

Our Prayer List

- ◆ James Ray Adams
- ◆ Sarah Adams
- ◆ Dawn Copes
- ◆ Bill Cyrus
- ◆ Dottie Daniels
- ◆ Jackie Eubank
- ◆ Tom & LaVonne Haines
- ◆ Keith Hodges
- ◆ Beulah Keppler
- ◆ Bob Meiers
- ◆ Gaylin Miller
- ◆ Mike Miller
- ◆ Janice Ortman
- ◆ Hallie & Don Phillips
- ◆ Jewel Price
- ◆ Carol Waterman
- ◆ Katie Wood
- ◆ Shirley Young
- ◆ Geco "Hannah's Aunt"

Encouragement

- ◆ Bill Copes
- ◆ Don Craig
- ◆ Dorris Hueter
- ◆ Matt Wood

Morning

Song Leader	Doug Cyrus
Prayer	Don Craig
Table	David Craig
Assist	Jerry Witt
Assist	Bob Calvert
Assist	Arnold Miller
Lesson	Shawn Daniels
Prayer	Charlie Bryson

Evening

Song Leader	Eric Whitaker
Prayer	David Craig
Lesson	Don Craig
Prayer	Jerry Witt

From Ogden Biblical Recourses
Thought for the Day, www.aogden.com

To Belittle is to Be Little



This Morning Sermon

“The Letter to the Seven Churches of Asia—Pergamum”

(Rev 2:13) “I know thy works, and where thou dwellest, even where Satan's seat is: and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth.”

Memory Verse

Let us work on expanding our knowledge and memory of the scriptures.

(2 Peter 2:1) “But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.”

Righteousness, Temperance, and Judgment... continue from page 1

6:7) This is a universal law of God. When a farmer plants the soy bean seed he expects to reap soy beans in the harvest. Any other outcome would be a crime against nature.

This law of nature is also a law to our spiritual lives. Whatever you sow in deeds, you will reap. Any other outcome would be a mockery to God.

No one will be able to escape this law. All mankind will be judged according to their works. Solomon says, “Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.” (Ecc1 12:13-14) Also, John tells us, “And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.” (Rev 20:12-13)

It is a rejection to Christianity and a rejection of God's word and law to reject that mankind will be judged. Mankind has an appointment with judgment that he must keep. Paul says, “It is appointed unto men once to die, but after this the judgment.” (Heb 9:27) Just as death is universal for mankind, judgment is universal for us all!

With that said, however, for the most part mankind's view of judgment to come is somewhat distorted. It seems to me that most people view judgment as a balance act with all your good deeds on one

side and all your bad deeds on the other, and whichever side is heavier will determine your fate for all eternity. This viewpoint is not completely in harmony with either civil law or God's law.

If a man committed murder and was on trial, would he, being an otherwise up-standing and moral citizen for most his life, be excused from the murder? If a judge would allow the man to go free and receive no punishment, we would call that injustice. For justice to be served, he must

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be punished for breaking the law. Why wouldn't this apply to God's judgment also? Do we hold to a higher standard of justice than God? Absolutely not! Without Jesus Christ, our crimes against God are stacked against us. Paul says, “For all have sinned, and come short of the glory of God.” (Rom 3:23) Again, he tells us, “For the wages of sin is death.” (Rom 6:23)

James tells us, “For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.” (James 2:10) If a man has sinned one time, he is guilty of the full punishment of sin, which is death. This death is not physical death but the second death of the Book of Revelation. (Rev 21:8) It is eternal punishment in hell.

The deeds that we will be judged by are not in quantity but quality. These deeds are the deeds of obedience to God. Have we been obedient to his gospel which is able to save your soul wherein we can find righteousness or justification? (Rom 1:16, 17; 1 Cor 1:18, 21; Heb 5:9) And, are we walking according to his example (temperance)? (1 John 7:1; 1 Pet 2:21) These are the deeds that will cause you to reap heaven; obedience to God! Thank God for sending His Son! For without Jesus Christ, we would have no chance to eternal life!

The reasoning is fallacious and the conclusion is not of logical sequence. Christ is priest after the order of Melchizedek only in the particular cited by the writer of Hebrews--that is, "without father, without mother, without descent, having neither beginning of days nor end of life; but made like unto the Son of God; abideth a priest continually." The meaning plainly is that, like Melchizedek, Christ did not come of priestly lineage,

having neither predecessor nor successor in priesthood--none before him and none after him--but "abideth a priest continually." The reference to tithing in this passage was only to emphasize the greatness of Melchizedek, "to whom also Abraham gave a tenth

part of all." So great was Melchizedek, the King of Salem, that even so eminent a personage as Abraham paid him tithes.

The careful reader can see that Christ is priest after the order of Melchizedek because he is priest forever. "As he saith also in another place, Thou art a priest forever after the order of Melchizedek." (Heb. 5:6) An argument on tithing based on this passage is too farfetched to even be interesting.

Another instance of poor exegesis is that Paul commands us to "walk in the steps of that faith of our father Abraham," and we are told that one of the "steps" of Abraham's faith was tithing! May we not ask what the other "steps" were? Tithing is not all Abraham did. What about the offering of Isaac on the altar, sacrifices, and circumcision? Shall we also walk in these steps? The plain truth is that Paul did not command us to walk in Abraham's steps, but to walk in the steps of Abraham's faith. To walk in Abraham's steps would require the doing of all that

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Abraham did; but to walk in the steps of Abraham's faith is simply to be guided and actuated by that same lofty principle of unhesitating faith in doing all that God commands us. "By faith Abraham . . . obeyed." Abrahamic faith is faith that obeys. Some brethren would have us think that it is tithing!

Still it is urged that tithing was practiced many centuries before the law of Moses was given; hence, not merely a part of the old law. But the same is true of offerings, sacrifices, and circumcision. We are hardly prepared for such a loose line of argument from brethren who know and preach the proper division of the word of God on all other questions.

In the second Corinthian letter Paul devotes two consecutive chapters to the subject of giving. He talks in terms of "abounding in the grace of giving"; "readiness to will"; "a willing mind"; "it is acceptable according as a man hath"; and "as God hath prospered"--all these and more, yet not a word of tithing. Thus the principles of Christian giving as set forth by Paul are summed up in the charge: "AS a man purposeth in his own heart, so let him give." Paul might have simply commanded the Corinthians to tithe and disposed of the question in one word. Instead he uses two entire chapters teaching Christians how to give.

Tithing belongs to the letter and legalism of the old system, and not to the spirit and freedom of the new. The new is better, and it is not tithe or tax, but voluntary, liberal, cheerful giving; and God will judge the giver.

FEW



Tithing or Giving?

By: Foy E. Wallace Jr.

We would be far from saying anything to encourage or excuse penurious giving on the part of Christians. There is more said on the subject of giving in the New Testament than of faith, repentance, or baptism. Thirteen of the twenty-nine parables of Christ are financial parables and "turn on a financial pivot." Whole chapters in the Epistles to the churches are devoted to the subject of giving. But it is a noteworthy fact that the apostles did not try to emphasize the duty of giving by preaching on tithing.

The method of reasoning employed to make tithing a part of the Christian sys-



tem is similar to the effort of the Methodists to prove infant membership based on the covenant of circumcision, and likewise parallel with the attempt of the "digressives" to bring over the music of David and the Jews into the worship of the New Testament.

The chief argument seems to be based on Paul's statement that Christ is priest after the order of Melchizedek, to whom Abraham paid tithes. The drift of the argument is: Christ is

priest after the order of Melchizedek; Abraham paid tithes to Melchizedek; therefore, Christians should pay tithes to Christ.

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Will a Man Rob God

By: David Padfield

The book of Malachi was written over 400 years before our Lord came to this earth. Malachi uses what some have called the "Didactic Dialectic" method of teaching. This method of teaching can be divided into three parts: 1) An assertion or charge is made, 2) the writer gives the presumed objection to the charge, and 3) the objection is soundly refuted.

Among the sins cited in this book, we find corrupt priests, infidelity and rampant divorce. The first sin mentioned is the offering of defiled sacrifices to God (Mal. 1:6-11). The people were offering sick, lame and blind animals on God's altar. Malachi chides the people by urging them to offer this type of sacrifice to their governor. God equated their offering with a lack of reverence for Him and accused them of despising His name (Mal. 1:6).

Malachi brings this topic up again in the third chapter. He asks, "Will a man rob God? Yet you have robbed Me! But you say, In what way have we robbed You? In

tithes and offerings" (Mal. 3:8).

When Christians assemble on the Lord's Day for Scriptural purposes, I wonder if they are repeating the sin of Israel by "robbing God." Christians are commanded to give of their means on the first day of the week. Paul told the saints at Corinth: "Now concerning the collection for the saints, as I have given orders to the churches of Galatia, so you must do also: On the first day of the week let each one of you lay something aside, storing up as he may prosper, that there be no collections when I come." (1 Cor. 16:1-2).

How much should I give back to the Lord on the Lord's day? How much does God expect from me? I want us to look at three Bible examples of giving. I believe if we develop the proper attitude towards giving, the amount will take care of itself.

"This subject is much neglected, both in teaching and practice; perhaps it is ne-

glected in practice because it is so much neglected in teaching. Possibly preachers fail to preach on it because they fear they will be criticized and accused of preaching with selfish ends in view, or it may be because they cannot approach the subject in a wholly unselfish spirit." (C. R. Nichol, Sound Doctrine, Vol. 3, p. 133).

King David

David sinned against God by numbering the children of Israel -- such action was a direct violation of the will of God (2 Samuel 24). Upon realizing his sin, David sincerely repented and sought God's forgiveness. God sent a plague upon the land for three days as punishment for this sin. Seventy thousand men in Israel died from the plague.

After the plague ceased, David went to "erect an altar to the Lord on the threshing floor of Araunah the Jebusite" (2 Sam. 24:18). When David tried to buy the threshing floor, Araunah offered to give it to David, with wood for the fire and oxen for the sacrifice. David turned down this magnanimous offer. In refusing he said, "No, but I will surely buy it from you for a price; nor will I offer burnt offerings to the Lord my God with that which costs me nothing" (2 Sam. 24:24).

Do we ever offer God "that which costs us nothing?" How much money do you make? I mean really make? Sometimes people look at their "take home" pay and delude themselves into thinking that is all the money they make. The self employed know better than that, for they now pay over 15% of their income to Social Security. If you are employed by another, your employer pays half of this cost. What about your health insurance? You can easily tack on another \$1,000 per month if you add this. Let's not forget your retirement plan at the factory. Add at least another \$300 per month. Some would have to add their Christmas bonus, company car and other perks. Now, how much money do you make? How much of that do you give to the Lord? Now, are you giving to the Lord "that which cost you nothing?"

Those things in life which cost us nothing are generally appreciated very little. Those who have had to bear the burden of work when a new congregation is established usually appreciate a simple item like a meetinghouse more than those who come in later. Those who have not given of their time, money, sweat and tears do not have as much "invested" in a local work as those who made such sacrifices in the past.

The Poor Widow

The story of the poor widow is an outstanding example of love, devotion and sacrifice. Her story is recorded in Mark 12:41-44: "Now Jesus sat opposite the treasury and saw how the people put money into the treasury. And many who were rich put in much. Then one poor widow came and threw in two mites, which make a quadrans. So He called His disciples to Him and said to them, 'Assuredly, I say to you that this poor widow has put in more than all those who have given to the treasury; for they all put in out of their abundance, but she out of her poverty put in all that she had, her whole livelihood.'"

I get nauseous when brethren try to tell me how much they are like this widow. Many congregations sing a hymn which says, "Living below in this old sinful world, hardly a comfort can afford..." I simply refuse to sing this song. I sincerely doubt that any of our readers can sing these words without lying. Most of us have automobiles, color TV's, VCR's and central air. Even the poor in our country live better than 90% of the rest of the world!

Have you ever wondered what would happen if God made people as poor as they claimed to be? I've had preachers tell me the contribution where they preached was because "the farmers had a bad year." I usually respond by saying that I have never met a farmer who had a good year! Many claim poverty, yet somehow some of these men own large motor-homes and are able to vacation in Florida. The problem is not just with farmers, many folks claim to be poor when the collection plate is passed.

Brethren In Macedonia

The first century brethren in Macedonia lived in poverty. Yet, somehow these brethren could send a "gift" to the saints in Judea. Paul explains it in 2 Corinthians 8:5, "And this they did, not as we had hoped, but first gave themselves to the Lord, and then to us by the will of God." It was no problem for these Christians to give what they could, for they had already "given themselves to the Lord."

When a man realizes that every good thing he possess comes from God, he will give generously, not out of obligation. Paul also exhorted these brethren to "prepare your bountiful gift beforehand, which you had previously promised, that it may be ready as a matter of generosity and not as a grudging obligation. But this I say: He who

sows sparingly will also reap sparingly, and he who sows bountifully will also reap bountifully. So let each one give as he purposes in his heart, not grudgingly or of necessity; for God loves a cheerful giver" (2 Cor. 9:5-7).

Conclusion

Brethren, there is a part of your income that does not belong to you -- it belongs to the Lord. Will a man rob God? He might in this life. He might give unto the Lord "that which costs him nothing." He might convince his brethren he is giving the "widows mite." He might convince those around him that he is living in poverty, but God knows. There will be a day of accounting. "Do not be deceived, God is not mocked; for whatever a man sows, that he will also reap" (Gal. 6:7).

DP

Article taken from "<http://www.padfieldconsulting.com>"

CHURCH NEWS & EVENTS

Announcements

Birthdays this month:

Jerry Witt	4
Skylar Daniels	11
Bob Calvert	13
Hannah Baker	14
Jesse Cyrus	15
Earl Baker	22
Ed Brown	22
Bev Cyrus	27

Anniversaries this month:

Doris and Arnold Miller	16
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Tell an out-of-town friend to sign up for an e-Bulletin, and they can have an e-Bulletin delivered to their email inbox every week!



Hickory Estates Singing Night will be held on February 26, 2009 at 6:30 pm.