Smoking or Nonsmoking**

Revelation 14:9-13 (9) And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand,
(10) The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb:
(11) And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.
(12) Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.
(13) And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.
The gospel is the great means whereby men are brought to fear God, and to give glory to Him. If any persist in being subject to the beast, or in promoting his cause, they must expect to be forever miserable in soul and body. The believer should suffer any thing in obeying the commandments of God, and professing the faith of Jesus. They that die in the Lord rest from all sin, temptation, sorrow, and persecution; for in that state the wicked cease from troubling, there the weary are at rest. Their works follow them: they do not go before as their title, or purchase, but follow them as proofs of their having lived and died in the Lord: the remembrance of them will be pleasant, and the reward far above all their services and sufferings. The language "to be in the Lord" is often used to denote true attachment to him, or close union with him which can only be achieved by the words He spoke;

he that believeth and is baptized shall be saved (Mark 16:16).
That assurance, then, is limited to those who are sincere believers who heed, follow, obey and practice what faith contains, and are authorized to apply it according to evidence of faith that is the effect of belief by abiding in the doctrine of Christ, turn your Bibles to;
2John 1:4-7 (4) I rejoiced greatly that I found of thy children walking in truth, as we have received a commandment from the Father.
(5) And now I beseech thee, lady, not as though I wrote a new commandment unto thee, but that which we had from the beginning, that we love one another.
(6) And this is love, that we walk after his commandments. This is the commandment, That, as ye have heard from the beginning, ye should walk in it.
(7) For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist.
*We cannot have communion with Saints and with Antichrist at the same time. An antichrist is one that confesses the Son of God is **not come** in the flesh. This deceiver and his deceit are described as such: he brings error concerning the person or office of the Lord Jesus. Such a one is a deceiver and an antichrist; he deludes souls, and undermines the glory and kingdom of the Lord Jesus Christ. Let us not think it strange, that there are deceivers and opposer's of the Lord Christ, for there were such even in the apostles' times.*
The antichrist evil so convinced John to give commandment, do not bid him God speed, nor allow him into your house. It must be regarded as a valid maxim, not only that the Christian should remain conscious of the contrast between anti-Christianity and Christianity, and therefore can consciously deny "God speed" to the antichrist. Godspeed" (chairein) occurs only in 2 John 1:10-11 in the King James Version. To bid God speed means to speak, affirm or extend

expressions of well-being and joy to others. It is a greeting of gladness and blessing that all may go well for the recipient. In 2John 1:7 previously cited, congregations of Churches of Christ are forbidden to salute false teachers that might come unto them, who confess not that Jesus is come in the flesh, and are commanded to not lend encouragement, aid and well wishes to antichrist, and to withhold fellowship from deliberate false teachers causing division within the church (Romans 16:17).

2John 1:9-11 is definitely applicable to us today. However, we must apply these verses appropriately and scripturally. These principles should never be applied to matters of personal disagreement of opinion, but only applied to antichrist and his false teaching of Christ's deity. Antichrist say Christ is not come in the flesh. Listen, Ye shall know them by their fruits (Matthew 7:16). *Mohammedans say God does not have a Son, denying scripture that proves He does. That is antichrist! Soooo, the point is, God speed has everything to do with antichrist and advocating his false doctrine,* "who confess not that Jesus Christ is come in the flesh." *This is the only scripture reading in the Bible concerning God speed, it's purpose and it's limitation. It gives authority to withhold or bid God speed based upon examination of faithful Christians. It has been said the Church of Christ speaks where the Bible speaks and is silent where the Bible is silent. Therefore bidding God speed must be observed with great caution lest one insert a usage contrary to it's purpose and beyond it's limitation. It must be noted here, in the only passage concerning God speed, it is faithful Christians that are given authority to withhold God speed, if such a one is proven to be antichrist. Obviously, 2John 1:4-11 is often used out of context to further personal opinion concerning a strawman position by a disagreeable brother that speak evil of you as evil doers. Altho none can do eternal harm to the Lord's people; they will be persecuted, perhaps martyred, but He*

will make all things work together for their good. And though Christians cannot always be exactly of the same mind, yet they should have compassion one of another, love as brethren and be mindful there are differences of reasonings and understanding. One may be right and the other wrong, both may be partly right and partly wrong, or both may be wrong. However the word of God is always correct. Philippians 2:4, *tells us to;* Look not every man on his own things, but every man also on the things of others. *Each man must look to the measure of faith God has afforded him, but he must also consider the measure of faith others have derived from God as well, if he is a Christian indeed. Not on their worldly things, busying himself with other men's matters;* For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith (Romans 12:3). *Though gifts, ministrations, faith, and operations, are so different in themselves, and are bestowed differently on all persons, yet they are all wrought by one and the same Spirit of God, who is the true Jehovah, and properly God, as His works declare; for who, but the most high God, could ever communicate such gifts to men? Dividing to every man severally as He will; giving one man this gift, and another that; imparting such a measure to one, and such a portion to another as seems just and good in His sight. And for His special grace distributed to those who will accept it, He is not willing that any should perish, but that all should obey His terms of grace through faith in His Son, Jesus Christ. Turn with me to;*

Philippians 2:12-14 (12) Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling.

(13) For it is God which worketh in you both to will and to do of his good pleasure.

(14) Do all things without murmurings and disputings:
Here are joined together, in the compass of one practical exhortation, the truths which put asunder the war-cries and slogans of contending sects. Faith in a finished salvation, and yet work of God working all in me, and yet I able and bound to work likewise that which concerns Him, making His salvation certain and sure. Yet who does not recognize in these phrases the motto's that have been written on the opposing banners in many a fierce theological battle? And what could those banners of a personal nature have been? Pride? Ambition? Marriage? These are personal issues, therefore study to show thyself approved unto God on a personal level. Work out your own salvation, not that of others as a busybody; it may be observed that it is a duty to make a personal effort to secure salvation without murmurings or disputings. Our earthly friends cannot save us. No effort of theirs can deliver us from eternal death without our own effort. There is a point where their efforts stop - and that point is always short of our own salvation. There is a work to be done on our own hearts which our friends cannot do nor our foes cannot impede. But/8 in the scheme of things, Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins (Ja 5:20). *However, there is a difference between converting the sinner and a busybody into another's personal life. Turn your Bibles to;*
1Peter 4:15-18 (15) But let none of you suffer as a murderer, or as a thief, or as an evildoer, or as a busybody in other men's matters.
(16) Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf.
(17) For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?
(18) And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?

A busybody denotes those prying and self-important people who fancy they can set everything to rights, and that the brethren they come across are under their personal jurisdiction. Such persons tend to make Christianity unpopular among the unbelievers and wearisome to the faithful. Yet if any Christian should suffer because of a sanctimonious (making a hypocritical show of religious devotion) busybody, if he wants to possess eternal life in heaven, he must bridle his own tongue from wicked, abusive, or deceitful words. He must forsake and keep far from evil actions, do all the good he can, and seek peace with all men. As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith (Galatians 6:10). *And it never hurts to remember what the Lord once said;* And as ye would that men should do to you, do ye also to them likewise (Luke 6:31). *This teaching has the distinct name "The Golden Rule." It means treat others as you would have them treat yourself. Paul further proliferates (to increase) the teaching of Jesus, turn to;*

Romans 14:1-13 (1) Him that is weak in the faith receive ye, but not to doubtful disputations.

(2) For one believeth that he may eat all things: another, who is weak, eateth herbs.

(3) Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him.

(4) Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand.

(5) One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind.

(6) He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God

thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks.
(7) For none of us liveth to himself, and no man dieth to himself.
(8) For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's.
(9) For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living.
(10) But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ.
(11) For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.
(12) So then every one of us shall give account of himself to God.
(13) Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock or an occasion to fall in his brother's way.
The relationship of master and slave, a common one in the Roman Empire, is used for an illustration. If a slave deserves correction, his own master is the one to administer it. Who art thou that judgeth another man's servant?; This is addressed to the weak, the Apostle challenges that persons right to judge. That right belongs to another tribunal, before which the conduct of the faithful Christian will not be condemned, but approved and upheld. Even if there should be anything objectionable to Christ, it is between the individual and Christ, and the individual will answer at the judgment. The word judge is from KRINO which has several meanings, and two of them are, condemn, and conclude. The reading means that a brother is not to condemn, especially in matters of no concern of their own, as a busybody. And to conclude not to put a stumblingblock in his brothers way or in his own way. This is a principle of common sense and common

propriety. It is not ours to sit in judgment on the servant of another man. He has the control over him; and if "he" chooses to forbid his doing anything, or to allow him to do anything, it pertains to "his" affairs, not ours. To attempt to control him, is to meddle improperly, and to become a "busy-body in other men's matters." Thus, Christians are the servants of God; they are answerable to Him; and none have the right to usurp the "Lord's" place, and to act as if he were "lord over His heritage." The servant is responsible to his master only. So it is with the Christian in regard to God. He standeth or falleth - He shall be approved or condemned. If his conduct is such as pleases his master, he shall be approved; if not, he will be condemned. Turn with me to;

Matthew 13:37-42 (37) He answered and said unto them, He that soweth the good seed is the Son of man;
(38) The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one;
(39) The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels.
(40) As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world.
(41) The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend (to cause to fall into sinful ways), and them which do iniquity (gross injustice or wickedness);
(42) And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.

Remember the reading; And the smoke of their torment ascendeth up for ever and ever: *Have you ever heard the expression, where there is smoke there is fire. Matthew 13:42 gives real meaning explaining the type of smoker reserved for them that offend and them which do iniquity. What terrific strength of language—the "casting" or "flinging" expressive of indignation, abhorrence, contempt (compare Ps 9:17; Da 12:2): "the furnace of fire" denoting the fierceness of*

the torment: the "wailing" signifying the anguish this causes; while the "gnashing of teeth" is a graphic way of expressing the despair in which the remedy is undone (Matthew 8:12)! The non-repentant, therefore, should be alarmed. And the righteous, however much wickedness they may see, and however many hypocrites there may be in the church, should be cheered with the prospect that soon the just will be separated from the unjust, and that the just shall shine as the sun in the kingdom of their Father. Please turn to;
Mat 25:31-45 (31) When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:
(32) And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats:
(33) And he shall set the sheep on his right hand, but the goats on the left.
(34) Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:
(35) For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:
(36) Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.
(37) Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink?
(38) When saw we thee a stranger, and took thee in? or naked, and clothed thee?
(39) Or when saw we thee sick, or in prison, and came unto thee?
(40) And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.
(41) Then shall he say also unto them on the left hand, Depart

from me, ye cursed, into everlasting fire, prepared for the devil and his angels:
(42) For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink:
(43) I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.
(44) Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?
(45) Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me.
Men will be judged not only for evil done, but for good left undone. Their neglect of doing good to the "least of these" will be the "public" reason for condemning them: The everlasting fire prepared for the devil and his angels will also become the domain for those opposed to doing His will; and by this God also lets the condemned know that they are the children of the devil by evil works and/or good works left undone. What a tragedy awaits those that fail the good grace of God by faith in Jesus Christ His Son. Living forever is an eternal decision that cannot wait until judgment day. God is offering to all the blessings of salvation on a grace basis through faith in Christ that is the effect of belief, and obedience to the ordinance baptism that is the effect of faith; therefore only those who first believe the testimony of God that produces faith, then by faith repent of their sins, confess Jesus Christ is the Son of God, and are baptized for remission of sins, have the full and explicit testimony of pardon. This is the gospel. So friends which will it be, smoking or nonsmoking? Also prayer requests for other reasons?, in either case come while we persuade with song.

This message approved by
Jack Warford

Jamieson-Fausset-Brown Bible Commentary Then shall he say also unto them on the left hand, Depart from me, ye cursed, &c.—As for you on the left hand, ye did nothing for Me. I came to you also, but ye knew Me not: ye had neither warm affections nor kind deeds to bestow upon Me: I was as one despised in your eyes." "In our eyes, Lord? We never saw Thee before, and never, sure, behaved we so to Thee." "But thus ye treated these little ones that believe in Me and now stand on My right hand. In the disguise of these poor members of Mine I came soliciting your pity, but ye shut up your bowels of compassion from Me: I asked relief, but ye had none to give Me. Take back therefore your own coldness, your own contemptuous distance: Ye bid Me away from your presence, and now I bid you from Mine—Depart from Me, ye cursed!"

Barnes' Notes on the Bible Inasmuch as ye did it not ... - By not doing good to the "followers" of Christ, they showed that they had no real love to Him. By not doing good to the poor and needy, to the stranger and the prisoner, they showed that they had not his spirit, and were not like him, and were unfit for his kingdom. Let it be observed here that the public ground of their condemnation is the neglect of duty, or because "they did it not."

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Ref. Matthew Henry's Concise Commentary
Barnes' Notes on the Bible
Meyer's NT Commentary
MacLaren's Expositions
'Smoking' presented to; LostSheepOk-Nov2014/PineMtAr-Dec2014/ PineMtAr-Jan2020/PleasentViewOk-Feb2020/