.

DEVOTIONAL LIFE

TITLE: Cruise Control

A newly retired couple cashed in their stocks and bonds to purchase one of the finest motor homes available on the market. One of the great features was the cruise control. As they were traveling up the West Coast, the husband became tired and asked his wife to drive while he went in the back to take a nap. As she was driving she put the camper on cruise control and it worked perfectly. After an hour of straight highway driving she got up to go to the bathroom. She thought cruise control was the same as automatic pilot, she told the Highway Patrol after the accident. The motor home was totaled in the accident, but neither partner was hurt. It is not only a true story, it is an illustration of many Christians who have put their lives on cruise control and are not in worship, prayer or Bible study.

SUBTOPIC: Morning Devotions

When you're faced with a busy day, save precious time by skipping your devotions.

Signed, Satan.

SUBTOPIC: Morning Devotions

TITLE: The Morning Hour

The morning is the gate of the day, and it should be well guarded with prayer. It is one end of the thread on which the day's actions are strung, and should be well knotted with devotion. If we felt the majesty of life we should be more careful of its mornings. He who rushes from his bed to his business and waiteth not to worship is as foolish as though he had not put on his clothes, or cleansed his face, and as unwise as though he had dashed into battle without arms or armor. Be it ours to bathe in the softly flowing river of communion with God, before the heat of the wilderness and the burden of the way begins to oppress.

-- Charles Spurgeon

JACOB

Genesis 28:16-18

SAMUEL'S PARENTS

1 Samuel 1:19

HEZEKIAH

2 Chronicles 29:20

JOB

Job 1:5

DAVID

Psalms 57:8

JESUS

Mark 1:35

PRAYERFULNESS

Psalms 5:3; Psalms 119:147-148

Luke 2:37

Acts 10:2-4

1 Thessalonians 3:10

1 Timothy 5:5

PRAYER THREE TIMES A DAY

Psalms 55:17

Daniel 6:10-11

ALL-NIGHT PRAYERS: JESUS, JACOB, AND SAMUEL

Luke 6:12

Genesis 32:24-26

1 Samuel 15:11

ADDITIONAL SCRIPTURES

Luke 22:19; Luke 24:30; Acts 10:2; II Timothy 3:15;

Matthew 6:6; Daniel 6:10; Psalm 55:17; II Timothy 2:15

[Religious Education](#)

XVIII. OF CHRISTIAN EDUCATION

We believe that Christianity is the religion of enlightenment and intelligence. In Jesus Christ are hidden all the treasures of wisdom and knowledge. All sound learning is therefore a part of our Christian heritage. The new birth opens all human faculties and creates a thirst for knowledge. An adequate system of schools is necessary to a complete spiritual program for Christ's people. The cause of education in the Kingdom of Christ is coordinate with the causes of missions and general benevolence, and should receive along with these the liberal support of the churches.

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 - a. missions and
 - b. general benevolence, and
 - c. should receive along with these the liberal support of the churches.

RELIGIOUS EDUCATION

WHAT - Religious Education is no different from any other form of education; it seeks to "develop, improve, and/or train, both by (1) principle awareness and (2) application illustrations (precept and example)." The word religious specifies that this form of education is in a particular field of interest.

Religion concerns itself with the **MORALITY** of man. Also, it seeks to answer man's most basic questions such as:

1. **ORIGIN** - Where did men come from?
2. **EXISTENCE** - Why do men suffer?
3. **DESTINY** - How can death be defeated?
4. **DEITY** - How can we relate to God?

WHO - First, who need to be taught? Secondly, who should teach?

1. All men need to know that there is only one race (the human race), one creator, and one moral code

which is fair to all men (LOVE).

2. Called and qualified men of God should teach the will of God to whosoever. All parents should teach what they know and learn to their children.

WHEN - Religious education should start the very first day a child is borne. Preparations to be an educator should begin on the same day the parents individually reach the stage of accountability.

WHERE - Where are the learning institutions?

Primarily in the HOME and in the CHURCHES. The church has a mandate from God to evangelize the world. Therefore learning is not confined within walls, it is also PORTABLE.

WHY - Because it is a shame to perish for a lack of knowledge.

COMMANDED TO TEACH

[Deuteronomy 11:18-19](#)

[Ephesians 6:1-4](#)

INSPIRED EXAMPLES TO FOLLOW

[2 Timothy 1:5](#)

[2 Timothy 3:15-17](#)

PROMISES IN GOD'S WORD

[Proverbs 22:6](#)

REQUIRE DISCIPLINE AT TIMES

[Proverbs 22:15](#)

[Proverbs 23:13](#)

REQUIRE DISCIPLINE AT TIMES CONTINUED

[Proverbs 23:14](#)

DEMANDS STUDY

[2 Timothy 2:15](#)

REQUIRES TEACHING

[Psalms 34:11](#)

SET IN WAYS

[Ecclesiastes 12:1](#)

GET AN UNDERSTANDING

[1 Corinthians 14:2-5](#)

[Proverbs 4:7](#)

INSTRUCTION

Teaching **or exhortation on aspects of Christian life and thought directed to persons who have already made a faith commitment.** Instruction (didache) is frequently distinguished from missionary preaching (kerygma). Matthew's Gospel says of Jesus, "He taught them as one having authority" ([Matt 7:29](#)). The Sermon on the Mount ([Matt 5-7](#)) in particular is the rock-solid foundational teaching for Christian life ([Matt 7:24-27](#)). Jesus Himself admonished His disciples to make disciples, baptizing them in the name of the Father, the Son, and the Holy Spirit, "teaching them to observe all things whatsoever I have commanded" ([Matt 28:20](#)).

The church of Jesus Christ, therefore, is a teacher, instructing men and women in Christian faith and discipleship. The faith which the church proclaims must be strengthened by the teaching of the gospel. Paul reminded the early Christians that *one of the offices of the church was the pastor/teacher who worked "to equip God's people for work in his service, for the building up of the body of Christ"* ([Eph 4:12](#) REB).

The church's teaching ministry has numerous dimensions:

1. **The church teaches about Jesus.** The church presents
 - A. the basic details of Jesus' life and ministry: His death, burial, and resurrection. It helps members understand the meaning of these events for all times. In the early church, the catechumens or learners were those given instruction in Christian faith prior to receiving baptism and full membership in the community of faith.

- B. Later church leaders such as Martin Luther and John Calvin wrote catechisms, books for instructing persons in faith and doctrine.
 - C. The church is called to retell the story of Jesus in every generation. See Gospel; Kerygma; Jesus, Life and Ministry of.
2. **The church teaches Christian spirituality.** New Christians are not to remain "babes in Christ," but to increase in "grace, and in the knowledge" of the Lord Jesus Christ ([1 Cor 3:1-3](#); [Heb 5:13](#); [2 Pet 3:18](#)).
 - A. Christian spirituality is the process of growing in faith.
 - B. In its teaching ministry, the church guides Christians in the life of faith through
 1. prayer,
 2. Bible study,
 3. meditation,
 4. and spiritual reflection.
 3. **The church teaches Christian ethics.** Those who follow Christ must be conformed to His image.
 - A. The church instructs its members in
 1. faithfulness,
 2. morality,
 3. honesty,
 4. and integrity.
 - B. Ethical instruction is not a new law but a way of life according to Christ's new commandment to love one another ([John 13:34-35](#)).
 - C. Jesus is the ultimate moral teacher and example for the people of God. See Ethics in the Bible.
 4. **The church instructs in Christian doctrine.** The church teaches the basic truths of the Christian faith.
 - A. It guides Christians in understanding significant beliefs.
 - B. It opens the Scriptures to determine those doctrinal ideals upon which the church is founded.
 - C. It guides faithful Christians to maturity so that its members may not be "tossed to and fro, and carried about with by every wind of doctrine, by the sleight of men, and cunning craftiness" ([Eph 4:14](#)).
 - D. All doctrinal instruction leads to Christ who is the final source of the Christian's faith. See Doctrine; Bible, Theology of.
 5. **A Teaching Evangel.** As the church teaches, it also evangelizes. The teaching ministry of the church is another way in which the people of God declare their faith that others may know Christ and grow up in him. See Evangelism in the Bible.

WITNESSING: Seeking the Salvation of Others

ARTICLE XXI - Of Evangelism and Missions. We believe that it is the duty of every Christian man and woman, and the duty of every church of Christ to seek to extend the gospel to the ends of the earth. The new birth of man's spirit by God's Holy Spirit means the birth of love for others. Missionary effort on the part of all rests thusly upon a spiritual necessity of the regenerate life. It is also expressly and repeatedly commanded in the teachings of Christ. It is the duty of every child of God to seek constantly to win the lost to Christ by personal effort and by all other methods sanctioned by the gospel of Christ.

KINDRED

John 1:11-12

John 1:35-46

SALVATION IN THE LORD

Luke 2:28-32

Acts 4:10-12

DELIVERANCE

Exodus 14:29-15:2

INHERITANCE

Romans 8:15-18

DURABILITY

I Peter 1:23-25

ACCESS

John 3:36

THE NEED FOR REPENTANCE

Luke 13:3-5

Acts 17:30-31

TITLE: Reaching the Unchurched

Here are the results from a new Gallup survey called, "The Unchurched American, 1988". Findings from the Gallup survey of 2,556 adults who were not church-goers:

1. The survey reports that 44% of U.S. adults are "unchurched", defined as neither belonging to a church nor visiting one within the last six months except for religious holidays, weddings and funerals.
2. The unchurched are becoming increasingly receptive to what churches have to offer, and are staying away primarily out of inconvenience, not hostility.
3. 63% of the unchurched believe the Bible is God's Word.
4. 77% say they pray to God.
5. 72% believe Jesus is the Son of God.
6. 58% said they were open to joining a church if they found the right one.
7. Gallup's conclusion: These people are ripe for the picking, but it will take new and creative strategies to reach them.

TOPIC: Witnessing

One of the saddest statistics of our day is that 95% of all church members have never led anyone to Christ.

-- Dr. D. James Kennedy

Ready or not? Millions of American are conversions waiting to happen.

-- Lowell Streiker, The Gospel Time Bomb

Topic: Witnessing

Christianity is something which is meant to be seen. As someone has well said, "There can be no such thing as secret discipleship, for either the secrecy destroys the discipleship, or the discipleship destroys the secrecy." A man's Christianity should be perfectly visible to all men.

-- William Barclay

We often speak of intercessory work as being of vital importance. I want to prove this in actual fact by giving my first and best energies to it, as God may lead. I feel like a businessman... who sees an inexhaustible supply and an almost unlimited demand. The demand is the lost state of these tens of thousands... their ignorance, their superstition, their sinfulness, the need for their bodies, their minds, their souls. The supply is the grace of God to meet this need which will be brought down to them by the persevering prayers of a considerable company of God's people. All I want to do is to bring the supply and demand together.

-- J. O. Fraser

Topic: **Witnessing**

Cecil Northcott in "A Modern Epiphany tells of a discussion in a camp of young people where representatives of many nations were living together. "One wet night the campers were discussing various ways of telling people about Christ. They turned to the girl from Africa. 'Maria,' they asked, 'what do you do in your country?' 'Oh,' said Maria, 'we don't have missions or give pamphlets away. We just send one or two christian families to live and work in a village, and when people see what Christians are like, then they want to be Christians too.'" In the end the only all-conquering argument is the argument of a Christian life.

Topic: Witnessing

Dr. James Stewart, professor of New Testament at the University of Edinburgh, described what he thought is the greatest threat to the church. He said, "It is not communism, atheism, or materialism; the greatest threat is Christians trying to sneak into heaven incognito without ever sharing their faith."

Topic: Witnessing

As long as a person has life, there is hope for his conversion to Christ. One of Jesus' last acts on the cross was to give salvation to a dying man.

A sea captain by the name of Bjorn Kristiansen lay at the brink of death in a hospital bed. There was no pulse and no breath. A Norwegian nurse spoke to him, "Captain Kristiansen, you are dying. Do you know Jesus Christ? I'm going to pray with you." Kristiansen heard her voice, and later recalled that he clung to every word "like a lifeline." To the astonishment of the doctors, Bjorn revived. He said he had trusted Christ, and he knew he was saved.

We never know when we might be in the presence of a dying person whose spiritual condition is unknown. Our witness could mean the difference between heaven and hell for that one in life's final moments.

PROCEDURE IN WITNESSING

1. Do not begin with criticism.
2. Do not begin with condemnation
3. Do not argue.
4. Do not antagonize.
5. Begin with honest commendation.
6. Find out the person's temporal interests before opening the subject of eternity.
7. Start where the man is (not where you want him to be).
8. Seek for common interest.

Walking Circumspectly

[Fair and Square](#)

FAIR AND SQUARE

Philippians 4:8

JUST IN OUR DEALINGS WITH THE WORLD

Ecclesiastes 9:18

Matthew 13:25; Matthew 13:38-39

Matthew 5:16

JUST IN OUR DEALINGS WITH THE BRETHREN

Proverbs 17:17; Proverbs 18:19

I John 3:14

JUST IN OUR DEALINGS WITH GOD

Romans 14:12

Matthew 12:36

Luke 16:2

TOPIC: Justice

INDEX: 1975-1980 TITLE: Rewards of Faithfulness

An interesting story is shared in First Samuel, Chapter 30, concerning faithfulness. King David and his men were away at battle and while away their foes came in and laid the city of Ziklag in ashes, carrying away the wives and sons and daughters of the absent soldiers. When the men returned they were overwhelmed with grief. The scripture says they "lifted up their voices and wept until they had no more power to weep." They began to blame David. Then David selected 600 men and set out to rescue the captives. When they came to the brook Besor, 200 were so faint they could not cross over the brook. "Very well," said David. "You two hundred stay here and mind the baggage and the others of us who are stronger will go on." They went on, made a great recovery, and returned with the spoil. When they returned to the brook Besor a protest arose on the part of those who went to battle. They did not want to share the spoil. Then it was that David made a great statement about faithfulness: "As his part is that goeth down to the battle so shall his part be that tarried by the stuff. They shall part alike." What David said was that not are all equally strong yet all can be equally faithful. The 200 that did the best they could were just as worthy of the reward.

TOPIC: Justice

INDEX: 1975

SUBTOPIC: Divine

DATE: 5/1987.25

"God who gave us life gave us liberty. Can the liberty of a nation be secure when we have removed a conviction that these liberties are the gift of God? Indeed I tremble for my country when I reflect that God is just, that His justice cannot sleep forever."

-- Thomas Jefferson

TOPIC: Righteousness

INDEX: 3080

TITLE: Quality Control

Some time ago, I was chatting with a man who consults with some of the largest U.S. companies about their quality control. Because ministry is a form of human quality control, I thought I'd ask him for some insights.

He said, "In quality control, we are not concerned about the product." I was surprised.

But then he went on to say, "We are concerned about the process. If the process is right, the product is guaranteed."

How relevant to our Christianity.

We tend to be more oriented to the "product" of our faith than the process.

As American Christians, we tend to desire and demand products of righteousness, but give little attention to the process.

-- Joseph M. Stowell

Communication Evils

COMMUNICATION EVILS

1. **Tattling** --- To talk idly, chatter, gossip to reveal another's secret, tell tales. To indulge in foolish and empty talk. To bring forward idle accusations, to make empty charges.
2. **Backbiting** --- To speak maliciously about an absent person; to slander. A desire to harm others or to see others suffer; extreme ill will or spite. *Law.* The intent, without just cause or reason, to commit a wrongful act that will result in harm to another.
3. **Excessive Anger** --- Excessive is that action or conduct that goes beyond the usual, reasonable or lawful limit. Anger is contrasted in the Scriptures as in the form of "righteous indignation" and then in temper fits and insane rage.
 - a. **Profanity** - Abusive, vulgar, or irreverent language.
4. **Guile** - mirmah, *meer-maw'*; from Hebrew 7411 (ramah) in the sense of *deceiving*; *fraud* :- craft, deceit (-ful, -fully), false, feigned, guile, subtilly, treachery. Skillful deceit.

AVOID TATTLING

THE BIBLE CONDEMN

Proverbs 18:8; Proverbs 26:20; Proverbs 20:19

TATTLER IS NOT A FAITHFUL PERSON

Proverbs 11:13-14

NO BACKBITING

EXCLUSION FROM HEAVEN

Psalms 15:1 {A Psalm of David.} LORD, **who shall abide in thy tabernacle? who shall dwell in thy holy hill?**

15:2 He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. {Set of Dos=}

15:3 [He that] backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour.

{Set of Don=ts}

A GROUP BACKBITERS ARE IN

Romans 1:28-32

HOW TO DEAL WITH IT

Proverbs 25:23

AVOID EXCESSIVE ANGER

BE CAREFUL OF YOUR LANGUAGE

Proverbs 15:1

BE CAREFUL OF YOUR ATTITUDE

Proverbs 15:18

SELF-CONTROL IS THE KEY

Proverbs 16:32

Proverbs 19:11

TOPIC: Speech

SUBTOPIC: Plainness of

TITLE: **Making it Clear**

On a few rare occasions, a mistake is "corrected" by an even greater mistake. The following comedy of errors actually appeared in a newspaper several years ago.

First Day:

FOR SALE -- R.D. Jones has one sewing machine for sale. Phone 958-3030 after 7 p.m. and ask for Mrs. Kelly who lives with him cheap.

ALCOHOL AS A BEVERAGE (INTOXICATION)

GOD'S WORD (AGAINST IT)

Proverbs 20:1; Proverbs 23:29-35
Luke 21:34
1 Corinthians 6:10-11
Ephesians 5:18

RUIN LIVES

Genesis 9:21
Genesis 19:32-36
2 Samuel 13:28
Isaiah 5:11-12
Daniel 5:1-6

BAD INVESTMENT

Proverbs 21:17
Proverbs 23:20-21

TOPIC:

Allan Emery, had an experience which made a deep impression upon him. His father received a call saying a well-known Christian had been found at a certain place drunk on the sidewalk. Immediately his father sent his chauffeured limousine to pick the man up, while his mother prepared the best guest room. My friend watched wide-eyed, as the beautiful coverlets were turned down on the exquisite, old, four poster bed, revealing the monogrammed sheets.

"But, mother," he protested, "he's drunk. He might even get sick." "I know," his mother replied kindly, "but this man has slipped and fallen. When he comes to, he will be so ashamed. He will need all the loving encouragement we can give him."

It was a lesson the son never forgot.

TOPIC: Drunkenness
TITLE: **Alcohol**

INDEX: 3571-3573 SUBTOPIC:

DATE: 1/1989.21

According to the National Institute on Alcohol Abuse and alcoholism, in 1977 alcohol abuse cost the nation approximately \$50 billion in lost employment and productivity, \$17 billion in health care and \$7 billion in property loss and crime. That same year, alcohol abuse may have been responsible for as many as 12,000 deaths and 300,000 injuries in auto accidents.

TOPIC: Drunkenness
TITLE: **Alcoholism**

INDEX: 3571-3573 SUBTOPIC:

DATE: 2/1986.11

If alcoholism is a disease,

- * It is the only disease that is bottled and sold;
- * It is the only disease that is contracted by the will of man;
- * It is the only disease that requires a license to propagate it;
- * It is the only disease that requires outlets to spread it.

If alcoholism is a disease,

- * It is the only disease that produces revenue for the government;
- * It is the only disease that provokes crime;

- * It is the only disease that is habit forming;
- * It is the only disease that brings violent death on the highways;
- * It is the only disease that is spread by advertising;
- * It is the only disease without a germ or virus cause.

It just might be that it's not a disease at all.

-- Author unknown

TOPIC: Drunkenness

INDEX: 3571-3573 SUBTOPIC:

DATE: 1/1986.6

TITLE: **Noah's Vineyard**

According to legend when Noah entered the ark he took along a vine. He had been a gardener before he built the ark, and when he settled again on the land after the deluge, he planted the vine once more and returned to his old occupation.

As he worked in the garden, Satan came to him and said: "If you will let me help you, I can show you how to make grapes grow on the vine tomorrow."

"That," said Noah, "is something worth seeing."

Satan helped Noah plant the vine. then Satan took a lamb, a lion, a monkey and a pig and watered the plant with their blood. That is why, after the first glass of wine, one becomes gentle as a lamb; after the second glass of wine, as daring as a lion; after the third glass one is apt to make a monkey of himself; and after the fourth glass of wine, a man becomes drunk and behaves like a pig.

-- Lore of the Old Testament

TOPIC: Drunkenness

INDEX: 3571-3573 SUBTOPIC:

DATE: 1/1990.20

TITLE: **Prime-Time and Booze**

Statistics indicate that the average television viewer will see 90,000 incidents of drinking on TV by age 21, and 100,000 beer commercials by age 18. This occurs while 25,000 are killed in drunk-driving accidents annually.

-- AFA Journal, September 1989

CONCLUSION

Proverbs 6:27-28

CONCERN FOR OTHERS

BROTHERLY LOVE

1 Thessalonians 4:9-10; 2 Thessalonians 3:14-15

Matthew 5:23-24

1 John 3:14-17

1 John 4:20-21

Genesis 25:21-23

PRAY FOR EACH OTHER

Matthew 21:22

Mark 11:24

John 14:13-14

John 15:5-7

James 1:6-7

Luke 11:8-10

AID EACH OTHER

1 John 3:18

Acts 2:44-45

Acts 4:34-35

TOPIC: Love

It costs nothing but creates much.

It enriches those who receive, without impoverishing those who give.

It happens in a flash and the memory of it sometimes lasts forever. None are so rich that they can get along without it and none are so poor but are richer for a smile.

It creates happiness in the home, fosters good will in a business and is the countersign of friends.

It is rest to the weary, uplifting to the discouraged, sunshine to the sad and nature's best antidote for trouble.

Yet it cannot be bought, begged, borrowed or stolen for it is something that is no earthly good to anybody till it is given away! And if it ever happens that some people should be too tired to give you a smile, why not leave one of yours?

For nobody needs a smile so much as those who have none left to give.

The hand of God is always outstretched to us in love.

-- Leonard Turner, "The Union Express"

TOPIC: Love

Those who deserve love the least need it the most.

TOPIC: Love

The emphasis is not on feeling an emotion of love but on acting in love. C. S. Lewis has a helpful comment on what Christian love involves:

It would be quite wrong to think that the way to become "loving" is to sit trying to manufacture affectionate feelings. Some people are "cold" by temperament; that may be a misfortune for them, but it is no more a sin than having a bad digestion is sin; and it does not cut them off from the chance, or excuse them from the duty, of learning "love." The rule for us all is perfectly simple. Do not waste time bothering whether you "love" your neighbor; act as if you did. As soon as we do this, we learn one of the great secrets. When you are behaving as if you loved someone, you will presently come to love them. If you injure someone you dislike, you will find yourself disliking him more. If you do him a good turn, you will find yourself disliking him less. There is however one exception. If you do him a good turn, not to please God and obey the law of love, but to

show him what a fine forgiving chap you are, and to put him in your debt, and then sit down to wait for his "gratitude," you will probably be disappointed.... But whenever we do good to another self, just because it is a self, made like us by God, and desiring its own happiness as we desire ours, we shall have learned to love it a little more or, at least, to dislike it less.

TOPIC: Prayer

Jim Elliot, a missionary slain by the Auca Indians in the 1950's, once said: God is still on His throne and man is still on his footstool. There's only a knee's distance in between.

SUBTOPIC: Answer Promised

Prayer is much like a check to be countersigned by two parties. I sign the check and send it up to heaven. If Jesus Christ also signs it, it does not matter how large it is -- it'll be honored.

-- Dr. John Walvoord

TOPIC: Prayer

SUBTOPIC: For the Church

Some churches have parking problems, some other churches don't. Some churches have kids running around making a lot of noise some other churches tend to be very quiet.

Some churches usually have more expenses than money, some other churches don't need to spend much money.

Some churches are growing so fast you don't always know everybody's name, in some other churches everybody has known everybody's name for years.

Some churches enthusiastically and generously support missions, some other churches keep it all at home.

Some churches are filled with tithers, some other churches are filled with tippers.

Some churches evangelize, some other churches fossilize. Some churches are always planning for the future, some other churches live in the past.

Some churches seek new ministries and new methods, some other churches do not need to.

If you are active in some church, why don't you take a moment and pray for it today. Some people pray for their church, and some others never quite get around to it.

TOPIC: Prayer

SUBTOPIC: Social and Family

"What Grandma needs, someone said at the supper table, "is some real warm weather if she is going to get relief from her rheumatism." Five-year-old Johnny listened carefully and remembered to include the need in his prayers that night.

"Lord," his mother heard him say, "make it hot for Grandma!"

OFFENCE AND RECONCILIATION

SLOW TO TAKE OFFENCE

Ephesians 4:1-3
Colossians 1:9-14
Proverbs 14:17; Proverbs 14:29
Proverbs 16:

SECURE IT WITHOUT DELAY

Ephesians 4:26
Matthew 18:15-19

READY FOR RECONCILIATION

Matthew 18:21-22

TOPIC: Anger INDEX: 3956
SUBTOPIC: Of Man DATE: 7/1988.1
TITLE:

Have you ever noticed that sometimes we get angry and remain bitter with people and actually forget why we're so upset? Take, for example, the notorious Hatfield-McCoy feud.

It hit newspaper front pages in the 1880's, when the Hatfield clan feuded with the McCoy clan from across the border in Kentucky. Historians disagree on the cause of the feud -- which captured the imagination of the nation during a 10-year run. Some cite Civil War tensions: McCoys sympathized with the Union, Hatfields with the Confederacy. Others say it began when the McCoys blamed the Hatfields for stealing hogs. As many as 100 men, women and children died. In May 1976, Jim McCoy and Willis Hatfield -- the last two survivors of the original families -- shook hands at a public ceremony dedicating a monument to six of the victims.

McCoy died Feb. 11, 1984, at age 99. He bore no grudges -- and had his burial handled by the Hatfield Funeral Home in Toler, KY.

-- Peter Johnson, USA TODAY, 4-14-88

TOPIC: Anger INDEX: 3956
SUBTOPIC: Of Man DATE: 11/1988.2 **TITLE:**

I have heard that if a rattlesnake is cornered, it can become so frenzied that it will accidentally bite itself with its deadly fangs. In the same way, when a person harbors hatred and resentment in his heart, he is often hurt by the poison of his own malice. He thinks he is injuring his enemies by displaying his wrath, but the real harm is inflicted deep within his own soul.

Anger can also cause us to do and say things we may deeply regret. George W. Martin tells the following true story: "I remember a fellow who once wrote a nasty letter to his father. Since we worked in the same office, I advised him not to send it because it was written in a fit of temper. But he sealed it and asked me to put it in the mail. Instead, I simply slipped it into my pocket and kept it until the next day. The following morning he arrived at the office looking very worried. 'George,' he said, 'I wish I had never sent that note to my dad yesterday. It hurts me deeply, and I know it will break his heart when he reads it. I'd give 50 dollars to get it back!' Taking the envelope from my pocket, I handed it to him and told him what I had done. He was so overjoyed that he actually wanted to pay me the 50 dollars!"

[Uniting With Some Other Church](#)

UNITING WITH SOME OTHER CHURCH

TOPIC: Fellowship INDEX: 1265
SUBTOPIC: With Christ DATE: 7/1989.23 TITLE:

One of Rabbi Ben Jochai's scholars once asked him, "Why did not the Lord furnish enough manna to Israel for a year all at one time?" The teacher said, "I will answer you with a parable. Once there was a king who had a son to whom he gave a yearly allowance, paying him the entire sum on the fixed date. It soon happened that the day on which the allowance was due was the only day of the year when the father ever saw his son. So the king changed his plan and gave his son **day by day that which was sufficient for the day**; and then the son visited his father every morning. How he needed his father's unbroken love, companionship, wisdom and giving! Thus God dealt with Israel and deals with us."

WHEN WE MOVE MEMBERSHIP MOVE

Romans 16:1 I commend unto you Phebe our sister, which is a servant of the church which is at Cenchrea:

Romans 16:2 That ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succourer of many, and of myself also.

Acts 18:27 And when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him: who, when he was come, helped them much which had believed through grace:

II Corinthians 3:1 Do we begin again to commend ourselves? or need we, as some [others], epistles of commendation to you, or [letters] of commendation from you?

II Corinthians 3:2 Ye are our epistle written in our hearts, known and read of all men:

II Corinthians 3:3 [Forasmuch as ye are] manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart.

Philippians 2:29 Receive him therefore in the Lord with all gladness; and hold such in reputation:

WHY MOVE CHURCH MEMBERSHIP

Ephesians 3:20 Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us,

Ephesians 3:21 Unto him [be] glory in the church by Christ Jesus throughout all ages, world without end. Amen.

Ephesians 1:22 And hath put all [things] under his feet, and gave him [to be] the head over all [things] to the church,

Ephesians 1:23 Which is his body, the fulness of him that filleth all in all.

WAYS TO ENTER THE BAPTIST CHURCH

1. **Baptism**
2. **Letter** - This means of entrance into the Baptist church is dependent upon prior membership in a Baptist church. Under normal conditions, the prospective member is granted a letter from his/her membership church due to relocation from one city to another. Conditions may present themselves when the prospective member may relocate from one section of a city or county to another thus making it necessary to place his/her membership elsewhere. Such conditions would require a letter from the pastor and/or church from which the person is leaving so he/she can be free to associate with another congregation. The letter from the previous congregation assures the new pastor and congregation that the individual was in good and regular standing when released from his/her membership there.
LETTER OF DISMISSION - Certifies a person to be in regular standing with us and grant the privilege of transfer.
LETTER OF COMMENDATION - For members during a temporary absence from home.
LETTER OF ACKNOWLEDGMENT - Acknowledges the **letter of dismissal** was received.
3. **Christian Experience**
This manner of entry into the Baptist church presupposes conversion on the part of the person applying for membership. In all likelihood, this person is one who has strayed from the church or for whatever reason is one who has been inactive as a member. The applicant requesting membership on this basis does not require re-baptism nor a letter from his/her previous church connection.

WAYS TO LEAVE THE BAPTIST CHURCH

1. **LETTER** - Granted to a member in good and regular standing.
2. **DISMISSAL** - Dismissal of a member from the church fellowship is executed only after following the procedure which is outlined in Matthew 18:15-17.
3. **DEATH** - Death is the inevitable. Dismissal from the visible church is without question.