

**WHO IS THIS
JESUS WE TALK
ABOUT EVERY
DAY?**

**Church of Christ
West Jefferson, NC**

1999 Lectures

1999
West Jefferson church of Christ
Lectureship

**“Who Is This Jesus We Talk
About Every Day?”**

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DEDICATION



We take great pleasure in dedicating this book of the second lectureship of the church of Christ in West Jefferson, NC, August 27, 1999 to brother Alvin Y. Barry.

After obeying the gospel in 1954, brother Barry soon began preaching. From 1956 to 1958 he preached for the churches at Ackerson Creek in Tennessee and later Corn Valley in Virginia. In 1959 he served as the first preacher on a part time basis for the congregation at Creston, NC. He became the preacher at Mountain City, Tennessee in 1961 (his first full time work). The congregations at Mountain City and Creston decided to support a radio program on WSKS in West Jefferson. Response to the program was so favorable that in July 1964 brother Barry and brother Ross Rogers (from Ohio) held a gospel meeting in the Ashe County Courthouse. The first "official" meeting of the congregation at West Jefferson occurred November 15, 1964 at the West Jefferson Community Building. There were six members present.

The church at Mountain City allowed brother Barry to come to West Jefferson and preach for the new congregation. On June 15, 1965 he and his family moved to West Jefferson to work with the church on a full time basis. The present building was started in 1965 and completed in 1966. By 1972 there had been more than one hundred baptized into Christ and the church had almost reached a self-supporting status. Brother Barry resigned the work at West Jefferson and moved to Virginia where he assisted in establishing congregations at Marion and Glade Springs.

Brother Barry's faithfulness to God's word in both life and doctrine has resulted in the salvation of many souls. His diligence in working for the Lord has established congregations and edified thousands of Christians. His wife, Sue, has stood with him and encouraged him over the years. They now worship with the Crandull congregation in Shady Valley, Tennessee where brother Barry still teaches and preaches on occasion.

The church at West Jefferson wishes to take this opportunity to thank brother and sister Barry for their love of the gospel and the labor of the Lord in the vineyard in Ashe County.

TABLE OF CONTENTS

	page
<i>"Jesus Is The Christ"</i> John Mayo	1
<i>"Jesus Is The Lord And Master"</i> Alvin Barry	3
<i>"Jesus Is The Good Shepherd"</i> Harold Morefield	4
<i>"Jesus Is The Light Of The World"</i> Joe Galloway	7
<i>"Jesus Is The True Vine"</i> Jeff Trotter	11
<i>"Jesus Is The Son Of God"</i> David Pharr	13
<i>"Jesus Is The King"</i> Alan Smith	15
<i>"Jesus Is The Lamb"</i> Harry Calloway	16
<i>"Jesus Is The Captain Of Our Salvation"</i> David Irick	18
<i>"Jesus Is The Advocate"</i> Burt Jones	20
<i>"Jesus Is The Way, The Truth, And The Life"</i> Jonnie Hutchison	25
<i>"Jesus Is The Savior"</i> Milton Mathers	30

JESUS IS THE CHRIST

by John Mayo

Introduction:

The Bible leaves no doubt that Jesus, the son of Mary, by the Holy Spirit, is the Christ.

The word "Christ" is a descriptive noun that tells us who Jesus is, not a "last name". The Greek word is Kristus, which literally means to rub with oil, or anoint.

The word "Christ" appears approximately 553 times in the New Testament. Other than a few exceptions, it always refers to Christ. The exceptions are: 1. Describing "false Christs" 2. When John the Baptist was asked if he was the Christ.

Body:

I. Not every one believed Jesus was the Christ.

- A. Some of his followers. John 6:66-69
- B. Some of the Jews in Corinth. Acts 18:5-6
- C. Those shown by the scriptures. Acts 18:28
- D. The Jewish leaders in Jerusalem. John 10:24-31
- E. Many others are mentioned in the Bible.
- F. Many today lack the faith to accept Jesus as "the Christ".

II. Many did believe that Jesus was the Christ.

- A. The Samaritan woman. John 4:25, 29, 42 Messiah only 2NT, 20T
- B. Matthew. Matthew 1:1
- C. His apostles, Matthew 16:16, especially Peter.
- D. Andrew. John 1:41
- E. John the Baptist. Matthew 11:1-6
- F. The three thousand on Pentecost. Acts 2:36-37
- G. The Ethiopian eunuch. Acts 8:37
- H. The Philippian jailer. Acts 16:30-33
- I. Paul. Acts 17:3
- J. Demons. Luke 4:41
- K. Simeon. Luke 2:25-35

III. Old Testament references to Christ.

- A. "Christ" is not an Old Testament word.
- B. "Messiah" is an Old Testament Word Daniel 9:25-26. Refers to Jesus
- C. Many other references to Jesus, where the word "messiah" is not used. Gen. 3:15, Gen. 12:1-3, etc.

Conclusion:

Jesus is, without a doubt, the Christ, the Deliverer, the Messiah, the Anointed One from God. Do you believe that? Without that basic faith, no one can please God (Hebrews 11:6). Jesus said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:6). To come to Jesus, we must understand that he is the Christ, the Anointed One, the Messiah, the Great Deliverer, sent to this world by a loving God.

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Jesus Is Lord And Master

By Alvin Barry

Text: John 13:13

I. INTRODUCTION:

Jesus laid claim to both exalted titles. To appreciate the relationship with the Father (God) and man, we must understand what the titles mean and how we are to use them.

II. LORD:

- A. Used extensively in both the Old and New Testaments
- B. Old Testament – Hebrew word transliterated Jehovah (God)
- C. Applied to Christ in prophecy
- D. Lord God – Lord and Master (Text)
- E. Exalted title – equal with God (Father)
- F. See Lord's prayer – John 17:1, 5, 21, 25
- G. Showing Father-Son relationship – Hebrews 5:8-9

III. MASTER: (Christ – Mentor – Teacher – Example)

- A. Exalted – in mind and matter – above all
- B. Power – Ruler – Good Master – Mark10:17
- C. Leader – Matthew 8:19-22; 1 Peter 2:22-23
- D. Will judge in the end – John 12:48; Acts 17:30-31
- E. Head – King – Ephesians 1:22-23; Colossians 1:18, 24
- F. Founder – Foundation – 1 Corinthians 3:11
- G. Receiver – Redeemer – 1 Thessalonians 4:15-17

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JESUS, THE GOOD SHEPHERD

By Harold Morefield

Text: John 10:11-14

Introduction

- A. When most Christians think back to their childhood teachings of Christ, one of the first pictures that comes to their minds is Jesus, the Good Shepherd. This picture of Jesus was so clear and easy to understand.
- B. In the New Testament we find the shepherd qualities of Jesus. He came to lead men back to God with his compassion, his strength and his courage. "For the Son of man is come to seek and to save that which was lost. " (Luke 19:10).
- C. In the face of our sins, he has provided for us the hope of salvation (Titus 2:11, 12). The characteristics of the Good Shepherd and what he does for us are as follows.

I. HE GIVETH HIS LIFE FOR THE SHEEP.

- 1. "I am the good shepherd: the good shepherd giveth his life for the sheep" (John 10:11).
- 2. This is a paramount characteristic of the Good Shepherd. To live spiritually It is necessary that humans, whose character is so much like aimless sheep, must be shepherded by someone who is willing to lay down his life for their salvation (Jer. 10:23).
- 3. Our Saviour did just that. The Good Shepherd came to live and to show us how to live. He came to die so that our sins could be forgiven. "And almost all things are by the law purged with blood; and without shedding of blood is no remission" (Heb 9:22).
- 4. He was delivered for our offenses and was raised for our justification (Rom. 4:25). The Lord Jesus Christ is the Good Shepherd.
- 5. All who tried to come before him or after him are only thieves, robbers and liars. For who else could live perfectly, be crucified and raised up, and still offer salvation?

II. HE KNOWS HIS SHEEP.

- 1. "I am the good shepherd, and know my sheep, and am known of mine" (John 10:14).
- 2. Not only will the Good Shepherd lay down his life for his sheep, but he knows

who his sheep are and he knows their names (John 10:3). This implies individual knowledge of all of the sheep, whom he not only marks but he actually names. This shows his deep interest in their welfare.

3. It doesn't matter if it is sheep, cows, horses or pigs, one must learn about that animal to know its needs. A good shepherd actually lives with his sheep just as the Good Shepherd lives with his followers.
4. Jesus, the Good Shepherd, was uniquely qualified to provide for man's spiritual needs "for he himself knew what was in man" (John 2:25). "And needed not that any should testify of man: for he knew what was in man" (John 2:25).
5. We should never be anxious of any needs "for your heavenly Father knoweth that ye have need of all these things" (Matt. 6:32). Jesus is the Good Shepherd because he knows his sheep, their needs, their wants and their desires, and he provides appropriately.

III. HE CARES FOR HIS SHEEP.

1. "The hireling fleeth, because he is an hireling, and careth not for the sheep" (John 10:13). Like the wolf, Satan finds his greatest enemy in the Shepherd of our souls.
2. But the Good Shepherd is always there to protect us. His sheep are told to "cast all your cares upon him; for he careth for you" (1 Pet. 5:7). The Good Shepherd "will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it" (1 Cor. 10:13).
3. Any wrong doing, whether it is the lust of the flesh, the lust of the eye, or the pride of life (1 John 2:16), can never be blamed on Christ. We always have a choice, and the Good Shepherd is there to "deliver us from this present evil world" (Gal. 1:4), and provide for us "the peace of God, which passeth all understanding" (Phil. 4:7).

IV. HE WILL COME AGAIN AND RECEIVE US.

1. "And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also" (John 14:3).
2. The obedient believers in Jesus Christ are the sheep that hear his voice and follow him. "And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice" (John 10:4).
3. They are promised great blessings. Christians in this life are promised

cleansing from sin (Gal. 1:4; I Jno. 1:7), help when trials come (Heb. 13:6), burdens lifted (I Pet. 5:7), the present joyous, the future bright (Rom. 5:5; Tit. 1:2), comfort of the scriptures (Rom. 15:4), and the honor of wearing his great name (Jas. 2:7). All these are ours if we are "steadfast, unmovable, always abounding in the work of the Lord" (1 Cor. 15:58).

4. But the greatest blessing of all will be when the Chief Shepherd (the Good Shepherd) shall appear, and all that have been found faithful to him (Matt. 25:23) will be caught up to meet him in the air, and they shall forever be with the Lord (1 Thess. 4:16-18).
5. In that great day "every knee shall bow to me (the Good Shepherd), and every tongue shall confess to God" (Romans 14:11). Only those who have done the will of the Father (Matt. 7:21), and who have abided in the teaching of Christ (2 John 9) will be able to enter that wonderful place called heaven.
6. The rest will be "cast into a furnace of fire: there shall be wailing and gnashing of teeth" (Matt. 13:41-42).

Conclusion

1. Oh, how thankful we should be that we can know the Good Shepherd who died for us, who knows us by name, who cares for us, and who will one day take us home with him.

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Jesus Is the Light of the World

By Joe E. Galloway

Text: John 8:12

Introduction:

1. The world cannot do without Jesus - He is as necessary as the sun is to the physical world.
2. The metaphorical usage of "light" and "darkness."
 - A. **Darkness** refers to ignorance, error, and sin.
 - 1) We live in a world of darkness: war, cruelty, crime, sin, sorrow, pain, and death.
 - 2) Only the light of God's word - truth - can overcome this darkness.
 - B. **Light** refers to knowledge, truth, and righteousness.
 - 1) The entrance of God's word gives light. Psalms 119:130, 104-105; Prov. 6:23.
 - 2) It transcends all boundaries.
 - a. Geographically, it enlightens in every nation, language, and climate.
 - b. Timewise, God's word had all the answers when it was given, has perfectly provided the guidance man needed all through history (ex., in the "Dark Ages"), meets our every need today (2 Tim. 3:16-17; 2 Pet. 1:3), and will never be "outdated" in the future.
3. Our plan in this lesson will be to center our discussion of Jesus as the "Light of the world" from the emphasis in the book of **John**.

Discussion:

- I. **AS "THE LIGHT OF THE WORLD," JESUS IS SHOWN TO BE DEITY.**
John 1:1-5
 - A. The Bible clearly teaches that only God is light and the Source of light. Psalms 27:11; James 1:17
 - B. Emphasized by verb tenses used:

1. "Was [continuous action] the light of men" 1:4 (continuous action in past time, cf I Pet. 1:11).
 2. "Shineth" [continuous, present time] 1:5 (see I John 2:8, "the true light now shineth").
- C. The discussion subsequent to Christ's statement in John 8:12 shows that the Jews understood the claim of deity connected with this statement. (See v. 59)

II. JOHN WAS TO BEAR WITNESS OF THE LIGHT. John 1:6-8

- A. John, himself, was "a bright and burning light." John 5:35
1. He was God's messenger to prepare the way for the Lord. Mal. 3:1; 4:5-6
 2. But, Jesus was the "Sun of righteousness" who would "arise with healing in his wings" Mal. 4:2
- B. As "the prophet of the Highest," John was to prepare the people for the Lord who would give "remission of their sins" and "give light to them that sit in darkness and in the shadow of death," Luke 1:76-79.

III. JESUS WOULD PROVIDE LIGHT FOR THE ENTIRE WORLD. John 1:9-12

- A. The light would shine in darkness, but the darkness would not *comprehend, apprehend, or overcome* it. John 1:5
- B. Light is the only thing that can come in contact with filth and remain uncontaminated.
1. In this sinful world Jesus remained sinless and undefiled. Heb. 7:26
 2. Just as the sun's light can purify, Jesus by "shining on" this sinful world brought purification.
- C. The reaction of the world (darkness) to Christ (the Light).
1. They knew him not. John 1:10
 2. His own received him not. John 1:11
 3. Those who believed received power to become the sons of God. John 1:12

IV. JESUS WAS THE LIGHT OF PROPHECY.

- A. The "Sun of righteousness" of Malachi 4:2.
 - 1. The sun is the source of all light, power, and energy on earth.
 - 2. So Jesus is the source of all spiritual light and power.
- B. The "house of Jacob" was invited to come and walk "in the light of the Lord." Isa. 2:5
 - 1. This would be when the Lord's house was established. Isa. 2:2
 - 2. It would be at the time when the word of the Lord went forth from Jerusalem. Isa. 2:3
- C. God's light would come to an earth covered with gross darkness, and would also be extended to the Gentiles. Isa. 60:1-3
 - 1. Simeon applied this to Jesus. Luke 2:30-32
 - 2. Jesus was to be "the dayspring from on high ... to give light to them that sit in darkness and in the shadow of death." Luke 1:78-79
- D. We have "a more sure word of prophecy" [or, *the word of prophecy confirmed*], "a light that shineth in a dark place [Greek, *squalid room*], until the day dawn, and the day star arrive in your hearts." 2 Pet. 1:19

V. MEN HAVE AN OBLIGATION TO THE LIGHT.

- A. Since Jesus has come as Light, we should not abide in darkness. John 12:46
 - 1. If we reject Christ, not receiving his words, we will be judged by them. John 12:48
 - 2. God "shined in" the hearts of the apostles, revealing his new testament will through them. 2 Cor. 4:6-7
- B. John 3:19-21
 - 1. Wicked people are "night operators" - most crimes are committed in darkness.
 - 2. Spiritually, the wicked and unscriptural stay as far away as possible from open Bible study.

3. The truth-doer comes to the light (the light doesn't have to seek him, he seeks it!).
4. He comes to the light "that his deeds may be made manifest" - he is glad for his behavior to be tested!

**VI. CHRISTIANS ARE ALSO SAID TO BE "THE LIGHT OF THE WORLD."
Matt. 5:14**

- A. However, theirs is a reflected light - not the primary light.
- B. We "shine as lights" by "holding forth the word of life." Phil. 2:16
- C. We must "walk in the light, as he is in the light." 1 John 1:5-7

Conclusion:

1. "The Lamb is the light" of the eternal city. Rev. 21:23
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JESUS IS THE TRUE VINE

By Jeff Trotter

Introduction:

Jesus frequently used the common knowledge of nature to teach profound spiritual lessons. The range of discussion included the "lilies of the field" (Matt. 6:28) and the "fields white for harvest" (John 4:35). However, probably no image is as enriching and as challenging as Jesus the True Vine.

The prophets often spoke of Israel as a vine from God. However, Israel was convicted by the prophets of falling far short of their desired spiritual goals (Isa. 5:1-7, Psalm 80:8-19, Jer. 2:21, Ezekiel 15:1-6, 19:10-14). In contrast to Israel and all other "vines", Jesus is supreme above all. Let's gain an appreciation of his quality and the impact it should have on each of us by taking a look at John 15:1-10.

I. The Identification of Roles (vv. 1,2,5).

A. Jesus is the true vine (vv. 1, 5).

The determination of authenticity is central to the valuing of cherished treasures. Such is the case with Jesus. Any and all other options for devotion are left in his incomparable wake.

B. The Father is the Vinedresser (v.1).

He is the owner of the vineyard and the tiller of the same. He is devoted to the well-being of both the vine and the branches. His role and that of the Vine are intimately intertwined (John 9:4, 14:6-11).

C. We are the branches (v.5).

It is vitally important to remember that we are in a dependent role. Our very lives depend upon the Vine and the Vinedresser.

II. The Clarification of Responsibilities (vv. 3-6, 9-10).

A. We must abide in the vine (vv.4-6).

As much as Jesus wants us as faithful disciples, we must choose to obey and abide. Unfortunately, many have decided to disconnect from him over the years (2 Tim 4: 10, Gal. 5:4).

B. We must bear fruit (v. 5).

While the specifics of the fruit may vary slightly from person to person, fruit will be evident or we are not connected (Gal. 5:22-23).

III. The Declaration of Results (vv. 7-8).

A. We receive the benefit of answered prayers (v. 7).

While we continue to rely upon his ultimate will, it is comforting to know that we can have such confidence and boldness (James 1:5-7).

B. God is glorified (v.8). This is the ultimate conclusion of all that we should seek to say and do as branches.

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Jesus Is the Son of God

By David Pharr

1. As I was in preparation for this lesson I received a call from a preacher in Tennessee who told me of a congregation where it is being taught that Jesus was a created being and not to be worshiped. I told him that one might think such while still in immature ignorance, but for one who has had opportunity to learn to say such is to have denied the faith and is guilty of blasphemy. It is neither accidental nor incidental that the good confession is the fundamental proposition.
2. Certain texts come especially to mind: Mark 1:1; Matthew 3:17; Matthew 16:13-16; Matthew 17:5; John 6:66-69; John 20:31; Acts 8:37; Romans 1:3-4; 1 John 4:15. Every religion must have a fundamental principle, some great central truth that is its foundation. In the Old Testament it was that there is only one God. In Islam it is that Mohammed is a true prophet. In Mormonism it is that Joseph Smith was God's prophet. For Christians it is that Jesus is the Christ, the Son of the living God. We confess this acknowledging that all loyalty and service belong to him.

I. God has many children, but only one Son.

- A. There was a sense in which Adam was the son of God in view of his being the original human creation. There is a sense in which all human beings are sons of God as creatures descended from Adam (Luke 3:38). There is a spiritual sense in which Christian men and women are sons of God, having been born into his spiritual family (1 John 3:1-2).
- B. But while there are many sons, Jesus Christ is uniquely the Son of God.
 1. When something is said to be unique, it means that it is the only one of its kind.
 2. Adam (and ourselves) was a son of God from the earth. Jesus is the Son of God from heaven (1 Corinthians 15:47).
 3. This is expressed in the KJV as the "only begotten" (John 1:14, 18; 3:16; 1 John 4:9). McCord's translation renders this "his unique son." There has been some controversy over this, but the point is the same. "Only begotten" points to his being the only such Son.
 4. The expression, "my beloved Son," means more than affection. It also points to his being special, unique.

II. That he is the Son of God declares his deity.

- A. It has been said that there are over 700 terms by which Jesus is known in the Scriptures. "And every name he wears is a blessing that he shares."
- B. In regard to his birth he is "the son of Mary." This is significant in fulfillment of Genesis 3:15 (cf Galatians 4:4). In regard to his earthly family he is "the son of Joseph" (i.e., "as was supposed," Luke 3:23). In relation to creation he is "the son of Adam" (Luke 3:23, 38). In relation to the Jews he is "the son of Abraham"

(Matthew 1:1). This is significant in fulfillment of Genesis 22:18 (cf. Gal. 3:16). In relation to humanity he is "the son of man" (his most common reference to himself). In relation to the throne he is "the son of David" (Matthew 22:42-45). But in his eternal nature he is the Son of God.

- C. Notice the careful distinction in Romans 1:3-4. To see him only as a great teacher is to make the same mistake as in Matthew 16:14.
1. This confused the Jews (Matthew 22:42-45). He was David's son, but also possessed of a nature that made him David's Lord.
 2. He is not God's Son in the sense of being created, nor with the idea of a "younger" person of the Godhead. John 1:1-3 shows his eternal being. He is the "Word" that says everything that is to be said about God. Deity became "flesh" (John 1:14). He was the earthly son of the heavenly Father.
 3. He was made lower than the angels (Hebrews 2:9), but in every way he is greater than angels (Hebrews 1:4-14).

III. As the Son of God he perfectly fills the three offices of redemption-- Prophet, King and Priest.

- A. Hebrews 1:1-2 shows the Son to be God's final **Prophet**.
1. There were many prophets, but Christ is the prophet (Deuteronomy 18:15-19; Acts 3:22-23).
 2. Moses, the former lawgiver, does not compare to "the apostle and high priest of our profession." See John 1:17.
- B. Hebrews 1:5, 8 shows the Son to be the **King**.
1. Psalms 2:6-7 was a Psalm of coronation.
 2. 11 Samuel 7:12-14 was the promise to David that his son would be established on the throne.
- C. Hebrews 5:5-6 shows that the Son is the one qualified to be our **High Priest** (cf. Hebrews 4:14; 7:28).
1. Psalms 110:4 is connected with Psalms 2:7. The common denominator between the two quotations is kingship (Psalms 110:1). The point is that the one who would be king is also the priest.
 2. This is the point of Zechariah 6:13.

Conclusion:

There is one confession that must be made in conversion--that Jesus Christ is the Son of the living God. But this fact supports and sustains all other truths of the gospel. To confess this in the proper way is to pledge the fullest submission and demands the highest loyalty.

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Jesus, Our King

By Alan Smith

Introduction:

"O worship the King, all-glorious above,
And gratefully sing His wonderful love;
Our Shield and Defender, the Ancient of Days,
Pavilioned in splendor and girded with praise." (Robert Grant)

I. His Kingship Prophesied

1. The King would be a descendant of David (2 Sam. 7:12-13).
2. His would be a kingdom characterized by power, peace, justice, and righteousness (Isa. 9:6-7).
3. His would be a priestly kingship (Zech. 6:13).

II. His Kingship Misunderstood

1. Herod thought Jesus was a king who would threaten his power (Matt. 2:1-18).
2. The Jews tried to "make him king" (John 6:15), but they wanted to make him into their kind of king, a militant Messiah who would lead an army and defeat the Romans.
3. There are those today who still fail to understand that "[his] kingdom is not of this world" (John 18:36). It is not an earthly kingdom, but a spiritual kingdom.

III. His Kingship a Present Reality

1. Jesus was raised from the dead to sit on his throne (Acts 2:29-36).
2. Christians have been translated into that kingdom (Col. 1:13).
3. The second coming will not be the beginning of Jesus' reign, but the end of it (1 Cor. 15:23-26).

IV. His Kingship Over The Hearts of Men

1. While Jesus is king over all the earth ("King of kings and Lord of lords"), his kingdom includes all those who have submitted themselves to him.
2. As our king, he has all authority (Matt. 28:18).
3. We are governed by the king's law; his kingdom is not a democracy.

Conclusion:

"King of my life, I crown Thee now, Thine shall the glory be" (Jennie Hussey). Christ's kingdom is a present reality. He is reigning as king. But it is our choice as to whether we are willing to accept Jesus as the King of our lives.

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Jesus Is The Lamb

By Harry Calloway

Introduction

- A. Jesus introduced as the Lamb of God (John 1:29, 36).
- B. The utility of lambs in the Old Testament system is helpful in understanding the concept of Jesus as the Lamb of God.

I. As the Lamb of God, Jesus is the propitiation for our sins.

- A. Define propitiation.
- B. Old Testament background (Lev. 6:6-7; Num. 5:8,9; Exek. 44:27).
- C. New Testament doctrine (I John 2:2; 4:10; Rom. 3:25).

II. As the Lamb of God, Jesus is our passover.

- A. Old Testament background (Exodus 12).
- B. New Testament comparison (I Corinthians 5:7).

III. As the Lamb of God, Jesus purchased the church.

- A. God wanted the church (Gen. 1:26-27; 2:7-8; Ex. 19:3-6; I Peter 2:9-10).
- B. God needed the church (Luke 2:30-32; 19:10; II Peter 3:9).
- C. Jesus promised to build the church (Matt. 16:13-19) and that he accomplished by his sacrificial death and the shedding of his blood (Acts 20:28).

IV. As the Lamb of God, Jesus' blood is powerful.

- A. The blood of the Lamb washes away sins (Matt. 26:28; Heb. 9:12; 10:4; 9:12; Rev. 1:5).
- B. The blood of the Lamb continues to wash away sins (I John 1:7).

V. As the Lamb of God, Jesus possesses the book of life.

- A. Inclusion in the book of life is essential to eternal salvation Phil. 4:3; Rev. 20:12, 15; 21:27).

B. Names can be removed from the book of life (Rev. 3:5; 22:19).

Conclusion:

A. The results of the death of the Lamb of God (Rev. 5:8-9; 7:13-17; 12:11).

B. God has provided a Lamb for our salvation (Gen. 22:8).

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JESUS, THE CAPTAIN OF OUR SALVATION

By David Irick

INTRODUCTION

1. *"But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man. For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings"* (Heb. 2:9-10).
2. The Greek word translated captain means: *"the chief leader, prince; used of Christ...one that takes the lead in anything and thus affords an example, a predecessor in a matter, a pioneer.... the author."* (Thayer's Greek English Lexicon)

DISCUSSION

I. MAN'S TERRIBLE SIN PROBLEM WAS REDEEMED BY JESUS.

- A. The Nature Of Sin Demands Death As A Penalty!
 1. Gen. 2:17
 2. Rom. 6:23
 3. Isa. 59:1-2 (Spiritual death is being separated from God).
- B. Under The Mosaic System God Allowed Them To Offer A Temporary Substitute For Their Sins.
 1. Lev. 4:3-4, 13-14, 22-23 (Notice this demanded the death of an animal through the shedding of its blood).
 2. Lev. 17:11 (Life is in the blood. Because the animal was a substitute for sin the animal's blood was shed resulting in its death).
 3. Heb. 10:1-4 (But the blood of animals was not sufficient, something perfect was needed).
 4. John 3:16 (God's love for us was so great that he sent his Son).
 5. Rom. 5:6-10 (We are reconciled to God through Jesus Christ and him crucified).

II. JESUS BECAME THE CAPTAIN OF OUR SALVATION THROUGH OBEDIENCE TO THE FATHER.

- A. Jesus Became The Captain Of Our Salvation Through Obedience.
 1. Matt. 26:39, 42 (We see the attitude of Jesus toward obeying the Father's will).
 2. Phil. 2:6-8
 3. Heb. 5:8-9
- B. Because Of The Submission Of Christ To The Father, Jesus Is Exalted As The Captain Of Man's Salvation!
 1. Phil. 2:8-11 (Compare this to Matt. 28:18).
 2. Heb. 12:2 (He is the author and finisher of our faith).

3. Col. 1: 18 (He is the head of the church and has preeminence).
 4. Col. 3:17 (Whatever we do in religion must be done by his name)
- C. Jesus Became Perfect Through Submission To The Father; In Like Manner We Become Perfect Through Christ In Our Obedience.
1. In becoming a Christian.
 - a. Heb. 5:8-9
 2. In following the teachings concerning the church of our Lord.
 - a. Matt. 16:18 (I will build my church).
 3. In living the Christian life.
 - a. Matt. 28:20
- D. Because Jesus Is The Captain Of Our Salvation, He Is To Become The Master Of Our Lives.
1. Rom. 1:1/Titus 1:1 (Paul described himself as a 'doulos', a slave).
 2. Matt. 10:38-39
 3. Gal. 2:20
- E. If We Claim To Follow The Captain Of Our Salvation And Do Not Obey Him, We Deceive Ourselves.
1. Matt. 7:21
 2. I John 2:3-5
- F. As The Captain Of Our Salvation And Perfecter Of Our Faith, Jesus Will Be The Perfect Judge.
1. II Cor. 5:10-11
 2. John 12:48 (Judged by his word).
 3. Matt. 26:39 (Jesus faced the shame of the cross, the pain, and even worse, being separated from God [Matt. 27:46], but he obeyed. What excuse can we give?).

CONCLUSION

1. II Thes. 1:8-9
 2. Is Jesus the captain of your salvation?
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JESUS IS THE ADVOCATE

By Burt Jones

Text: I John 2:1,2

"My little children, these things I write unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world."

I'm going to speak to you this evening on the subject of Jesus Christ as our advocate. That is an interesting subject, and it is valuable for us to understand just how Christ is our advocate.

Paul, writing to Timothy in I Timothy, the second chapter and the fifth verse, said, "For there is one God, and one mediator between God and men, the man Christ Jesus." So, Jesus was both God and man.

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing that was made" (John 1:1-3). And in the fourteenth verse of that chapter, the first chapter of John, he says, "And the Word was made flesh, and dwelt among us." Now, "Word" there was God, Jesus Christ. And so, that's the reason he said, "In the beginning was the Word"; that is, Christ, "and the Word was with God," that is the Father, "and the Word was God"; that is, Christ. And Christ was made flesh and dwelt among us.

We all know the story about Jesus when he was born of the virgin Mary. His mother was of the human race, and, therefore, Jesus was both God and man. And Paul says that he is the mediator between God and men. He is the one mediator between God and men.

In I John, the second chapter and the first verse, there the apostle John said, "My little children, these things I write unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous." Now, advocate there is the same as mediator. If we sin, we have an advocate with the Father. That means that we pray to God through Jesus Christ, and Jesus mediates for us, just as an attorney mediates for the person whom he is representing to the judge that sits upon the bench in our courts of law.

Jesus was made flesh and dwelt among us, and he understands thoroughly all the trials through which we go. The Bible says he was "in all points tempted like as we are, yet without sin" (Heb. 4:15). And in the twelfth chapter of Hebrews we read where it says, "Wherefore seeing we are also compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God" (vv. 1-2). Now, he was crucified, despising the shame of it, because of the joy that was set before him. Now, that joy is our salvation. Jesus went through all that agony for us. He lived upon this earth thirty-three years. And he wasn't a rich man on earth, though he was rich in heaven. But he left all that glory and became poor down here in the land of

sin and sorrow for thirty-three years, being scorned by his friends. Even his brothers in the flesh didn't believe on him. The Pharisees and Sadducees were against him and finally killed him. But he came back from the dead, and now that same Jesus is sitting by the side of God in heaven, on the right hand of God.

And so, when we pray to God, we pray through Jesus Christ as our advocate. And he, knowing all the trials and temptations that befall mankind, goes before God and intercedes for us.

Now, the Catholic church says that there are many mediators between us and God, but the Bible says there is one: "There is one God, and one mediator between God and men." The one mediator is Jesus Christ. But they say that Mary is an advocate. I read a statement by one that said, if you are praying to God, it is better to pray through Mary than it is to pray through Jesus Christ. They say that it is better than praying through Christ, because she, being Christ's mother, is superior.

Now, that is a reflection upon Jesus Christ to think that, because Mary was his mother (even if Mary were in heaven with him), he would listen to her and do her bidding, even though he didn't think it best for us.

Brethren, that kind of action wouldn't work with us Christians here upon earth. If our children were wanting something of their father and they'd go through their mother to get it, he wouldn't do it for them just because his wife, the mother of his children, came to him if he thought it not best for them. And if he thought it would be in their best interest, he'd do it anyway, whether or not the request came through his mother. Now, we wouldn't do that ourselves, but the Roman Catholic Church accuses Jesus Christ of that kind of action, that Mary will cause him to do things he otherwise would not do for us.

But there isn't a remote passage of scripture, not anything that even suggests that Mary is in heaven with Christ. Mary died just like all the rest of the women and men upon this earth will do, or have done. And at judgment day, Mary will be called forth from the grave just like the rest of us will who have died. She is not in heaven with Jesus Christ at this point. The Bible says that Jesus Christ arose from the dead and that he ascended to heaven and sat down at the right hand of God. Peter, on the day of Pentecost, said the apostles are witnesses that he arose and that he was exalted into heaven and sat down on the right hand of God, on the throne of God; and having received the promise, he shed forth this which they now saw and heard. But that was Jesus Christ. John said, "And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven" (John 3:13). So, Mary didn't go there. She was a blessed woman through whom Jesus Christ came. She was a blessed woman; she was a good woman, but she is not the blessed mediator between us and God.

Also, the Bible speaks of all the Christians being saints. That's the way the Bible speaks of it. Paul wrote about the saints at such and such a place. But the Roman Catholic Church says one is not a saint until he dies and goes to purgatory; and then, sometime, the church will decide that some should be saints and will canonize them as saints. Then, they think that, when you pray, all that group of saints will be listening to and interceding for you. Well, that's just not so. That's just somebody's imagination, because God says no such thing. God says there is one advocate, and that one is

Jesus Christ.

Well, the question might be asked: Why did Jesus Christ have to come to earth and suffer in order to be our advocate. He had to suffer that we might be saved. Because he was a man himself, he knows what temptations we go through. Well, you might say: God knows, too. Yes, the Father knows all things; but he never went through it like we do and like Jesus Christ did. Jesus Christ can stand before God and make intercessions for us because he knows the weakness of the flesh, and God listens to him because they are working together, being parts of the Godhead, different, but with the same qualities.

Now, don't think that Jesus Christ is going to intercede for us for something that is not just. He isn't going to do that. Before we pray through Jesus Christ, we must have repented of our sins or Jesus is not going to intercede for us. But we can think, tonight, of that Jesus whose words we read in the Bible, the one who with such great sorrow for the people sat on Mt. Olivet and looked across the valley over to Jerusalem and said, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" (Matt. 23:37). Why was Jesus weeping over that wicked city? He was weeping because those people there were going to be lost. And he said, "Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord" (Matt. 23:39). If Jesus Christ, while here upon earth, could sit upon the mountain and look over the city of Jerusalem upon those people who wouldn't pay any attention to him, those people who were going to have him crucified, those Pharisees and Sadducees, and weep over them because they wouldn't listen to the word of God, don't you know that Jesus Christ today, when he looks down upon us, people who are striving to serve him, who are trying to do what he would have us to do, don't you know that he looks upon us with the same love and the same affection that he did them.

Just think of the apostle Peter, when Peter went in to witness the trial of Jesus, when Jesus had no friends in there, when they were all crying for his death, wanting to crucify him; and Peter, when they said he was one of them, denied that he knew the Lord! Again a second time they approached Peter, and a second time he denied Jesus Christ. The third time they said that he was one of Christ's disciples; this time Peter cursed and swore and said, "I know not the man" (Matt. 26:74). When Jesus looked upon him, Peter got up and went out and wept bitterly. But just think, if you were in trouble like Jesus was and you'd done nothing of which to be accused but you were being framed and would be killed as a result and the best friend you had would say, "I do not know the man"; I don't know who he is. Suppose he would keep on strongly saying: "I do not know the man." What would you think of that man? Well, we'd say we didn't think much of him, I'm sure.

But Jesus had compassion on Peter. When Jesus arose from the dead, the apostles didn't really believe on him, for they had gone back to their fishing. Jesus appeared to them after he arose and convinced them that he was the Christ. When he asked Peter three times, "Lovest thou me?" and Peter said he did, Jesus Christ forgave him. Now, would you forgive a man who would treat you like that? Yes, you would; you would have to if you would expect Christ to forgive you. When Peter confessed, when

he said that he loved him, Jesus thought as much of him as he ever did. Then Jesus chose him as an apostle, again reinstated him like he was before he denied him. Jesus had known beforehand that Peter was going to deny him and had told him so. Even though Peter declared that he was ready to go with Christ to death, he didn't know what he was talking about. He wasn't ready. Jesus said, ".....thou shalt deny me thrice" (Matt. 26:34). And he said to Peter, "...when thou art converted, strengthen thy brethren" (Luke 22:32).

Now, Jesus will do as much for us today. There is no sin upon this earth that Jesus will not forgive, if we repent. I know some people say that there are some things that one does that God will not forgive, but that's just not what the Bible says. Well, somebody might say: What did Jesus mean when he said, "All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost it shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come" (Matt. 12:31-32?). What did he mean there? He meant just what he said. The only thing is, people don't understand what the "world" means there. The word that is translated world there is the Greek word *ion*, and it means the age, the dispensation; not the cosmos, the world as we look at it; but that age, that Jewish age. You can speak against me; he said, for I am in the Jewish age; but that is going to come to an end. The Holy Spirit is going to bring the Christian dispensation; and if you speak against that, if you reject that, there will be no more sacrifice. That's what the Hebrews writer said in Hebrews 10:25-26, "Not forsaking the assembling of yourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching. For if ye sin willfully after that ye have received the knowledge of the truth, there remaineth no more sacrifice for sins."

I've heard people argue that if you sin willfully there is no more forgiveness; that's the end of it. I had a discussion one time on that subject, and the other person argued that there is no more forgiveness. Why, it doesn't say there is no more forgiveness. It says there is "no more sacrifice."

Those Jews were going back to the law of Moses. They were forsaking the law of Christ and going back to the law of Moses, and that's what was written about. He said: If you sin willfully; that is, if you go back to the law, why, there will be no more sacrifice. Jesus is not going to die again. That's going to be all of it.

And so, we are going to have to accept Jesus Christ as our advocate. There isn't going to be another one. But he is loving and kind. Now, that doesn't mean he'll forgive us if we don't do what he says, because when Jesus comes back, he is going to stand in the judgment of the people; and to those on the left hand he is going to say, "I never knew you: depart from me, ye that work iniquity" (Matt. 7:23). He will send them away into eternal destruction. That is righteous judgment or he would never say that. And so he's going to do that.

You know, his coming, his being born upon the earth here, makes it easier for us to understand Jesus Christ, seeing him as a man here upon earth. In the thirteenth century the little country of Wales was not satisfied with the English government, because they were afraid they would be overruled. So, when a baby was to be born to

King Edward and his wife, they went into Wales that the baby might be born in Wales to let the people know that they were close together. Their son was called the Prince of Wales.

Jesus Christ was born into this world a little baby and grew up as our children grow into manhood, and we can think of his physical development and think of him in a more realistic way than we could if he had never been on earth as a human being like that. When we read the history of his work in the New Testament, then we can see him as he pleaded with and to God for the people. And we can know that the same Jesus, tonight, is sitting on the right hand in heaven, that he is looking down upon us with compassion, that he knows everything that we go through. And so, he is mediator for us tonight.

Jesus is calling, "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light" (Matt. 11:28-30).

It isn't all that hard to be a Christian. He doesn't require of us that which we cannot do. We do have some hardships; if it were always a rosy path from here to heaven, everybody would be going in it, not because of the good they would get in this life, though he has promised us that he will give us the things we need. But he wants us to serve him, and he wants us to be saved when this life is over. Jesus said, "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it" (Matt 7:13-14).

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Jesus Is The Way, The Truth And The Life

By Jonnie Hutchison

Text: John 14:5-6

1. The words of our text were spoken by the Lord shortly before his betrayal into the hands of his enemies to be crucified.
 - A. Though he was about to suffer the horrible, terrifying ordeal of the cross, Jesus was not thinking of himself.
 1. Instead he was seeking to bring comfort and a strengthened faith to his apostles.
 2. He was seeking to help them to understand both the certainty and the reason for his approaching departure.
 - B. The Lord's disciples still had a misunderstanding of the nature of the kingdom of Christ.
 1. Even at this late date they still held the misconception that the kingdom was an earthly kingdom, and the death of Jesus just did not fit into the formula for the establishment of an earthly kingdom.
 2. They could not conceive of the promised Messiah and King departing from among them.
 3. And even though forewarned of Jesus' impending death, when it actually happened they were scattered in confusion and fear.
 - C. It's amazing how often men hold on to preconceived ideas even though Jesus teaches differently.
2. Jesus taught his apostles in the first four verses of chapter 14 that he was indeed going away.
 - A. He stated his exact destination by the use of the words "my Father's house."
 - B. He emphasized that his apostles would share that dwelling place with him in mansions prepared by him when he comes again.
 - C. And then he uttered the words in verse four "And whither I go ye know, and the way ye know."
3. In spite of the fact that the Lord had taught his apostles earlier of his death,

resurrection, and his ultimate ascension into heaven - in spite of the fact that they should have known - Thomas said, "Lord, we know not whither thou goest; and how can we know the way?"

A. This is the Thomas who lost all hope when the Lord died.

1. He was the one who doubted the resurrection of Christ from the dead in the words "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe" (John 20:25).
2. He was no doubt an honest man who was truly confused by the Lord's teaching that he was going to die and leave his apostles when they fully expected him to remain and establish a kingdom on earth.

B. The answer of our Lord to Thomas constitutes the remainder of our study in this lecture - "I am the way, the truth and the life. No man cometh unto the Father, but by me."

I. "I AM THE WAY."

A. JESUS IS THE ONLY WAY TO HEAVEN.

1. Far too many desire to get to heaven on their own terms.
 - a) Illustration - "I did it my way" (Frank Sinatra Song).
 - b) But the only way to heaven is "the way."
 - c) And Jesus is "**the way**."
2. Sometimes folks will say, "We are all going to heaven, we're just going different ways."
 - a) Friends, there are no "ways" to heaven; there is only "**the way**."
 - b) You can't go to heaven by following the way of Mohammed, Confucius, the Pope, some new age guru, or any other human religious leader - Acts 4:12.
 - c) The only way you can get to heaven is by following "**the way**." And Jesus is **the way**!
3. There is a right way versus a wrong way - Prov. 14:12.
 - a) The right way is the strait and narrow way - Matt. 7:13-14.
 - b) You can't get to heaven by following the broad way - that's the wrong way.
 - c) You can only get to heaven by following the right way and Jesus is **the** very personification of the right way.

B. FOLLOWING THE WAY IS THE ONLY WAY TO BE A GENUINE CHRISTIAN.

1. What does the New Testament call Christianity?
 - a) "This way" - Acts 9:2; 22:4.
 - b) "That way" - Acts 19:23.
 - c) "The way" - Acts 24:14.

2. Genuine Christianity is an exclusive system of religion.
 - a) It is "the way" as opposed to the "many ways" of modern religions.
 - b) It excludes Catholicism, Protestantism, Pentecostalism, Buddhism, Hinduism, New-Ageism and every other man-made religion.
 - c) Genuine Christianity can only exist when men choose to follow "**the way**" and Jesus is "**the way**."

II. "I AM ... THE TRUTH."

A. TRUTH IS AN ATTRIBUTE OF DEITY.

1. God is "a God of truth" - Deut. 32:4

2. Jesus said, "I am the truth" - thus Jesus is deity.
 - a) Jesus never told a lie, never attempted to deceive, never falsely accused another.
 - b) Everything that he has spoken is true.
 - c) While in the flesh he was the very embodiment of what is factual and real.

B. THE TRUTH IS AS EXCLUSIVE AS THE WAY FOR NEITHER CAN BE SEPARATED FROM JESUS.

1. There are not many "truths" that lead to heaven; there is only "**the truth**."

2. When Jesus said, "I am the truth," he was saying that there is no other truth by which one may be saved.

3. Scientific truth will not save, political truth will not save, social truth will not save - only **the truth** will save and Jesus is **the truth**.

C. WHAT DO WE KNOW ABOUT THE TRUTH?

1. From a positive standpoint:
 - a) The truth came by Jesus - John 1:17.
 - b) Jesus bore witness to the truth - John 18:37.
 - c) The truth can be known - John 8:32.
 - d) The truth sanctifies and God's Word is truth - John 17:17, 19.
 - e) Obeying the truth purifies (saves) 1 Pet. 1:22. hagnizoô "to *make clean*, that is, (figuratively) *sanctify* (ceremonially or morally)—purity" (self).
 - f) Truth should be rightly divided - 2 Tim. 2:15.

- g) The church is the "pillar and ground of the truth" - 1 Tim. 3:15.
- h) We must worship God in truth - John 4:24.
- i) We may rejoice in truth - 1 Cor. 13:6.
- j) The fruit of the spirit is truth - Eph. 5:9.

2. From a negative standpoint:

- a) One can turn from truth - 2 Tim. 4:4.
- b) One can resist the truth - 2 Tim. 3:8.
- c) One can be destitute of truth - 1 Tim. 6:5.

D. THE TRUTH OF JESUS CHRIST IS FOUND IN THE NEW TESTAMENT.

- 1. Jesus sent the Spirit of truth to guide his apostles into all truth - John 15:26.
- 2. The apostles and others were inspired by the Holy Spirit to set all **the truth** down in written form in the New Testament.
- 3. When one rejects the teaching of the New Testament then he rejects Jesus for Jesus is **the truth!** - John 12:48.

III. "I AM ... THE LIFE." (1 John 1:1-2)

A. THE SCRIBES AND PHARISEES OF JESUS' DAY MADE A TRAGIC MISTAKE.

- 1. They rejected the very source of life eternal - John 5:40.
- 2. Jesus is the bread of life - he who gives and nourishes eternal life - John 6:35, 48.
- 3. The very reason that Jesus left heaven to come to this earth was in order to bring the possibility of life to those dead in sin - John 10:10; 11:25.

B. THE SEED OF ETERNAL LIFE IS IN THE TRUTH WHICH REVEALS THE WAY OF SALVATION THROUGH CHRIST.

- 1. No wonder both Jesus and the gospel are referred to as "the word of life" - 1 John 1:1; Phil. 2:16.
- 2. The way to eternal life is in the word - John 6:68; 12:50.

C. OBTAINING ETERNAL LIFE IS CONDITIONAL.

- 1. It requires self-sacrifice - Matt. 19:27-30.
- 2. It requires faith in Christ - John 3:16.

3. It requires repentance - Acts 11:18.
4. It requires one's verbal confession of faith in Christ - Rom. 10:9-10.
5. It requires baptism - Mark 16:16.
6. It requires faithful living - Rev. 2:10.

D. THE LIFE THAT JESUS OFFERS WILL BE REALIZED IN HEAVEN.

1. We do not possess eternal life now for we have the "hope of eternal life" - Tit. 1:2; 3:7.
2. Our inheritance is in heaven - 1 Peter 1:4.

Conclusion

1. Friends, Jesus is indeed the way, the truth and the life.
 - A. No one can come to the Father and enter into the Father's house except he or she comes through Christ.
 - B. Coming to God through Christ necessitates accepting the one way which is revealed in the one truth that leads to the one hope of eternal life in heaven.

2. 1 John 5:11-13.
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Jesus Is The Savior

By Milton Mathers

Introduction:

- A. Jesus of Nazareth is the divine Son of God and the Savior of man. For one to assume the title of "Savior," or to be so called by others, is not unique.
1. Heathen gods, such as Aesculapius the Roman god of medicine, have been called savior.
 2. Men of honor and high rank, as Epicurus, and the Roman emperors, were called savior by their followers.
 3. Such men as Hitler, Mussolini, and Castro have been regarded as savior by their fanatical followers.
 4. However, it was Jesus of Nazareth who came from heaven to earth making the bold claim of **divine** Savior of all mankind, and it is to him that the world must look for salvation.
 5. Thayers Greek-English Lexicon says this - "The name was given by the ancients to deities, especially tutelary deities, to princes, kings, and in general to men who had conferred signal benefits upon their country, and in the more degenerate days by way of flattery to personages of influence." (page 612)
 6. Thayer goes on and says, that in the N.T. "savior" refers to God, the author of salvation through his Son Jesus Christ.
- B. There are even different kinds of salvation with its various forms from which man seeks salvation. These are taken from the Greek words *soteria* and *sozo*. Note some examples:
1. Israel's deliverance from Egyptian bondage was a salvation. (Acts 7:25; cf. Exod. 14:30).
 2. Noah constructed an ark for the salvation of himself and his family from the flood. (Heb. 11:7).
 3. Paul admonished the passengers on the wrecked ship to take food for their physical strength (Acts 27:34), and the word is "salvation."
 4. It is also used for being saved from drowning (Matt. 8:25; 14:30).
 5. To being healed of physical and mental diseases (Matt. 9:22; Mk. 10:52; Lk. 8:36; Acts 4:9).
 6. Being saved from physical death (Matt. 27:40, 42, 49).
 7. The salvation of the woman through child bearing (I Tim. 2:15) is obscure and subject to various interpretations.
 8. There are other uses and meanings of the words "save" and "salvation" in the Bible, but these will suffice to show that one may be said to be saved from nearly anything.
- C. Man's greatest need, however, is to be saved from sin in this life and to be saved from the consequences of sin in the life to come.

1. This was Jesus' mission in coming to earth.
2. True, he healed many of their physical diseases; several times he delivered (saved) his disciples from physical harm and danger; and he saved the multitudes on more than one occasion from hunger and want by a miraculous multiplication of the food. But this was not Jesus' primary concern.
3. Most of the Jews of his time, and even his disciples, misunderstood the nature of the salvation that the Messiah would bring. They thought in terms of Israel's being saved from bondage to the Roman government, or they were hoping for a wonderworking Messiah who would bring economic security and save the masses from poverty and want. They were looking for a human Messiah (cf. Matt. 22:41-42) who would bring a physical kind of salvation to the people. Jesus disappointed them!
4. He came claiming, not only to be the son of David but the Lord of David as well, and as the divine Lord of David, he came to bring salvation from sin.
5. The angel told Joseph that Mary would bear a son and "you shall call his name Jesus, for he will save his people from their sins" (Matt. 1:21).
6. Too many of the people of this day were not interested in salvation from sin, and the people of our day are very little different.
 - a. Salvation from sickness, yes; salvation from the loathesome disease of sin, no!
 - b. Salvation from political bondage, we want it for all men; salvation from the bondage of the tyrant, Satan, many are not interested... yet!
 - c. Salvation from hunger and want--the man who can give us this freedom we will acknowledge as saviour--but salvation from sin is not so important!
 - d. Our world is making the same mistake with regard to salvation as the people of Jesus' own time made.
7. Our task as followers of Christ is to get the world to see the necessity of recognizing and accepting Jesus as Savior from sin, but in order to do that, we must first show them the reality of sin, the nature of sin, and God's punishment for sin as well as the beauty and blessedness of being saved from sin--saved from its guilt, its consciousness, and its penalty.
8. Man's greatest enemy is sin! It is not physical hunger, though if we would be like Jesus we will share with the hungry and the starving.
 - a. It is not political enslavement, though we should sympathize with, pray for, and do anything we can to effect the freedom of all men.
 - b. It is not physical sickness, though we should be concerned with the health of friend and foe alike.
 - c. These ills have to do with the body, but sin has to do with man's soul.
 - d. Salvation from these is temporal, but salvation from sin has eternal consequences.
 - e. Jesus is Savior! He saves man from the greatest evil and delivers him from the greatest peril--sin!

D. Now let us focus on some important truths.....

I. Why Is He Our Savior?

A. That is the very reason that he came here upon this earth.

1. Luke 2:11
2. Luke 19:10
3. John 3:17
4. Acts 5:31
5. 1 Tim. 1:15
6. Heb. 7:25
7. 1 John 4:14

B. He came to bear the sins of all men.

1. Isa. 53:12
2. Heb. 9:28
3. I Pet. 2:24
4. 1 John 3:5

C. He is our Mediator with the Father.

1. I Tim. 2:5
2. Heb. 8:6; 12:24
3. 1 John 2:1

D. He is absolutely indispensable as our Savior; for he is our only Intercessor.

1. Hebrews 7:25

E. He is the only source of divine truth.

1. John 8:32; 17:17

F. He is the Savior of the church. Eph. 5:23-32

G. He is our only Savior.

1. Acts 4:12

II. How He Did Not Become Our Savior.

A. Since all men have sinned and come short of the glory of God (Rom. 3:23), we are in a position where we are totally unable to free ourselves from the power of sin.

B. Christ must be our Savior; but there are some ways by which the Savior does not save. He does not save by:

1. Faith alone. James 2:24
2. Grace alone. Titus 2:11-12
3. Meritorious works on the sinners part. Eph. 2:8-9
4. Human wisdom. I Cor. 1:19-21
5. Many other things could be added here, but these are enough to show that Jesus Christ has to be our only true divine Savior.

III. How Can He Become My Savior?

- A. In the history of the world, the most thought-provoking and penetrating question ever asked was posed on the day of Pentecost in Acts 2:37,

".....Men and brethren, what shall we do?"

And in Acts 16:30, *". . . What must I do to be saved?"*

1. Let us notice some things implied by the questions.
 - a. "What" suggests that there is something required of man in being saved.
 - b. "Must" reaches the absolute necessity of the requirement.
 - c. "We" denotes human responsibility in redemption.
 - d. "Do" implies activity on the part of the person being saved.
 - e. "To be saved" is the object sought by those asking the question.
 2. Also implied within the question is that the saving is done by another, specifically, Jesus Christ.
- B. Christ saves from sin when a sinner obeys God's objective, all-sufficient, inspired, standard of truth. John 8:32
- C. God's saving message is for one to:
1. Hear. Rom. 10:14-17; Matt. 7:24,25
 2. Believe. Heb. 11:6; Mark 16:15-16; John 20:30,31
 3. Repent. Acts 2:38; 17:30-31; 2 Pet. 3:9
 4. Be baptized (immersed) in water for the remission of sins. Mark 16:16; Acts 2:38; Gal. 3:26-27
 5. The Bible nowhere promises to save sinners in any other manner than that recorded by inspired men.
- D. There is a great deal of subjective thought regarding salvation in the world today, but God has spoken finally through his son. Heb. 1:1-2
- E. Deliverance from sin, beloved, is not a matter of what I think, what you think on this matter, what my family, friends, and neighbors think, it is what God says in his word.
1. Christ becomes the Savior of men, who love him enough to comply with his

teaching. John 14:15

IV. Now That He Is The Savior Of Our Lives, Our Lives Must Be Used In His Service!

- A. Paul said, *"I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service"* (Rom. 12:1).
- B. The small sacrifices made by the saved are not worthy to be mentioned in the same breath with those made by our Savior (Phil. 2:6-8).
- C. Is it not the case, since he is the Savior of our lives, our lives belong to him?
1. Paul states, that he was a "bondservant" and "messenger" of Jesus Christ (Titus 1:1). He was willing to spend and be spent for the cause. Are we willing to do the same?
 2. Upon what he has done for us, shouldn't we give our "all" for his cause? Matt. 6:33
- D. There are thousands of Christians scattered throughout the world today.
1. Some are filling places of importance in the Lord's kingdom, while others are sitting idly by.
 2. What makes the difference? Is it because the idle do not want to be useful? If so, why did they obey the gospel?
 3. It is my strong conviction that when brethren are taught better they do better.
 4. Those in the early church believed Christ was their Savior; therefore, they were involved. Matt. 28:18-20; Mark 16:15-16; Acts 2:44-45
 5. Those God used were the:
 - i. Talented (Matt. 25:14-30; Luke 12:48).
 - ii. Trained (Acts 20:4; 7:22).
 - iii. Young (Acts 16:1-3).
 - iv. Old (Rev. 1:1-4; Luke 2:25-35; 36-38).
 - v. Humble (Luke 18:9-14).
 - vi. Dedicated (Matt. 3:1-12; Acts 9:10-22).
 - vii. Willing (John 6:66-71).
- E. The purpose of Christ in being the Savior of our lives, is that in turn we can teach others (Matt. 28:19-20). We were saved to save others. Thanks be unto God for this unspeakable gift: Christ our Savior.

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