

Sunday November 6, 2022

Service for Swansea & Charlestown Presbyterian Church

Welcome & Prayer

Come, let us sing for joy to the LORD; let us shout aloud to the Rock of our salvation. ² Let us come before him with thanksgiving and extol him with music and song. ³ For the LORD is the great God, the great King above all gods. ⁴ In his hand are the depths of the earth & the mountain peaks belong to him. ⁵ The sea is his, for he made it & his hands formed the dry land. ⁶ Come, let us bow down in worship, let us kneel before the LORD our Maker; ⁷ for he is our God and we are the people of his pasture, the flock under his care.

Let's Pray. Sovereign Lord, what a great privilege it is to come into your presence this morning. To be able to sing to the rock of our salvation. To be able to come before you in thanksgiving and to praise you with music and song. To be able to humble ourselves in worship, to pray to our maker & to place ourselves under your sovereign care.

We admit that we don't come to you often enough, and we don't thank you enough, nor are we humble enough, dependent enough, passionate enough. Please forgive us. Forgive us because for everything we have done wrong, whether we have done or said or acted in the wrong way or failed to do, say or act in the right way, that wrongdoing meant that your Son Jesus had to die on the cross to forgive us that sin. So we thank you for Jesus. May he become more and more real to us today as we sing, listen, pray, reflect and commit this time to you now. And we ask this in Jesus' name. Amen.

Song – Sooner Count the Stars

<https://vimeo.com/248230516>

1. I could sooner count the stars
Than number all Your ways
Though I only know in part
That part exceeds all praise
As sunlight fills the skies
Your goodness fills my life
For all Your precious gifts
Receive my gratefulness

2. I could sooner drink the seas
Than fathom all Your love
Like a never ceasing stream
Are mercies through Your Son
The death of Christ alone
Deserves eternal song
For such a love as His
Receive my gratefulness

CHORUS

No praise is high enough
No thanks is deep enough
No life is long enough
To tell of all You've done
No shout is loud enough
No words are strong enough
No song is sweet enough
To sing Your love

3. I could sooner turn back time
Than turn Your heart away
Though the years go fleeting by
Your mercies never change
Before You made the sun
Your love was set on us
For all Your faithfulness
Receive my gratefulness

Bible Reading – Acts 15:1-21 (NIV)

"Certain people came down from Judea to Antioch and were teaching the believers: 'Unless you are circumcised, according to the custom taught by Moses, you cannot be saved.'" ² This brought Paul and Barnabas into sharp dispute and debate with them. So Paul and Barnabas were appointed, along with some other believers, to go up to Jerusalem to see the apostles and elders about this question. ³ The church sent them on their way, and as they travelled through Phoenicia and Samaria, they told how the Gentiles

had been converted. This news made all the believers very glad. ⁴ When they came to Jerusalem, they were welcomed by the church and the apostles and elders, to whom they reported everything God had done through them. ⁵ Then some of the believers who belonged to the party of the Pharisees stood up and said, "The Gentiles must be circumcised and required to keep the law of Moses."

⁶ The apostles and elders met to consider this question. ⁷ After much discussion, Peter got up and addressed them: "Brothers, you know that some time ago God made a choice among you that the Gentiles might hear from my lips the message of the gospel and believe. ⁸ God, who knows the heart, showed that he accepted them by giving the Holy Spirit to them, just as he did to us. ⁹ He did not discriminate between us and them, for he purified their hearts by faith. ¹⁰ Now then, why do you try to test God by putting on the necks of Gentiles a yoke that neither we nor our ancestors have been able to bear? ¹¹ No! We believe it is through the grace of our Lord Jesus that we are saved, just as they are." ¹² The whole assembly became silent as they listened to Barnabas and Paul telling about the signs and wonders God had done among the Gentiles through them. ¹³ When they finished, James spoke up. "Brothers," he said, "listen to me. ¹⁴ Simon has described to us how God first intervened to choose a people for his name from the Gentiles. ¹⁵ The words of the prophets are in agreement with this, as it is written: ¹⁶ "'After this I will return and rebuild David's fallen tent. Its ruins I will rebuild, and I will restore it, ¹⁷ that the rest of mankind may seek the Lord, even all the Gentiles who bear my name, says the Lord, who does these things'— ¹⁸things known from long ago. ¹⁹ "It is my judgment, therefore, that we should not make it difficult for the Gentiles who are turning to God. ²⁰ Instead we should write to them, telling them to abstain from food polluted by idols, from sexual immorality, from the meat of strangled animals and from blood. ²¹ For the law of Moses has been preached in every city from the earliest times and is read in the synagogues on every Sabbath."

Announcements

Focus for October – One2One. "Paul says to Titus, Likewise, teach the older women to be reverent in the way they live, not to be slanderers or addicted to much wine, but to teach what is good. ⁴ Then they can urge the younger women to love their husbands and children, ⁵ to be self-controlled and pure, to be busy at home, to be kind," (Titus 2:4,5) There is a role of older women to meet with younger women. But there is also a role for older men and younger men, two people of the same age, for an older believer and a newer believer and many other pairs of people to meet and encourage each other in the Christian's faith. Is that something you could do? If so, who might you meet with?

Upcoming Events

- Sat 19/11 Men's Breakfast (7-9am). At Webb Park, Redhead. Arrive 7am for a leisurely walk together followed by a BBQ Breakfast from 8am and then a testimony. \$5 pp. If coming please tell Colin Wright on 0414841 740 by Tues 15/11
- Sat 19/11 NSW State Moderator Visits Swansea Church Hall for morning tea 10-12am
- Sat 26/11 Gingerbread House Night. Numbers are limited. See Brochure for more details. See Linda for tickets by the end of this week.
- Sat 10/12 Gather Round Christmas Celebration. More details a bit closer to the time.

Resource. Unfortunately, Kit Barker has had to withdraw because of health reasons. So, it has been decided we will only have a one-day conference this year (Wed 16th November). It will still be on the book of Ezekiel but Stephen has stepped to talk about how to preach this book. This will involve a number of talks on Ezekiel but workshops on its key themes. More details go to hgm.org.au

Church Redevelopment. The Building Working Group continues to look for an option that will suit both our future and our budget. Please keep praying for them as they come closer to finding a solution to present to the congregation.

Parsons Visit. Would you like to support the Parsons either prayerfully or financially? Then take one of the Mission cars from the back table and contact them directly.

Kids Spot: Today we are learning the difficult lesson from Acts 4:32-5:11 about Ananias and Sapphira. We will learn that when you lie to other people, you're not just lying to them, you're lying to the Holy Spirit. Challenge for the week: As a family, do something generous to someone in need this week.

Finances for September 2022

Budget for September 2022	27,000
Actual for September 2022	28,230
Surplus for September 2022	1,230
Surplus for Jan-Sept 2022	11,396

Prayer Points for 6th November 2022

Bible Reading – Acts 15:22-16:5

²² Then the apostles and elders, with the whole church, decided to choose some of their own men and send them to Antioch with Paul and Barnabas. They chose Judas (called Barsabbas) and Silas, men who were leaders among the believers. ²³ With them they sent the following letter: The apostles and elders, your brothers, To the Gentile believers in Antioch, Syria and Cilicia: Greetings. ²⁴ We have heard that some went out from us without our authorization and disturbed you, troubling your minds by what they said. ²⁵ So we all agreed to choose some men and send them to you with our dear friends Barnabas and Paul— ²⁶ men who have risked their lives for the name of our Lord Jesus Christ. ²⁷ Therefore we are sending Judas and Silas to confirm by word of mouth what we are writing. ²⁸ It seemed good to the Holy Spirit and to us not to burden you with anything beyond the following requirements: ²⁹ You are to abstain from food sacrificed to idols, from blood, from the meat of strangled animals and from sexual immorality. You will do well to avoid these things. Farewell. ³⁰ So the men were sent off and went down to Antioch, where they gathered the church together and delivered the letter. ³¹ The people read it and were glad for its encouraging message. ³² Judas and Silas, who themselves were prophets, said much to encourage and strengthen the believers. ³³ After spending some time there, they were sent off by the believers with the blessing of peace to return to those who had sent them. ^[34] ³⁵ But Paul and Barnabas remained in Antioch, where they and many others taught and preached the word of the Lord.

³⁶ Sometime, later Paul said to Barnabas, "Let us go back and visit the believers in all the towns where we preached the word of the Lord and see how they are doing." ³⁷ Barnabas wanted to take John, also called Mark, with them, ³⁸ but Paul did not think it wise to take him, because he had deserted them in Pamphylia and had not continued with them in the work. ³⁹ They had such a sharp disagreement that they parted company. Barnabas took Mark and sailed for Cyprus, ⁴⁰ but Paul chose Silas and left, commended by the believers to the grace of the Lord. ⁴¹ He went through Syria and Cilicia, strengthening the churches.

16 Paul came to Derbe and then to Lystra, where a disciple named Timothy lived, whose mother was Jewish and a believer but whose father was a Greek. ² The believers at Lystra and Iconium spoke well of him. ³ Paul wanted to take him along on the journey, so he circumcised him because of the Jews who lived in that area, for they all knew that his father was a Greek. ⁴ As they travelled from town to town, they delivered the decisions reached by the apostles and elders in Jerusalem for the people to obey. ⁵ So the churches were strengthened in the faith and grew daily in numbers.

Song – The Church's One Foundation

<https://www.youtube.com/watch?v=bCdASxyPIKE>

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| <p>1. The church's one Foundation
is Jesus Christ her Lord;
she is His new creation,
by water and the Word;
from heav'n He came and sought her
to be His holy bride;
with His own blood He bought her,
and for her life He died.</p> | <p>3 Tho' with a scornful wonder,
men see her sore oppressed,
by schisms rent asunder,
by heresies distressed,
yet saints their watch are keeping,
their cry goes up, "How long?"
And soon the night of weeping
shall be the morn of song.</p> |
| <p>2. Elect from ev'ry nation,
yet one o'er all the earth,
her charter of salvation,
one Lord, one faith, one birth;
one holy Name she blesses,
partakes one holy food,
and to one hope she presses,
with ev'ry grace endued.</p> | <p>4. Yet she on earth hath union
with God the Three in One,
and mystic sweet communion
with those whose rest is won.
O happy ones and holy!
Lord, give us grace that we,
like them, the meek and lowly,
on high may dwell with Thee.</p> |

Sermon – How to have a good argument (Stephen T)

Should Christians argue? Should follows of Jesus ever disagree over anything? Can we and do we want to ever get to the point where we are so mature in our faith that there never will be any fights in our committees, disagreements in our leadership, breakdowns in the relationships amongst our people and arguing within our marriages and families?

A while back I was visiting a couple who had been married for 62 years and while I was listening to them talk the wife made an astonishing claim. She said *"in our 62 years of married life we have never, ever had an argument."* Now is that the aim of a marriage? To avoid arguments, disagreements, disputes? Because if it is, my marriage with Kaylene has been an utter failure. I don't think we lasted 62 hours!

I remember a few days into our honeymoon we were leaving our accommodation and going elsewhere and we got to a T intersection where to turn left meant we could go and visit her parents & to turn right meant we went to our next accommodation. If my memory serves me correctly, we stayed at that intersection for quite a while trying to make our decision!

You see disagreements & arguments are a necessary part of married life & Church life. It gives us a chance to evaluate right & wrong. We have the opportunity to listen to others, make compromises & find an even better way forward. But we need to learn how to have a good argument! It is important that we get to a point that our arguments don't include stinging words, abusive speech & hurt pride. It is not always godly to give in all the time.

Slide 2

So if we are going to have an argument, we need to know the rules of a good argument. Martin Luther put it this way *'So as concerning faith we ought to be invincible and harder, if it might be, than adamant stone; but as touching love, we ought to be soft and more flexible than the reed or leaf that is shaken with the wind and ready to yield to everything.'* If we take Luther's quote as a starting point there are two rules to a good argument – strong in faith and soft in love. Strong in faith and soft in love. Let's take those principles and look at the biggest argument of all that is described in the New Testament. I'm calling it

Slide 3

1. Flashpoint #1 (Acts 15:1-35)

“Certain people came down from Judea to Antioch and were teaching the believers: ‘Unless you are circumcised, according to the custom taught by Moses, you cannot be saved.’”² This brought Paul and Barnabas into sharp dispute and debate with them.”

You see the Church was still pretty young, just ten or so years old. Up until the last year or two the gospel had only gone to the Jews and the half Jews, the Samaritans. People who had a heritage in the OT. But recently Gentiles had become believers. So, the question was do they need to become Jews to be real believers? Do they need to follow the law of the OT which included circumcision for males? Are you saved by grace alone or by grace and law?

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Now this argument was always going to happen because Jewish Christians had come to Jesus through a knowledge of the law. The law showed them that they were sinners. The law showed them the character of God. And so, the law had been helpful for them to see their need for Jesus. And for their need to be saved by grace apart from works. But for the Gentiles, the Holy Spirit had shown them their sinfulness. The preaching of the gospel had led them to Jesus. And they had believed in God's grace without any reference to the law.

One side said you need Grace and the other side truly believed you need Grace plus Law. So, who was right and who was wrong? Paul said it was all about grace and that was why it was good news to the Gentiles. But those who had come from Jerusalem were equally strong in their views that the Gentiles must be circumcised and required to keep the Law.

Slide 5

“So, Paul and Barnabas were appointed, along with some other believers, to go up to Jerusalem to see the apostles and elders about this question....”

Now this is an important issue. In fact, this was the issue that split the Church and led to the Reformation in 16th century. It is a subject that you can't compromise over. For to add law to grace or works to grace means that you are losing the gospel of grace. And that is what sets the Christian faith from any other religion in the world. Every other religion and even our secular society today says you gain what you want by what you do. Only the Christian gospel declares you gain salvation because of what God has graciously done for you.

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There is a great scene in the movie THE LAST EMPEROR, about the last Emperor of China; a small boy. Another small boy asks this child emperor one day, WHAT HAPPENS WHEN YOU DO SOMETHING WRONG? To which the child emperor says, WHEN I DO WRONG, ONE OF MY SERVANTS GETS PUNISHED. And he demonstrates, by dropping a bowl and smashing it. At which point, they grab a servant – and they whip him in punishment.

Now that is exactly THE GRACE OF JESUS in REVERSE. Because instead of a slave being punished when the King sins, it's the opposite. With Jesus and us, the SLAVE SINS. And the KING TAKES THE PUNISHMENT. We do the sinning. And Jesus takes the whipping; there in his body on the cross. How GENEROUS is that? That what God's grace is all about

Slide 7

But friends this is still a live issue today. There are some that insist that to be a real Christian you must accept God's grace and be baptised, or abstain from alcohol, or be a member of their Church, or believe in predestination. And each of these things may be helpful thing to do but they are not essential things to do. But when Paul and Barnabas got to Jerusalem, ⁵ *Then some of the believers who belonged to the party of the Pharisees stood up and said, “The Gentiles **must be circumcised and required to keep the law of Moses.**”*

So, the council of Jerusalem met to discuss the issue & they firstly listened to the Pharisees. To some of **the believers** that belonged to the party of the Pharisees. You see they were still brothers not enemies. And so, they gave them the chance to state their case. That is crucial if you are going to know how to have a good argument. You must firstly listen to all sides.

After the Pharisees have had their turn then Peter stands up and gives firstly an argument from experience. Remember what happened with me at Cornelius' house a few years ago, he begins? God led me to preach the gospel to the Gentiles and when I did so and they believed, God's Holy Spirit came upon them. They weren't circumcised. They didn't stop eating pork straight away. God took away that yoke, that burden from them. So *"we believe that it is through **the grace of our Lord Jesus** that we are saved, just as they are"*.

Peter is saying if it is about grace, then we can't get the Gentiles to be circumcised, because that will confuse the issue. It's not Jesus plus circumcision. It's not Jesus plus following the 10 commandments. It's not Jesus plus going to Church or reading your Bible. It is Just Jesus.

Peter then hands the baton onto Paul and Barnabas who confirms what God had done throughout the known world on the basis of Grace. And then James, who seems to be the leader of the Jerusalem Church, points the council to the Scriptures. That's what Amos 9 said all those years ago, he points out. God would bring back the house of Israel & he would bring in the Gentiles. They might have different backgrounds but God would deal with them all on exactly the same level playing field. And that level playing field is called GRACE.

There you go strong in faith. For what God's word says is important. And when that is backed up by experience, wow you have a winning combination, because God's ways work, they really do. But funnily enough the Council doesn't end their pronouncement there.

For what about the Jews? What about those people who have spent their whole life following the law, how will this pronouncement affect them? Will it make them withdraw from their Gentiles brothers and sisters? Will it cause a split and now will there be two sets of Churches in each town? And what about the Jews who remain unconverted, will they slander the cause of Christ because of this decision? How will it affect them?

Well to stop this sort of problem occurring, the Council are not just strong in faith but also soft in love. They want to care for their weaker brothers. So, they are willing to give up on some of their rights in order to minister to those who are different. Which means they ask the Gentile believers to do four things – to no longer eat food offered to idols, to avoid consuming blood, to stop strangling animals and to refrain from sexual immorality.

It really is a strange list of requests to our modern ears. But it was designed to help those who were weakest at this point. So, the victors didn't lord it over those who have lost this debate. They didn't demand that those who were wrong be publicly hung, drawn and quartered, instead they cared for them. For these were their brothers and sisters. So, at the same time there was a victory for truth in the confirmation of the gospel of grace, there was also a victory for love in preserving the fellowship of Jews and Gentiles. This incident then shows how Christians should be people *who speak the truth in love*.

Oh, if only we would argue according to these rules. If our arguments were precise and biblical and if our attitude was also full of love and compassion. If when we won our way, we would use our victory to serve those who have lost rather than trample them into the dust. If we could disagree within our families but

surround the dispute with love and grace. And yes, we could still have our fights as a Church but what if the way we disagreed was also a witness to the outsider of our love of truth and our love of each other.

I remember a while back talking to an elder of a country Church who was looking for a Church and arrived on the Sunday when this particular church was dissolving the tie between the minister and the congregation because the minister had been found to be unfaithful to his wife. What a day to check out a new church, eh? You would be running a million miles from that congregation, wouldn't you? No, he actually did the opposite. He saw how this Church were strong on faith & soft on love & how they saw that the minister had done the wrong thing and needed to pay for his mistake but also how they were so caring and loving to both the ones who had been hurt and the one who did the hurting.

Friends, that's what we see in Acts 15 - strong in faith and soft in love. Not soft on faith and allow the truth of God's word to slide. Or say it doesn't really matter what other people believe. But strong in truth and soft in love. Now once again it is not strong in love and so you force your will on your weakened brother or strong in love when the force of your voice or language is expected to win the day or strong in love when as long as the truth wins out it doesn't matter what the causalities are. But strong in faith and soft in love.

Slide 11

In Acts 15, we see the Jerusalem counsel make their decision. They saw the difference between the essential issue and the secondary issues. Grace was essential. It had to be protected no matter what. But circumcision and the food you eat and even sexual immorality were secondary issues. What's the old saying? "In essentials unity, in non-essentials liberty and in all things charity" (Rupertus Medenius)

And then the Jerusalem council communicate that decision far and wide. But notice how they did it. They drafted a letter so there would be a clear understanding of the issues and they sent people along with the letter to help talk the matter through. I think this is another really good lesson for us. Letters on their own (or emails or text messages) so often fail to carry the tone that is critical in delivering a message. It is much better to communicate face to face and to have a succinct summary of your position to give to another at the same time. In that way you can strong on truth and soft on love.

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The result of this communication was ³¹ *"The people read it & were glad for its encouraging message..."* ³³ *After spending some time there, they were sent off by the believers with the blessing of peace to return to those who had sent them."*

That's a really good outcome coming out from a difficult dispute. And it came not from hoping the issue would go away but by valuing both Christian doctrine and Christian theology. As Albert Mohler puts it, "Christian fellowship devoid of sound theology is no true fellowship. Likewise, theology which does not stir up the body of Christ toward fellowship and worship is no true theology." In short, we are to be strong in truth and soft in love.

Slide 13

2. Flashpoint #2 (Acts 15:36-41)

Now if you think that was enough conflict for one chapter of Scripture, you have another thing coming because the Jerusalem council send out their communiqué and that encourages the Gentile Churches and so Paul and Barnabas are back doing what God has called them to do, to preach the gospel, grow Christians and plant Churches when we find hidden away at the end of the chapter a second flashpoint. Another argument.

³⁶ *Sometime, later Paul said to Barnabas, "Let us go back and visit the believers in all the towns where we preached the word of the Lord and see how they are doing."* ³⁷ **Barnabas wanted to take John, also called Mark, with them,** ³⁸ *but Paul did not think it wise to take him, because he had deserted them in Pamphylia*

and had not continued with them in the work. ³⁹ They had such a sharp disagreement that they parted company."

Don't you love Luke's honesty. Here are two of the great heroes of the early Church having a ding-dong argument over whether to take John Mark or not on their second missionary journey together. I suppose that gives you and I some comfort that even the best Christians will not always agree on every issue.

Barnabas was thinking primarily about the person. This was his cousin after all. He deserves a second chance. So, in order to help him get back on the horse, he sought to encourage John and the best way to do that was to give him another go. Whereas Paul was more concerned with the mission of the team. It was critical that there was a unity amongst the evangelists. John had let the team down last time. And left them short staffed when the persecutions came later. If he left at the first sign of trouble last time what will happen this time when the heat in the kitchen gets even hotter? So, Paul and Barnabas argue.

So, who is right and who is wrong? Well, the passage doesn't tell us. Maybe because in this instance there was no right or wrong. It wasn't a matter of Scripture because both of them would have based their views on Scripture. Didn't Jesus forgive Peter after he deserted him on the night of his betrayal. And didn't he restore him and give him a role in leadership of the Church? But shouldn't a person be tested first before given extra responsibility? In this issue my head would lean towards Paul but my heart is certainly with Barnabas.

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³⁹ "They had such a sharp disagreement that they parted company. Barnabas took Mark and sailed for Cyprus, ⁴⁰ but Paul chose Silas and left, commended by the believers to the grace of the Lord. ⁴¹ He went through Syria and Cilicia, strengthening the churches."

The end result is that instead of one team going out from Antioch we see two teams go out. Paul and Silas form a new team that have a very fruitful ministry together for many years. They end up in Europe and plant many Churches and see many people come to faith. So, in a way Paul was right to make sure his team was all on the one page.

But Barnabas also proves right because each one of us needs a second chance. Mark later wins the trust of Peter (1 Peter 5:13) and writes a gospel of Jesus bearing his name. Paul later adds him to his evangelistic team and at the very end of his life asks Timothy to *"Get Mark and bring him with you because he is helpful to me in my ministry."* Mark became a trustworthy servant of the gospel and in the end even Paul had to acknowledge his help.

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So how does that help us in having a good argument. Were they strong in faith? Well, this wasn't a faith issue, it was a secondary issue. Well, were they soft in love. It doesn't seem like they were. They agreed to disagree. They went their own way. But in their defence, they both kept serving the Lord. They don't nurse their own wounds. They don't seek to harm the cause of the other. But you would have to say that this was not their finest hour.

I suppose what we should say is there are times as Christians we will agree to disagree. Not over salvation. Not over the essentials of the faith but over the secondary issues. Believer's baptism. The millennium. The role of women in the Church. The type of Church government that we hold. Plans for Church redevelopment. When we disagree on these sorts of issues, we might agree to disagree. But if we hold onto a gospel of grace, then we want to continue to graciously deal with our brothers and sisters in the Lord. So each one of us, will find many occasions in our lives that we need to add layer of love and grace to everything we do.

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3. Flashpoint #3 (Acts 16:1-5)

But before we tie up a few loose ends, let's see the last flashpoint in our passage today. This time there was no big dispute, no heading in different directions because Paul and Timothy make a sacrificial decision to avoid a future flashpoint. They get Timothy circumcised.

What? After all the arguing over circumcision earlier in the previous chapter why would Paul do that? Let's have a quick peek. **16** *"Paul came to Derbe and then to Lystra, where a disciple named Timothy lived, whose mother was Jewish and a believer but whose father was a Greek. ² The believers at Lystra and Iconium spoke well of him. ³ Paul wanted to take him along on the journey, so he circumcised him because of the Jews who lived in that area, for they all knew that his father was a Greek."*

Paul knew that this missionary team would spend time in the synagogues with Jews in the future. And Timothy was going to be a vital part of that team. Besides he was a Jew but had yet to be circumcised. So if he was circumcised that would stop any future arguments and smooth the journey for the gospel to make inroads amongst the Jews.

Circumcision didn't make Timothy any more of a Christian. This wasn't a salvation issue. But it would be helpful. Paul is not a legalist. In fact he will later write that he will do all things for all people in order to win some. Here Timothy and Paul give up some of their freedoms in order to help others come to faith. They are willing to be strong in faith and soft in love.

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It's a difficult tightrope to walk along. Strong in faith and soft in love. It's easy to be soft on the things of the faith and strong in dealing with others. But I would hazard to guess that each one of us needs to work on one of those areas. Do you need to work harder on what you believe so that it will not be shaken by future false teaching? Or do you need to value and care for the people around you so much so that you are willing to make sacrifices in order that they won't stumble in the faith? Or do you need to do a bit of both?

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The year was 1930. King George was going to make an important address by a new medium, the radio and his message was to be carried around the world. Just before the king was to go on the air, Walter Vivian, a young engineer of the Columbia Broadcasting Company, discovered a broken wire in the transmitter. This was tragic! There was no time for repairs, so what would he do? He took a piece of broken wire in one hand, and a piece of broken wire in the other hand, and for fifteen minutes Walter Vivian took two hundred and fifty volts of electricity through his body so that the king's message might go through.

Today our world is waiting to hear the message of the King. Can the King's message be transmitted through you? It can in almost every situation if when we argue we are hard on faith and soft in love. If we truly share with them the gospel of grace as well as live a life of grace.

Song – May the mind of Christ my Saviour

[May the Mind by Emu Music \(with Lyrics\) - YouTube](#)

- | | |
|---|--|
| 1. May the mind of Christ, my Saviour,
Live in me from day to day,
By His love and power controlling
All I do and say. | 4. May the love of Jesus fill me,
As the waters fill the sea;
Him exalting, self abasing,
This is victory. |
| 2. May the Word of God dwell richly
In my heart from hour to hour,
So that all may see I triumph
Only through His power. | 5. May I run the race before me,
Strong and brave to face the foe,
Looking only unto Jesus
As I onward go. |
| 3. May the peace of God my Father
Rule my life in everything,
That I may be calm to comfort
Sick and sorrowing. | 6. May His beauty rest upon me
As I seek the lost to win,
And may they forget the channel,
Seeing only Him. |

Benediction.

³¹ *The people read it and were glad for its encouraging message....* ⁵ *So the churches were strengthened in the faith and grew daily in numbers". (Acts 15:31, 16:5)*