

Sermons on Evangelism

Evangelism Sermons:

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Each one Reach One

Introduction:

1. Every new year that rolls around, people begin to make resolutions.
2. Many of them are physical (eat better, exercise, have regular check-ups, etc.)
3. Many of them are spiritual (read the Bible every day, study the Bible, Memorize the Bible, pray more, give more, do more for the Lord, etc.)
4. May I suggest that as we begin this new year we determine in our minds right now that we are going to be instrumental in bringing one person to Christ.

Discussion:**I. Biblical Pattern.**

- A. Calling of the disciples (John 1:35-46).
 1. Jesus called Andrew and Andrew followed the Lord.
 2. Andrew found Peter and Peter followed the Lord.
 3. Jesus found Philip and Philip followed the Lord.
 4. Philip found Nathanael and Nathanael followed the Lord.
- B. The Samaritan woman (Jn. 4:27-38).
- C. The House of Cornelius (Acts 10:24).
- D. The Apostles (Acts 5:42).
- E. The early church (Acts 8:1-4).
- F. Philip (Acts 8:5-12).

II. Personal Responsibility.

- A. Jesus' first and last command to His disciples is to reach others (Matt. 4:19; 28:18-20).
- B. It is every Christian's personal responsibility to reach others (Matt. 28:19-20; Mk. 16:15-16; 2 Tim. 2:2).
- C. The urgency of this responsibility (2 Cor. 6:1-2; Heb. 3:7).
 1. Life is short (Jam. 4:13-14).
 2. Eternity is permanent!

III. Results.

- A. Growth (Acts 4:4; 6:7; 9:31; 11:21; 16:5).

Conclusion:

1. Remember that someone took the time to reach you.
2. Why not resolve to reach one soul this year and share with them the joy you experience as a Christian.

The Who, What, When, Why, Where, and How of Evangelism

Introduction:

1. As one considers the early church, what is it about them that is so impressive?
 - a. For some, it could be the fellowship they enjoyed. They were daily in one another's homes (Acts 2:46).
 - b. For some, it would be the sacrificial attitude that each member possessed. They were willing to give up their possessions to take care of their brethren (Acts 2:45).
 - c. Though many other things may impress us concerning the Lord's Church, that which is most impressive is their growth (Acts 2:41, 47; 4:4; 5:14; 6:7)!
2. When one does the math, it can be easily estimated that there were approximately fifteen to twenty thousand Christians in Jerusalem by Acts 6.
3. How did they grow so rapidly? (Acts 5:42) The early church was evangelistic!
4. Evangelism for the early church was not just an event to win souls to Christ. It was a manner of life, and as a result, the church grew.
5. If the church today is going to grow as the early church did, we must see the need for evangelism. Evangelism must become a part of my daily life.
6. This can be accomplished by recognizing the who, what, when, where, why, and how of evangelism.

Discussion:

I. What?

- A. The meaning.
 1. The word evangelism is a term used in the English language for the act of communicating the gospel.
 2. The idea of evangelism is conveyed through two words.
 - a. The first word is εὐαγγελίζω, which means to bring or announce good news or to proclaim the divine message of salvation.
 - b. The second word is εὐαγγέλιον, which is defined as God's good news to humans.
 - c. This word is usually translated as "gospel."
- B. Identifying the "good news."
 1. This good news is called the Gospel of the Kingdom (Matt. 4:23; 9:35; 24:14).
 - a. The Bible identifies the kingdom as the church (Matt. 16:18-19); therefore, the gospel is the good news about God's church.
 2. The good news is called the Gospel of God (Mk. 1:14; 1 Thess. 2:2, 8, 9).
 - a. This is true in two aspects.
 - b. It is good news about God, and it is good news from God.
 3. It is called the Gospel of Jesus Christ (Mk. 1:1; 2 Cor. 4:4; 9:13; 10:14).
 - a. This is also true in two aspects.
 - b. Jesus brought the good news into the world, and Jesus is the embodiment of the message He preached; therefore, He is the good news.
 4. The good news is called the gospel of the grace of God (Acts 20:24).
 - a. It is a message about God's saving grace.
- C. Why is it important to understand the meaning of evangelism?
 1. People generally enjoy sharing good news (Marriage, birth, graduation, job promotions, etc.).
 2. The gospel is not just any "good news."
 3. It is by far the most significant message that has ever been revealed to man.

4. It is the message of God's saving grace being extended to every individual (Tit. 2:11).
5. Evangelism is sharing this good news. What a blessing it is to be a part of evangelism.

II. Who?

A. Who must be Evangelistic?

1. Every Christian should be evangelistic (Mk. 16:15; 2 Tim. 2:2).
2. When I became a Christian, the responsibility of making disciples and committing the gospel message to others was placed upon me (Matt. 28:19-20).
3. This means that evangelism is my responsibility.
4. I cannot rely upon others to be evangelistic for me (2 Tim. 2:2).

B. Who must be Evangelized?

1. Consider the external aspect of evangelism.
 - a. Those in this category are in a lost condition.
 - b. They are enslaved to sin, and the only one who has the power to free them is Jesus (Jn. 14:6; Acts 4:12).
 - c. As a Christian, the responsibility of sharing this saving message with the lost has been placed upon me.
2. Consider the internal aspect of evangelism.
 - a. Those in this category are in a saved relationship.
 - b. They are members of the church, individuals who have been baptized into Christ (Acts 2:38, 47).
 - c. These are disciples.
 - d. Why do disciples need to be evangelized?
 - e. It is part of the discipleship process.
 - f. Though baptism is necessary for salvation (Mk. 16:15-16; Acts 2:38; 1 Pet. 3:21), Jesus said, "go and make disciples." (Matt. 28:19).
 - g. This goal is accomplished by teaching disciples to observe all things that have been commanded by God (Matt. 28:19).
 - h. Disciples need the gospel. The gospel not only has the power to save (Rom. 1:16), but it also has the power to strengthen (Rom. 16:25).

III. Where?

A. The place of evangelism is in the world (Matt. 28:19-20; Mk. 16:15).

1. This does not mean that I must travel to foreign countries to be evangelistic, but it does mean that I must strive to be evangelistic in the region of the world where I live.
2. How is this possible?
 - a. Most people think of evangelism as an event, whereas evangelism is much more than an event. It is a process. This can be seen in the Bible's use of agricultural imagery to portray the dynamic process of evangelism (Jn. 4:35-39; 1 Cor. 3:6-9).
 - b. Crops are not a result of a single event but rather a lengthy series of events.
 - c. To evangelize the world, evangelism must be a way of life for me.
 - d. When evangelism is a way of life for me, then everywhere I go, I am seeking to evangelize those around me.
 - e. It may be in the workplace, at the local grocery store, at the gym at the local mall, or even while on vacation. Wherever I may be, I am always looking for opportunities to evangelize, opportunities to turn the average conversation into one that is spiritual.

IV. Why?

A. The purpose of Evangelism is NOT...

1. Winning people to a particular point of view.

2. Winning individuals to a particular church family, though each person who is evangelized will become a part of a local church family.
 3. Winning people to a particular preacher or evangelist. The apostle Paul suffered from this problem and had to address it in his letter to the church in Corinth (1 Cor. 1:11-13).
- B. The purpose of Evangelism.
1. The purpose of evangelism is to “save the lost.”
 - a. According to www.worldometers.info/worldpopulation, the current world population is approximately 7,720,218,163.
 - b. According to the words of Jesus, the majority of this number is in a lost condition and needs salvation (Matt. 7:13-14).
 - c. God does not want anyone to be lost (1 Tim. 2:3-4; See also 2 Pet. 3:9).
 - d. As a Christian, I have been saved to save others (2 Tim. 2:2).
 2. The purpose of evangelism is to “save the saved” (1 Tim. 4:16).
 - a. In sharing the gospel with others, I not only present to others a saving message, but I likewise help secure my salvation.
 3. The purpose of evangelism is to create growth.
 - a. God desires me to grow spiritually (1 Pet. 2:1; 2 Pet. 3:18).
 - b. He also desires that the church grow numerically (Acts 2:41; 4:4; 5:14; 6:1, 7; 8:4; 11:21; 16:5).
 - c. When I am evangelistic, both spiritual and numerical growth emerges. Every time I share the gospel with someone, my faith grows. I develop a deeper love and appreciation for God and His Word, the Bible. I become more confident in the message of salvation and my salvation. When I confidently share the gospel with others, not only does my faith grow but also the church grows in number.

V. When?

- A. When is the appropriate time to teach someone the gospel?
1. Now (2 Cor. 6:2).
 2. Redeem the time (Eph. 5:15-16).
 - a. The word “time” in this passage comes from the Greek word *καιρός*, which refers to a particular aspect of time.
 - b. Paul is stating that since the days we live in are evil, we must take advantage of every special moment in life.
 - c. As applied to evangelism, I must recognize the appropriate moment to share the gospel.
 - d. I also need the skill of recognition. God has placed the desire for eternity in the hearts of all humankind (Eccl. 3:11).
 - e. Many events happen throughout life that stir the spiritual notion of eternal life within individuals. I must recognize those moments and take full advantage of them. What are some of those life events? It may be a change in a job situation, educational status, or location. It may be the loss of significant individuals. It may be a catastrophic event, a family transition, or even the holidays.

VI. How?

- A. How can I be motivated?
1. God is with me every step of the way (Matt. 28:20; Heb. 13:5).
 2. There is power in the gospel message (Rom. 1:16; See also 1 Cor. 15:1-2).

- a. The gospel can save (Rom. 1:16; 1 Cor. 15:1-2).
- b. The gospel has the power to convert (Psa. 19:7).

Conclusion:

1. Life is short. The Psalmist describes our lives as a “handbreadth” (Psa. 39:5), a shadow (Psa. 102:11), and a breath (Psa. 144:4). James describes our life as a vapor that appears for a while and then vanishes away (Jam. 4:13-14).
2. People are dying every day unprepared to meet God.
3. May our prayer be that of the Psalmist. So teach *us* to number our days, That we may gain a heart of wisdom.” (Psa. 90:12) May we not only number our days, but may we also use our time wisely while on earth (Eph. 5:15), sharing the gospel through the lives that we live. In the words of the wise man Solomon, “The fruit of the righteous is a tree of life, and he who wins souls is wise.” (Prov. 11:30)

The Need for Evangelism

(Text: Matt. 28:18-20)

Introduction:

1. 2 Cor. 5:10-11.
2. This passage reminds me of my need to live my life in a way that will please God.
3. It also reminds me of evangelism.

Discussion:

I. The Power of The Message (vs. 18).

- A. The meaning of “all power is given unto me.”
 - 1. The word “power” (ἐξουσία) means the power of authority and right.
 - 2. Jesus sent the Holy Spirit to the apostles and other Bible writers with His message (Jn. 14:26).
 - 3. Since the Holy Spirit revealed to the apostles and other Bible writers the authority of Jesus Christ in what we know today as the Bible, then the Bible is a copy or a replica of Christ’s authority.
- B. It saves (Rom. 1:16; 1 Cor. 15:1-2).
- C. It converts (Psa. 19:7; 2 Cor. 5:17; Rom. 12:2).
- D. It builds you up (Acts 20:32).

II. The Command (vs. 19).

- A. The word “go” (πορεύομαι) means to lead; to pursue the journey on which one has begun.
 - 1. Every Christian is on a journey.
 - 2. What should be our main concern during this journey? (Teach all nations).
 - a. Literally, “make disciples” (2 Tim. 2:2).
 - b. We have been saved to save.
 - 3. Imagine if a doctor had the cure for cancer and he kept it to himself. How would people think of him? Christians have the cure for sin. How sad it is that we so often keep that message to ourselves.
- B. We have no choice but to speak God’s message (Isa. 6:8-9; Jer. 20:9; Amos 3:8; Acts 4:20; Psa. 119:60).

III. The Salvation of Souls (vs. 19).

- A. Why is there a need to make disciples?
 - 1. Salvation depends on discipleship (Mk. 8:34-35).
 - 2. What is the purpose of baptism?
 - a. Salvation (Mk. 16:16; 1 Pet. 3:21).
- B. Countless souls are lost right now.
 - 1. Everywhere we go, we encounter someone who is lost!
 - a. I wonder what Jesus would say today (Matt. 9:37-38)?
 - 2. Every soul will answer to God (2 Cor. 5:10-11).
 - a. Many don’t know they’re lost.
 - b. You and I have the responsibility to warn them (What kind of fireman would I be if I didn’t warn about fires. What kind of policeman would I be if I didn’t warn about crime? What kind of doctor would I be if I didn’t warn about sickness and disease? What kind of disciple am I if I don’t warn people about sin and tell them how to come out of it?)
- C. Our souls’ salvation is dependent on evangelism (1 Tim. 4:16; Ezek. 3:17-20).
 - 1. When we fail to evangelize, we violate the command to go.

IV. People Need Teaching (vs. 20).

- A. The word “teaching” (διδάσκω) means to impart instruction and explain or expound upon the thing taught.
- B. The word “observe” (τηρέω) means not only to observe but to take care of and to guard.
- C. That which we are to teach others to observe, take care of and guard is God’s Word (2 Tim. 2:2).
- D. People are always talking about the fact that the church at one time was a lot bigger.
 - 1. What’s the problem?
 - a. For years and years, we have failed to teach people. We have failed to

- ground them in the truth of God's Word and as a result, we are where we are today.
2. It's like blood loss.
 - a. If you were to lose your blood one drop at a time, it would take some time, but before long, you would lose the approximate 1.5 gallons of blood in your body.
 - b. Your body would fight to make more blood, but if you were constantly losing blood just one drop at a time, before long, you would lose it all and you would die.
 - c. The life source, the blood of the church is evangelism! Our problem is we are dying off one by one and at the present rate, if we don't do something quick, the church, that eternal kingdom that God established with the blood of His Son Jesus Christ to stand forever, is going to die!
 - d. There is a solution. If we could get a blood transfusion and bring more blood into our bodies than what we are losing, we could sustain life.
 - e. In the same way, we can do nothing about death, but we can have a member transfusion. We can focus on bringing more members in than we are losing and we can sustain life in the church!
 - f. We've spent too much time keeping house when we ought to be building up the house.
 2. In the words of Moses, "we've been on this mount long enough." (Deut. 1:6)
 3. In the words of Paul, "it is high time that we awake out of sleep." (Rom. 13:11).

V. The Motivation (vs. 20).

- A. God is with us every step of the way (Heb. 13:5; Josh. 1:9).

Conclusion:

1. Share the story of the chair.
 - a. This is a chair. It's an empty chair. It could be your neighbor, your friend, your college roommate, your boss, your co-worker, your Mom, your Dad, your brother, or sister, your son or daughter, your brother-in-law, your sister-in-law, your husband, your wife, your aunt or uncle, your cousin, or just a person you randomly meet in everyday life.
 - b. Who you place in that chair is your choice.
 - c. Whatever you do, don't leave that chair empty.
2. Now is the day of salvation (2 Cor. 6:2).
3. He that winneth souls is wise (Prov. 11:30).
 - a. Will you express your wisdom by being evangelistic?

Qualifications of a Soul Winner

Introduction:

1. At one time, the gospel had been preached to every creature (Col. 1:20-23).
2. How was this possible? (Acts 5:42)
3. You can be a soul winner.
 - a. The command (Matt. 28:19-20).
 - b. The message (Rom. 1:16; Psa. 19:7).
 - c. The power (Eph. 3:20-21).
 - d. The presence (Heb. 13:5).
4. What does it take to be a soul winner?

Discussion:

I. Love (Jn. 13:34-35).

A. Love for God (Matt. 22:37-38).

1. It is our love for God that causes one to be a soul winner (Jn. 14:15).

B. Love for man (Matt. 22:39). Why?

1. Man has a soul (Gen. 2:7; Rom. 10:1)

II. Compassion.

A. The meaning.

1. Compassion (σπλαγχνίζομαι) carries the idea of being moved in the inner parts of the body.

a. When used in the New Testament, action is always involved (Matt. 15:32; Lk. 10:33).

b. A recognition of someone's condition has taken place and something is being done to correct it.

B. As soul winners, we must recognize the condition of those who are lost and do something to change it.

III. Humility.

A. The command (Jam. 4:10; Lk. 18:10-14; Matt. 11:28-30).

B. The meaning.

1. The word "humble" (ταπεινόω) means to make or bring low. One who does not think more highly of himself than he ought to think. One who recognizes his position in life.

C. Purpose of humility.

1. Humility helps us to be honest.

2. Humility expresses dependance (1 Pet. 5:6).

3. Humility expresses obedience (Phil. 2:8).

4. Our goal is to show people how they can be the greatest in the kingdom (Matt. 18:4).

IV. Kindness.

A. The meaning.

1. Kindness is the act of being thoughtful, friendly, and generous to others.

B. Kindness is to be a part of our lives.

1. Actions (Eph. 4:32; Col. 3:12).

2. Speech (Prov. 31:26).

C. Possibility (Acts 28:2).

D. Purpose.

1. Turns away wrath (Prov. 15:1).

2. Leads people to repentance (Rom. 2:4).

V. Patience.

A. The command (1 Cor. 13:4; 2 Pet. 1:5-7; Lk. 21:19; 1 Cor. 3:6).

B. The meaning.

1. The word "patience" (ὑπομονή) in the NT is the characteristic of a man who is not swerved from his deliberate purpose and his loyalty to faith and piety in even the greatest trials and sufferings.

C. The purpose.

1. Salvation.

2. Many souls are lost because patience does not have its perfect work.

VI. Prayer.

A. We must spend serious time in prayer (Dan. 6:10; Psa. 55:22; Lk. 6:12).

B. What should we pray for?

1. We will see the value of one soul.
2. We will be sincere in our service.
3. Wisdom.
4. More faith in the power of the Gospel (Rom. 1:16).

Conclusion:

1. Do you have what it takes to be a soul winner?
2. If you love souls and you have the aforementioned characteristics then you can be a soul winner.

The Joy of Winning Souls

Introduction:

1. The word “joy” refers to exceeding gladness or delight.
2. Joy is something that we experience quite often in life (Marriage, birth, graduation, advancements, etc.)
3. Joy is essential to the kingdom (Rom. 14:17).
4. Joy is part of the fruit of the Spirit (Gal. 5:22).
5. Joy should be a constant presence in our lives (Phil. 4:4).
6. One of the greatest times in the kingdom when we should experience joy is when a soul is won.
7. Winning souls is thrilling, adds true meaning to life, and starts a fire burning Satan can't extinguish.

Discussion:

I. The Desire of Joy.

- A. The soul is the most valuable possession (Matt. 16:24-26).
- B. The transition of the one who is saved.
 - 1. Enemy/Reconciled (Rom. 5:10).
 - 2. Slaves of sin/Slaves of Righteousness (Rom. 6:17-18).
 - 3. Death/Life (Rom. 6:23).
 - 4. Carnally minded/Spiritually minded (Rom. 8:6).

II. The Description of Joy.

- A. Considerable (Acts 15:3).
 - 1. The word “great” comes from the word from which we get the word “mega.”
- B. Continual (Acts 15:3).
 - 1. The word “caused” is an Imperfect tense verb that suggests an obsession.
- C. Contagious (Acts 15:3).
 - 1. All the Brothers and Sisters were rejoicing.

III. The Dimensions of Joy.

- A. It brings joy to God.
 - 1. The father in the story of the Prodigal represents God.
 - 2. The Lord delights in obedience (1 Sam. 15:22-23).
- B. It brings joy in Heaven (Lk. 15:7, 10).
- C. It brings joy to the saints (Acts 15:3).
- D. It brings joy to the convert (Psa. 51:12; Acts 8:39).
- E. It brings joy to the soul winner (Psa. 126:6; 1 Thess. 2:19; Jn. 4:36; Jn. 14:21).
 - 1. It brought Paul joy to know that others had become Christians (Phil. 4:1; 1 Thess. 2:19-20).

Conclusion:

- 1. Do you love joy?
- 2. If you want to experience joy like you’ve never known then be a soul winner.

The Motivation for Soul-Winning

Introduction:

- 1. In everything we do in life it takes motivation.
- 2. What about soul winning?
- 3. What if you received \$1,000 for every soul you brought to Christ? Would it make a difference? Would it increase your motivation to be a soul winner?
- 4. We want to be pleasing to God (2 Cor. 5:9).
 - a. If it is not your aim to bring souls to Christ, you are not acceptable to God.
 - b. It doesn’t matter how much money you give, how faithfully you attend services, or how faithfully you live, if you are not striving to bring souls to Jesus you are not acceptable or pleasing to Him.
- 5. What Motivates the Soul Winner?

Discussion:

I. The Soul Winners Commission.

- A. We have been commissioned to win souls (Matt. 28:19-20; Mk. 16:15-16; 2 Tim. 2:2; Acts 5:42; 8:4).

- B. The commission of Jesus was to come to the earth, live, and die for us so we could bring others to Him. Are we going to let Him down?

II. The Soul Winners Conviction.

- A. Those outside the church are lost (Acts 2:47; Eph. 5:23; Rom. 16:16).
- B. Hell is Real (Mk. 9:45; Matt. 13:50; Matt. 25:46; Rev. 14:11).
 - 1. Those who will be there (2 Thess. 1:7-9).
- C. Those who are not obedient are going to hell.

III. The Soul Winners Confidence.

- A. We must be confident that the gospel has the power to save (Rom. 1:16; Jam. 1:21).
- B. We must have confidence in our own salvation (1 Jn. 5:13).

IV. The Soul Winners Compassion.

- A. God is compassionate (Psa. 86:15).
- B. We are to be compassionate (1 Pet. 3:8).
 - A. In this Life.
 - 1. Joy (Lk. 15:7, 10).
 - 2. Comfort (2 Cor. 1:3-4).
 - 3. Peace (Phil. 4:7).
 - B. In the Life to Come.
 - 1. Crown of Righteousness (2 Tim. 4:8).
 - 2. Crown of Life (Rev. 2:10).
 - 3. Crown of Rejoicing (1 Thess. 2:19).

Conclusion:

- 1. Everywhere we go we encounter lost souls.
- 2. Let's be motivated to win them to Christ.

Map of Revelation

Introduction:

- 1. In our quest to reach the lost, it is detrimental that we determine the source that will be used in determining how God speaks to us today.
- 2. The only way that God communicates to man today is through the Bible (Heb. 1:1-2).
- 3. The way we establish this principle is by following God's map of revelation.

Discussion:

I. The Father.

- A. God is the source of Truth.
 - 1. God is the God of truth (Psa. 31:5).
 - 2. All the Paths of the Lord are truth (Psa. 25:10).
 - 3. God is abundant in Truth (Exod. 34:6).
 - 4. The word of the lord is right and all his works are done in truth (Psa. 33:4).
 - 5. The duration of truth (Psa. 100:5).
 - 6. God's Law is truth (119:142, 151; Jn. 17:17).

II. The Son.

- A. Jesus has been given all authority (Matt. 28:18; Eph. 1:20-23).
- B. Jesus is the Father's representative of truth (Jn. 1:1, 14; 14:6).

1. We are saved by the truth (1 Tim. 2:4; Jam. 1:18; 1 Pet. 1:22).

III. The Holy Spirit.

- A. The Holy Spirit is identified as the Spirit of Truth (Jn. 14:17).
- B. The Holy Spirit would bring all things to the remembrance of the apostles (Jn. 14:26).
- C. The Holy Spirit would testify of Jesus (Jn. 15:26).
- D. The Holy Spirit would guide the apostles into all truth (Jn. 16:13).

IV. The Apostles.

- A. Paul and the other apostles were ministers of Truth (2 Cor. 4:1-2).
- B. The apostles spoke truth (2 Cor. 7:14; 11:10; 1 Tim. 2:7).
- C. They could do nothing against the truth (2 Cor. 13:8).

V. The Bible.

- A. The apostles and other Bible writers were inspired by God (2 Tim. 3:16-17; 2 Pet. 1:20-21; Gal. 1:10-11).
- B. The Bible is sufficient (2 Pet. 1:3).
- C. We are not to tamper with God's Word (Deut. 4:2; Prov. 30:6; Rev. 22:18-19; Gal. 1:6-9).

Conclusion:

- 1. Truth has the power to free us from sin (Jn. 8:32).
- 2. How blessed we are that God

“The Old Testament vs the New Testament.”

Introduction:

- 1. As almost every Bible student will recognize the Bible consists of two parts, the Old Testament and the New Testament.
- 2. Both Testaments are inspired by God and are extremely valuable.
- 3. Which one do we gain authority from and live our lives by today?

Discussion:

I. Similarities.

- A. Both are Testaments.
 - 1. The word “testament” (διαθήκη – found 33 times in NT) refers to an arrangement or a will. A covenant is a solemn agreement between two parties.
 - 2. The Old Testament is a covenant (Deut. 4:13).
 - a. The covenant includes the Ten Commandments.
 - b. The covenant includes the entire Old Testament (2 Cor. 3:7-18).
 - 3. The New Testament is a covenant (Heb. 12:24; 2 Cor. 3:6).
- B. Both are Inspired.
 - 1. Old Testament (2 Tim. 3:16-17; 2 Pet. 1:20-21; Acts 17:11; 2 Sam. 23:2).
 - 2. New Testament (1 Cor. 2:12-13; Gal. 1:11-12).
- C. Both demanded Holiness.
 - 1. Old Testament (Lev. 19:1-2; 20:26).
 - 2. New Testament (Rom. 12:1; 1 Pet. 1:15-16).

- D. Both demanded Obedience.
 - 1. Old Testament (Deut. 13:4).
 - 2. New Testament (Matt. 7:21; Heb. 5:8-9).

II. Differences.

A. Designation.

- 1. The Old Testament.
 - a. It was for Moses and the people of Israel (Exod. 34:27-28).
- 2. The New Testament.
 - a. It is for those who are members of the New Testament church (2 Cor. 1:1-2; 3:6).

B. Design.

1. The Old Testament.

- a. Its purpose was not to save.
 - (1) The Jews thought that since they were covenant people, if they kept the law then their salvation was secured.
 - (2) Keeping the Ten Commandments could not save man (Jn.5:39; Matt. 19:16-24; Acts 13:38-39; Rom. 3:20).
- b. The purpose of the Old Testament
 - (1) Reveal sin.
 - a. Where there is no law, there is no sin (Rom. 4:15).
 - b. It was added because of transgressions (Gal. 3:19; Rom. 3:20; 7:7).

(2) Atonement for sin (Exod. 30:10).

- (a) The word “atonement” means to cover or pacify.
- (b) The blood of animals could not take away sins (Heb. 10:4, 11).
- (c) The blood of Christ brought redemption (Heb. 9:15).

(3) Pointed to Christ.

- (a) It served as a school master (παιδαγωγός – a tutor, tugboat) leading to Christ (Gal. 3:19-29).

2. The New Testament.

- a. Reveal the cure for Sin (Matt. 26:28; Heb. 9:15).
- b. Reveal the message of Salvation (Rom. 1:16; Jam. 1:21).

B. Duration.

1. The Old Testament.

- a. It was a shadow (Heb. 10:1).
- b. It was fulfilled (Matt. 5:17; Lk. 24:44; Jn. 19:28-30).
- c. It came to an end (Jer. 31:31-34; Heb. 8:6-13). When?
 - (1) When Jesus died on the cross (Heb. 9:16-17).
- d. It was taken away (2 Cor. 3:14; Col. 2:14; Eph. 2:15).
 - (1) Having wiped out – (ἐξάλειψω) to wipe off, to obliterate, erase, wipe out, blot out.
 - (2) Handwriting (χειρόγραφον) what one has written by his own hand
 - (3) Ordinances (δόγμα) doctrine, decree, ordinance; the rules and requirements of the law of Moses.
 - a. Many believe this has reference to our sins.
 - b. Consider Ephesians 2:15.

- (4) The handwriting of ordinances included the entire Old Testament.
- e. We are dead to the law (Rom. 7:4-6).
 - (1) What law? (vs. 7)
 - (2) Thou shalt not covet was one of the Ten Commandments (Exod. 20:17).
- 2. The New Testament.
 - a. God speaks to His people today through Jesus (Heb. 1:1-2).
 - b. Jesus is the Mediator of the New Testament (Heb. 9:15).
 - c. We will be judged by the words of Jesus (Jn. 12:48).
 - d. We live our lives by the New Testament (Rom. 8:1-2).

Conclusion:

- 1. The Bible teaches that the Old law served its purpose, but when Christ died on the cross, it was fulfilled and taken out of the way (Rom. 15:4; 1 Cor. 10:11).
- 2. The law by which we live today is the Law of Christ (Rom. 8:1-2).

How to Find Prospects for Bible Studies

(Text: Matt. 9:35-38)

Introduction:

- 1. The great commission has been bestowed upon every Christian (Matt. 28:19-20; 2 Tim. 2:2).
- 2. We have the message.
- 3. How do we find prospects to teach?

Discussion:

I. The Message (vs. 35).

- A. The message is the Gospel.
 - 1. It is the seed of the kingdom (Lk. 8:11).
 - 2. It has the power to save (Rom. 1:16; Jam. 1:21).
 - 3. It is perfect in converting the soul (Psa. 19:7).
- B. The method we use is optional.
 - 1. For the past three weeks we have been studying the “Back to the Bible” study series.
 - 2. Other study methods (Jule Miller Film Strips, OBS, Fishers of Men, etc.)

II. The Potential (vs. 37a).

- A. “The harvest truly is plentiful.”
 - 1. Population of the world (7.8 billion).
 - 2. Population of the United States (326 million).
 - 3. Population of Georgia (10.7 million).
 - 4. Population Lafayette (6,888).
- B. The majority are lost (Matt. 7:13-14).
 - 1. Members of the Church of Christ.

- a. Worldwide (2 million).
- b. United States (1.1 million).

III. The Challenge (vs. 37b).

- A. Laborers are few.
- B. The way we change this challenge.
 - 1. Realize that every Christian is a soul winner.

IV. The Solution (vs. 38).

- A. We must go into the field of harvest.
- B. Places to find Prospects.
 - 1. Non-Christians in our pews.
 - a. This group includes our children, spouses, family and friends.
 - b. They attend regularly but have never obeyed the Gospel.
 - c. We have an obligation to these souls.
 - d. They desperately need to study the Bible, but who will ask?
 - 2. Visitors in our pews.
 - a. When we walk into the building, visitors should be our first priority.
 - b. Before we go and speak to those we are well acquainted with, search out visitors.
 - c. These souls require no door knocking, special mailings, or invitations.
 - d. They are sitting in our pews.
 - e. At times, we don't even know they are there because we make a beeline for our pew or our people.
 - f. How we treat visitors should not determine if they become Christians, but it may well determine why they don't.
 - 3. Those who once sat in our pews.
 - a. Every congregation has them.
 - b. These are people who were once active members of the congregation, but they've stopped attending (Heb. 10:25).
 - c. They are sheep that have wandered away (2 Tim. 4:10).
 - d. Why have they wandered away?
 - (1) They were deceived by the world (2 Jn. 2:15-17).
 - (2) They were overtaken in a fault (Gal. 6:1-2; Matt. 5:23-24; 18:15).
 - e. Some have been forgotten and others are just ignored, but God has done neither. He wants us to reach out to them (Lk. 15:4).
 - f. Those who have wandered away can be brought back (Jam. 5:19-20; Acts 3:19).
 - 4. Those who have never sat in our pews.
 - a. These may be neighbors, friends, co-workers, or family members.
 - b. Ways we reach them.
 - (1) Door knocking.
 - (2) Invitation.

V. The Motivation.

- A. We must be moved with "compassion" (vs. 36).

Conclusion:

- 1. Each of these categories represents an opportunity for seed sowing.
- 2. We need to engage these prospects with a simple and sure method, "Would you like to study the Bible?"
- 3. A Bible study is more than just a conversation about God. It is a study of God's

- Word.
4. Listen to the words of Jesus (Jn. 4:35-36).

How Do I Start a Bible Study

Introduction:

1. The growth of the first-century church never ceases to amaze me.
 - a. Three thousand (Acts 2:41).
 - b. Five thousand (Acts 4:4).
 - c. Multitudes (Acts 5:14; 6:7).
2. What was the secret to their success?
3. Consider the teaching of Acts 2:47.
 - a. Notice the phrase “having favor with all the people.
 - b. The word favor means grace, or the state of kindness and favor toward someone.
 - c. The word having is a present active verb which means that the Christians were continually showing kindness to others.
 - d. The Bible study success rate of an individual asking a stranger for a Bible study is very low.
 - e. A Bible study is a gift that must be earned.
4. How do we earn Bible studies?
 - a. We must follow the example of the early church.
 - b. We must continually show kindness to others.

Discussion:

I. Home.

- A. The early church members were in one another homes (Acts 2:46-47; 5:42; 20:20).
- B. We must be willing to open our homes.
 1. In most every home there are welcome signs but I’m afraid instead of saying welcome we mean to keep out.
 2. We live in a closed-home society.
 3. Until we open our homes we will never be successful in having Bible studies.

II. Hospitality.

- A. Hospitality is defined as acts of kindness, or generosity extended to others to express reception.

- B. The Bible commands hospitality (Rom. 12:13; Heb. 13:1-2; 1 Peter 4:9)
 - 1. Invite people into your home, prepare a meal and dessert for them, and show them how valuable they are.
 - 2. People are more open to a study when you have extended hospitality to them.

III. Hearken.

- A. The Bible encourages us to be good listeners (Jam. 1:19).
 - 1. The word swift means ready or prompt.
- B. What to listen for.
 - 1. Family.
 - a. People love to talk about family.
 - b. Ask them about family and then listen carefully.
 - 2. Friends.
 - a. Listen carefully about the people they are acquainted with.
 - b. It could be that you are friends with their friends and don't know it.
 - c. Common friends make for a great conversation.
 - 3. Job.
 - a. People are either happy or unhappy with their jobs.
 - b. Either way a compassionate ear can be very rewarding.
 - 4. Hobbies.
 - a. It may be that you have common interests.
 - b. This may allow you to get together with the individual and bond with them.
 - 5. Sickness.
 - a. If in the conversation, they bring up sick friends or family members, be sure to listen carefully.
 - b. Showing people you care about the people they care about is a compelling reason to say yes to a Bible study.
 - 6. Religious questions.
 - a. Most everyone has religious questions.
 - b. When a religious question is asked, this is a perfect opportunity to say "That is a great question. Would you like to see what the Bible has to say about that question?"
- C. Purpose of listening.
 - 1. Our purpose is to eventually start a Bible study with the prospect.
 - 2. Knowing what to listen for blesses us with the opportunity to ask for a study.

IV. Heart.

- A. The command to love (Matt. 22:34-40; Mk.. 12:28-31).
 - 1. The greatest command is to love God
 - 2. The second greatest command is to love our neighbor.
 - a. Our neighbor is our fellow man.
- B. Love motivates us to open our homes, extend hospitality, and listen carefully.

Conclusion:

- 1. Remember that Bible studies are a gift that must be earned.
- 2. When we follow the example of the early church by continually showing kindness to others we will be successful as they were.

Essentials to a Successful Close

Introduction:

1. We have spent weeks, perhaps months, or even longer preparing for a Bible study.
2. We've had them in our home, we've expressed love and hospitality, and we've shared with them lessons one and two of Back to the Bible.
3. What can we do to assure ourselves of a successful close?

Discussion:

I. Make a Through Presentation.

- A. Through presentation often results in a sale.
- B. In evangelism, we must practice thoroughness.

II. Establish a Need.

- A. The best salesman in the world will never make a sale if he does not first establish a need.
- B. We must convince the prospect that he is a sinner (Isa. 59:1-2; Rom. 3:23; 6:23).
- C. Once we establish a need, we are read for the cure.

III. Have Conviction.

- A. Our mission is to persuade others to obey the Gospel of Christ (2 Cor. 5:11).
- B. The Bible has the power to convict (Jn. 16:8).
- C. We must have conviction (Heb. 11:1; 1 Cor. 4:13; 1 Jn. 5:13).

IV. Be Enthusiastic.

- A. Importance of Enthusiasm.
 1. Sales.
 - a. If a sales manager had one wish, it would not be that his employees be hard workers, learn a sales sequence, know how to handle objections or understand human relations. He would want them to be enthusiastic!
 2. Preaching.
 - a. Two preachers can preach the same message, with the same material and same points and one will be more successful in getting people to respond.
 - b. The key is enthusiasm.
 3. Evangelism.
 - a. A new convert can stumble through a presentation and still lead the sinner to Christ because he is enthusiastic about his own conversion.

- b. We must be excited about our conversion.
- 4. The Biblical example (Jn. 4:28-30, 39-42).

V. Eliminate Objections.

- A. The possibility of objections.
 - 1. There will be those who will procrastinate (Acts 24:25; 26:28).
 - 2. The goal is to eliminate objections before the end of the study.
- B. Before the third study.
 - 1. Answer all objections by writing down any questions that they may have on a note pad and answer them before you get into the third study.
 - 2. I recommend that you do not answer questions head-on, but discretely.
 - 3. Work the questions they have into the next study.

 - 4. That way you are allowing the Bible to answer their questions without you having to bring it up.
- C. After the study.
 - 1. If there are questions at the end of the study, ask the student, "If I can adequately answer your questions, is there anything that will keep you from being baptized tonight?"
 - 2. This question keeps it from being a contest.

VI. Use Gentle Persistence.

- A. We must be gentle in our approach (Matt. 10:16; 2 Cor. 10:1; Gal. 6:1).
- B. We must be persistent (Acts 26:28-29).

Conclusion:

- 1. Our labor in the Lord is never vain (1 Cor. 15:58).
- 2. This Biblical principle does not free us from doing everything within our power to close the study successfully and to motivate people to obey the gospel.

How to Avoid Hesitation

Introduction:

1. One of the things that keeps us from teaching the lost is hesitation.
2. We want to teach individuals, and we are blessed with abundant opportunities, but for some reason, we hesitate.
3. How can we avoid hesitation?

Discussion:

I. Why do we Hesitate?

A. Fear.

1. Things we fear.

a. Rejection.

(1) When rejection takes place, understand that God is the one being rejected and not man (1 Sam. 8:7; Lk. 10:16; 1 Thess. 4:7-8).

b. Ridicule.

(1) Consider other Bible characters who experienced ridicule (Noah, Nehemiah and the Jews, Jesus).

(2) Those who suffer ridicule will be blessed (1 Pet. 4:14).

2. Overcoming fear (2 Tim. 1:7; 1 Jn. 4:18, 8).

B. Inadequacy.

1. Sometimes we feel inadequacy because we do not have enough Bible knowledge.

a. We can change it by studying God's Word (2 Tim. 2:15; 1 Pet. 3:15).

2. Sometimes we feel this way because we are new Christians.

a. Be like the woman of Samaria and tell the people what you know (Jn. 4:29-30).

C. Lack of Confidence.

1. We have a message that has the power to save (Rom. 1:16; Jam. 1:21).

2. We have the presence of Jesus in our lives (Matt. 28:20; Heb. 13:5).

II. How to Avoid Hesitation.

A. See a soul and not a person.

1. Every person you encounter has a soul (Gen. 2:7).

2. The soul is our most valuable possession (Matt. 16:26).

B. Recognize the Power of the Gospel (Rom. 1:16; 1 Cor. 15:1-4; Jam. 1:21).

C. Recognize the Brevity of time.

1. Life is short (Psa. 39:4-5; Jam. 4:14).

2. Realize that today is the day of salvation (2 Cor. 6:1-2).

E. Pray.

1. We know that God has promised to hear and answer our prayers (Psa. 34:15; Jn. 14:13; 1 Jn. 5:14-15).
2. Why not pray for boldness that we will be able to spread God's message (Eph. 6:18-20).

F. Have Faith.

1. Faith has the power to move things in life (Lk. 17:6).
2. Faith is the victory (1 Jn. 5:4).

G. Trust (Prov. 3:5-6).

H. Know who your power is (Eph. 3:20-21).

D. Love.

1. The second greatest Commandment is to love our neighbor (Matt. 22:37-40).
2. Jesus loved people so much that He was willing to leave heaven for us and suffer the death of the cross.
3. When we love our fellow man as much as Jesus loved us, we will overcome hesitation.

Conclusion:

1. Do you struggle with hesitation?
2. Has hesitation hindered you from sharing the gospel with someone?
3. Why not focus on the strength and presence of God in your life and overcome hesitation?

The Art of Persuasion

Introduction:

1. In Acts 26:28, king Agrippa responded to the preaching of Paul by saying, “Almost you persuade me to become a Christian.”
 - a. The word “persuade” (πειθω – found 56 times in the NT) means to induce one by words to believe. To move one to do something.
 - b. Paul was persuading Agrippa to become a Christian.
 - c. Such must be our goal as Christians today.
2. The most effective method in the world will seldom work if there is no persuasion.
3. Consider with me the importance of persuasion.

Discussion:

I. The Permission of Persuasion.

- A. The people on Pentecost (Acts 2:37-40).
- B. The people of Antioch (Acts 11:23).
- C. The Corinthians (Acts 18:4).
- D. The Ephesians (Acts 19:8).
- E. The Jews at Rome (Acts 28:23).
- F. The Hebrews (Heb. 3:7-8).

II. The Power of Persuasion.

- A. Negative point of view.
 1. Garden of Eden (Gen. 3:1ff.).
 2. The asking of Barabbas (Matt. 27:20).
 3. The stoning of Paul (Acts 14:19).
- B. Positive point of view.
 1. The calling of the disciples (Jn. 1:35-46).
 2. The People on Pentecost (Acts 2:37-41).
 3. The People in Solomons Porch (Acts 3:19; 4:1-4).

III. The Purpose of Persuasion.

- A. People are Lost (Matt. 7:13-14).
- B. Judgement is Coming (2 Cor. 5:11).
- C. Christianity is Essential (Acts 11:26; 1 Pet. 4:16; Acts 26:28).

Conclusion:

1. Do we recognize the importance of persuasion?
2. Let us with fervor share with people the soul-saving message of the gospel of Christ.
3. Let us also use persuasion in sharing that message.

Words to Use in Closing a Bible Study

Introduction:

1. Our goal in a Bible study is to persuade people to obey Christ.
2. The Bible stresses the importance of persuasion (2 Cor. 5:11; Acts 26:28).
3. Many Bible studies conclude with the individual ready to obey the gospel.
4. Others end with the individual almost there, but they need that extra nudge to persuade them to obey.
5. In this message, we want to consider some words to use in closing a Bible study.

Discussion:

I. Words People Need to See.

A. Faith.

1. Faith in God (Jn.8:24; Heb. 11:6).
2. Faith in the Bible (2 Timothy 3:16-17; 2 Pet. 1:20-21).
3. Faith in the church (Matt. 16:18; Ep.4:4; Col. 1:18).
4. Faith in Salvation (1 Jn. 5:13).
5. Faith in the Individual (Acts 26:27).

B. Compassion.

1. It's a word that refers to affection, tenderness, or mercy.
2. It means to be moved as to one's bowels.
 - a. The ancients thought of the inward parts of the body as being the seat of emotions (1 Jn. 3:17).
 - b. Don't we feel something in our stomach's when we are moved greatly with passionate feelings like grief, sorrow, heartache, pain, or sympathy?
 - c. This is not feeling sorry for someone, but it is having deep abiding compassion for the people and their plight in life.
2. Jesus was Compassionate.
 - a. When he saw the people without a shepherd (Matt. 9:36).
 - b. When He fed the people (Matt. 14:14; 15:32).
 - c. When He healed the sick (Matt. 14:14; 20:34; Mk. 1:41).
 - d. When He raised the dead (Lk. 7:11-15).
3. If we are going to have a successful close, we must exhibit compassion.

C. Grace.

1. Common definitions.
 - a. Common definition: Unmerited favor.
 - b. Acronym: GRACE - Gods' Riches At Christ's Expense
 - c. Favor bestowed when wrath was owed.
2. Salvation is a result of God's favor bestowed on man (Eph. 2:8-9).
3. People must see the grace of God in our lives.

D. Love

1. Love is the badge of discipleship (Jn. 13:34-35; 1 Cor. 13:13).
2. In a Bible study, you are striving to show the individual the greatest love that has ever existed (Jn. 3:16; 15:13).

II. Words People Need to Hear.

A. Who?

1. Who will you obey?
 - a. We only have two choices in life.
 - b. We either obey Jesus or satan.

B. What?

1. What's hindering you from obeying the Gospel (Acts 8:35-38).
2. What would your relatives do if they knew what you knew?
3. What if you were to die tonight, would you be ready?
4. What if Jesus came back tonight? Would you be ready to meet Him?

C. When?

1. When is the time to obey? (2 Cor. 6:1-2)

D. Where?

1. Where will you be for eternity? (Rev. 14:11; 20:15; Matt. 10:28; 2 Thess. 1:7-9).

E. Why?

1. Why wouldn't you want to obey Jesus today?

Conclusion:

1. There are probably other things that people need to see and hear in us so we can have a successful close.
2. We must learn to close if we are going to be successful.
3. Perhaps these thoughts will be beneficial in helping us close in Bible studies.

A Soul Winner Like Philip

Introduction:

1. In the opening of Acts 8, there is a great persecution of the church being led by Saul.
2. As a result of the persecution, the church was scattered and they went everywhere preaching the gospel.
3. One of those who went everywhere preaching the gospel was a man named Philip.
 - a. Many believe this is the Philip named in Acts 7:3-5.
4. Regardless of who this was notice how successful he was in evangelism (Acts 8:12).
5. I want to be a soul winner like Philip. What was it about him that caused him to be so successful?

Discussion:

I. Obedient.

- A. The great commission is given to every Christian (Matt. 28:19; Mk. 16:15).
 1. Philip was obedient to this command (8:5, 26-27).
- B. If we are going to be successful at soul-winning souls we must be obedient.
 1. Evangelism is not an option. It's a command.

II. Caring.

- A. Philip preached to the people.
 1. He shared with them the soul-winning message (Rom. 1:16).
 2. Philip didn't stop at the message.
 3. He expressed his care for them by helping them (Acts 8:6-7).
 4. Isn't this what Jesus did?
 - a. Jesus didn't just feed the people spiritually, he also fed them physically.
 - b. He didn't just heal them spiritually by forgiving them of sin, he also healed them physically.
 5. What if Philip had not cared for the people? Chances are he would not have been as successful.
- B. We must express care for others when teaching the gospel (Gal. 6:10).
 1. People don't care how much you know until they know how much you care.

III. Genuine.

- A. Philip.
 1. In verses 9-11, the Biblical record makes mention of a man named Simon who the people gave heed to and were astonished.
 2. Simon won the favor of the people through sorcery, a dishonest means.
 - a. This was something he had done for a long time.
 3. Philip comes to the scene.
 - a. Have You ever wondered why the people were so quick to obey the gospel (8:5, 12)?
 - b. Could it be that the people recognized the genuineness of Philip?
- B. If we are going to be successful, we must practice genuineness.
 1. We are commanded to be genuine (2 Tim. 1:5; 1 Pet. 1:22).
 2. People are looking for those who are genuine, and who live the message they

preach.

IV. Serious.

A. Philip.

1. Philip recognized the seriousness and urgency of evangelism (Act 8:26-30).
2. He understood that evangelism is not something that you put on the backburner.
3. There's not time to waste because a soul is hanging in the balance.

B. Do we recognize the seriousness and urgency of the gospel message?

1. What if our soul was hanging in the balance?

V. Understanding.

A. Philip.

1. It didn't matter if it was an entire city or one individual, he understood the importance and value of a soul.

B. Do we recognize the value of a soul? (Matt. 16:26)

VI. Knowledgeable.

A. Philip knew the scriptures.

1. Such is how he was able to preach Christ to the people (8:5).
2. Such is how he was able to pick up on the passage in Isaiah and preach Jesus (8:30-35).
3. Some would say, "but he was filled with the Holy Spirit."
 - a. I believe he was (Acts 6:3) but Timothy was also filled with the Spirit (2 Tim. 1:13-14), and yet he was commanded to study (2 Tim. 2:15).

B. If we are going to be successful, we must know the scriptures (2 Tim. 2:15; Psa. 1:2; 1 Pet. 3:15).

VII. Persistent.

A. Philip.

1. He didn't stop with his success at Samaria, or with the eunuch.
2. He continued to look for lost souls to teach the gospel (Acts 8:40).

B. We must continue to look for more prospects like Philip (Acts 8:40)

1. This is the key to an effective soul-winning program (Prove. 11:30).
2. A congregation or a Christian who is now satisfied with its present work and does not have any foresight or vision will soon perish (Prov. 29:18).

Conclusion:

1. Every Christian has the responsibility to be a soul winner.
2. Though there are many examples we could follow, why not be a soul winner like Phillip?

Keeping the Saved, Saved

Introduction:

1. You've completed your Bible study with someone, and they have decided to be baptized and become a Christian.

2. For the first month or so, they are at every worship service, but then they begin to miss services and before you know it, they stop attending completely.
3. That is not what we want.
4. We want to keep the saved, saved. How can we do that?

Discussion:

I. Conversion.

- A. The word converted means to change (Acts 3:19).
 1. Too often we are focused on numbers and getting a person to the water and we ought to be focused on conversion.
 2. If the individual is unwilling to change, then he will go right back into the world from which they came.
- B. Conversion is a lifelong process (Lk. 22:42; Jam. 5:19-20).

II. Instruction.

- A. Again when we read this passage our focus is on Baptism (Matt. 28:19-20).
 1. Baptism is a necessity, and we can't be saved without it (Acts 2:38; 1 Pet. 3:21).
 2. There is a second part to this passage.
 3. We must continue to teach after we baptize.
 4. This principle was also taught by Paul (2 Tim. 2:2).

III. Involvement.

- A. As Christians we are to be living sacrifices (Rom. 12:1-2).
- B. To be a living sacrifice I must be involved in the Lord's work (1 Cor. 15:58).
- C. When one becomes a Christian, our responsibility is to get them involved in the work of the church.
- D. Involvement is the key to helping keep individuals saved.

IV. Fellowship.

- A. The word "fellowship" (κοινωνία – found 19 times NT).
 1. Typically, this word is defined as "joint participation."
 2. Fellowship is a relationship of inner unity among believers that expresses itself in outer co-participation with Christ and one another in accomplishing God's will on earth. The close association involving mutual interests and sharing; the attitude of good will that manifests an interest in a close relationship; participating or sharing.
- B. When the church first began, God involved His people in fellowship (Acts 2:42).
 1. When we involve ourselves in fellowship we better understand the relationship we have with God and with one another.
- C. New converts need to know that they are a part of the greatest family on the face of the earth, the church (1 Tim. 3:15).
 1. Because they are members of God's family, they are in fellowship with God and His people (1 Jn. 1:3).

V. Friendship.

- A. When people move to a new city, school, or job, the first thing they look for is friends.
 1. People crave friendship.
 2. Friends make an individual feel more comfortable with their surrounding environment.
- B. When individuals are converted to Christ, they need friends.
 1. Statics say that when an individual is converted to Christ if they don't find five close friends within the first six months, they will leave.

2. We must flood them with friendship (Prov. 18:24; 27:17).

VI. Love.

A. Love is a necessity.

1. It is the badge of discipleship (Jn. 13:34-35).

2. It is to be the "atmosphere" in which the Christian walks (Eph. 5:1-2).

3. It is to be the "universal motive" for all that we do (1 Cor. 16:14).

B. Love is powerful (1 Cor. 13:13; 1 Pet. 4:8).

C. People crave love just as they crave friendship, therefore when individuals are converted to Christ we must shower them with love.

Conclusion:

1. God desires that all be saved and stay saved.

2. Let us as Christians do our part in keeping the saved saved.

“Restoring The Erring”

(Text: James 5:19-20)

Introduction:

1. It's going to happen. We don't like to think about it, and we certainly don't like it when it does happen, but brethren are going to err from the truth (Jam. 5:19-20).

a. The word “err” (πλανάω) means to wander, to lead astray, to deceive, to cause to wander.

- b. The word “truth” is God’s Word (Jn. 17:17).
- 2. Brothers and sisters in Christ will find themselves no longer attending the worship services, or maybe they’ve left the Lord’s Church and have begun to attend a denominational church, or maybe they are in the pews and they do not follow the teachings of the Bible.
- 3. Sometimes in seeking and saving the lost, we must bring back our brethren who have erred from the truth.

Discussion:

I. The Reasons Brethren Err from the Truth.

- A. They Progressively wander away (2 Samuel 11:1ff).
 - 1. David began by being idle which led him to his rooftop.
 - 2. He looked upon a naked woman and lusted after her.
 - 3. He then called for her and committed adultery with her.
- B. Sometimes they are overtaken in a fault (Gal. 6:1).
 - 1. The word “overtaken” (προλαμβάνω - Aorist) to take beforehand, to catch, to seize, to take by surprise.
 - 2. The word “fault” (παράπτωμα) means to sin or to step out of the bounds of God’s law.
 - 3. This is not intentional, unexpected, unplanned.
- C. Sometimes they are lead away (Matt. 18:12; 24:4-5, 11, 24).

II. The Responsibility of The Faithful Christian.

- A. We are to “restore” the erring (Gal. 6:1).
 - 1. The word “restore” (καταρτίζω) means to put in order, to mend (Matt. 4:21), to put in a proper or suitable condition.
- B. We are to “convert” the erring (Jam. 5:19).
 - 1. The word “convert” (ἐπιστρέφω) means to turn back or to cause to return.
 - 2. This is the same word used in the conversion of non-Christians (Acts 3:19).
- C. The Attitude needed to restore the erring.
 - 1. We must possess the spirit of meekness (Gal. 6:1).
 - a. The word “meekness” (πραότης) means gentleness, mildness, humility courtesy, or considerateness.
 - b. This is the quality of not being overly impressed by a sense of one’s self-importance.
 - 2. We must possess the spirit of love (1 Pet. 4:8).
 - a. The word “cover” (καλύπτω) means to hide, to conceal or to cover.
 - b. That which covers sin is the blood of Christ (1 Pet. 1:18-19).

III. The Results of Restoring Brethren.

- A. We help a brother or sister bear a burden (Gal. 6:2).
 - 1. The word “bear” (βαστάζω) means to take with the hands and carry.
 - 2. It is when one’s load is about to press one down then you give help in carrying it.
 - 3. How thrilling it is to help a fellow Christian remove a load of sin from his life.
- B. We fulfill the law of Christ (Gal. 6:2).

- C. We save a soul from death (Jam. 5:20).
- D. We hide a multitude of sins (Jam. 5:20).
 - 1. The word hide means to cover or veil.
 - 2. The blood of Christ covers our sins (1 Jn. 1:7).

Conclusion:

- 1. Do you know someone who is an erring brother or sister in Christ?
- 2. Why not determine today that you are going to reach out to them?
- 3. Why not seek to bring them back to Christ before it is everlasting too late.

Dealing with Rejection in Evangelism

Introduction:

- 1. What a blessing it is to hear someone say yes and watch them obey the gospel of Christ.
- 2. Many do not say yes. Many reject the message.
- 3. If there is one thing that causes people to stop and back off from evangelism, it's rejection.
- 4. Our mission is to teach.
 - a. Many believe that we must make disciples of everyone we teach (Matt. 28:19).
 - (1) The phrase "teach all nations" (μαθητεύω) means to make disciples.
 - b. While our goal in life is to make as many disciples as we possibly can, we can't force someone to become a disciple.
 - c. Christianity is a choice (Josh. 24:15; Rev.22:17)

Discussion:

I. The Possibility of Rejection.

- A. Consider the prophets (Jer. 7:25-27).
- B. Consider the parable of the soils (Matt. 13:3-23).
- C. Jesus (Isa. 53:3; Jn. 1:11).

II. The Person of Rejection.

- A. We tend to think that we are being rejected.
 1. If we were promoting our message, it would be different, but we're not. We're promoting the gospel of Christ (Rom.1:16).
- B. Christ (Jn. 12:48; 1 Thess. 4:8).

III. The Purpose of Rejection.

- A. Satan (Matt. 13:19).
 1. I must realize that with every person I try to evangelize, he or she is lost and Satan has that person right where he wants them.
 2. He's going to do everything within his power to keep you from winning them.
 3. He's a very vicious opponent (2 Cor. 11:14; 1 Pet. 5:8).
- B. The World (2 Tim. 4:10; 1 Jn. 2:15-17).
 1. The rich young ruler (Matt.19:22).
- C. Family (Matt. 10:35-39).
- D. Friends (Prov. 18:24).
- E. The desire to please man (Jn. 12:42-43).
- F. Religious background (Jn. 8:39; 9:28).
- G. Too much responsibility (Lk. 14:28-33; Matt. 10:22; Rev. 2:10).

Conclusion:

1. People are going to reject the message.
2. Remember that our job is to preach (Mk. 16:15).
 - a. The word "preach" (κηρύσσω) means to herald, publish or proclaim.

Two Voices

Introduction:

1. Toward the end of the year 2021, our eldership determined that our theme for the new year was going to be "Each One Reach One."
2. On January 2, we addressed the subject of "Each One Reach One."
3. We challenged each member to determine to be instrumental in bringing one person to Christ.
4. How are we doing?
5. Have we reached our one or have we convinced ourselves that evangelism is not important or necessary?
6. When it comes to evangelism or any Christian activity, we will find ourselves hearing two voices. One is the devil and the other is God.
7. Which voice will you give heed to?

Discussion:

I. Evangelism is not your Responsibility.

- A. The Devil wants you to believe that.
 - 1. He wants you to conclude that the work of evangelism belongs to the preacher, elders, and those who are talented to share the gospel with others.
- B. The voice of God says it is your responsibility (Matt. 28:19-20; Mk. 16:15-16; 2 Tim. 2:2).
 - 1. Heaven cannot be your home if you are not evangelistic.
 - a. Many have calloused their consciences and hardened their hearts, convicting themselves that going to heaven is not dependent on evangelism.
 - b. Heaven has been promised to those who are obedient (Matt. 7:21; Heb. 5:9).
 - 2. We must keep ourselves in the love of God (Jude 1:21). How? (Jn. 14:15).

II. Evangelism Doesn't Work Anymore.

- A. Evangelism may have worked during the time of the apostles, but it doesn't work today.
- B. God says His word has the power to save souls (Rom. 1:16; Jam. 1:21).
 - 1. The word of the Lord increased (Acts 12:24; 13:49; 19:20).

III. You're Not Equipped or Qualified.

- A. The devil wants you to believe that you don't have the skills to evangelize. You're a lot like Moses slow of tongue and you can't evangelize.
- B. The voice of God says you are equipped and qualified.
 - 1. Remember what God said to Moses (Exod. 4:10-16).
 - a. I will be with you (Exod. 4:12).
 - b. Aaron will be your spokesperson (Exod. 4:16).
 - 2. We have the same promises.
 - a. God will be with us (Matt. 28:20; Heb. 13:5).
 - b. The Bible is our spokesperson (2 Tim. 3:16-17; 2 Pet. 1:3).

IV. You Don't Have Time.

- A. The Devil whispers in your ear, "You are a very busy person. You work long hours every day. You have children or grandchildren who are involved in sports and other school activities, all sorts of different clubs, and any extra time you have, you deserve to rest and relax. You just don't have time for evangelism."
- B. The voice of God says we do have time.
 - 1. God's kingdom is to be first in our lives (Matt. 6:33).
 - 2. We are to use our time wisely (Eph. 5:15).
 - 3. Those who win souls are wise (Prov. 11:30).

V. You've Got Plenty of Time.

- A. The devil wants you to put off opportunities of evangelism.
- B. God urges you not to put it off.
 - 1. Today is the day of salvation (2 Cor. 6:1-2; Heb. 3:7).
 - 2. Life is short (Jam. 4:13-14).
 - 3. Eternity is permanent!

VI. Christianity is more about getting your needs met rather than reaching the lost.

- A. The devil has convinced many of this very point.
 - 1. Many place their membership with a congregation for the purpose of What can you do for me?
 - 2. Christianity is a life of what can I do for the Lord (Matt. 5:16; 1 Cor. 10:31).
 - 3. Can you think of a greater way to glorify God than through evangelism?

VI. Evangelism is Destructive.

- A. Satan says, If you share the gospel with people, it will make them angry, they will become offended and it will destroy relationships.
- B. God says sharing the gospel will cover a multitude of sins and save a soul from death (1 Pet. 4:8; Jam. 5:19-20)

Conclusion:

- 1. The devil wants you to believe many lies about evangelism. He wants you that evangelism is not your responsibility. Please don't listen to him.
- 2. Listen to the voice of God. Evangelism is your responsibility and you can do it because He will be with you.

“Arguments against Baptism”

Introduction:

- 1. Regardless of the Biblical facts that are given concerning Baptism, there are still those who will argue against the plain teachings of God's Word.
- 2. Let us consider some of the arguments that are given concerning baptism and let the Bible be our guide in answering these arguments.

Discussion:

I. We are Saved by Grace (Eph. 2:8).

- A. Many conclude that this verse does not mention baptism, therefore it is not necessary.
- B. This verse does not mention repentance, confession, Jesus, God, Holy Spirit, or the Church. Does that mean that those subjects are not important?
- C. We are saved by grace through faith. What kind of faith? It's an active obedient faith!

II. We are Justified by Faith (Rom. 5:1).

- A. While we are justified by faith, we are also justified by our words (Matt. 12:37), by doing the law (Rom. 2:13), by God's grace (Rom. 3:24; Tit. 3:7) by works (Jam. 2:21, 24, 25) and by the blood of Christ (Rom. 5:9).

III. We are Saved When we Pray and Invite Jesus into our Hearts as our Personal Savior.

- A. There are no examples of individuals in the NT who were saved through prayer.
 - 1. There are those who while praying were told what they needed to do to be saved.
 - a. Paul (Acts 9:10-11; 22:16).
 - b. Cornelius (Acts 10:1-2; 11:14).

IV. Baptism is a Work. We are not Justified by Works (Eph. 2:8-9).

- A. There is not one verse in the Bible that refers to baptism as a work.
- B. Faith on the other hand is identified as a work (Jn. 6:29).
- C. Truth of the matter is, baptism is a work even though the Bible does not directly refer to it as a work. It is the work of God (Jam. 2:21, 24, 25).

V. We are Saved by Calling on the Name of the Lord (Acts 2:21).

- A. Calling out the Lord's name does not save (Matt. 7:21; Lk. 6:46).
- B. What does it mean to call on the name of the Lord? (Acts 2:37-38; 22:16).

VI. What About the Thief on the Cross?

- A. He was not baptized.
- B. First, there's no way to prove that the thief was not baptized.
 - 1. John baptized many (Mk. 1:5).
 - a. The Bible also teaches that John's baptism was for the remission of sins (Mk. 1:4).
 - b. The thief on the cross could have very well been in this number.
 - c. One could argue that the thief was baptized just as easily as one could argue that he was not.
 - 2. Second, the thief on the cross lived and died on the other side of the cross, under a different law that did not require baptism (Col. 2:14).
 - a. Today, we live by the "law of the Spirit of life in Christ Jesus" (Rom. 8:2)
 - b. The law of Christ today requires baptism (Acts 2:38).
 - 3. Third, baptism represents the death, burial and resurrection of Jesus (Rom. 6:3-4).
 - a. Jesus had neither died nor had He been resurrected from the grave when He granted salvation to the thief.
 - 4. Fourth, Jesus had power on earth to forgive sin (Matt. 9:6).

VII. Jesus was not Baptized for the Remission of Sin and we are following the Example of Jesus.

- A. While we are to follow in the footsteps of Jesus, our baptism and His Baptism are very Different.
- B. Consider the purpose of Baptism.
 - 1. To save (Mk.16:16; 1 Pet. 3:21).
 - a. Jesus did not need to be saved for He was the Savior of mankind.
 - 2. Remission of sins (Acts 2:38).
 - a. Jesus never committed sin therefore He did not need his sins remitted (Jn. 8:46; 1 Pet. 2:22; Heb. 4:15; 1 Jn. 3:5).
- C. The purpose of Jesus baptism was to fulfill all righteousness (Matt. 3:15).
 - 1. It was important for Jesus to be baptized to show that no one is exempt from submitting God's will.
 - 2. Christ's baptism was God's appointed means of pinpointing for the world the precise identity of His Son (Matt. 3:16-17).

VIII. The Preposition "for" in the phrase "for the remission of sins" means "because of."

A. The same grammatical construction of Acts 2:38 is found in Matthew 26:28.

1. This verse is proof that the word "for" means "in order to obtain."

IX. One is Saved When He Confesses Christ as Lord and Savior (Rom. 10:9-10).

A. This verse teaches that we are saved when we confess.

1. What about grace, repentance, or baptism?

B. Consider the word "unto."

1. The word "unto" means "towards." It refers to a movement toward an area.

2. The area that is being discussed is salvation.

3. Confession is one more step "towards" salvation.

Conclusion:

1. There are probably other arguments that could be offered against baptism but the Bible is plain. One cannot be saved without baptism (Mk. 16:16; Acts 2:38; 22:16; 1 Pet. 3:21).

2. Why not stop making excuses and accept the plain truth of God's Word and be baptized for the remission of sins?

"Parallels In Fishing For Fish And Fishing For Men"

(Text: Mark 1:14-18)

Introduction:

1. Fishing is one of the most loved sports there is.

2. Fishing is a great pleasure and activity God has given us.

3. Many people fish for a living (Mark. 1:14-18).

4. Though fishing is greatly loved and enjoyed, there is a certain type of fishing that is much more important. Fishing for men (Mk 4:19).

5. In this lesson we shall notice some parallels between fishing for fish and fishing for men.

Discussion:

I. Dangers In Fishing.

A. Storms can arise (Thunder and lightning, waves can get high; logs out in the water, could have a boat wreck; could drown, snakes).

B. Dangers in fishing for men.

1. When the gospel is taught, many become offensive and angry (Acts 5:40; 14:19).

2. The apostle Paul did not let things like that stop him from preaching the gospel (2 Cor. 11:24-27; 2 Cor. 4:7-5:1).

II. Disappointments.

A. In fishing for fish.

1. Sometimes we don't catch fish. Have bad luck. Fish reject bait.

2. Peter and Andrew had bad luck (Lk. 5:5). They didn't give up.

B. In fishing for men.

1. There's going to be rejection. Not everyone will receive the gospel (Mat. 13:13-15).
2. When rejection occurs, do we give up? NO!!! Why Not? Not rejecting us, rejecting God (Lk. 10:16; 1 Thess. 4:8)

III. Patients.

- A. What makes a fisherman so patient?
(Determined to catch fish; Plan to catch fish; Expect to catch fish.)
- B. What makes Christians so patient in fishing for men?
(Determined to bring souls to Christ; Plan to bring souls to Christ; Expect to bring souls to Christ.)
- A. Patience (ὕπομονή) – Endurance, perseverance, bearing pains or trials calmly or without complaint.
- B. Importance of patience (Lk. 21:19) {Ourselves, soul-winning, persecution, prayer}
- C. Paul was a great example of being patient in missionary journeys.

IV. Skill And Wisdom Involved.

- A. Certain skills and wisdom involved in fishing.
(Must know what type of bait to use; Must know how to use bait; Must know just when to set hook; Must know what to do when fish gets under a log or in a brush.)
- B. Certain skill and wisdom in fishing for men.
 1. Notice what Jesus told his disciples (Mat. 10:16)
 2. Must know how to use the word of God (2 Tim. 2:15)
 - a. Rightly divide - cut a straight path.
 - b. Must know how to show people that path.
 - c. Not to be used just to prove another wrong.
 3. Must know when the word of God is pricking heart the most.
 4. Must be able to explain false doctrine that has been taught to people (I Pet. 3:15)

V. Bad Fish Are Caught.

- A. Sometimes catch bad fish.
(Gars, carp, mud cat, injured fish; This cannot be helped; These fish have to eat just like all others.)
- B. Sometimes rough people become Christians.
 1. Murders, thieves, adulterers, and fornicators.
 2. These people deserve to hear the gospel also. Christ died for all, good and bad (Jn. 3:16; Heb. 2:9; I Jn. 2:2; 1 Cor. 6:9-11).

VI. Certain Preparation After The Catch.

- A. What do you do with fish that are caught?
(Take home, clean, cook and eat. Do not just throw up on the bank and let die.)
- B. What do you do with one that becomes a Christian?
 1. Do we just let die and go back into the world? NO!!! We teach them the things God would have them to do (2 Tim. 2:2) (Teach the life of a Christian; worship; the church. We are to strengthen them (Lk. 22:30).
 2. Acts 2:42 - Why did this? To strengthen the brethren.

Conclusion:

1. Many other parallels could be drawn; these should suffice the matter.
2. The main point of this lesson is don't give up.
3. Continue to fish for men.

“Door Knocking Works”

Introduction:

1. One of the most astounding facts about the church is its growth rate (Acts 2:41; 4:4; 6:7).
2. How did the church grow in such an astounding fashion?
 - a. The church grew because the people were evangelistic (Acts 8:4).
 - b. They were carrying out the great commission (Matt. 28:19-20).
3. When it comes to evangelism, there are many different methods that we can use to carry out the great commission.
4. The method that we are going to discuss this morning is door-knocking (Acts 5:42).

Discussion:

I. Door Knocking is Biblical.

- A. Door knocking is a Biblical practice.
 1. Jesus and His disciples (Lk. 9:1-6; 10:1).
 2. The early church (Acts 5:42).
 3. Jesus (Rev. 3:20).
 4. It is practicing the golden rule (Matt. 7:12).
 - a. If you were in a spiritually lost condition, would you want someone to knock on your door and share with you the gospel?

II. Disadvantages of Door-Knocking

- A. Statistically speaking, it is the least effective way to evangelize.
- B. It can be challenging.
 1. We live in a “closed-door” society. Our home is our castle, fortress, and refuge.
 2. Today, when someone knocks at the door, we become alarmed.

3. You are invading their free time and you must respect their privacy.
- C. It can be discouraging.
 1. You will know that people are home and they will not come to the door.
 2. People will slam the door in your face.
 3. People will be rude and refuse your information.
 4. You will feel rejected.
- D. How do I combat these challenges?
 1. Our mission is to teach.
 - a. Many believe that we must make disciples of everyone we teach (Matt. 28:19).
 - (1) The phrase “teach all nations” means to make disciples.
 - (2) Consider also Mark 16:15-16.
 - (3) While our goal in life is to make as many disciples as we possibly can, we can’t force someone to become a disciple.
 - (4) Christianity is a choice (Josh. 24:15; Rev.22:17).
 2. Understand that rejection is not only possible, but it is probable.
 - a. Consider the prophets (Jer. 7:25-27).
 - b. Consider the parable of the soils (Matt. 13:3-23).
 3. Understand the message is being rejected (Mk. 7:6-9).
 - a. If we were promoting our own message, it would be different, but we’re not. We’re promoting the gospel of Christ (Rom.1:16).
 - b. We are in the same shoes as Paul (Gal. 1:12).
 - c. They are rejecting Christ (Jn. 12:48; 1 Thess. 4:8).

III. Benefits of Door Knocking.

- A. It expresses an interest in the lives of people.
 1. Every person who comes to the door is important.
 - a. That person was created by God (Gen. 1:26-27).
 - b. That person has a soul (Gen. 2:7).
 - c. That person matters to God (2 Pet. 3:9).
 - d. It doesn’t matter how old they are, what color they are, what country they’re from, how much money they have, how much education they have, what job they hold, or even how flagrant their sins are. They have value in God’s eyes, and their repentance will bring rejoicing in the presence of the angels of God (Lk. 15:10).
 2. People don’t care how much you know until they know how much you care.
- B. It exposes people to the Lord’s church, “the Church of Christ.”
 1. Many think of the church of Christ as a denomination among the denominations.
 2. Door knocking presents us with the opportunity to change that.
- C. It establishes our reputation in the community.
 1. It gives people the opportunity to see who we are in the Church of Christ (Jn. 13:34-35; 2 Cor. 2:15).
- D. It gets us in the door.
 1. Paul encouraged the brethren at Colossae to pray for an open-door (Col. 4:2-3).
 2. When we pray for an open door, the Lord provides (2 Cor. 2:12).

- E. It helps you to feel as if you are doing God's will (Matt. 28:19-20).
- F. The people that we encounter are lost and they need Jesus (Lk. 19:10; Rom. 3:23; Jn. 14:6; Acts 4:12).

Conclusion:

- 1. Door knocking works.
- 2. I am a product of door-knocking.

How to Treat Visitors

Introduction:

- 1. How meaningful is a warm greeting?
 - a. A kind smile, a firm handshake, and a personal introduction are things that can be labeled as priceless.
- 2. If there is one thing that we should be known for as members of the Lord's Church, it's the welcome that people receive when they attend our Bible classes and worship services.
- 3. Perhaps you have worshiped at those congregations that made you feel when you walked through the front door as if it was a congregation for "members only."
 - a. They were practicing the exclusion factor.
 - b. Maybe you felt like Israel who was told by Edom, "You shall not pass." (Num. 20:19).
 - c. Maybe you felt like Jesus when the people did not welcome Him. (Luke 9:51-56)d. For most people, when they worship with a congregation that does not make them feel welcome, they usually do not return.
 - e. What if that person is not a Christian?
- 4. Every individual who attends should enter the building feeling welcome and leave longing to be back.
- 5. Church growth depends on a good hearty welcome.
- 6. How do we make people feel welcome and at home? Hospitality!
- 7. Consider the example of the people on the island of Malta (Acts 28:1-2).
 - a. The word "kindness" (φιλιανθρωπία) is defined as the love of mankind.
 - b. The word "shewed" (παρέχω) is an imperfect verb that suggests an obsession or a habit.
 - c. Luke wants us to know that these people kept on showing them acts of kindness.
 - d. What's so amazing about this example is these people were hospitable and yet they were not Christians.
- 7. What can we learn about hospitality from the text of Acts 28:1-2?

Discussion:

I. Origin.

- A. Hospitality is a natural born trait (Think of little children and how loving, kind and hospitable they are).
- B. Hospitality originates with God.
 - 1. Hospitality is defined as acts of kindness, or generosity extended to others to express reception.
 - 2. The word “kindness” (φιλανθρωπία) refers to the love of mankind (Tit. 3:4).

II. Command.

- A. The Bible commands hospitality (Rom. 12:13; Heb. 13:1-2).

III. Process.

- A. How can we become like the people of Malta?
 - 1. Love.
 - a. We must love the people (vs. 2).
 - (1) Remember the definition of kindness.
 - (2) The word “Philanthropy” comes from this word which refers to a love of mankind.
 - (3) If we desire to be hospitable, we must love our fellow man (Matt. 22:37-40).
 - b. We must love hospitality (vs. 2).
 - (1) Remember the definition of the word “shewed.”
 - (2) The reason these people kept on being kind is because they loved hospitality. (Tit. 1:8).
 - 2. Practice Hospitality (1 Pet. 4:9).
 - a. We must look for ways to be hospitable (Rom. 12:13)
 - b. The word “given” (διώκω) means to pursue or to chase after.
 - c. It becomes a natural part of our lives (1 Tim. 3:2).

IV. People.

- A. Not only does the Bible teach us to make everyone feel welcome, but it also instructs us concerning how we should welcome people (Rom. 15:7)
 - 1. We are to welcome people in the same way that Christ has welcomed us.
 - 2. While a friendly welcome should most definitely be extended to our own members, a warm welcome should never be limited to just the members of the congregation. It must also be extended to those beyond our membership (1 Pet. 4:9).
 - 3. We should not forget to be hospitable (Heb. 13:2).

Conclusion:

- 1. How we treat visitors is extremely important when it comes to church growth.
- 2. Let’s be sure to treat every visitor with hospitality, for hospitality could be the key to opening a person's heart to obey the truth.

Growing Numerically by Growing Spiritually

Introduction:

1. Growth is a process that is expected in life.
 - a. Gardening season is approaching.
 - b. Consider a baby.
 - c. Consider a relationship.
 - d. Consider a place of business.
2. Spiritual growth is something that God expects of us (1 Pet. 2:2; 2 Pet. 3:18).
 - a. Christianity is not a time when we have arrived.
 - b. Christianity is an uphill battle, a lifelong process. We are Salmon swimming against the stream. We must keep on growing.
3. If we are going to grow numerically, we must grow spiritually.
4. How do we grow spiritually?

Discussion:

I. Recognition.

- A. Recognize That Spiritual Growth Is Not About Human Perfection.
 1. Many make the mistake of thinking that Spiritual Growth is based on human perfection (Isa. 64:6).
- B. What is Spiritual Growth about (Phil. 3:9-16).
 1. Position.
 - a. It's about being found in Christ (vs. 9).
 2. Knowledge.
 - a. It's about knowing Christ more each day (vs. 10).
 3. Pursuit.
 - a. It's a life where we "press on" (vs. 12).
 - b. The word "press on" (διώκω) means to run swiftly to catch a person or a thing.
 - c. Paul had been a Christian for approximately 20-25 years (Philippians written 60-62 A.D.)
 - d. Paul understood that the Christian life is not a 100-yard dash. It's more like a marathon. It's a lifelong event. There's no retirement age.
 4. Possession.
 - a. It's about letting Christ lay hold of me (vs. 12).

- b. When Christ has control of my life, then I will grow spiritually.
5. Persistence (vs. 13).
- a. It's a continual process.

II. Removal.

- A. Christianity is not a life about the past, after all, what can we change about the past (vs. 13)?
- B. Christianity doesn't have a rearview mirror or side view mirrors.
- C. Christianity is about keeping our focus on Jesus (Heb. 12:1-2).

III. Vision.

- A. Spiritual growth is about who I am now and who I have the potential to become (vs.14).

IV. Focus.

- A. Paul's focus was on heaven (vs. 14).
 - 1. When we focus on heaven we will grow spiritually.

V. Unity.

- A. Notice the word us and the phrase same mind (vs. 15-16).
 - 1. Spiritual growth is not just about me.
 - 2. It's about making sure that my brothers and sisters in Christ are growing with me.

Conclusion:

- 1. We can grow spiritually and we must.
- 2. If we grow spiritually it is only natural that we grow numerically.

Answering Difficult Questions in Evangelism

Is Being Religious Enough?

Introduction:

1. Around 8 out of 10 people in the world are religious. That's about 84% of the population.
2. That includes Christianity, Islam, Catholicism, Hinduism, Buddhism, Agnosticism, Atheism, etc.
3. Many believe that if you are religious, then one is pleasing to God.
4. What does the Bible teach?

Discussion:

I. The Word Religion.

- A. The word religion is found only four times in the Bible (Acts 26:5; Col. 2:18; Jam. 1:26-27).
 1. The word "religion" (θρησκεία) refers to the reverential worship of God.
 2. Only one time is it spoken of in a positive sense (Jam. 1:27).
- B. What is pure religion?
 1. The word "pure" (καθαρός) means clean, free from sin and guilt, free from anything false or insincere.
 2. The word "undefiled" (ἀμίαντος) means not defiled, unstained, unspotted.
 - a. Heaven is described as undefiled (1 Pet. 1:4).
 - b. In heaven there will be no sin (Rev. 21:27).
 3. Pure religion refers to the way one worships God in this life.

II. Religious Individuals.

- A. Rich Young Ruler (Matt. 19:16-22).
- B. The Eunuch (Acts 8:26-40).
- C. Cornelius (Acts 10:1-6; 11:14).
- D. The People of Athens (Acts 17:16-34).
- E. All of these were religious men, but they were religiously wrong.

III. The Conclusion.

- A. All worship is not accepted by God.
 1. The Bible identifies four different kinds of worship.
 - a. Vain worship (Matt. 15:9).
 - b. Ignorant worship (Acts 17:23).
 - c. Will Worship (Col. 2:23)

- d. True worship (Jn. 4:23-24).
- 2. Examples of unacceptable worship.
 - a. Cain & Able – Gen 4:3-4; Heb 11:4; Rom. 10:17).
 - b. Nadab and Abihu – (*Leviticus 10:1-2; 16:12; Exod. 30:9*).
- B. Our religion/worship must have its foundation in God’s Word (Jn. 4:24).

Conclusion:

- 1. What is the conclusion?
- 2. Being religious is not enough. We must be obedient (Matt. 7:21-23).

Are Good Morals Enough to Save?

Introduction:

- 1. Many believe that if you are a morally good person then you’re saved. People equate being morally good with salvation.
- 2. If you’re honest, pay your bills, take care of your family, be a good law-abiding citizen and maybe give to a charity occasionally, then that is all that God requires.
- 3. It is admirable to be a morally good person (1 Tim. 5:8).
- 4. Does the Bible teach that good morals alone will save?

Discussion:

I. The Importance of Morality.

- A. The meaning of the word morality.
 - 1. The word “morals” is found only once in the Bible (1 Cor. 15:33).
 - 2. Morality is the habit of following the rules of proper conduct.
- B. The source of morality.
 - 1. Man’s Conscience.
 - a. The catch is our conscience is only as good as the moral standard that informs it.
 - b. The conscience is not a reliable source (Acts 23:1; 1 Tim. 4:2; Tit. 1:15).
 - c. We must work to have a clear conscience (Acts 24:16).
 - 2. Social Consensus.
 - a. In other words, our morality is shaped and changed by the culture around us.
 - b. It should be easy to see that if social consensus is our moral compass, then we have built our morality on a foundation of shifting sand.
 - c. Social consensus is a picture of the general social mores of the day.
 - (1) A generation or two ago, homosexuality, transgenderism, same-sex marriage, fornication, adultery, and divorce were not accepted and even considered sinful.
 - (2) Nowadays, both homosexuality and divorce are normal and adultery isn’t as stigmatized as it once was.
 - 3. God.
 - a. God (True morality is based on the fact of the unchanging nature of Almighty God).
 - b. God is good (Psa. 107:1; 145:9). In the ultimate sense, only God is good (Mark 10:18).
 - c. Whatever God does, commands, and approves is good (Psa. 119:39, 68).
 - d. God is the unchanging standard of moral law!
 - e. Man is to resemble God (Gen. 1:26-27).

f. Being created in the image of God, He expects us to do good (Rom. 15:14; Gal. 6:10).

II. Morally Good Individuals.

A. Rich Young Ruler (Matt. 19:16-22).

B. The Eunuch (Acts 8:26-40).

C. Cornelius (Acts 10:1-6; 11:14).

E. All of these were good moral men, but they were lost.

Conclusion:

1. What is the conclusion?

2. Being a good moral person is not enough. We must be obedient (Matt. 7:21-23).

Are Feelings Enough?

Introduction:

1. In our quest to teach the lost, there will be occasions when people will ignore what the Bible says about salvation based on what they feel.
2. They will often make the statement, “I know that I am saved because of what I feel in my heart.”
3. Some will even pat their chest and say, “I would not give up this feeling that I have in my heart for all the Bibles in the world.”
4. Does the Bible teach that one can be saved based on feelings?

Discussion:

I. Explanation.

A. Conviction.

1. When people say they know they are saved based on the way they feel, they are talking about a conviction that they have.

B. The importance of Conviction.

1. Conviction leads to obedience (Acts 2:37).
2. Conviction leads to faithfulness (2 Cor. 5:14).
3. Obedience results in a good conscience (1 Pet. 3:21).
 - a. The word “conscience” (συνείδησις) in the NT is the part of the mind that performs moral judgments and ethical evaluations. It refers to one’s moral sensibilities.
 - b. A “clear conscience” serves as something like a character witness. It’s a sigh of relief because you know that what you have done is right.

C. Conviction must have its foundation as God’s Word.

1. It is all-sufficient (2 Tim. 3:16-17).
2. It has the power to save (Rom. 1:16; Jam. 1:21).
3. We will be judged by it (Jn. 12:48; Rev. 20:12).

II. Examination.

A. The examples of conversion.

1. Pentecost (Acts 2:37-38).
2. Solomons porch (Act 3:19).
3. People of Samaria (Act 8:12).
4. Philippian Jailor (Acts 16:30-34).
5. Conclusion: There is not an example in the Bible where an individual was told that they were saved by what they felt.

III. Exposure.

A. Feelings are misleading (Prov. 14:12; 28:26).

1. Isaac (Gen. 27:21-23).
2. Jacob (Gen. 37:31-35; 45:26-28).
3. Naaman (1 Kings 5:1-12).
4. Paul (Acts 23:1; 26:9).

B. Feelings are not trustworthy.

1. The Bible teaches us to prove all things (1 Thess. 5:21; 2 Cor. 13:5).

2. One who bases his salvation upon feelings has no proof.
- C. Feelings are Condemning (Matt. 7:21-23).

IV. Evidence.

- A. Knowledge is the foundation of conviction.
1. There have been countless numbers of people who have “felt” completely safe, right up until the very moment that a deadly accident occurred.
 2. There are people who feel deathly afraid when they are as safe as anyone could possibly be.
 3. The thing that makes someone feel safe is knowledge.
 4. A knowledge of your true circumstances is what makes you feel either safe or unsafe.
- B. Salvation is found in God’s Word (Rom. 1:16; Jam. 1:21).
1. In every example of conversion, the Word of God was proclaimed. Why?
 2. That was their proof as to how they knew that they were saved.
- C. The foundation of Salvation is what we “know” not what we “feel.”
1. The words of Jesus (Jn. 8:32).
 2. The words of the apostle John (1 Jn. 2:3-6; 5:13).
 - a. John wrote so they could “know” that they had salvation not “feel” (1 Jn. 5:13)
 - b. Salvation isn’t something that you feel but what you know.

Conclusion:

1. What is the conclusion?
2. Feeling that one is saved is not enough. We must be obedient (Matt. 7:21-23).

“The Thief on The Cross”

Introduction:

1. God has always been interested in the salvation of man (Eph. 3:10-11).
 - a. Before God made man, He already had a plan to save him.
2. God’s plan involves obedience (Matt. 7:21-23; Heb. 5:8-9; Rom. 10:16; 1:16).
3. God’s plan for saving man involves hearing, believing, repentance, confession, and baptism.
 - a. While all these steps are of equal importance, the bible teaches that one is not saved until baptism.
4. According to the Bible, baptism is a necessary part of one’s salvation.
 - a. Baptism is commanded (Acts 10:48; 11:14; 10:33; 2:38; 22:16).
 - b. Baptism saves (Mk. 16:15-16; 1 Pet. 3:21).
 - c. Baptism remits sins (Acts 2:38).
 - d. Baptism places one in Christ (Rom. 6:3-4; Gal. 3:26-27; 2 Tim. 2:10; 1 Jn. 5:11).
 - e. Baptism places one in the Church (1 Cor. 12:12-13; Acts 2:47; Eph. 5:23).
 - f. Baptism brings one in contact with the Blood of Christ (Matt. 26:28; Rev. 1:5; Acts 22:16).
5. These scriptures teach that baptism is necessary to salvation.
6. Sadly, even after reading such scriptures, some do not believe that baptism is a part of one’s salvation.
7. Those who argue against the Biblical teaching concerning baptism are quick to make reference to the thief on the cross.
8. It is often stated, “The thief on the cross was saved without being baptized. Why then must one be baptized today?”

Discussion:

I. No Way to Prove He was not Baptized.

- A. Many went to be baptized of John (Matt. 3:5-6; Mk. 1:4-5).
 1. John’s baptism was temporary, terminating at the death of Christ.
 2. Up unto the death of Jesus, John’s baptism was for the remission of sins (Mk. 1:4).
- B. Many were baptized of Jesus’ disciples (Jn. 4:1).
- C. The thief on the cross could have very well been in this number.
 1. One could argue that the thief was baptized just as easily as one could argue that he was not.

II. The Thief Lived Under the Old Law.

- A. As we look at Bible history, we recognize three different eras of religious history.
 1. Patriarch Age (Abraham, Isaac, Jacob, Joseph, etc).
 2. Mosaic Age (Moses, Joshua, David, Solomon, Prophets, etc.).
 3. Christian Age (Death of Christ on the Cross until His return).
 4. The people who lived under the first two ages were not required to be baptized Or to observe the Lord’s Supper or give on the first day of the week.

C. Fulfillment and end of the Old Testament.

1. Jesus came to fulfill the Law (Matt. 5:17; Lk. 24:44).
 - a. Fulfill – to bring to a completed end.
 - b. The prophecy that a New Covenant was coming (Jer. 31:31-34; Heb. 8:6-13).
 - c. Christ is the end of the Law (Rom 10:4)
2. The Old Testament was fulfilled when Christ died on the cross (Jn. 19:28-30; Col. 2:14; Eph. 3:11-16).
3. Once Jesus died, and sealed the covenant by His blood, all accountable beings became subject to the terms of His last will and Testament (Heb. 9:15-17).
 - a. Such is why the people at Ephesus were baptized a second time (Acts 19:1-5).
 - b. Evidently, they had been baptized by John's baptism after the cross, when John's baptism was no longer valid.
4. Thomas Jefferson, the third President of the United States, never paid income tax. Why not?
 - a. He lived before income tax was introduced and required.
 - b. Today, we live under a different law that states we must pay income tax.
 - c. In the same way, spiritually speaking, we are under a different law than the thief on the cross.
 - d. Today, we live by the "law of the Spirit of life in Christ Jesus." (Rom. 8:2)
 - e. The law of Christ today requires baptism.

III. The Authority of Christ.

- A. Many will argue that if baptism is for the remission of sins and the thief was not baptized, how was he forgiven?
- B. Jesus has authority (Matt. 28:18).
 1. In Luke 23:42, the Bible states that Jesus had power on earth to forgive sins.

Conclusion:

1. What is the conclusion?
2. The argument the thief on the cross was saved without being baptized is not a valid argument.
3. Salvation demands baptism.

The Sinners Prayer

Introduction:

1. A common plan of salvation today is the “Sinners prayer.”
 - a. In a video I recently watched, the minister stated, “Today is the day of salvation. If you have come to that conclusion, I want you to bow your head and pray this prayer with me. Dear Lord Jesus. I know that I’m a sinner. I know that you died on the cross and rose from the grave to save me from my sins. I ask that you forgive me of my sins and come into my heart and save me and be Lord of my life. Amen.”
2. The Bible teaches that salvation is from the Lord (Jonah 2:9; Psa. 3:8; 37:39).
3. Everything a man needs to know about salvation comes from the Bible (Psa. 19:7).
4. Since salvation is from the Lord and not from man, and the only place we learn about salvation is in the Bible, then shouldn’t we be able to find this plan in the Bible?

Discussion:

I. Examples of Conversion.

- A. Pentecost (Acts 2:37-38).
- B. Solomons porch (Act 3:19).
- C. People of Samaria (Act 8:12).
- D. Philippian Jailor (Acts 16:30-34).
- E. Conclusion: There is not an example in the Bible where an individual was told to pray for salvation.

II. Examples of Lost People Who Prayed.

- A. Paul.
 1. Paul prayed for three days (Acts 9:10-11).
 2. Did praying save Paul? (Acts 22:16)
 3. According to this passage, if Paul was saved while praying, then he was saved and he still had sin. Prayer alone did not save Paul.
- B. Cornelius.
 1. Cornelius was a praying man (Acts 10:1-4).
 2. The Bible teaches that Cornelius “prayed to God always.” (Acts 10:2)
 3. Did prayer alone save him? No. He was commanded by an angel to send to Joppa and call Peter who would tell him what he needed to do (Acts 10:4-6; 11:14).

Conclusion:

1. Man is saved by Grace through faith (Eph. 2:8).
 - a. Salvation requires God’s Grace (Tit. 2:11).
 - b. Salvation requires an obedient faith (Heb. 11:4-8).

- c. The faith that saves is the faith that obeys! (Matt. 7:21; Heb. 5:8-9)
- 2. The Process of Salvation.
 - a. Faith in God (Jn. 8:24; Heb. 11:6).
 - b. Repentance (Lk. 13:3, 5; Acts 17:30).
 - c. Confession (Matt. 10:32-33; Rom. 10:10).
 - d. Baptism (Mk. 16:15; Acts 2:38).
 - (1) Baptism is the door that leads one into Christ (Rom. 6:3-4; Gal. 3:26-27).
 - (a) We Believe and confess “unto” Christ (Rom. 10:10).
 - (b) Baptism places one “into” Christ.
 - (2). Baptism also places one in the church, the body, and the kingdom.
 - (a) The Church, body, and kingdom are one and the same (Matt. 16:18-19; Col. 1:18).
 - (b) Baptism places on in all three (1 Cor. 12:12-13).

Marriage, Divorce & Remarriage

(Text: Matthew 19:1-12)

Introduction:

1. As you study the Bible with individuals, you will encounter individuals who are in

an unscriptural marriage and they are going to ask the question, “What about my marriage?”

2. At least 50% of the people you study with have been divorced and remarried.
3. There are those who would suggest that we follow the “don’t ask, don’t tell” method.
4. Such a method avoids repentance which is required for salvation.
5. Let us consider what the Bible has to say on the matter.

Discussion:

I. The Understanding of the Pharisees (Matt. 19:3).

A. Two Schools of Thought.

1. The School of Shammai.

- a. They had a very strict view.
- b. They believed that one could divorce only if something explicitly morally shameful, especially adultery.
- c. The basis of their thought was from the word “uncleanness” which means nakedness of a thing, indecency, or improper behavior (Deut. 24:1ff.).

2. The School of Hillel.

- a. They had a more liberal view.
- b. They believed that anything that caused annoyance or embarrassment, such as burning her husband’s meal, going out uncovered, having bad breath, speaking too loudly in the house, or even if he no longer found her attractive.

II. God’s Law on Marriage (Matt. 19:4-12).

A. The demand for honesty.

1. The Pharisees came “testing” Jesus.

- a. The word “testing” in this context means to trap.
- b. The Pharisees were not interested in the truth. They were insincere.

B. The authority on marriage.

1. “Have you not read.”

2. God’s Word, the Bible is our only authority on marriage (Jn. 12:48; Rev. 20:12).

C. The Origin of Marriage.

1. Marriage Originated with God (vs. 4).

- a. The beginning goes back to Genesis 1:26-27.

2. God designed marriage (Gen. 2:23-24).

- a. Marriage was not designed “by” man, rather it was designed “for” man.

D. The Clarity of Marriage.

1. God’s Law on Marriage Can Be Easily Understood (vs. 4a).

E. The Participants of marriage.

1. The United States Supreme Court ruled on June 26, 2015, that the US Constitution provides same-sex couples the right to marry.

2. The Bible teaches that marriage was designed to be between “one man” and “one woman” (vs. 4b; Gen. 2:7-25).

3. Never has God approved of same-sex relationships (Lev. 18:22; 20:13; Rom. 1:26-32; 1 Cor. 6:9-10).

F. The Approver of Marriage.

1. God is the one who joins individuals in marriage (vs. 6).
2. If God is the one who joins, then the implied message is only God can unjoin.
3. If individuals do not follow God's law on marriage, then the marriage is not recognized by God (Mk. 6:16-18).

G. The Duration of Marriage.

1. Marriage was designed to last a lifetime (Matt. 19:6-8).

H. The Exception (vs. 9).

1. The only permissible reason for dissolving a marriage is "fornication."
 - a. Consider the word "except" (Matt. 5:32).
 - b. The term "fornication" (πορνεία) refers to illicit (unlawful) sexual intercourse.
 - c. God's law for the sexual relationship is to take place only in the realm of Marriage (Heb. 13:4).
 - d. All sexual relations outside the marriage bond are classified as a work of the flesh or unrighteousness (1 Cor. 6:9-11; Gal. 5:19-21).

III. The Strictness of God's Marriage Law (Matt. 19:10-12).

A. The disciples understood the strictness of marriage (vs. 10).

B. Jesus confirmed their understanding (vs. 11-12).

Conclusion:

1. God's law on marriage is clear.
2. Marriage is designed by God to be between one man and one woman for life.
3. The only exception for divorce is adultery.
4. Though our desire is for every individual to obey the gospel we cannot overlook God's law on marriage.

Answering Errors on Marriage, Divorce, & Remarriage

Introduction:

1. This morning we looked at God's law concerning marriage.
2. As with any Bible subject some would twist the scriptures to their own understanding (2 Pet. 3:16).

3. In this message we want to look at some erroneous views concerning this subject.

Discussion:

I. The New Testament Allows No Cause for Divorce and Remarriage.

A. Error.

1. Some contend that since other passages do not include the fornication exception (Mk. 10:11-12; Lk. 16:18; Rom. 7:2-3), the weight of the evidence is against the phrase in Matthew's record.

B. Truth.

1. The Bible does allow for divorce on the grounds of fornication (Matt. 19:9).
2. In answering the argument presented, consider Mark 16:16 and Acts 2:38.
 - a. Mark does not mention repentance, whereas Luke does not mention belief.
 - b. These writers are not contradicting one another but rather complimenting one another on the subject of salvation.

II. The Pauline Privilege.

A. Error.

1. Many believe that Paul is giving a second reason for divorce (1 Cor. 7:10-15).

B. Truth.

1. Paul does not give a second reason for divorce.
 - a. If Paul was giving a second reason for divorce, then he clearly contradicted the teaching of the Lord.
2. Explanation of 1 Cor. 7:10-15).
 - a. The words depart and divorce.
 - (1) The word depart ($\chi\omega\rho\acute{\iota}\zeta\omega$) means to separate one's self from, leave, or to divide (Rom. 8:35).
 - (2) The word "divorce" ($\acute{\alpha}\phi\eta\mu\iota$) means to forgive, to release, or to abandon (Matt. 6:12-15).
 - (3) Paul does not use the word "divorce" as used by Jesus.
 - (4) The word "divorce" ($\acute{\alpha}\pi\omicron\lambda\acute{\upsilon}\omega$) means to release, to divorce, or to send away.
 - (5) Paul is using the words "depart" and "divorce" interchangeably and talking about abandonment.
 - b. The word "bondage."
 - (1) Marriage is often referred to as a "bond" (1 Cor. 7:27, 39; Rom. 7:2).
 - (2) The word for "bond" is ($\delta\acute{\epsilon}\omega$) which means to fasten to or to put under obligation.
 - (3) The word Paul uses in the context of this passage is ($\delta\omicron\upsilon\lambda\acute{\omicron}\omega$) which means to be enslaved.
 - (4) It's a term that applies to slavery (Acts 7:6).
 - (5) The word $\delta\omicron\upsilon\lambda\acute{\omicron}\omega$ occurs 133 times in the Greek NT and not a single time does it refer to the marriage bond.
 - (6) Paul simply means that the believer is not so bound to the unbeliever that he must give up Christ to hold to the unbeliever.
 - c. What is the innocent party to do?
 - (1) That person would be required to remain unmarried or be reconciled to his/her spouse (vs. 10-11).

III. Looking at Pornography is Grounds for Divorce.

A. Error.

1. This conclusion is based on the teaching of Jesus (Matt. 5:28).
2. The idea is that lust constitutes grounds for divorce.

B. Truth.

1. If one would continue to read the context of the passage Jesus gives the only exception for putting away a spouse as fornication (vs. 31-32).
2. In the context of scripture, Jesus is referring to the physical act of fornication.
 - a. Jesus had just spoken of the physical sexual act (Matt. 19:5).
 - b. This can also be seen in Jesus' reference to eunuchs (Matt. 19:11-12).
3. Fornication and adultery involve two individuals.
4. Jesus is explaining where sin begins. It begins in the heart (Matt. 5:21-22; 1 Jn. 3:15).
5. Consider the teaching of James (Jam. 4:4).
 - a. James was using the words adultery in a figurative sense.
 - b. Jesus was likewise using the word adultery in a figurative sense.

IV. The Sin of Adultery is Washed Away in Baptism.

A. Error.

1. Many believe that if one is guilty of adultery, baptism washed away that sin.

B. Truth.

1. The Bible teaches that sins are washed away in baptism (Acts 2:38; 22:16).
2. One must repent before sins are washed away (Lk. 13:3, 5; Acts 17:30).
3. Repentance requires one to turn from sins they were committing (1 Cor. 6:9-10).

V. God's Law on Marriage Does Not Apply to Those Who Are Not Christians.

A. Error.

1. Many believe that the law on marriage does not apply to those who are not Christians.

B. Truth.

1. God has one universal law on marriage that applies to every individual (1 Cor. 6:9-10).

VI. Once the Marriage is Dissolved, both Parties can Remarry.

A. Error.

1. This view rewards the guilty party.

B. Truth.

1. The Bible teaches that only the innocent party has the right to remarry (Matt. 5:32; 19:9).

VII. Death Severs the Marriage Bond Freeing the Guilty Party to Remarry.

A. Error.

1. Many believe that if a couple divorces for any reason, once the marriage partner dies, he/she is free from the marriage bond (Rom. 7:2-3).

B. Truth.

1. While death does sever the marriage bond, one must apply the teachings of other scriptures on Marriage (Matt. 19:9).
2. If one divorces for any reason other than fornication, they must remain unmarried.

Conclusion:

1. God's law on marriage can be easily understood.
2. Instead of twisting God's Word to our own learning why not accept the teaching of God's

Word and be obedient?

Once Saved Always Saved

Introduction:

1. A prominent teaching in the religious world today is the doctrine “once saved, always saved.”
2. Listen to some quotes from prominent religious groups in our world today.
 - a. “All true believers endure to the end. Those whom God has accepted in Christ, and sanctified by His Spirit, will never fall away from the State of grace, but shall persevere to the end.”
 - b. “We take the position that a Christian sins do not damn his soul. The way a Christian lives, what he says, his character, his conduct, or his attitude toward other people have nothing whatever to do with the salvation of his soul.”
3. The conclusion from these statements is “once you are saved, you are always saved and

there is absolutely nothing you can do to be lost.”

4. The question one must ask is, “Does the Bible teach this doctrine?”

Discussion:

I. Confidence in Salvation

- A. God wants all to be saved (1 Tim 2:3-4; 2 Pet. 3:9).
- B. Christians can “know” that they are saved (1 Jn. 5:13).
- C. Christians can maintain their salvation by walking in the light (1 Jn. 1:7-9).

II. We Can Lose Our Salvation.

A. Scriptures that teach we can lose our salvation.

1. 1 Corinthians 10:12.

- a. Notice if you will that the Corinthians were admonished to take heed lest they fall.
- b. Why would Paul, through the inspiration of the Holy Spirit issue such a warning if a Christian cannot be lost.
- c. Paul knew it was possible (1 Cor. 9:27).

2. Hebrews 3:12.

- a. Notice that the writer of Hebrews refers to recipients of this letter as brethren. They were Christians.
- b. He warns them of departing from the living God.
- c. The question I must ask is, can an individual depart from God and His will and still be saved?
- d. The obvious answer to that question is no!
- e. Therefore, a child of God can live in such a way as to be lost.

3. 2 Peter 2:20-22.

- a. Consider the message of the apostle Peter.
- b. The pollutions of the world would be identified as sin.
- c. That which causes one to escape sin is knowledge of the Savior (Jn. 8:32-34).
- d. Peter wants Christians to know that once they have escaped sin, they can be entangled in sin again to the point of sin overcoming them.
- e. What happens when we are overcome by sin? “The wages of sin is death” (Rom. 6:23).

B. Christians can fall from grace (Gal. 5:4).

- 1. Salvation comes through the grace of God (Eph. 2:8).
- 2. One who falls from grace thus loses his salvation.

Conclusion.

- 1. Many other passages could be considered.
- 2. Though we can have confidence in salvation, the Bible does not teach once an individual is saved, he is not always saved.
- 3. A Christian can live in such a way after he is saved that would cause him to lose his salvation.

“Calling On The Name of The Lord”

Introduction:

1. A very popular teaching in the religious world concerning salvation is the idea that salvation comes from simply calling on the name of the Lord (Acts 2:21; 22:16; Rom. 10:13; Joel. 2:32).
2. Many who profess to be Christians equate “calling on the name of the Lord” with the idea of saying to Jesus, “Lord, save me.”
3. Calling on the name of the Lord is not a new teaching (Gen. 4:26; 12:8).
4. Whatever this phrase means, it does not mean one thing to one person and something else to another (2 Pet. 1:20-21).
5. The key to correctly understanding the phrase “calling on the name of the Lord” is to recognize that more is involved in this action than a mere verbal petition directed toward God.

Discussion:

I. What This Does Not Mean.

- A. This is not an endorsement of the false doctrine of salvation by Faith Only.
 - 1. Many conclude that salvation is obtained through a verbal appeal, such as, “Lord Jesus, come into my heart and save my soul!”
 - 2. Jesus taught the exact opposite (Matt. 7:21).
 - 3. Heaven is not made available based on making a verbal acknowledgment of the Lord.
- B. First, it is appropriate to mention that even in modern times, to “call on” someone frequently means more than simply making a request for something.
- C. Consider when a doctor goes to the hospital to call on some of his patients. He listens to the patient, examines the patient, and makes a diagnosis, then and only then is he considered to have completed his job.
- D. Salvation has always been based upon Grace & obedience (Eph. 2:8-9; Heb. 5:8-9).

II. What Does This Phrase Mean?

- A. Consider Romans 10:11-16.
 - 1. Paul says, “Whoever calls on the name of the Lord shall be saved.”
 - 2. An examination of the context will show that calling on the name of the Lord comes *after* hearing, believing, and obeying the gospel (vs. 13-17).
 - 3. “*Calling on the name of the Lord*” and “*obeying the gospel*” are synonymous in this passage. Thus, it is more than a verbal appeal to the Lord for salvation.
- B. Consider Acts 2:21-38.
 - 1. Peter quoted a prophecy from the book of Joel (2:28-32).
 - 2. The people in the audience in Acts 2 did not understand what it meant to “Call on the name of the Lord.” This is obvious from their question in verse 37.
 - 3. After he told them “Whoever calls on the name of the Lord shall be saved” (Acts 2:21), he told them “HOW” to, or what it meant to “call on the name of the Lord.”
 - 4. Peter’s response lets them know what to do to call upon the Lord (vs. 38).
 - 5. Compare Acts 2:21 & 2:38.
 - 6. Peter’s audience learned that “calling on the name of the Lord” was equal to obeying the Gospel.
- C. Consider Acts 22:10.
 - 1. When Paul asked, “What shall I do Lord?” The Lord told him to go to Damascus and he would be told what to do.
 - 2. During his time in Damascus, Paul fasted and prayed for three days. After all this, he was still lost in his sins.
 - 3. Only after he was baptized were his sins washed away.
- D. To “call upon the name of the Lord” is simply submitting to and appealing to Lord’s authority and power to save you.
 - 1. Consider when Paul appealed to Caesar (Acts 25:11).

Conclusion:

- 1. When one calls upon the name of the Lord, he is simply obeying God's plan of salvation!
- 2. Obedience demands that one must hear God's word (Rom. 10:17), believe that Jesus Christ is the Son of God (Jn. 8:24), repent, and be baptized (Acts 2:38).
- 3. Let us be about encouraging people to call upon the name of the Lord, as the Bible directs us to do, that all might be saved before it is too late (II Pet. 3:9; II Cor. 6:2; Heb. 3:7-8; Mk. 16:16; Acts 16:33)!

“What About my Family?”

Introduction:

1. You're in a Bible study.
 - a. The person you are studying recognizes the Biblical teaching of the one church.
 - b. This person also sees that one is not saved until the point of baptism and then it dawns on them that their family members who have already passed on weren't baptized and they ask the question, “What about my family?”
2. I can assure you that this question will arise in Bible studies.
3. How do we answer this question?

Discussion:

I. We Must Have the Proper Attitude.

- A. Compassion (Mk. 6:34).
 1. This word refers to affection, tenderness, mercy, or to be moved as to one's bowels.
 2. The ancients thought of the inward parts of the body as being the seat of emotions (1 Jn. 3:17).
 3. Don't we feel something in our stomachs when we are moved greatly by passionate feelings like grief, sorrow, heartache, pain, or sympathy?
 4. This is not feeling sorry for someone, but it is having deep abiding compassion for the

people and their plight in life.

5. When people are lost and they have family members that are lost, we must try to put ourselves in their position.

B. Love (Mk. 10:21).

1. Notice that before Jesus spoke words of truth to the rich young ruler, the Bible says that He loved him.
2. We must love the people we study the Bible with.

C. Once we have love and compassion we are ready to speak the truth, for the truth is the only thing that can free them from sin (Jn. 8:32).

1. We must speak the truth in love (Eph. 4:15).

II. How do we Answer this Question?

A. Salvation is an Individual Response (Heb. 5:8-9; Phil. 2:12).

1. Once you establish the fact that salvation is an individual responsibility then you go to passages on baptism (Mk. 16:16; Acts 22:16).
2. After reading the previous passages You ask the question “If a good and honest person read those Scriptures what would he do?”

B. Focus on the Example of Jesus.

1. When people make the statement, “What about my family,” their focus is in the wrong place.
2. We must strive to get them to focus on Jesus (Heb. 12:1-2).
3. The reason we are to look to Jesus is because He is our example (1 Pet. 2:21).
4. Jesus was obedient (Heb. 5:8).
 - a. If Jesus was obedient and I follow in His steps, then I will be obedient.

C. Show them the understanding spirit of Jesus (Heb. 4:15).

1. Then show them that Jesus knows what it feels like to have family members who do not believe the truth (Matt. 13:55-57; Jn. 7:5).

2. Because of the faith and obedience of Jesus, His brothers become believers (Jude 1:1; Jam. 1:1).

3. Encourage them that through their obedience their family members may obey likewise.

D. Show them with compassion and love that we can't love our families more than God (Matt. 10:37).

Conclusion:

1. We all have a great love for our family members and we should, but we cannot allow our family members to keep us from obeying the truth.
2. We must do what the Bible says in terms of salvation regardless of what our family members have done.

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