

MAKE YOUR SINGING MEANINGFUL

MATTHEW 26:25

INTRODUCTION:

1. When we think about singing, we focus on musical instruments.
2. If we only focus on instrumental music, we miss the point.

I. WE GIVE THANKS FOR GOD'S INVOLVEMENT

- A. **Matthew 26:30:** *"And when they had sung a hymn, they went out to the Mount of Olives."*
 1. They sang songs of praise. (Ps. 113-118)
 2. They sang a song at the end. (Ps. 136.1-3)
- B. God is involved in our lives when we are sick.
 1. **James 5.13:** *"Is anyone cheerful? Let him sing psalms."*
 2. When God heals us, we are moved to sing.

II. WE GIVE THINGS BECAUSE WE ARE SAVED

- A. Saved by singing.
 1. **Acts 16.25:** *"Paul and Silas were praying and singing"*
 2. Context; Paul and Silas were in prison.
 3. **Acts 16.30:** *"Sirs, what must I do to be saved?"*
- B. Singing professes salvation to others. (Rom. 15.8,9)
- C. We sing because of sanctification.
 1. **Hebrews 2.11,12:** *"I will sing"*
 2. Hebrews 1 is about the deity of Jesus. (Heb. 1.1-3)
 3. Hebrews 2 is about the humanity of Jesus. (Heb. 2.14,17)

III. WE GIVE THANKS TO ENCOURAGE

- A. Singing is about edification.
 1. **1 Corinthians 14.12-15:** Pray that you may interpret.
 2. **1 Corinthians 14.16:** Why? So others can understand.
- B. We speak to one another in our singing.
 1. **Ephesians 5.18:** We are to be *"filled with the Spirit"*
 2. **Ephesians 5.19-21:** This tells us how.
- C. Through singing we teach and admonish. (Col. 3.15,16)

CONCLUSION: With the heart we sing! (1 Pet 2.5; Rev. 22.10)

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"Go into all the world and preach the gospel to every creature"
-Mark 16.15

August 9, 2026

MEETING TIMES:

SUNDAY MORNING BIBLE CLASS : 9:00 AM

SUNDAY MORNING WORSHIP: 9:50 AM

SUNDAY EVENING WORSHIP: 6:00 PM

WEDNESDAY EVENING BIBLE CLASS 7:00 PM

Restoring the Sinful

Christians are to love one another (1 Pet. 1.22). The concept of loving each other is to always want what is best for the person you love. That means that we are always there for each other ready to help, encourage, strengthen, and support each other (1 Thess. 5.14). What about those who have turned their back on God?

THERE IS FIRST A DESCRIPTION. *"If a man is overtaken in any trespass."* The word "overtaken" describes someone who has already fallen. This is not an individual who is struggling with temptation, though we are to help those who are. This is an individual who has in the past invited sin into his life. As a result of unresolved sin, he is no longer right with God.

THERE IS ALSO A DELEGATION. *"You who are spiritual restore such a one."* Whose responsibility is it to help bring this individual back to God who has fallen into sin? It is the responsibility of the one who is spiritual. One who is spiritual is characterized by a certain mindset. A spiritual person allows his thoughts and life to be governed by the teachings of the Holy Spirit in contrast to those who govern their lives by their own fleshly desires (Rom. 3.1; 8.5,6). How important it is to live by the word, for it is only then that we will be able to help the fallen.

THERE IS FINALLY A DISPOSITION. *"in the spirit of gentleness."* When you put it together, you have this thought. If there is a brother or sister in Christ who has invited sin into their lives, we who live by the teachings of Holy Writ are to help bring them back by approaching them with an attitude of gentleness.

CLP

MAKE YOUR WORSHIP MEANINGFUL

LUKE 17:15,16

INTRODUCTION:

1. Knowing how to worship means nothing unless you can put into practice what you know.
2. To help us put worship into practice and make it more meaningful, consider the account of the ten lepers.

I. EXAMINING THE TEXT

- A. There is an encounter.
 1. **Luke 17.11:** Jesus travels from Galilee to Jerusalem.
 2. **Luke 17.12:** Jesus encounters ten lepers.
 3. **Luke 17.13:** “*Jesus, Master, have mercy on us!*”
- B. There is an engagement.
 1. **Luke 17.14:** Jesus saw them. Oratio: know fully.
 2. **Luke 17.14:** Jesus healed them.
- C. There is an expression of thanksgiving.
 1. **Luke 17.15:** “*And one of them...glorified God*”
 2. **Luke 17.16-19:** “*and fell down on his face at His feet, giving Him thanks. And he was a Samaritan.*”

II. APPLYING THE TEXT

- A. On Your Mark.
 1. Focus your attention on Jesus and who He is to you. (Luke 17.13; Matt. 16.13-16; 22.42)
 2. Focus on yourself and your condition without Jesus. (Luke 17.13; 1 Pet. 2.10; Acts 4.12; 1 Tim. 1.13-17)
- B. Get Set.
 1. You need to see something. (Luke 17.15; Eph. 1.3)
 2. You need to say something. (Luke 17.15)
- C. Go.
 1. Before you go, you must do the first two steps.
 2. Worship is an expression of the heart. (Luke 17.16)
 3. Worship is an expression of faith. (Luke 17.19)

CONCLUSION: You can make your worship boring and mundane or full of meaning.

Honorable Conduct

1 Peter 2 encourages us to have “*conduct honorable among the Gentiles, that when they speak against you as evildoers, they may, by your good works which they observe, glorify God in the day of visitation*” (1 Pet. 2.12).

The word “*observe*” is defined in most Greek dictionaries as “inspect.” It is the idea of looking at closely. We are to live honorable lives by doing good works. When those who speak evil of us look closely at the honorable way that we live, it will cause them to give glory to God. The very next verse begins with “*Therefore*” (1 Pet. 2.13). In the verses that follow, there are three examples of the kind of good works we are to do.

First of all, we conduct ourselves honorably by being submissive to governing authorities. Peter writes, “*therefore, be submissive to governing authorities*” (1 Pet. 2.13). Among those to whom we are to be submissive are law enforcement (1 Pet. 2.14). He then explains why. “*For this is the will of God, that by doing good you may put to silence the ignorance of foolish men*” (1 Pet. 2.15). Living in submission to those who enforce the law is characterized as “*doing good*.” If the world accuses you of doing evil, they will see the way you are obedient to the laws of the land, and God will be glorified.

Second of all, we conduct ourselves honorably by being submissive to our employers. Peter continues to write, “*Servant, be submissive to your masters in all fear*” (1 Pet. 2.18). That is easier to do when our boss is good. What about those who are harsh? We are to submit to and respect our employers regardless of how they treat us (1 Pet. 2.19). He then explains that “*if you do good and suffer, if you take it patiently, this is commendable before God*” (1 Pet. 2.20). Notice that being submissive to our employer, even if he is harsh, is considered “*doing good*.” When the world sees you conducting yourself honorably by submitting to your boss, God is glorified.

Finally, we conduct ourselves honorably by being submissive to our spouse. Peter goes on to write, “*Wives, likewise, be submissive to your own husbands*” (1 Pet. 3.1). Notice that reference is made to the “*conduct of their wives*” (1 Pet. 3.1). Reference is made to the wife’s “*chaste conduct*” (1 Pet. 3.2). Reference is also made to the wives “*who do good*” (1 Pet. 3.6). Being submissive to your husbands is characterized as doing good. The same is applied to husband being submissive to wives (1 Pet. 3.7). When the world sees how you treat your spouse, God is glorified. CLP