



The Tri-Cities Edifier

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Denying Ungodliness

“For the grace of God that brings salvation has appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in the present age,” Titus 2:11-12

We are to deny ungodliness which on a daily basis abounds all around us. We must reject and not accept that which is evil but today is called good. We are to refuse all evil though disguised to be true. That which is ungodly is that which does not revere God and disregards His will. Therefore, to live a godly life means we will revere God and faithfully execute His will.

We are also to deny worldly lusts. Worldly lusts are those desires that are improper and contrary to God’s will. This includes sinful indulgences in wealth, pleasure and sensuality. Our culture is obsessed worldly lusts but we must learn to reject that which is evil. We should not make allowances for that which is evil either. We must refuse worldly lust.

All around us is materialism, humanism, atheism and all manner of that which is evil; yet, the grace of God and His salvation teaches us that we must reject that which is ungodly and be godly.

We must live Soberly – to have a sound mind, clear in thought and vigilant in self-control.

We must live Righteously - to act properly, doing that which is right as revealed by God.

We must live godly – to live reverently and devout in our relationship with God.

Our eternal salvation depends upon our winning this battle. STACY

Orderly Worship In Song

~by Jerry Fite

God is not a God of confusion. He is a God that demands order in worship. Paul combines this characteristic of God and the spiritual atmosphere for worshippers in I Corinthians 14. The exercise of miraculous spiritual gifts was not just to benefit one; the gifts were designed to edify all gathered worshippers. Self-edification was not the only goal but edifying the church” was the total focus(I Corinthians 14:4). Specifying order in the employment of the God-given gifts, Paul makes it clear:“ Let all things be done unto edifying”(I Corinthians 14:26).

Like a building rising from a firmly established foundation, an edified church was established in understanding what was being taught. For example, when a man revealed a message from God in a tongue or language that others did not know, the church was not edified, because “no man understands” (I Corinthians 14:2). Not knowing the language, “exhortation” or “consolation” was therefore not received. The prophet’s revealed message accomplished these edifying goals because he spoke in a language the hearers could understand (I Corinthians 14:3).

Edification was accomplished through an orderly process. Those who had a message in a specific language, were to speak “in turn” with one interpreting with his own miraculous gift (I Corinthians 14:27). Prophets were to reveal their message “one by one, that all may learn, and all may be exhorted” (I Corinthians 14:31). One distinct message at a time for all to grasp was the order of services in the Lord’s church.

Talented writers of new songs have burst upon the scene the last few years blessing us with new hymns and spiritual songs. Combining the words with new arrangements of notes have aroused fresh feelings for worship. While the words may be scriptural, we must also pay attention to how they are arranged to be sung.

Is our signing orderly? Is there a distinctive teaching being expressed one thought at a time? Some of the new songs are sung by “echoing” a scriptural thought. One part echoes, saying the same thing that has just been said. No one is speaking over another but only repeating or echoing the thought that has just been conveyed. This is decent and in order.

Some of the new songs are designed with broader scriptural themes in mind. In one song, all the beatitudes are addressed. In another song, the commandments of love from three different passages are emphasized. Are we singing a distinct beatitude or command one at a time with understanding so all can be edified? Or, does one group of singers concentrate on just one command, and convey a different thought that is being expressed at the same time by others?

Our words in song may be scriptural, but the manner of communicating these words so all in the assembly are edified through understanding is equally important. In choosing songs for our public worship, our song leaders must discern if the song will be sung orderly. If we are singing different commands at the same time, not pausing to “echo” a distinct thought, but speaking a different thought while another is speaking, are we any different than three prophets giving three distinct commands at the same time in Corinth?

Let us follow “the way of love” and seek to “profit” all in our “orderly” song service!

Saul's Excuses

Robert F. Turner

Shortly after Saul began to reign as king over Israel the Philistines were provoked to war. The man of God, Samuel, set a time for offering sacrifice unto Jehovah, and evoking His blessings, but Saul did not wait for Samuel. Although Saul was a Benjamite with no authority to serve at the altar, he took it upon himself to make the burnt offering. (1 Sam. 13:8-15)

He explained it like this: "Because I saw that the people were scattered from me, and that thou camest not within the days appointed, and that the Philistines assembled themselves together at Michmash; therefore said I, Now will the Philistines come down upon me to Gilgal, and I have not entreated the favor of Jehovah; I forced myself therefore, and offered the burnt-offering."

The people were scattered — " Any thing to keep **the people** together! He was more concerned with this than in reliance upon the power of God.

"Thou camest not —" Samuel was late, and Saul used this fault (?) to justify his own error. Even **if** Samuel was at fault, two wrongs can not make a right. Saul was excuse making.

"The Philistines Assembled —" Saul sought to justify his wrongdoing on the basis of the enemy's strength. We must have "brotherhood" organizations because denominations are so large. Saul, and his children, admit a lack of faith in the way and power of God.

"And I had not entreated favor —" This display of piety is standard procedure — with some openly defending the "pious in error". But God says, your iniquities have separated between you and your God, and your sins have hid His face from you, so that He will not hear." (Isa. 59:1-2)

So I forced myself —" Oh, you hypocrite!! This admits he knew his actions were wrong, but he presents his violation of conscience as a virtue.

But Samuel said, "Thou hast done foolishly; thou hast not kept the commandment of Jehovah thy God,... thy kingdom shall not continue: Jehovah hath sought Him a man after His own heart." BROTHER, WILL YOU HEED THIS??

