

SUBJECT: Christian Living.

TITLE: Balanced Christianity.

PROPOSITION: To show that Christian living should be balanced.

OBJECTIVE: So that we as Christians can learn to better live our lives.

INTRODUCTION:

1. Read the text.

2. Regarding the text.

(1) There is so much extremism in this world; it seems that everyone goes to one extreme or the other.

A. Either a woman has to be a feminist or a slave (Eph. 5:22; Phil. 4:3).

B. Either a person works himself to death or he dies having never worked (Mark 8:36; 2 Thess. 3:10).

C. Either a person has to be the best at everything, or he doesn't want to do anything at all (Jno. 15:1-6).

(2) There is no room for balance with people like this; they don't know what the word means.

A. The word "balance" means "**BAL'ANCE**, v.i. To have on each side equal weight; to be on a poise" (*Webster's Dictionary, e-Sword*).

B. As Christians we need to look at life, and set on each side equal weight so things will balance out and our lives will go on.

C. In our lesson today we want to look at some areas wherein we as Christians need balance and show what happens when we don't have balance.

(3) Let us look at Balanced Christianity.

3. Reference To S.T.P.O.

DISCUSSION: IN OUR LESSON WE SEE THAT CHRISTIANS MUST BE--

I. BALANCED IN THEIR PRAYER LIFE.

1. Prayer is our avenue of communication to God; it is how we communicate our desires to God.

(1) We need to understand that praying without ceasing does not mean that we have to have our head bowed in prayer every second (1 Thess. 5:17).

(2) We need to understand that prayer is to be a part of our every day life, we should never allow a day to go by that we don't pray (Lk. 18:1).

(3) We need to follow the example of the early church (Acts 2:42).

2. However, there are those who go to extremes.

(1) One extreme is the one who thinks that he has to pray every minute, even if he buys a piece of candy and eats it he has to pray before he eats it.

(2) The other extreme is the one who never prays at all.

(3) The end result for both of these is unbelief; one is over praying and he eventually comes to the conclusion that he is being silly for praying even for a piece of candy and eventually he thinks he is being silly to pray at all, and the other just simply goes right on into unbelief.

3. Balance in prayer keeps on sane and still dependent on God.

II. BALANCE IN THEIR POSITION ON THE BIBLE.

1. We are to hold to our beliefs on the inspiration of the Bible, but we need to be balanced.

(1) When it comes to the inspiration of the Bible, there are two extremes
{1} those who believe that the KJV is an inspired & inerrant translation,
{2} those who believe that the Bible is not inspired & inerrant.

(2) Jesus read from the scrolls and called them scripture (Lk. 4:16, 17).

A. What did Jesus have, the original?

B. No, he had a translation, or a copy of a copy, yet he called it "scripture" (Lk. 4:21).

(3) People cannot balance it out, either the translation is inspired, or there isn't any word of God.

2. We need balance on how the Holy Spirit works through the word.

(1) We know that the Spirit gives us strength (Eph. 3:16)

(2) However, there are those who take the position that he does that directly, independent of the word. Then there are those who take the opposite position that he does not work on us at all.

(3) The truth is he operates through the word. (Col. 1:11).

A. However, the subject of the Spirit is so muddled that people cannot understand such a simple concept and they think that the Spirit somehow inserts himself into the word and then while you read it he inserts himself into you.

B. The truth is that the Spirit inspired the writers to write the word, they wrote it, and we read the word. From reading that word we draw strength, courage, comfort (Col. 1:11; Acts 28:15; 1 Thess. 4:18).

C. One person said: "It can't be that simple!" It is, we just have to allow it to be.

3. Imbalance causes unbelief and ultimately atheism.

III. BALANCE IN THEIR WORSHIP TO GOD.

1. God is a spirit and we are to worship him in spirit and in truth.

(1) All too often people get too tied up in worshipping in spirit that they forget about truth (Mt. 7:21-23).

(2) The opposite is that people get too tied up in worshipping in truth and forget about worshipping in spirit (Eph. 5:19; 1 Cor. 14:15; Rom. 6:17).

2. It takes both to be pleasing to God (Jno. 4:24).

(1) We must be balanced in our spirit while worshipping, but we must worship spiritually (Mt. 15:7-9).

(2) We must be balanced in our worshipping in truth, but we must worship in truth (Acts 20:7).

A. We can preach the truth and preach it in such a way as to drive a man away with our attitude which is why we are to preach it with love (Eph. 4:15).

B. This does not mean that we are to sit back and allow the world to run over us (Acts 25:11).

3. We need to make sure that we are balanced in our worship to God.

CONCLUSION:

SUMMARY: In looking at balancing Christianity we see that--

1. Our prayer life must be balanced.
2. Our belief in the Bible must be balanced.
3. Our worship to God must be balanced.

APPEAL: When we are balanced God is pleased (Offer the invitation).

Preached at Belle, MO on 02/01/09, morning service.

SUBJECT: The book of Philemon.

TITLE: Paul's Greeting to Philemon.

PROPOSITION: To look at Paul's greeting to his old friend Philemon.

OBJECTIVE: To get a closer look into their relationship.

INTRODUCTION:

1. Read the text.

2. Regarding the text.

(1) Paul was being held in prison in Rome when he wrote this letter (Acts 28:30,31).

A. He was being held prisoner because of what he preached (Acts 24:10-15).

B. Paul had told Timothy not to be ashamed of him as a prisoner (2 Tim. 1:8).

C. Timothy is there with Paul.

(2) Paul greets the other members of the church in Philemon's house.

A. Apphia is believed to be Philemon's wife.

B. Some think that Archippus is his son, others think he is another member of the church.

C. Then he sends his greetings to the rest of the church that meets regularly in Philemon's house.

(3) Now we turn to Paul's greeting to Philemon.

3. Reference to S.T.P.O.

DISCUSSION: IN OUR STUDY LET US NOTICE--

I. PAUL'S DESIRE FOR PHILEMON TO HAVE GRACE AND PEACE FROM GOD.

1. He is doing the same thing here that we do today when we say "God bless you brother."

(1) When we bid someone Godspeed we become partakers of that persons deeds; whether they be evil or good (2 Cor. 6:13-17).

(2) So many today think they can bid Godspeed to false teachers and not be held responsible for the things those false teachers teach (2 Jno. 9-11).

(3) If we have fellowship with false teachers that puts us in violation of God's law and it puts us in their company (Eph. 5:11; 1 Cor. 15:33).

2. Peace and grace can only come from God.

(1) God gives grace freely, but one has to accept it (Rom. 3:24; 1:16).

(2) Real peace comes only from God (Rom. 5:1).

(3) Leave God out, and you have no grace and no peace.

II. PAUL'S CONSTANT PRAYERS FOR PHILEMON.

1. Many don't understand prayer at all.

(1) They don't understand how God answers prayer.

(2) They don't understand that if something bad happens that it not because they didn't pray enough (Rom. 8:28).

- (3) They don't know anything about prayer. (Some view prayer is autosuggestive--it helps only the one doing the praying) (Jas. 5:16).
2. Prayer is something that is good and we as Christians are to utilize it.
 - (1) It is how God has set it up for us to talk to him (1 Jno. 5:15).
 - (2) We can do good things with it (1 Jno. 5:16).
 - (3) Prayer must be a constant in our daily lives (1 Thess. 5:17).

III. PAUL'S HEARING OF PHILEMON'S LOVE AND FAITH.

1. Whatever we do, wherever we go, we are going to influence people (Rom. 14:7).
 - (1) This is why we need to make sure that we are in the light (Mt. 5:16).
 - (2) This is why we should set a good example (1 Tim. 4:12).
 - (3) Paul heard of Philemon's love and faith even though they were in different parts of the world.
2. Our faith must be mixed with love.
 - (1) Without love, our faith is worthless because in order to obey Christ we must love him (Mt. 15:7-9).
 - (2) Without faith, our love is worthless because in order to love Christ we must obey him (Jno. 14:15).
 - (3) You cannot have one without the other.

CONCLUSION

SUMMARY: We have seen in this lesson--

1. Paul's desire for Philemon to have grace and peace from God.
2. Paul's constant prayer for Philemon.
3. Paul's hearing of Philemon's love and faith.

APPEAL: Keep these things in your hearts.

Preached at Belle, MO on February 1, 2009, evening lesson.