July 21, 2019

Sundays 9:00 am                                                                     WKYT     Channel 27-2

***It is requested that all children under the age of five stay in our nursery***

***so there will be no distractions during the preaching of the Gospel.***

HYMN

With harps and with vials there stand a great throng

In the presence of Jesus and sings this new song

To Him who hath loved us and washed us from sin

Unto Him be the glory forever! Amen.

All these once were sinners defiled in His sight

Now arrayed in pure garments their voices unite

To Him who hath loved us and washed us from sin

Unto Him be the glory forever! Amen.

He maketh the rebel a priest and a king

He hath brought us and taught us this new song to sing

To Him who hath loved us and washed us from sin

Unto Him be the glory forever! Amen.

How helpless and hopeless we sinners had been

If He had not loved us and washed us from sin

To Him who hath loved us and washed us from sin

Unto Him be the glory forever! Amen.

Aloud in His praises our voices shall ring

So that others believing this new song shall sing

To Him who hath loved us and washed us from sin

Unto Him be the glory forever! Amen.

(Tune: “How Firm A Foundation” p. 268)

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Birthdays

24th– Brian DuFour                               25th– Ellen Willis

26th– James Lynn                                  27th– Kelli Proffitt

*“It is not good to eat much honey: so for men to search their own glory is not glory.”     - Proverbs 25:27*

WOE IS ME

When we see the sins of other men, if we do not say it, we think it – “Woe unto them. What goes around comes around.  What they are doing is wrong.”  And you are correct in your assessment of what they are doing.  In the first five chapters of Isaiah, he pronounced nine woes on people because of what they were doing.  But in Isaiah 6, when he sees the Lord sitting on a Throne, high and lifted up, his tune changes!  *“Woe is me! For I am undone; because I am a man of unclean lips.”*When we see the sins of other men, *“Woe unto them.”*  When we see the Lord, *“Woe is me.”*

It was said of Amaziah that, *“He did turn away from following the Lord” (II Chronicles 25:27).*He is one of three kings of Judah who began well and ended bad. The same was true of Joash and Uzziah.  How you begin is certainly important.  If you start out in the wrong direction you will not arrive in the right place!  But how you end is even more important.  It is only the one who *“endures to the end,”*that *“continues in my Word”*that *“holds the beginning of the confidence steadfast to the end”*that shall be saved!  No doubt these men were admired and trusted before their defection.  *“Let him that thinketh he standeth take heed lest he fall” (I Corinthians 10:12).*

WHERE IS THE OFFENCE?

Paul spoke in *Galatians 5:11*of the offence of the cross. The word offence is also translated as *“a stumbling block.”*  We have all been offended.  We have felt wronged – even violated.  We have all heard that which made us stumble.  The implications of what was said made us feel we cannot go in that direction.

The preaching of today is offensive.  But not in the manner Paul spoke of.  It is offensive to God because His Word is not plainly declared.  Preachers preach in code, saying things in a way to keep all happy and offend none. It is offensive to believers because when the offence is removed, the Gospel is removed, and they do not hear that which they must hear.

When I hear a message I must ask the question: Where is the offence?  This I know, if my message does not offend men I can be sure it offends God. Paul said in the previous verse of these men who remove the offence, *“He that troubleth you shall be his judgment, whosoever he be.”*And he said in the following verse regarding these men, *“I would that they were even cut off that trouble you.”*Oh, for a revival of the offence of the cross.

SECRET FASTING, PRAYING, AND GIVING

*Matthew 6:1-18*

Our Lord gives us clear direction on our fasting, praying, and giving – keep it secret, between you and your Lord. There are many examples in the New Testament of pubic prayer when people assemble together to hear the Gospel, or sitting at the table in someone’s house as a dinner guest. But out in public places, our fasting, praying, and giving should be done in secret, from the new heart. Here is an example…. a mixed group of friends (believers and unbelievers) go out to eat at a restaurant on a weekend night.  The unbeliever, trusting a jesus that loves everyone, and died for all men alike, asks everyone at the table to bow their heads, while he offers up a long and loud prayer to his god.  The believer, even before he enters the restaurant, has silently thanked God the Father for the food he is about to receive … and at the end of the meal, leaves a generous tip for the server… and no one knows he did either of these things, except his Lord.

One does these things outwardly, to be seen of men… one does these things inwardly, to be seen of God… *“For man looketh on the outward appearance, but the Lord looketh on the heart.”  (I Samuel 16:7) - Brian DuFour*

CARE

We have anxious cares that distract us.  Troubles from the inside: doubts and fears.  Troubles from the outside: sickness, loss, conflict.  The list goes on and on.  But the believer is commanded, *“Cast all of your cares upon Him: for He careth for you” (I Peter 5:7).*How foolish to not quickly obey this command.  He cares for you, and as our great Father, Saviour, Brother, and Friend will bear the burden for us.  David said in *“Psalm 55:22, “Cast thy burden upon the Lord.”*We do that, find relief, and pick the burden right back up and carry it again. Oh, that we would learn what the songwriter said, “Take thy burdens to the Lord and leave them there.”

Sound doctrine, as described in the Scriptures, is teaching that sets forth the Person and Work of the Lord Jesus Christ.  In other words, nothing more or less than the Gospel.  Mere orthodoxy for the sake of being right, is nothing more or less than self-righteousness.   *– Chris Cunningham*

There is not a word in the Bible that can be understood

without reference to the cross.     *- Martin Luther*