

Bristol Conference 1975-07 1 Timothy - Chapter 6:

by Stan Ford

The sermon emphasizes the importance of integrating faith into every aspect of life, including work, relationships, and spiritual growth.

Duration: 55:15

Scripture: 1 Timothy 6:1

Topics: "Faith And Work", "Dependence On God"

Description

The sermon transcript discusses the issue of industrial unrest and the mindset of seeking personal gain at the expense of others. It emphasizes that the Christian church should not adopt this mindset, as believers are servants of both earthly and heavenly masters. The sermon also touches on various activities and crafts done by children in the church, such as making flower vases and dream pictures. The speaker encourages believers to fight the good fight of faith and to rely on God for their needs. The sermon concludes by highlighting the importance of living a life of devotion, dependence on God, and diligence in serving others.

Transcript

Thank you. Verses of number 37, just before the message, give me a sight, O Savior, of thy wondrous love to me. Number 37.

For those also that helped in the choir, and I appreciate the cooperation of each. Thank you. God has truly blessed our hearts with great ministry this week.

We appreciate that. And I know our speaker tonight won't appreciate this, but I'm going to do it anyway, because even though he was a great fighter one day, I don't think he'll hit me in front of all of you, and I'm sure he won't. But I want to tell you this, our brother Ford has been tremendous this week, and we want to just give him a real round of applause as he comes for his last message, mind you.

And brrrr, I don't care what he says, do it. All right? I was preaching in the city of Rugby some time ago, and there was a man from Perkins who, to say the least of it, had been extremely rough. Extremely rough.

God saved him and did a good job of work, like God always does. And he came along to the prayer meeting, and he'd never been to a prayer meeting in his life, and he heard the brethren say a few amens

and a few praise the Lord. And he got into the swing of it, and halfway through the prayer meeting, he shouted, three cheers for Jesus! And I'll let you into a secret, I gave those three cheers as well.

And we do appreciate your kindness and clapping like that, but if there's anyone to be thanked for what we are, it's the Lord himself. He up here. I could have said what I've said, I couldn't have done what I've done, if there had not been a time in my life when I bowed my knee to Jesus Christ.

And I'd like to say it again, that all that I know, and all that I have, and all that I ever hoped to be, is because one day Jesus Christ broke into my life, and gave me his salvation. We thank him for that. We're turning, if we may please, to the last chapter of 1 Timothy, and we're going to close our studies in this wonderful, wonderful letter.

I won't be able to say all I want to say, I haven't been able to say all I've wanted to say in past evenings. But, nevertheless, we're going to look at this last chapter, and we're going to remind our hearts of those words that have been the center of our meditation. Our mother has quoted them in prayer, we would quote them again this evening.

We must still remember that this was a letter that was written that we might know how we ought to behave ourselves in the house of God, which is the church of the living God, the pillar and ground of the truth. You know, I'm glad it doesn't say the church of the dead God, but the living God. He's alive, and because we are members of his body, praise God, we're alive as well.

We have life, and that of London. But, as we turn to this last chapter, may I please just tell you what is on my heart? We're going to see that here is a chapter which is addressed first to our secular life. It has to deal with our business, our work.

It speaks to thy servants and masters. If there is one thing I'm absolutely certain of, it's this, that Jesus Christ should not just affect our Sunday life. There are too many whose religion, if I may use that word, is like their Sunday suit.

It comes out of the wardrobe Sunday morning, it goes back Sunday night, and you say goodbye until the next week. Now, those things shouldn't be, should they? And, if the outcome of our week of study of the word of God brings this before us, then I will be glad that Jesus Christ is interested in me at business. He's interested in me at my work, at my profession, at my school, at my college.

And, the last chapter is first addressed to our secular life. But, then, it is addressed to our social life. It uses an expression that sometimes we find not very difficult to use.

It dares to say this, in verses three through five, it says, from such withdraw thyself. There are some people that we should have no social life in at all. Now, that does not mean we must witness to them, but it means what it says, from such withdraw thyself.

So, the Bible affects our secular life, and the Bible affects our social life. But, then, it seems to me that from verse six right to the end, the apostle is addressing himself not to our secular life, nor to our social life, but to our spiritual life. He dares remind us of the wonderful fact that God in us, with contentment, is great gay.

Great gay. Firstly, then, let us consider a little of those verses that finish in verse six. Let as many servants as are under the yoke count their own masters worthy of all honor, that the name of God and his doctrine

be not blasphemed.

And, they that have believing masters, let them not despise them, because they are brethren, but rather do them service, because they are faithful, and beloved, and partakers of the benefits these things teach and exhort. If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to God in us, he is proud, knowing nothing but dotting about questions and stripes of words, whereof come of envy, strife, raving, evil surmising, perverse disputings of men, of corrupt minds, and destitute of the truth, supposing that gain is godliness. For much withdraw myself, but godliness with contentment is great gain.

For we brought nothing into this world, and it is certain that we can carry nothing out, and having food and raiment let us see wherewith content. If we may please, verse 13, I can be charged in the sight of God to quicken at all things, and before Jesus Christ, or Christ Jesus, who before Pontius Pilate witnessed a good confession, and now keeps this commandment without fault, unrefutable until the appearing of our Lord Jesus Christ, which in his times he shall show, who is the blessed and only potentate, the King of kings and Lord of lords, who only hath immortality dwelling in a light which no man can approach unto, whom no man hath seen, nor can see, to whom the honor, power, and heaven are taken. Amen.

The Lord will bless, I'm sure, the reading of his own precious words. I suggested to you that first we have to consider the fact that here are words that are addressed to our secular life. I would suggest to you that from verse 1 through verse 2, we have taught before, first the duty of sermons, and then we have taught before the diligence of sermons.

First the duty of sermons. We have read, and I'm sure all our hearts would say, Amen, concerning these words as long as they affect someone else. But we want to say Amen as they affect us, for you will notice that the Apostle dares remind us that here we must find ourselves, that we shall count our masters worthy of honor.

Now, I would suggest to you, for we have no reason to doubt this, that the masters that are being spoken to in verse 1 are not Christian masters, or godly masters, but they are the men we serve. If you would like to know as it were the strength of the Greek words here, the thought is not just of a servant, but of a slave. It is not just of someone who is paid for so many hours' work of a day, but someone who has come under the direct authority of a master.

And yet, as a Christian, they were exhorted to render to those masters honor. And though sometimes they were heathen masters, and sometimes hard, tough masters, yet they were exhorted that they should render to those masters honor for those masters were worthy of it. Brethren, sisters, I have little doubt I can't speak for your country, but I can for mine.

I have little doubt that as far as you are concerned, as well as far as we are concerned, there seems to be in the world today so much industrial unrest. There seems to be a prevalent feeling that Jack is as good as his master, and a sight better. There seems to be the feeling that I am here to get as much as I can, and give as little as I can.

But you must understand this, that while the world may talk like that, the Christian church must not talk like that. For the Christian church must ever remember this fact, that the name of God and His sovereign must not be blasphemed. And while I may be a servant of an earthly master, I am but a servant of that earthly master, because I am a servant of a heavenly master.

And I thank God that it is not in this scene I look for my wages, but I thank God it is in another scene. I thank God that one day we shall stand before Him, and I believe we shall receive His well-done, God-and-faithful permits. Not just for the number of sermons we preach, not just for the number of penitential scholars we instructed, not just for the number of services we attended, but my whole life is going to be reviewed.

And I believe my attitude in work is as important as my attitude in church. And I suggest to you, please let me say it again, not guilty! Not guilty! I didn't write the Bible! And if you're praying, Mr. Preacher, I don't know if I agree with that, please don't come and tell me. You go home and drop on your knees and tell God that He deceived you, that He called something to be written that wasn't for you.

And I don't believe any one of us would do that, would we? Oh, that God may grant that this may be true, that He will increase in our daily life, our secular life, and we may decrease. And I say this, and I believe this is true, that Jesus Christ makes our ordinary daily path more pretty when we give Him His rightful place. But then will you notice that we have brought before us not only the beauty of sermons, but we have brought before us the diligence of sermons.

Hearken again to verse two, as there the apostle dares remind us, and they that have believing masters, so no doubt the first verse is not believing masters. Those that have believing masters, let them not despise them because they are brethren, but rather do them service because they are faithful, and beloved, and partakers of the benefits. These things teach and exhort.

Now, I am not going to suggest, because it's not true, I am not going to suggest that if I have a Christian master, I ought to work for him harder than I do for a master that's not a Christian. I believe I ought to give my best for both. But I do remember this, I do remember this, surely the apostle is saying that if my master's a Christian master, and I work well for him, then not only am I serving God and serving my master, but if that Christian master is walking with God, then his time's going to be a bit bigger if his business prospers, and through my labor, the work of God is going to be blessed.

Oh, do you see how you cannot isolate, can you? You cannot isolate your daily task from the influence of your Christian witness. As we go back, all brethren and sisters, as to our own assemblies later, we shall return. Let's go back determined a bit that our Christian faith will affect every moment of our life, that we may live out our life for his glory.

But then it seems to me that he addresses his remarks not only to our sexual life, but to our social life. For he dares to remind us from verse 3 through verse 5, he dares to remind us of the tremendous fact that there are amongst men and women those whose teaching is dubious. May I repeat that? He dares to remind us that there are those whose teaching is dubious.

Hearken to that which he says, if any man teach otherwise, if any man teach otherwise, hearken and consent not to wholesome words, even the words of the Lord Jesus Christ, and to the doctrine which is according to godliness, then that man is proud, knowing nothing, but doting about questions and types of words whereof cometh envying, and strife, and railings, and evil surmising, perverse disputings of men of corrupt mind, and destitute of the truth, supposing that gain is godliness, from that withdraw. Now, here's our social life. I don't know whether you are sure you just, maybe it will be meaningless to you, but in my country we have an expression, we talk about sending a man to Coventry.

Now, I'm not going to say anything about the city of Coventry. I'm not going to say anything about that, as beyond this. No, I'd better not, else I'll be giving you a history lesson, and I don't want to do that.

Sufficient to say that we use this expression in our country, sending a man to Coventry, when you refuse to fellowship with him, you refuse to speak to him, you refuse to have anything to do with him, we say we send them to Coventry. We go back to the great story of Lady Godiva, we go back to the great foundation of that awful expression of keeping calm, found in the history of the city of Coventry. And, when you send the man to Coventry, you so despise what he does that henceforth you'll never talk to him, you'll have nothing to do with him.

And, brethren, sisters, I believe, I believe that there are some people that we are called not to fellowship with. Preach the gospel to them, seek to get them saved, but remember this, that if they are those who teach another doctrine, if they are those who deny the doctrine of the Lord Jesus Christ, do you remember what John says of them? Those who tell us that Christ did not come in the flesh, we must neither allow them to enter our home, we must not shake hands with them or wish them God's feet, says John in his epistle, because if we do we'll be a partaker of their evil deeds. There is a line of holiness that the colours both the house of God and the people of God.

I was sharing with the saints in, well, wherever it was I was, but I was sharing with them a little of the priesthood of all believers. It is one of the great doctrines of the Christian faith that has kept me where I am. I could be pleased, I love all those who love the Lord Jesus.

Whatever name you may take to yourself, if you love Christ, let me tell you this, you're my brother, you're my sister, and I love you in Christ. I don't always understand you, but I love you. But, the thing that has kept me with a company of Christians that I gather with more than any other doctrine in the Bible, is the priesthood of every believer.

I will allow a man to preach to me, but I won't allow a man to worship for me, not me. I remember how Peter dared to say, do you remember? You are a holy priesthood, not we are. Peter, and Paul, and Apollos, and the great host of the leaders of the church, not we are, but you are a holy priesthood.

I like that, don't you? I like that. A holy priesthood. Listen, he has made us holy, but he expects us to be holy.

He doesn't claim you are an educated priesthood. You know, I'm glad of that. I thank God there are many educated holy priests, but I thank God there are lots of ignorant holy priests as well.

And I want to say this to you, oh please brethren, I want to say this to you, that as I look back over my life, I thank God for what I've learned. Christ taught every brother and sister, from those whose ability is so great that they stand before us and minister the word, translating immediately from the Greek and the Hebrew. I associate with so many Christians like this, but I thank God for men, men who have a job to read the English, but they know the mind of God.

And I thank God for what they taught me of Jesus. Oh, I lift my heart in blessing to God, for some of the men that have left a mark on my wife and my life, wonderful men, because they were holy. They presented their person to Christ.

Present your body, the living sacrifice. They presented their person to Christ. Did you notice how brother did Sunday morning? Did you notice it? Oh, you know, I was the only one who said amen, but you're not

great amen sayers over here, are you? But did you notice Sunday morning, how when brother did took the basket and passed it around for our offering, how he reminded us that we continue in our worship, in our offering.

No, we didn't finish worshipping when we partook of the cup, but we continued in our worship to communicate and do good, forget not. For with such sacrifice, God is well pleased. As a holy priest, I present my person.

As a holy priest, I present my person. As a holy priest, I present my praise. The sacrifice of praise to God continually.

Okay, however did I get that out of the last chapter of Timothy? Well, I found out long ago, you can take anything out if you put it in first, can't you? Ah, I only know this, I only know this, that as we read these wonderful verses, we are reminded that as we approach Christ, we are not educated priests or Episcopalian priests or any other sort, but holy priests. And that's what we ought to be. We ought to live our lives holy before God.

And if there are those that mar the testimony by teaching any other doctrine, this is what we read. Withdraw from touch, please, not guilty. I didn't write it.

I didn't write it. How it affects our social life. Would you notice I said that there was, first of all, ubiquitous teaching, but then there is discordant resorts.

Now, please do not tell us that the doctrines we hold don't count. There is nothing that affects our life like our doctrine. If we are wrong in our doctrine, we are wrong in our living.

If I believe that Jesus Christ is God, if I believe that the Holy Spirit is God, if I believe that the Father is God, then all that is going to be translated in my living, isn't it? If the Spirit of God engulfs me, if Christ has entered my heart, if I've been brought into the family of God and cry ever, Father, what manner of man will I be? What manner of woman will you be? And if you're wrong in your doctrine, would you please notice what we read? If you're wrong in your doctrine, the poor dares to tell us he's proud, knowing nothing, but doting about questions and stripes of word, whereof cometh envy and strife, ravings, and so on. I want to read them again. Young man, it isn't your responsibility alone.

It is your real and lasting duty to make sure you're at the ministry meeting and the Bible reading. We should be there where the Word of God is taught to us, because it affects our life. It affects our living.

You know, there are lots of folks that take it in here, take it in here, and it seems to me that God needs to take a great sledgehammer and give him a bang so it goes down into here. And if I had my way, I'd give them a second one, too, make sure it goes into their feet and they walk in the ways of it. But this is what it's all about, being a Christian.

You have heard me say, preaching the gospel again and again, that I would not give you that much, not that much, for a man or a woman who tells me they're a Christian and doesn't show it by their living. If I love Christ, I'll love others and live for the Savior. For that brings me now to my last point, that not only is there that which is addressed to our secular life, and that which is addressed to our social life, and that which is addressed to our spiritual life.

Did you notice how verse 6 opens? But godliness, godliness, god-likeness with contentment is great gain. How important that is. He goes on to remind us that we came into the world with nothing, we will go out with nothing, but he's only talking about material wealth.

He's not talking about what we're going out with in our spiritual character and life. Lay up treasure in heaven. We used to sing with the children, I bet you still do.

Lay up treasure in heaven, for life will pass away. Lay up treasure in abundant measure, for that great accounting day. Lay up treasure in heaven, though men can't be poor, thou shalt dwell with the sons of God forevermore.

And I'll let you into a secret, it's a good children's chorus, that one, because it's the truth of God. We will take nothing materially out of this scene, but we will take out of this scene what we have built for Jesus Christ. Praise God we will.

And when I stand before him, I've said it before, oh how I long to be able to stand and say, Lord, acknowledging that he alone is worthy of them all. Oh, let us start here today with our devotion, our God likeness. You will notice that he goes on in verse 11 and he dares to say, but thou, oh man of God.

I like that, don't you? Isn't it wonderful to be a man of God, a woman of God? Do you know, brethren, I'd rather that than almost anything. Almost anything. A man of God.

Could you say anything grander? Could you say anything finer? A woman of God. And here, the apostle writes to Timothy and he dares to say, oh, oh man of God. And now he exhorts him to do three things.

Would you notice this? He exhorts him to flee. He exhorts him to follow. And he exhorts him to fight.

Oh man of God, flee these things. Ah, you must forgive me being an Englishman, but it's about the only American story I know. And I heard it from an American, so you must permit me to pass it on.

But during the last war, a story is told of how, lying in their flit trench before no man's land, were found a company of American soldiers. God bless them. The officer gave commandment that they should leave their flit trenches and go across no man's land.

And they jumped out of the flit trenches, these men. But one of them, as he was going across no man's land, a bullet nearly got his ear. He threw down his gun and he took out of his pocket an old razor.

He'd fought many a time on the streets of Harlem with that one. And then he went with his razor and suddenly a bullet nearly got his other ear. And he threw down his razor and he turned and began to run.

And he was halted at the point of the officer's revolver. What are you retreating for? I am retreating, he said, I'm advancing to the rear. Oh, that's it, isn't it? That's it.

Do you know something? Do you know something? That there are some things it's no sign of spirituality to fight them. God says flee them. Oh man of God, run away from that which is evil.

Flee these things. Ah, but then he says, if there are some things that we must flee from, there are some things we must follow. Follow after righteousness, godliness, faith, love, patience, meekness.

This is what we've got to follow after. Oh, isn't it wonderful to know how positive the Christian faith is. It's not a lot of junk, isn't it? It's not a lot of junk, it's a lot of do's.

Do's. Follow after, follow after, follow after. By the way, haven't time to talk about it, but I think those words, don't you? I think those words are one of the finest descriptions in the Bible of Jesus Christ.

What was it? Follow after righteousness. Oh, if ever there was one that was righteous, would he? Follow after godliness. Boy, that's the Lord Jesus.

Follow after faith. Follow after love, patience, meekness. Oh, what a savior.

And then he goes further. He says, I want you to flee, I want you to follow, but I want you to fight. Fight the good fight of faith.

Gee, I like that, don't you? I like that. Fight the good fight of faith. And remember this, remember this, you can't do very much fighting unless you have a little training.

I often say to young men, when I point them to the Lord, I often say, you know, when I was sold, before I was converted, I was serving living fighting. And there were three things I had to do. Three things I had to do.

First of all, I had to eat. That was important to get the strength. Then I'd have to exercise.

Of course, I'll be as fat as I am now and no good for anything. And then, I had to sit in the company of those who know more about it than I do. Now, that was true of ordinary physical fighting.

How much more is it true of spiritual fighting? Fight the good fight of faith. Jesus said, man shall not live by bread alone. But by every word that proceedeth out of the mouth of God, feed on the word of God.

Exercise, if thou shalt confess with thy mouth Jesus as Lord, tell others about him. But seek the company of those who know more about it than you. Seek his company in prayer, because he knows all about it.

But seek the company of other Christians in your fellowship. They may help you. I'll let you into a secret.

There are very few men who walk a pathway that no one else has walked. Most folks have gone that way themselves. Oh, let's fight the good fight of faith.

Let's get in there and fight the good fight of faith. May I please remind you what I said the other evening, that it's a good fight. It's a fight, but it's a good one.

You know, fighting isn't standing up and letting someone hit you. That's slaughter. Fighting's hitting them a bit, and that's not the best.

I only know this, that there's a fight to be fought. There's a race to be run. God give us to flee, to follow, and to fight.

And then I must come to a close, although I won't finish the chapter. Would you notice, please, that if our devotion is seen, godliness with contentment, if our dependence is seen, we are men of God. We depend on him for our food, for instruction, for exercise.

Would you please notice that Paul gives us a divine example. And what an example. There is a sevenfold description of deity.

I can't talk about it if I start, I'll never finish. I want to read it. This sevenfold description of deity.

Hearken, the blessed and only potentate. Hallelujah. Hearken, the king of kings.

Hearken, the lord of lords. Hearken, who only hath immortality dwelling in light, which no man can approach unto. Hearken, whom no man hath seen or can see.

Hearken, to whom the honor. Hearken, and power everlasting. And now let me hearken.

Amen. Amen. Oh brethren, what a savior.

What a thing. Do you know, brother, could we sing that little chorus, 1 Timothy 1, 17, to close. 1 Timothy 1, 17, you've got it right there in your bible.

Now unto the king, eternal, immortal, oh by the way, please, King James version. Oh, none of your international bibles, brother. Ah.

Compliment that they couldn't hear my big mouth. If someone in the back will please let me know when Mr. Woody Murphy is ready with his children, we'll appreciate it. In the meantime, a couple of quick announcements since you're relaxed.

I didn't say it. Warren, that's the worst mistake you've made all week. That's a bad one.

I didn't know you were the squeaking brother. Well, anyway, someone inadvertently--that's a word for meaning by mistake, I think, I don't know if it's a good English word--took a fan from here this afternoon exactly like one of the blue ones over in the window, and since it belongs to a young man's mother-in-law, he's afraid to go home. He's already afraid of her anyway, so if someone took a blue fan exactly like the GE fan over there by mistake, if it had a name on it--well, I better not tell the name, though, Helen, that'd be terrible--had a name on it anyway.

If it isn't your name, it belongs to this young man. Also, there is a camp starting next week up in the beautiful mountains, the Sowertown Mountains, North Carolina near Winston-Salem, called our Mountaintop Youth Camp, and we still have room for some boys 9 through 16. We had a great time up here this week.

Think of what those youngsters would have up there next week. So there's folders out on the table. Send them up to Mountaintop.

I believe there's been over 50 saves up there, or close to it, throughout the last week, and it's been tremendous. So take your children to camps and Bible conferences, and God will bless you. Mrs. Murphy, are you coming down to get ready? Here is a gentleman that really puts out work, effort, talent, and skill, led of the Holy Spirit at Bristol Bible Conference, our brother Woody Murphy, who works with the children.

He had some help this year in the early days being up at camps with Charlie Baker and Carol Baker, but Woody has been running our children's program for years at Bristol, and you mothers and dads know what that is. You almost just turn him loose and he takes over, and you're going to see the results right now. So Woody Murphy from Tampa, Florida, formerly of North Carolina--I like to add that--and his wife Ima will

now take over.

Woody, come on up. Give him a good hand as he comes up. Well, thank you, Dick.

It has been a real joy this week to work again with the children. I had a mother to come to me the other day, and she came to the table where I was eating and said, you know, Woody, your name is a household name around the house. I didn't ask her whether it was bad or good.

I was afraid to, really. But we have enjoyed working again this week with the boys and girls. They may be just a little younger than they have been in years, but they'll grow up, too, and we've had a lot of new boys and girls, which we are thankful for these, coming along this year.

We have had three boys and girls this week to stay back, wanting to know the Lord Jesus Christ as their personal Savior, and this makes it all worthwhile. Just a week before last, when we were working at Mountaintop Youth Camp with Ken and Becky Anderson, Becky came to me and she said, Mr. Murphy said, you know, would you remember years ago when I was very young, and I stayed back at Crystal Bible Conference and received the Lord Jesus Christ as my personal Savior? And I had to admit that I didn't remember the exact time, because we do have a lot of these little tots staying back and wanting to know the Lord, and we just thank God for this. And especially, as I mentioned to them and others this week, it means so much when you see these boys and girls growing up and going on for the Lord, just like Becky and Ken are doing a tremendous job there at Mountaintop Youth Camp, and others, Shirley Wheeler that received the Lord here years ago, and she's working now every year with us in Christ and helping out with the children.

It thrills your heart to see them going on. As John says in his epistle, there's a real joy when you not only see them play, but see them going on and growing in the Lord. We're very grateful to those who have been helping us this week.

We are thankful to Charlie and Carol for helping out. We were not able to get here until Sunday night because of Mountaintop Youth Camp not ending until Sunday afternoon, so we appreciate their work taking care of the children until then, and also helping out this week. And then we've got several of our ladies who have been coming down, missing the morning meetings, and we're very thankful for these.

Mrs. Andrews has been coming down helping out in handcraft, and also Mrs. Redling, and Mrs. Roy Baker has been coming and helping. Shirley Wheeler, as I mentioned, is always faithful to come down and work with us and help out, and certainly appreciate my wife helping us in handcraft and the Scripture verses, and so on. We have had two pianists this week working with us.

We had first Dana Fishman, and then Joy Fontana has been working with us the remainder of the week. So we are thankful for all the work that has been put into making our children's meetings possible this week. So we trust that they're going to do a good job tonight.

We really haven't had too much time to work with them, but we feel that you will enjoy their Scripture verses and so on, and I'm sure you will detect that the theme of the Scripture memorizing this week, Scripture verses, is prayer. So you might keep that in mind through the program. Now, all of these, well at least most of these, are new choruses for the children.

I don't think that maybe a few knew one of the choruses that they will be singing, but most of them were entirely new to the children when they came to the conference. So let's have the children come up and

let's hear from them. In our morning classes this week, we have been learning about prayer.

First we talked about who can pray. We learned that everyone can pray, sinners and believers. And our memory first was Psalm 56, 18.

If I regard iniquity in my heart, the Lord will not... On the second day, we learned what to pray for. Sinners should pray for salvation. Believers should pray about all things.

We used the hand to remind us of what to pray for. The thumb reminds us to pray for those closest to us, mother, father, and others. The index finger reminds us to pray for the Lord Jesus Christ for dying on the cross.

Pointing out, it reminds us to pray for those who have guided us, teachers, preachers, and others. The middle finger is the highest finger of all. That reminds us to pray for those in authority, the rulers of our country and others.

The ring finger is the weakest finger of all. It reminds us to pray for the sick, the needy, and the poor. The little finger is the smallest finger of all.

That reminds us to pray for ourselves. Our memory verse was Philippians 4, 6. Be careful for everything. Learn everything by prayer and supplication.

Do it thanksgiving. Let every request be an amen unto God. On our third day, we learned why we should pray.

First because Jesus asked us to. Second because praying helps us to grow. Third because we get a real joy when we receive what we ask for.

Our memory verse was John 16, 24. Hitherto have ye asked nothing in my name, as can ye shall receive, that your joy may be full. On the fourth day, we learned how to pray.

We're to pray to the Lord Jesus Christ, the Father, according to his will. We should bow our heads and close our eyes. We can pray in any position.

We also learned that sin hinders prayer. Our verse was 1 John 5, 14. And this is the confidence that we have in him, that if we ask anything according to his will, he hears us.

On our last day, we learned when to pray. We can pray any time, morning, noon, and night. Before meals, when reading the Bible, and at all times.

Our memory verse was 1 Thessalonians 5, 17. Prayers without ceasing. The beginner boys and girls made the little smiley pictures.

First we sanded them and then we painted them. Our teachers made little smiley faces on them. The primary boys and girls made flower vases.

First of all, they cut out paper circles and put glue on the bottom and then glue them on. And then they cut a squirt gun and then put a flower in it. And we think it's pretty.

The junior boys made dust calendars for the dust of home. It's made out of 30 popsicle sticks and it's glued, the popsicle sticks are glued together. The calendar and the memory verses on the paper are

added last.

We think this is a nice thing for the dust of home. The junior girls made green pictures. First we made, we got draperies for our dreams and then we glued the paper to them and put the 3D pictures on.

We think it's pretty.

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