What a privilege it is to be a New Testament Christian! In this selfish, self-centered world in which we live, every day seems to bring opportunities to the Christian to help someone to obey the Gospel. No, not all whom we try to influence with the Gospel will respond, or even attend the services, but it is worth something to be the “salt of the earth” and the “light of the world.” Many today have been spoiled by our government to think that they deserve for someone else to make their way in life for them. However, the Bible teaches, “if any would not work, neither should he eat” (II Thess. 3:10). We do not want to refuse anyone who really needs our help through no fault of their own, but we do need to be discerning.

We all need the courage to live as we should. In the Inspired words of Paul, we are to seek to “be steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord (I Cor. 15:58). One who is courageous is always admired because he does not fall for everything, but he does stand for right things and the right way of living.

Jehovah says to Joshua, “Be strong and of good courage” (Josh. 1:6-7). Courage is not the absence of fear but the action that overcomes fear. Paul wrote to the Hebrew brethren who were in danger of returning to the Old Law, “Let your conversation (manner of life, GC) be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me” (Heb. 13:5-6). Jesus leaves us the perfect example of courage when he spoke the truth even though it stirred up His audience (Matt. 23:1-39). David courageously stood against the giant Goliath (I Sam. 17:23-57). Joseph stood against sexual temptation even though it cost him a stay in prison (Gen. 39:1-13). Elijah stood alone against the four hundred and fifty false prophets of Baal even though he knew Jezebel would kill him if she could (I Kings 18:1-40). It takes courage to preach the Word with power and stand against sin (II Tim. 4:1-4). Christians need courage to separate themselves from false brethren. When they are unable to change a wrong situation, they must have the courage to go elsewhere for the sake of their own soul and the souls of their family (Gal. 1:8-9).
Teaching About Premillennialism? (II)

No man living can find anything in the Bible about the doctrine of premillennialism. It is not a part of the “all truth” revealed to the apostles! They were guided by the Holy Spirit, from Pentecost day into all truth (Jn. 16:13; II Pet. 1:3). Perhaps no false doctrine has plagued the world and the eternal welfare of mankind, more than the teaching of premillennialism. It has been taught by denominational preachers far and wide, even some who are known worldwide. But Jesus said of such doctrines of men, “He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day” (Jn. 12:48). The first time Jesus was sent to the earth was to save the lost (Lk. 19:10; Jn. 3:16-17). The second coming of Christ shall not be to establish a kingdom but to judge the world (Acts 10:42; 17:30-31). God has appointed a “day and hour” for the world to be judged (Matt. 24:36). It is the final day and hour (II Thess. 2:2; Phil. 1:6; I Cor. 1:8; I Thess. 5:2). No mention is made in any of these verses of a rejuvenated earth, but one which is destroyed (II Pet. 3:10-13). That Jesus “will come” does not mean He might come, could come, or should come, but He will come! The question arises next, “When will He come?” Some men think they know. These even set dates, write books, make predictions, and even preach that it is “imminent!” But they do not know, we do now know, and none shall ever know, until the time comes! He will come suddenly, unexpectedly, “as a thief” (Matt. 24:36, 42-44; I Thess. 5:2-3). We do know that it will be the “same day and hour” that the earth burns up (II Pet. 3:10-12; Rev. 20:11; 21:1). According to premillennialism, all of this cannot happen on the same day and hour! But the Bible is right; premillennialism is wrong. Make the comparison between “keep in store” (II Pet. 3:7), and “pass away” (II Pet. 3:10). Then remember and think seriously about Jesus’ words: “Heaven and earth shall pass away” (Matt. 24:35). Noise and fire are the greatest fears of men on earth! These are the terms that emphasize the fear of that day and hour! Are you prepared? Have you obeyed the Gospel? Have you lived faithfully? The time to do these things of preparation is today! (II Cor. 6:2).
Facing Profanity

Let’s say you’re taking an acting class. You are sitting in a circle with your teacher and classmates. The teacher hands you and your fellow students copies of a script, which tells what looks like an illustrous and fun story at first glance. You take turns with your fellow students reading parts, and suddenly, you realize that one of your lines has some foul language. The person before you also spoke a curse word in character. Do you say the word for the sake of art? Do you ignore the word and risk a lecture or possibly ridicule from the instructor? What would you do in a situation like that?

Or, let’s say you’re walking to a college class. It’s freshman year, and you’re excited to start your first class. You hear the person next to you say a curse word. Here’s the thing, though: you’re on a Christian college campus. What do you say back . . . if anything at all?

It’s inevitable these days to find profanity speckled like paint splatters across our world, whether that’s in media, literature, or day-to-day life. It’s also inevitable to find it amongst the young adult and teenage demographics, both of which a lot of today’s media caters to. So, how should we as Christians handle foul language?

We should avoid it and take the necessary steps to do so.

From a professional standpoint, speaking profanity does not give you a good first impression upon potential employers, nor does it seem professional in high school or university environments, where you’re learning skills to bring into not only a workplace, but into the “real world.” Also, from a day-to-day standpoint, wouldn’t you rather say things to others that build them up instead of bring them down?

Think about any TV show or movie you’ve seen recently. If there was profanity, was it used in a positive context? More likely than not, it was probably used as an exclamation of displeasure or shock. The thing about this is that even when we’re displeased with something in life, the utterance of an offensive word won’t help the situation.

It’s emphasized in Matthew 5:22 that it’s the thought—or anger—behind the word that you speak that counts, not the word itself, regardless of the social situation you’re in, or any earthly laws that you’re under. Saying an offensive word versus saying, “You fool!” with the same intent means the same thing when you reach Judgment day.

We need to speak love instead.

There is definitely a reason why James discussed the tongue at length—particularly, the problems it can cause. In James 3:1-12, he not only discusses what impact the tongue has, but he also compares the tongue to the rudder of a ship. Though it may be smaller than the ship itself, every guiding motion that the rudder makes guides that ship, and that ship can cause an impact, whether good (helping people get to their destinations) or bad (steering off course). So it is with our words; we have no idea the impact our words have until they escape our lips and reach the hearts of others.

We can extend this idea beyond profanity to that of discouragement or gossip. The principle is still the same: If your words are tearing someone down, why say them? To quote the little rabbit Thumper from the Disney movie Bambi, “If you can’t say something nice . . . don’t say nothing at all.”

If we do need to say something to someone by way of constructive criticism, it’s of paramount importance that we speak the truth in love. This way, those we’re speaking to know that we’re coming from a place of love for them, along with exuding the love Christ has for them.

At the end of the day, we’re a shining light to others, so our words need to reflect His truth.

What do you think of when you think of a city on a hill? Beyond a city in a specific geographical location, you normally think of a place set apart from and literally above others, right? If we are to be a city on a hill, as stated in Matthew 5:14, we as Christians need to make a decision to be a standard and example that others may follow. If we do this, we “cannot be hidden” (Matthew 5:14b).

Also, this doesn’t just apply to the workplace, or even the mission field. This applies to our homes and our church families as well. These are the people we see on a weekly and daily basis, and we need to be that shining light to them so that we can be better suited to shine for others to see.

In conclusion, profanity can be just another stumbling block that we face in the world we live in, whether it’s across our media or spoken verbatim in our workplaces, schools, or anywhere else.

If profanity is something that we’re struggling with, we always have the option to confess to Christ (1 John 1:9) and our fellow Christians who can keep us accountable (James 5:16), as well as repenting and refraining from speaking such language. If you’re not a Christian, this confession is a stepping stone to confessing that He is Lord (1 John 4:15; 1 Timothy 6:12) and being baptized into Christ (Mark 16:16).

We’re all in this together, and we can all help each other in this way in order to reach our final goal of living in Heaven with our Lord into eternity.

Sources:

—Savannah Cottrell via THINK, August 2015