

**Book, Chapter
and Verse
Sermons**

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- To -

This book of sermons is dedicated to the elders of the Central church of Christ in Jackson, Tennessee, beloved brethren: Nando Jones, Isaac N. Roland and Ed Stephenson.

These sermons were preached from the pulpit of the Central church of Christ in Jackson, Tennessee from 1968-1972. Most of the sermons are original, some are old stand-bys which have been passed down and through the brotherhood of Christ for generations. It is hoped these sermons may yet be a continuing influence in the church of our Lord.

FIRST CENTURY CHRISTIANITY (1)

Jeremiah 6:16

Introduction

1. The 20th century church must ever hold before itself the image of the 1st century church
2. Many today confuse modern churchanity with pure, primitive Christianity
3. We make mistakes when we stray from the "old paths" (Jer. 6:16)
4. Look to the Bible for that brand of 1st century Christianity and imitate it

I. FIRST CENTURY CHRISTIANITY IS NOT THE PRODUCT OF MAN'S INGENUITY

1. The reasoning of man had no part in its development
 - a. 1 Corinthians 1:19-24
 - b. Man failed to provide a Way Romans 1:21, 22
 - c. Man's mind was too feeble to envision Christianity 1 Corinthians 2:9
2. Christianity is a walk of faith with God 2 Corinthians 5:7
 - a. A faith from God and by God's will Romans 10:17; John 6:44, 45
 - b. By faith it is that man is justified Romans 5:1, 2
 - c. A walk by faith excludes purely emotionalism, creedism, etc.

II. FIRST CENTURY CHRISTIANITY WAS RELIGION OF GOING

1. Propelled by the Great Commission Matt. 28:19f; Mark 16:15f; Acts 8:4, 5; 13:1-3
2. Concerned for souls also impelled Christians to GO
 - a. Ezekiel 33:8
 - b. Acts 5:42
3. The Acts of the Apostles is a book telling of Christians going

III. FIRST CENTURY CHRISTIANITY WAS A RELIGION OF SACRIFICE

1. Old Testament religions was a religion of some considerable sacrifice
2. Christianity bespeaks of the greatest sacrifice of all
 - a. Paganism and Old Testament worship called for sacrifice of other's bodies
 - b. Christianity calls for one to sacrifice HIS OWN body to God's service
 - 1) Christ gave himself Philippians 2:6-11; Hebrews 2:9
 - 2) Christ's disciples sacrifice their own body Rom. 12:1; 1 Pet. 2:5; Phil. 2:17
3. The Christian's sacrifice is seen in his activity of service
 - a. Sacrificing that which is his 1 Corinthians 16:1, 2; Acts 4:32-37
 - b. Sacrificing that which we could have had Philippians 3:7, 8
 - c. Sacrificing one's own will to the will of Christ Phil. 1:21; Gal. 2:20

IV. FIRST CENTURY CHRISTIANITY WAS THAT OF OPTIMISM

1. The founder of Christianity was of a most positive disposition
 - a. Christ's bold but not arrogant claims Jn. 14:1, 6; 11:25; Rev. 1:8, 18; Mt. 16:18
 - b. Christ had positive faith in His disciples and trusted them Mt. 10:16; 28:19
2. His disciples manifested the same positive spirit as did their Lord
 - a. Acts 4:18-20; Philippians 4:13
 - b. They changed the world of their day and for centuries following

V. FIRST CENTURY CHRISTIANITY WAS A VICTORIOUS RELIGION

1. From the beginning—multitudes embraced it Acts 2:40f; 4:4; 4:32; 5:14
2. Successful in carrying out the Great Commission Col. 1:23
3. Planted the church of Christ from Babylon to Rome
4. Gave generations of all time an example to follow and a challenge to meet

CONCLUSION

1. Modern ages cannot look upon first century Christianity with disdain
2. Successful churches of the twentieth century will be patterned after the church of the first century
3. The church of today must be in the exact likeness of the first century church as revealed in the New Testament
4. Jeremiah 6:16, and so, Let us walk!

FIRST CENTURY CHRISTIANITY (2)

Jeremiah 6:16

Introduction:

1. The 20th Century church must ever hold before itself the image of the first century church.
2. Look to the Bible and reflect that same brand of Christianity today.
3. Review of First Century Christianity (1)
 - a. Not the product of man's ingenuity
 - b. Was a religion of GOING
 - c. Was a religion of SACRIFICE
 - d. Was a religion of OPTIMISM
 - e. Was a victorious religion

I. FIRST CENTURY CHRISTIANITY WAS A RELIGION OF KNOWLEDGE

1. A failure on the part of Judaism—a lack of knowledge; Hosea 4:6; Jeremiah 2:32; Isaiah 1:3; Romans 10:1-3
2. Christianity or law of the mind; Hebrews 8:10; 10:16; Romans 7:23
3. "I would not have you be ignorant . . ." I Thess. 4:13 typical of Paul's teachings
4. II Timothy 2:15; 3:16-17; II Peter 1:3

II. FIRST CENTURY CHRISTIANITY WAS A RELIGION OF CONVICTION

1. Stephen; Acts 6:9-7:60
2. Epaphroditus; Phil. 2:25-30
3. II Timothy 4:6-8

III. FIRST CENTURY CHRISTIANITY WAS A RELIGION OF EXCLUSIVENESS

1. The elect, the called of God
 - a. "Called according to His purpose" Romans 8:28
 - b. "Chosen in Him" Eph. 1:4; II Thess. 2:13-14
2. Not of the world
 - a. John 17:16; 15:19
 - b. Phil. 3:20; John 19:36
 - c. "In Christ" excludes all out of Christ
3. A distinct and unique people; Titus 2:11-14
 - a. In holiness and purity
 - b. In worship and service
 - c. In name and doctrine

IV. FIRST CENTURY CHRISTIANITY WAS A RELIGION OF REFLECTION AND EXAMPLE

1. Not in doctrine only
2. Christianity evident in activity of their life; II Cor. 3:2
 - a. A most fundamental teaching of Christ; Matt. 5:13-16; Phil. 2:14-16
 - b. I Timothy 4:12-16
 - c. All ages and sexes are instructed how to live; Titus 2
3. We are to walk in that way; Phil. 3:17; 4:9; I Cor. 11:1

V. FIRST CENTURY CHRISTIANITY WAS A RELIGION OF FATALISM

1. Not in the philosophical sense
2. A religion to live by; a religion to die for; Rev. 2:10; John 11:16
3. Christ set the supreme example for all at Calvary
4. Christianity was fatal to:
 - a. Stephen, and other Christians, Saul of Tarsus' persecution
 - b. Nero lit the city of Rome with burning corpse of Christians
 - c. Antipas and others died for Christianity; Rev. 2:13 cf 6:9
5. To die was gain; Phil. 1:21; II Cor. 5:6-8

VI. FIRST CENTURY CHRISTIANITY WAS ONE OF ETERNALNESS

1. Born again to live forever; Romans 6:3-5
2. Now have life in promise; John 11:25; I John 2:25; Rev. 2&3
3. A crown of life in eternity; II Timothy 4:8; Rev. 2:10

CONCLUSION 1. Let us walk in the Old Path

- a. Those who have drifted must return and walk therein
 - b. Those who have never walked therein walk in darkness
2. Christ died that you might have life

WHAT DOES THE BIBLE TEACH ABOUT THE IMPORTANCE OF HEARING THE WORD OF GOD?

- I. The Bible teaches us that we need to take heed who we hear.**
 1. God has spoken to us through his Son. Heb. 1:1-3; Heb. 2:3
 2. We must hear Christ. Matt. 17:5; Acts 3:22
- II. The Bible teaches us of taking heed as how we hear. Luke 8:18**
 1. 2 Thessalonians 2:11, 12
 2. Four kinds of hearers are set forth in the parable of the sower. Luke 8:11-15
- III. The Bible teaches us that there are several kinds of hearers.**
 1. Those who do not understand. Matt. 13:19. Verse 15 gives the reason why they do not understand.
 2. Those hearers who are forgetful. James 1:22-25
 3. Those in who faith is produced. Rom. 10:17; Acts 18:8
 4. Those hearers who have itching ears. II Tim. 4:3, 4
 5. Those hearers who stop their ears. Acts 7:57
- IV. The Bible teaches that hearing is a necessity to being saved. Rom. 10:13-17**

One must be taught to come to God. John 6:44f. Note: In each case of conversion in the book of Acts, there was first, the teaching, the sinner heard the word of God and obeyed before it says they were saved from their sins.
- V. The Bible teaches that hearing must be combined with doing or our obedience to the word. James 1:20, 21; Matt. 7:24-27**

Hearing and knowing and doing not is sin. James 4:17
- VI. Let us note the results in our hearing and doing that which the Bible binds us to do.**
 1. We will be wise builders. Matt. 7:24-27
 2. Bring forth fruit. Luke 8:15
 3. We will be blessed. James 1:25
 4. We will be saved. Rom. 10:13-17; 1 Tim. 4:16
 5. Association with Christ. Rev. 3:20

HOW ARE PERSONS MADE BELIEVERS?

John 3:16; 20:30, 31

Introduction

1. The Question stated
 - a. Not—does God make believers; make them be the Holy Spirit; use a power to make them
 - b. But—how does God make believers; how does he exert a power to make believers
2. There are two theories in answering this question
 - a. God uses a power immediately from himself to the believer.
 - b. God exercises this power through means of the Christ and the Apostle's doctrine

I. HOW IS THE QUESTION TO BE SETTLED?

1. It cannot be settled by man who puts his "experience" above the word of God
 - a. This witness in not credible because of conflict in testimony. All **feel** different
 - 1) On this basis Spiritualis, Pentecostism, Calvinism would be proved
 - 2) African witch doctor's testimony also is to be accepted
 - b. These have not been shown as witnesses of God; only testimony of their tongues
2. Question must be settled by the word of God. Only Scriptural witness accepted

II. THE FIRST THEORY EXAMINED: ARE BELIEVERS MADE BY AN IMMEDIATE INFLUENCE?

1. How does this theory work? How is one to receive this immediate power
 - a. Place self in favorable and passive position; God in time will move him.
 - b. This divine power is not addressed to intelligence and will of man
2. Consequences of the "immediate power" theory
 - a. If immediate, it is without the Mediator, Jesus Christ 1 Timothy 2:5
 - b. It nullifies the Great Commission Mark 16:15, 16
 - c. It sets aside God's power to save, the gospel Romans 1:16
 - d. Missionaries, books, tracts, Bibles are unnecessary
 - e. It destroys human accountability; makes God a respecter of persons Acts 10:34f
 - f. It makes different kind of believers
 - 1) In a Baptist meeting, a Baptist; In Holiness meeting, a Pentecostal; etc.
 - 2) If the power came immediately, it would make all believers **alike**

III. THE SECOND THEORY EXAMINED: ARE BELIEVERS MADE BY MEDIATE POWER?

1. One is made a believer by the influence of the Holy Spirit
 - a. The Spirit **operates** on men through the medium of words
 - 1) Matthew 10:19, 20 The Spirit of the Father speaks in the Apostles
 - 2) Acts 8:29 Spirit uttered words and thereby influenced Philip to move
 - 3) Acts 10:19, 20 Spirit said, "I have sent them" How? He commanded them with words
 - b. The Spirit **reveals** God's will through the medium of words
 - 1) 1 Peter 1:12
 - 2) 1 Corinthians 2:9-13
 - c. The Spirit **speaks** with words addressed to man's intelligence Acts 8:29; 10:19; 1 Tim. 4:1; Heb. 3:7; Rev. 14:13; 22:17
2. Therefore, God uses the word as the medium to make people believers and save them
 - a. Romans 1:16, 17 gospel contains intelligence, addressed to man's intelligence
 - b. 1 Corinthians 4:15; Jas. 1:18; 1 Pet. 22, 23 begotten, made believers by word
 - c. Matthew 28:18 Preach what? the gospel. Believe what? the gospel
 - d. Acts 26:18 Gentile's conversion possible by the gospel Cf. Rom. 10:12-17; Acts 15:7
 - e. Luke 8:12 The word believed saves. Satan wants to steal it. Why
 - f. John 20:30, 31 word given that men might believe, have life

IV. SOME OBJECTION MADE TO THE THEORY THAT GOD MAKES BELIEVERS THROUGH MEDIUM

1. This is the "mere word"
 - a. No man of faith ever says "mere word" Cf. John 6:63
 - b. The power through the word is the same power as if it were put forth immediately
2. Such a theory puts God's power "in paper and ink"
 - a. Families have been stricken by a letter of less than three lines announcing a death
 - b. Power is in divine intelligence communicated signs and symbols of language
 - c. Is God's power less if it is not immediate Cf. 2 Cor. 4:7
3. Counter: if the word is a dead letter, why do some try to keep others from hearing it?

CONCLUSION

1. The power to make believers is the word of God as revealed by the Holy Spirit in the Word
Hear it, Believe it, Obey it Rom. 10:14, 17; John 17:20; Acts 18:8; Heb. 5:9
2. Are you a believer?

MAN, IN THE IMAGE OF GOD

Genesis 1:26, 27

Introduction:

1. The exaltation of man—in the image and likeness of God
2. Man in the image God, his departure from and return to this image is the story of the Bible

I. "LET US MAKE MAN"

1. Man was created different from all others in creation
2. God's delights were in the sons of men Prov. 8:31
3. Man: flesh and spirit, allied with heaven and earth
4. Consultation of Trinity in this great creation Psa. 8:4-9; Gen. 1:31
5. Man was to be devoted and dedicated to his Creator Eccl. 12:13

II. "IN OUR IMAGE, AFTER OUR LIKENESS"—WHAT WAS THIS IMAGE AND LIKENESS?

1. Genesis 1, 2 presents a vague portrait of man
 - a. Surely—eternal, powerful, wise, in perfect bliss and happiness
 - b. But, God is a spirit—we have not fully known or seen such an image!
2. God accommodates man and gives him a clear picture in Jesus Christ
 - a. Hebrews 1:3; Colossians 1:15
 - b. In Christ all the beauty and holiness; purity and character of deity
3. As Christ was—so, also the first man Eccl. 7:29

III. SADLY, THE IMAGE OF MAN IN THE LIKENESS OF GOD IS MARRED

1. Sin and Satan the great defiler of man Gen. 3
 - a. Eve tempted by man's greatest enemy
 - b. Adam choose sinful company of the defiled above the company of God Gen. 3:6, 17
2. Image marked by death Rom. 6:23; Gen. 2:17
 - a. Separation from God Gen. 3:22-24
 - b. Man is now subject to eternal ruin; separated from tree of life Gen. 3:22
 - c. Separated from physical life also Romans 5:12
3. We now partake of the image of our physical father Adam Gen. 5:3; 1 John 3:4
 - a. No longer is man in the image and likeness he once was
 - b. His experience of life is one of pain, tears, sorrows and death Job 14:1, 2

IV. PROMISE AND HOPE THAT THE MARRED IMAGE MAY BE RESTORED IS OFFERED

1. The Proteuangelium Genesis 3:15
 - a. A vague prophecy of the Messiah, the Master of Satan
 - b. Not so vague but that the Patriarchs lived by faith in this promise
 - c. From this promise women desired to mother a son Cf. Gen. 4:1
 - d. The devil had reason to fear the birth of every son that came into the world
2. This hope strengthens in God's promise to Abraham Gen. 12:1-3; 22:18; Gal. 3:16
3. Jacob's promise to Judah: "unto him shall the . . . people be" Gen. 49:10 Cf. Micah 5:2
4. Isaiah, the Messianic Prophet, speaks clearly of his coming and future glory
 - a. A sign from God will be given 7:14
 - b. His glory and rule 9:6
 - c. He will bear the burden of man's sins 53:4-6
5. Wonderful, Counsellor, Prince of Peace, Immanuel, Savior comes to mankind
 - a. Matthew 1:21, 23
 - b. John 1:29
 - c. Hebrews 2:14b, 15; 2 Tim. 1:10; 1 John 3:8

V. MAN IS RESTORED TO HIS FORMER IMAGE THROUGH THE PROCESS OF REGENERATION

1. Spoken of as the NEW BIRTH or new creation John 3:3, 5; Titus 3:5; Rom. 6:3-11; 2 Cor. 5:17; Gal. 6:15
2. The image defiled in Adam is now restored in Christ Rom. 5:15-21; 1 Cor. 15:21, 22
3. In the image of deity Rom. 8:29, 30; 2 Cor. 3:18

CONCLUSION

1. Thanks be unto God for His wonderful love John 3:16; Rom. 5:8
2. Thanks be unto Christ for His salvation Rom. 5:6; 8:1
3. Thankful for His word of salvation Rom. 1:16; 2 Thess. 1:7-9
4. Those who are partakers of his promises do so through obedience to his gospel and as a consequence of their obedience they partake of the divine nature 2 Peter 1:4

GOD'S TWO LAWS OF PARDON

Isaiah 55:6-7

Introduction:

1. When man violates God's law he must seek his pardon or be lost Rom. 6:23
2. Pardon: to free from penalty; to forgive
3. God's grace allows for pardon when man meets certain conditions

I. MAN MUST REALIZE HIS NEED FOR PARDON

1. All responsible people are divided into two categories
 - a. Aliens or citizens; Children of God or Satan; Saved or lost Rom. 6:16; Mt. 7:13-14
 - b. The lost will not stand in judgment Psalms 1:4-6
2. All people sin Eccl. 7:20; Rom. 3:10, 23; Gal. 3:22; I Jhn. 1:8, 10
3. Wages of sin is great Rom. 6:23; 8:13; James 1:14, 15
 - a. No sinner can enter into heaven Rev. 21:27
 - b. Sin separates from the Eternal Father Isa. 59:1, 2
4. All should have the attitude of Ezra 9:5; 6
5. God, in His grace provides pardon for all

II. THE LAW OF PARDON FOR ALIEN SINNERS

1. Aliens are those outside the Kingdom
 - a. They live and die without hope of salvation Eph. 2:12; Rom. 6:23
 - b. They are of the world ruled by Satan Eph. 2:2
 - c. These must be born again, born of water and spirit John 3:1-5
2. What does it mean for an alien to be born again etc?
 - a. The Spirit's part is done through the word of God
 - 1) The Spirit reveals God's plan of salvation I Cor. 2:9-13; Eph. 3:4-6
 - 2) Sinners purify souls thru obedience of the word I Peter 1:22, 23
 - b. Alien must hear and believe, repent and be baptized according to the Word
 - 1) As penitent baptized believer he is pardoned Rom. 6:17, 18
 - 2) Now in the Kingdom and a citizen Eph. 2:19, 20; Phil. 3:20
3. When a born-again person sins he is not to seek pardon by means of this law.

III. GOD HAS A LAW OF PARDON FOR ERRING CHILDREN

1. Obedience to the first law does not keep one from sin
 - a. I Cor. 9:27; Rev. 2:4, 5; I John 1:8, 10, 2:1
 - b. An erring child is in need of pardon as much as any alien
2. The law simply stated I John 1:9
 - a. Confession before the Father Luke 15:18; Prov. 28:13; Psa. 32:5
 - b. Confession before others (when committed before others) James 5:16
3. New Testament example of this law at work Acts 8:13-24
 - a. Simon's condition: perishing, heart not right, wicked, in gall of bitterness and bond of iniquity. As lost as he ever was.
 - b. What must he do? Be baptized? No!
 - 1) Repent Acts 8:22cf. II Cor. 7:10
 - 2) Confess sin (be specific) James 5:16
 - 3) Pray Acts 8:24

CONCLUSION

1. We sin; we all sin; alien and child
2. Alien heed to avail selves to God's pardon
3. Children need to seek God's pardon too
 - a. May be in the secrecy of their closets
 - b. Open public sin should have as open and public acknowledgment of repentance.

YE HAVE HEARD THAT IT HATH BEEN SAID

Matthew 7:15-20

Introduction:

1. Jesus called attention to false doctrine that was "hearsay" of Mat. 5:21, 27, 31, 33, 38, 43
2. Many teachings today are "hearsay" and without authority Mat. 24:4; 7:15; I Jhn. 4:1
3. We must heed the Lord's admonition I Thess. 5:21; cf. Acts 17:11
4. "Ye, have heard that it hath been said,

I. DOESN'T MATTER WHAT ONE BELIEVES, JUST SO HE IS SINCERE"

1. If it is so, why did the Lord say— Mat. 24:4; II Jhn. 9; I Tim. 1:3; Mat. 15:9
2. It does matter II Tim. 4:3, 4; Titus 1:11
3. What about
 - a. Paul? Acts 23:1; I Cor. 15:9; I Tim. 1:13-15
 - b. Cornelius? A sincere man but unsaved Acts 10:5-6
4. What about an atheist or one who denies Christ John 8:24

II. YOU CAN PROVE ANYTHING BY THE BIBLE"

1. John 17:17; II Pet. 1:20 All truth must run in parallel lines with no contradictions
2. Many conflicting doctrines, all claiming truth, gives rise to a false proposition
3. Doctrines (plural) of men; doctrine (singular) of Christ Mat. 15:9; II Tim. 2:15
4. Warnings against perverting doctrine Gal. 1:7, 8; II Pet. 3:16; II Tim. 2:15

III. MAN IS SAVED BY FAITH ONLY"

1. Justified by faith Rom. 5:1 James 2:24
2. Eph. 2:8-9 not of human merit (works) but worketh righteousness of God Acts 10:35
3. Faith alone is not enough Jas. 2:19; 2:17; Gal. 5:6; I Cor. 13:2

IV. ONE DOESN'T HAVE TO BE BAPTIZED TO BE SAVED"

1. Plain teaching to the contrary Mark 16:16; Acts 2:38; 22:16; I Peter 3:21
2. Why would anyone argue with anything so plainly taught in the Bible

V. ANY MODE OF BAPTISM IS ALL RIGHT"

1. Again, Bible teaching— Rom. 6:4; Col. 2:12
2. The word "baptize" is an Anglicized word meaning to immerse
3. No example in the New Testament of sprinkling or pouring

VI. ONE DOESN'T HAVE TO BE A MEMBER OF THE CHURCH TO BE SAVED"

1. Acts 2:47 If God adds saved to church, how can one be saved out of it?
2. Church is the body and Christ is Savior of body Eph. 1:22-23; 5:23
3. It Cor. 12:13 baptism saves (Sec. IV, 1) and baptized into body. Could one be saved out of it?

VII. ONE CHURCH IS AS GOOD AS ANOTHER"

1. Does it really matter? The world says NO!
2. What does the Lord say—
 - a. Other plants will be rooted up Matt. 15:13-14
 - b. Matt. 16:18
 - 1) How many Churches did he build
 - 2) How many bodies of Christ Col.1:18; I Cor. 12:20; Eph. 4:4; Col. 3:15; Rom. 12:4

VIII. THERE ARE MANY DIFFERENT ROADS TO HEAVEN"

1. There is only one road that leads to heaven John 14:6
2. Only through a constant study of the Bible can we know we are in the right way
3. To be in that way
 - a. We must believe in Christ John 8:24; Hebrew 11:6
 - b. Repent of sins Acts 17:30; Luke 13:3
 - c. Be buried and raised with him in baptism Acts 2:38
 - d. Continue steadfast I Cor. 15:58

CONCLUSION:

1. Don't take somebody else's word
2. Yield to the Truth

WHY NOT BE BAPTIZED?

Acts 10:47

Introduction

1. Since baptism is controversial, I encourage you to closely note Acts 17:31
2. Some questions about baptism: Does the Bible mention it, define it, give examples of it, say what it is for and when one should be baptized?
3. Answering above questions will determine if baptism is essential

I. THE BIBLE ANSWERS ALL OF THESE QUESTIONS

1. It is mentioned in the Bible. Over 100 references in the New Testament
2. Defined as a burial, an immersion Rom. 6:3,4; Col. 2:12
3. Examples: Acts 2:36-41; 8:12, 13; 8:26-29; 9:18; 10:46-48; 16:14,15; 18:30-34; 18:8; 19:1-5
4. For "remission of sins" Acts 2:38
 - a. Not because sins already remitted cf. Matthew 26:28
 - b. Also tells us what baptism will do
 - 1) Galatians 3:27—In baptism one puts on Christ
 - 2) Romans 6:3—It brings us into Christ
 - 3) I Cor. 12:13—It brings us into Christ's body
 - 4) Romans 6:4—It enables us to walk in newness of life
 - 5) I Peter 3:21—It saves us cf. Acts 2:47
 - 6) I Peter 3:21—It gives us a good conscience
 - 7) Matthew 3:13-17—To fulfill all righteousness cf. Acts 22:16; Rom. 1:17
5. Administered in the authority of the Godhead Matt. 28:19
6. Only one, Eph. 4:4 (although other baptisms are mentioned in New Testament)
 - a. Paul said "one" after John was beheaded
 - b. Not Holy Ghost or fire Matt. 3:11, Only Jesus could do this baptism cf. Mt. 28:19
 - c. The one baptism, Jhn. 3:3, 5; Acts 8:36; Acts 10:47; I Peter 3:20, 21
7. Who?
 - a. The taught, the believer Mark 16:16; Matt. 28:19; Heb. 11:6
 - b. The repentant Acts 2:38
 - c. Confessor of faith in Christ as the Son of God Acts 8:37, 38
8. When? Immediately when one understands. Acts 22:16; 8:12

II. IS BAPTISM, THEREFORE, ESSENTIAL TO SALVATION?

1. If one is saved without baptism one can be saved
 - a. Out of Christ, for one is baptized into Christ Rom. 6:3
 - b. Without putting on Christ Gal. 3:27
 - c. Without being buried with Christ Rom. 6:4
 - d. Without being raised with Christ Rom. 6:4
 - e. Out of the body I Cor. 12:13
 - f. Out of the Kingdom John 3:5
 - g. Without obeying Christ Acts 10:47, 48; cf. Heb. 5:9
 - h. Without walking in the newness of life Romans 6:4 cf. John 3:3
 - i. How can "baptism doth also now save us" be explained I Peter 3:21
 - j. Why was Paul told, "Arise and be baptized. . ." Acts 22:16
2. Baptism is essential

III. HOW WILL YOU REACT TO THE LORD'S TEACHING ON BAPTISM?

1. How some have reacted. You will react in one way or the other
 - a. Acts 2:41
 - b. Luke 7:30
2. No doubt at all—The New Birth involves baptism
 - a. Through baptism one is enabled to walk in newness of life Rom. 6:4
 - b. In Christ, a man is a new creature II Cor. 5:17
 - c. It is baptism that brings a man into Christ, hence a man cannot be a new creature until he is baptized into Christ.

CONCLUSION:

1. May the Lord help you to examine these Scriptures that you may become a new creature
2. It is better never to have been born at all than never to have been born anew

GREAT THINGS ABOUT PENTECOST

Acts 2

Introduction:

1. Much of Old Testament pointed to Pentecost Dan. 2:44; Joel 2:28-32
2. Many great things about Pentecost

I. A GREAT DAY

1. One of the three great feasts of the Jews
 - a. Pentecost followed the feast of seven weeks of forty-nine days
 - b. Pentecost the fifth day Lev. 23:15-17
2. Church had its beginning on first Pentecost after death and resurrection of Jesus Christ
 - a. Fifty days after His resurrection from the grave
 - b. Pentecost always came on first day, hence Church established first day of week

II. A GREAT PLACE

1. Jerusalem, Holy City, City of David the King, City of Jews
2. A city that Christ loved- Matt. 23:37
2. Church began here
 - a. Christ's prophecy fulfilled Luke 24:47-53
 - b. A place the prophets of old spoke of Isa. 2:2-4; Isa. 28:16; Zech. 1:16
 - c. Church that originated at another place or at another time is not the Lord's Church

III. A GREAT AUDIENCE

1. Apostles Acts 2:1-4 (great voices of inspiration)
2. Multitude out of all nations under heaven
3. All heard in own tongue v. 6, 8, 11

IV. GREAT PREACHER, AN HOLY APOSTLE

1. Chosen months before- Matt. 16:19
2. With authority to bind on earth
3. Wisdom compels us to note what was bound on earth and heaven

V. A GREAT SERMON: GREAT THEME

1. His subject- "Salvation from Sin"
2. Christ came for dying man- John 14:6
3. His death, burial and resurrection was for our salvation 1 Cor. 15:1-4; Matt. 20:28

VI. A GREAT QUESTION

1. In climax- v. 36
 - a. Preaching to murderers of Christ v. 23, 36
 - b. They saw that they were lost Eph. 2:12
2. Hearts pricked- "what shall we do?" v. 37
3. Others have asked this same question: all men should
 - a. Paul- Acts 9:6
 - b. Jailor- Acts 16:30
 - c. All are to consider or be lost

VII. A GREAT ANSWER

1. What was that answer? Hear it! v. 38
 - a. Repentance- Luke 13:3; Acts 17:30; 2 Cor. 7:10
 - b. Baptized- the point man turns to salvation and obedience
 - 1) Receives remission v. 38
 - 2) Sins blotted out Acts 3:19
 - 3) Saved from past sins 1 Peter 3:21
 - c. Forgiveness not in water, the subject, nor the preacher; Forgiveness is in God and the blood of Christ. Eph. 1:7
 - d. Receive forgiveness when we come to God on God's terms
2. How did those Penecostians respond to this answer? They heard, believed, repented and obeyed. v. 41

VIII. GREAT RESULTS OF THE DAY OF PENTECOST

1. 3,000 added to them. v. 41
2. They continued steadfast v. 42, 46

EXHORTATION

YOU CAN BE SAVED LIKE THESE WERE: HEAR, REPENT, AND BE BAPTIZED

THE CONVERSION OF THE JAILOR

Acts 16:9-12, 19-34

Introduction:

1. Circumstances and situation of the Macedonian call Acts 16:8-12
2. Occasion for imprisonment Acts 16:13-24
 - a. Paul and Silas worship with the women at the river and made converts
 - b. Cast a demon from a girl whereby her masters accuses Paul
 - c. Paul and Silas "thrust . . . into the inner prison"
3. While in prison a series of amazing events occurred. Ten facts to be pointed out.

I. THE PHILIPPIAN JAILOR DIDN'T KNOW HE WAS LOST

1. Jailor: proud, uniformed, privileged, pagan Gentile, did not know Christ.
2. Millions today like him; unaware of the gospel message of Christ

II. "SUDDENLY THERE WAS A GREAT EARTHQUAKE" 26

1. Foundation of prison shaken! Did it destroy the prison house?
2. The important thing—it shook the jailor, it waked him
3. Some need an earthquake; aren't interested in the gospel Eph. 4:14
4. Our "earthquake may come as: illness, death of loved one, loss of possessions, etc.

III. THE JAILOR WAS SHAKEN; "HE SPRANG IN TREMBLING . . ." 29

1. Fear evident—he fell down before Paul and Silas
2. Earlier he had gone to bed satisfied; at midnight all was changed
3. It is good for us to be afraid rather than over confident Heb. 10:31; 12:29

IV. HUMILITY NOW MARKED THE PROUD PAGAN 29b..

1. A Roman bowing down to two Jewish preachers! Absurd
2. Before we can be Christians we must bow in humility before Christ

V. HE ASKED THE MOST IMPORTANT QUESTION EVER, "What Must I Do?" 30

1. Of thousands of questions asked in his lifetime—this the most important one
2. Question indicates that man must do something in order to be saved
3. The greater part of salvation is Gods, but there is a part for man

VI. THEY ANSWERED HIS QUESTION 31

1. "Believe . . . thou shalt be saved"
2. There is no other place to begin Heb. 11:6; John 8:24

VII. "THEY SPAKE THE WORD OF THE LORD UNTO HIM . . ." 32

1. Several hours of study and discussion is indicated
 - a. Prophecies of his coming, birth, ministry, death, resurrection, etc.
 - b. Cf. Acts 2:22-36; 10:34-43
2. Remember, this man was a Pagan; had to be taught what he was to believe

VIII. HE WAS BAPTIZED 33

1. An amazing thing "he and all his immediately"
2. What so often happens: "I'll think it over. Talk with wife about it, etc"
3. He may have lost his position as a result of being baptized
 - a. Paul in jail for being a Christian. Would they tolerate a Christian jailkeeper
 - b. Romans crucified the jailor's Savior as an insurrectionist
 - c. He was a man of great character
4. We need more people today like him—impressed with the gospel

IX. HE IMMEDIATELY BEGAN TO DO CHRISTIAN SERVICE 33-34

1. Changed from a persecutor of man to a benefactor
 - a. He washed the dried blood from the backs of Paul and Silas
 - b. Extended to them the hospitality of his home
 - c. He set food before them
2. Teaching and baptism means little without Christian service

X. HE REJOICED 34

1. A man lost—now, six hours later, saved. A new life before him
2. Rejoiced
 - a. Christianity, new birth an emotional thing Acts 8:39
 - b. Rejoiced greatly (ASV) . . . with all his house (family)
 - c. He and his reaching to a new height and destiny

CONCLUSION:

1. Do you not need to do what this man did?
2. If you are old enough to sin, believe in Christ—you are old enough to be saved.

THE THIEF ON THE CROSS

Luke 23:32, 33, 39-43; 1 Cor. 1:23

Introduction:

1. Many people want to make a case for the thief on the cross
 - a. The thief is a popular fellow with many religionists
 - b. Some had rather be saved like the thief than like Paul, the eunuch, et al
 - c. In looking to the thief—one looks away from the cross of Jesus
2. What about the thief on the cross?

I. MANY PREACH THE "THIEF CRUCIFIED" RATHER THAN CHRIST CRUCIFIED — 1 Cor. 1:23

1. Why?
 - a. To establish "death bed" salvation.
 - b. To be saved without obedience of baptism.
2. What does the thief on the cross prove in one's salvation today? Its relevant?
3. We are to preach Christ crucified—Heb. 12:2; Gal. 6:14; 1 Cor. 1:23

II. WAS THE THIEF SAVED?

1. If yes, some say he was saved without baptism, hence baptism unnecessary
 - a. Can't prove he was not baptized—Matthew 3:5, 6
 - b. It is evident he knew of the preaching of John or Jesus—Luke 23:42
 - c. Makes no difference if he was baptized or not in salvation today
2. Jesus saved many from their sins during his personal ministry
 - a. The palsied man—Mark 2:3-5
 - b. Woman with alabaster box—Luke 7:36-48
 - c. Zacchaeus—Luke 19:9, 10
 - d. Thief on the cross—Luke 23:32-47
3. In personal ministry Christ had privilege to forgive sins under various conditions

III. CAN MEN TODAY BE SAVED LIKE THE THIEF WAS?

1. Consider the dispensation under which the thief and Christ lived—Gal. 4:4
 - a. He lived under Mosaic period which has since been taken away—Col. 2:14
 - b. Blood of Christ had not yet been shed—Heb. 2:9
 - c. The thief was not subject to the New Testament law of Christ—Heb. 9:16, 17
2. Men of today live under the New Testament dispensation
 - a. Before this Will went into effect Christ dispensed salvation as he pleased
 - b. When a Will goes into effect at death of testator—that Will must be kept
 - c. Scriptures illustrate this point—Gal. 3:15
3. Why would one want to be saved like the thief was?
 - a. Does one have to face death and hell before he can come to Christ
 - b. Would you want to wait until last minute?
4. Regardless of desires—you can't be saved like the thief was saved
 - a. Christ is not here in person to save you and give the assurance of paradise
 - b. You are not under law of Moses; we are under last will and testament of Christ

IV. HOW THEN, ARE MEN SAVED TODAY?

1. The Will of Christ teaches there are four terms of pardon to be met today
 - a. Faith in Christ—Jhn. 14:1; Acts 16:31; Romans 10:9, 10
 - b. Repentance toward Christ—Acts 2:38; 17:30; 2 Cor. 7:10
 - c. Confession of Christ—Matt. 10:32, 33; Romans 10:9, 10
 - d. Baptism into Christ—Matt. 28:19, 20; Mark 16:15, 16; Acts 2:38, 41; Rom. 6:1-7; Gal. 3:26, 27; Col. 2:12
2. After this initial obedience one is to live faithfully
Acts 2:42; Gal. 5:22-25; 2 Peter 1:5-11; Revelation 2:7

CONCLUSION

1. When this condemned criminal saw the majesty and goodness of Christ he realized the horror of a life of sin and doom—Rom. 2:4
2. You are in need of salvation which only Christ can give and gives it on his terms
3. Why not forget the thief on the cross and come to a resurrected Christ

THE OTHER THIEF ON THE CROSS

Luke 23:33, 39-43

Introduction:

Thesis: Consequences of rebellion and sin in man's life

1. We often hear of the thief Christ saved. There was also "the other thief"
2. The thief's true character is plainly made known by his experience on the cross
 - a. His words and attitude identify him as an enemy of God
 - b. Man's true nature is manifested and magnified by crises of life
3. Let us look at "the other thief" on the cross

I. HE HAD SOLD HIMSELF TO SATAN Matthew 6:24

1. This transaction took place before he ever came to the cross
 - a. Ecclesiastes 12:1 "Remember now thy Creator in the days of thy youth"
 - b. Others may have failed him (Ephesians 6:4; 1 Corinthians 15:33)
 - c. Men do not serve God in life and then rail on him in death
2. In choosing Satan he had rejected God Romans 6:16
 - a. He wasn't ready to live a goodly life—was he ready to be lost?
 - b. He didn't know that Satan's demands are greater than God's
 - c. He contracted a terrible debt Romans 6:23; Revelation 21:8; 20:14-15
3. Man is a free moral agent. In his choosing he comes under bondage either to Satan or to God. Cf. Romans 1:1; Ephesians 3:1; 4:1

II. SATAN HAD HARDENED HIS SERVANT—HARDENED TO THE LAST

1. His instrument to harden was sin Hebrews 3:13; James 1:14, 15
2. The effect of sin in his life
 - a. Shame and suffering
 - b. Irrationalism
 - 1) He could not fear God Luke 23:40
 - 2) He could not hear a plea for righteousness Luke 23:40; Acts 28:27
 - 3) Warped sense of values. Purpose of life? God or Satan?
 - 4) Couldn't see his sinfulness Luke 23:40, 41; cf. Romans 1:21a, 22
 - 5) Illustration: A prisoner at Fort Pillow, said, "I'm not a mean man. I never stole anything, never ran off with a fellow's wife. . . All I did was kill a man." He declared that the man he killed had a knife or gun. It was proved the victim had neither. He then said, "They lied." He was irrational and couldn't understand his 20 years sentence. Justice was cruel.
3. Satan had prepared him for service—His

III. HIS SELFISHNESS CONTRIBUTED TO HIS REBELLION AND DOOM

1. Save thyself and us Luke 23:39
 - a. Save life—not soul, No desire to be saved from sin
 - b. Save life so to keep on in satan's service
2. Men in chaotic conditions want to be saved
 - a. Plead with God—He spares them—Then man forgets God
 - b. Romans 2:4
3. He was selfish (for self good), yet denied self ever-lasting life
 - a. Christ saved one thief, He would this one too
 - b. Thief rejected the saving power Acts 13:44-46
4. Some today will spend eternity with thief for same cause Romans 1:16

CONCLUSION:

1. The thief died:
 - a. Without hope. The worm of despair had eaten his heart. Sin consumed him
 - b. Ephesians 2:12
2. Thief died in rebellion
 - a. God won't save man in rebellion 1 Corinthians 15:55, 56a
 - b. John 12:48; II Thessalonians 1:7-9
3. He never had another chance Hebrews 9:27; II Corinthians 5:10
4. He could have had a victory in Christ I Corinthians 15:57
 - a. He is the Son of God, Savior of His people, Rose of Sharon, Lily of the Valley, Morning Star
 - b. Must with faith repent from sin, Satan, self

WHAT DOES THE BIBLE TEACH ABOUT THE HOLY SPIRIT

Introduction

1. The term Holy Spirit and Holy Ghost refer to one and the same person.
2. The Bible teaches that the Holy Spirit is a person and possesses divine attributes ascribable only to a personality.

I. The Bible Teaches that the Holy Spirit is a Rational, Personal Being

1. He posses a **mind** Romans 8:27
2. Possesses **knowledge** 1 Cor. 2:10, 11
3. Has capacity for **love** Romans 15:30
4. Exercises his **will** 1 Cor. 12:11
5. He **speaks** Hebrews 3:7; 1 Tim. 4:1; 1 Cor. 2:13
6. He makes **intercession** for the saints of God Rom. 8:26, 27

II. The Bible Teaches that the Holy Spirit is a part of the Eternal God Head

1. In essence—God
2. The word God in Genesis 1:1 is a plural word in original Hebrew
 - a. The term **God** embraces the persons of the Godhead—the Father, the Word and the Holy Spirit
 - b. There are three distinct persons represented as God, yet in nature **one and divine**, one in purpose and aim, one in all the works of God.
3. God speaks as “us” thus showing the co-eternal nature and work of the Holy Spirit
 - a. Genesis 1:26 “let **us** make man in **our** image, after **our** likeness”
 - b. Genesis 3:22 “And the Lord God said, Behold, the man is become **as one of us**”
 - c. Genesis 11:7 “. . . let **us** go down, and there confound their language”

III. The Bible teaches that the Scriptures are given by inspiration of the Holy Spirit

1. The Holy Spirit searched the mind of God. The Spirit revealed this mind to man. The Spirit conveyed the mind of God to man through the medium of words 1 Cor. 2:9-16
2. 1 Peter 1:12 “them that have preached the gospel into you with the Holy Ghost sent down from heaven”
3. “. . . holy men of God “spake” as they were moved by the Holy Ghost.” 2 Peter 1:21

IV. The Bible Teaches that Christ promised that he would send the Holy Spirit unto the Apostles

1. John 14:16, 17 “I will pray the Father, and he shall give you another Comforter . . . the Spirit of truth”
2. Luke 24:49; Acts 1:8 “the Holy Ghost is come upon you”
3. Purpose of the Holy Ghost coming to the Apostles was:
 - a. To bring to their remembrance that the Lord had taught them John 14:26
 - b. To guide them into **all** truth John 16:13
 - c. To shew them things to come John 16:13
4. Through the Apostles he would convict the world of sin, righteousness and judgment John 16:8

CONCLUSION

The Holy Spirit searched the mind of Diety concerning the salvation of man's soul. He then communicated that, knowledge by words unto Holy Spirit inspired men. Inspired men (not men of natural endowments) communicate this Divine Scheme to uninspired (natural) men that they may know what the will of God for man is concerning the saving of his soul (2 Cor. 2:9-16)

The work of the Holy Spirit in salvation is illustrated several times in the book of Acts.

1. Acts—Holy Spirit enables men to speak V. 4. Peter, by the Spirit, reveals how man may be saved V. 38, 40, 41.
2. All other cases of conversion in the book of Acts find men speaking the Spirits inspired word; the hearers believing and obeying that message to the saving of their souls.

THE HOLY SPIRIT ON PENTECOST

Acts 2:4

Introduction:

1. Some claim that Holy Spirit baptism is essential to conversion
2. Some claim to have been baptized in the Holy Spirit many times
3. Others, claiming to be Christians, deny that they have ever been baptized in the Holy Spirit
4. Which claim is true. What may we learn of the Holy Spirit coming on Pentecost

I. THE COMING OF THE HOLY SPIRIT ON PENTECOST WAS THE FULFILLMENT OF PROPHECY

1. Joel—Joel 2:28
2. John the Baptizer—Matthew 3:11
3. Jesus—John 14:16; Luke 24:49; Acts 1:4, 5

II. ONLY THE APOSTLES RECEIVED THE BAPTISM OF THE HOLY SPIRIT ON PENTECOST

1. Argument from the rules of grammar—Acts 1:26-2:4
 - a. The pronouns "they" of verse 1 & 2 and "them" of verse 3 has as its antecedent identified in 1:26 as "apostles."
 - b. Therefore, rules of grammar point only to apostles as the recipients
 - c. The "one hundred and twenty" is not the antecedent 1:15
2. Argument from the two groups mentioned in Acts 2, viz., the apostles and multitude
 - a. The multitude was not present when the Holy Spirit came—verse 6
 - b. Multitude from many nationalities, but speakers were all Galileans verse 7
 - c. Therefore, only the apostles received the Spirit and spoke with other tongues
3. Argument based on Peter's defense of those charged as drunken—2:13, 14
 - a. Only those who were speaking in other tongues were charged with drunkenness
 - b. He only defended the apostles who were speaking in tongues
 - c. Therefore, only the apostles received the Holy Spirit

III. THE PURPOSE OF THE COMING OF THE HOLY SPIRIT ON PENTECOST

1. It had been promised to Apostles as their "comforter" in the place of Jesus
 - a. To abide in them and be in them—John 14:17
 - b. To teach them all things—John 14:26
 - c. To convict the world of sin, righteousness and judgment—John 16:8
 - d. To guide them into all truth—John 16:13
2. The Acts reveals that the Holy Spirit did all these things for the Apostles
3. The Holy Spirit did not come upon the Apostles for the following purposes
 - a. To make them clean—John 15:3
 - b. To sanctify them—John 17:17
 - c. To cause them to live perfect lives—Gal. 2:11-13; I Cor. 9:27

IV. WHAT A "PENTECOSTAL OUTPOURING" OF THE HOLY SPIRIT WOULD MEAN IF IT HAPPENED TODAY

1. Those who pray for such would be indeed surprised
2. The following things would happen
 - a. A sound of a mighty rushing wind—Acts 2:2
 - b. Tongues like as fire sitting upon each—Acts 2:3
 - c. Speaking in other languages as the Spirit gave them utterance—Acts 2:4, 6, 8, 11
 - d. Power to heal the sick and raise the dead—Acts 3:1-10; 9:36-43
 - e. Power to lay hands on others in order that they too may work miracles—Acts 8:14-20

CONCLUSION

1. One in error as to who received the Holy Spirit on Pentecost is apt to be in error on other matters concerning the gospel of Christ
2. The Holy Spirit had a part in the conversion of the Pentecostans it is true
 - a. He fell upon the Apostles who directed the multitude unto salvation by the word
 - b. He convicted them of sin, righteousness and judgment . . .
 - c. He operated on the sinner indirectly, i.e., through the Word of God
3. We should not be concerned greatly about the power of the Spirit but the power of our sins and how we may be freed from them by the power of His word.

THE HOLY SPIRIT AT THE HOUSE OF CORNELIUS

Acts 10:44-48

Introduction:

1. Acts 10, 11, 15 tell us all there is to know about the outpouring of the Holy Spirit on the household of Cornelius.
2. Joel 2:28 had spoken of God's Spirit being poured on all flesh
 - a. Jews at Pentecost Acts 2
 - b. Now Gentile
3. The coming of the Holy Spirit on Cornelius' household reminded Peter of what had happened to the Apostles on Pentecost Acts 11:15, 16; 11:17; 15:8

I. WHY THE HOLY SPIRIT DID NOT COME UPON CORNELIUS AND HIS HOUSE

1. Not to save them
 - a. None can be saved apart from the word Rom. 1:16; 1 Pet. 1:22; James 1:18,21
 - b. Gentile Cornelius had his heart purified by faith Acts 15:9; Rom. 10:17
2. To give them an ecstatic tongue to enable them to communicate with God
 - a. They magnified God Acts 10:46 Cf. Acts 2:11
 - b. The intelligence of this new communication assured Peter and others of God's approval of them.

II. WHY THE HOLY SPIRIT DID COME UPON CORNELIUS AND HIS HOUSE

1. Divine evidence to the Jews that Gentiles were acceptable unto God under the gospel of Christ
 - a. Acts 11:17 God made no distinction. Why should Peter? Cf. Acts 10:34, 35
 - b. Acts 11:18 God grants repentance unto life to Gentiles also
2. To assure Gentiles that alienation removed
 - a. Ephesians 2:11, 12, 19, 20
 - b. No difference between Jew and Gentile before God Acts 15:9

III. THERE IS BUT "ONE BAPTISM" Ephesians 4:5

1. Two baptisms relative to Cornelius and his household
 - a. Baptism of the Holy Spirit
 - b. Water baptism Acts 11:47
2. One cannot receive the Holy Spirit baptism today
 - a. Ephesians 4:5, a statement long after the cases of Holy Spirit baptism
 - b. Holy Spirit baptism the result of a promise Luke 24:49; Acts 1:4, 5
 - c. Holy Spirit baptism a gift to passive recipients Acts 11:17
 - d. No one commanded to baptize with Holy Spirit nor be baptized in the Holy Spirit
3. The baptism of the Great Commission is water baptism and the "one baptism"
 - a. It is commanded, not promised
 - 1) Peter commanded them to be baptized in water Acts 10:47
 - 2) We have seen that Holy Spirit baptism did not save Cornelius
 - 3) Water baptism saves 1 Peter 3:20, 21 (type and antitype)
4. Baptism of the Great Commission to continue to the end of time Matt. 28:19, 20
 - a. Jesus charged His disciples to baptize believers
 - b. Believers are to baptize others
 - c. Jesus promised to be with those who carried out this commission until the end of the world.
5. If baptism of the Great Commission was not to stop and one of the baptisms (Holy Spirit or Great Commission) had to cease in order for there to be but "one baptism," we are forced to conclude that the Holy Spirit baptism was the one that ceased. Such reasoning is not only valid reasoning but more important, it is Scriptural.

CONCLUSION:

1. Lessons to be learned
 - a. Holy Spirit baptism does not endow one with tongue of ecstasy
 - b. Holy Spirit baptism has ceased
 - c. Baptism of the Great Commission is essential to salvation
2. Believing, penitents are blessed with forgiveness and salvation when they submit to Christ's commands to be baptized Mark 16:15, 16; Acts 2:38; 1 Peter 3:20, 21

WHAT DOES THE BIBLE TEACH ABOUT SIN?

Hebrews 3:12, 13

Introduction:

1. Sin means: "going astray" or "missing the mark." God's mark
2. Everyone becomes a sinner by personally yielding to temptation and not by inheritance James 1:14, 13
3. Each individual is responsible for his sin. Ezekiel 18:20; 4
"The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son."

I. ACTIVITY AND ORIGIN OF SIN

1. Sin is transgression of God's law 1 John 3:4; 2 John 9
2. All unrighteousness is sin 1 John 5:17 cf. Psalms 119:172
3. Omission—(not doing . . .) James 4:17
4. Whatsoever is not of faith is sin Romans 14:23
5. Sin originated with the Devil 1 John 3:8; John 8:44

II. MARKS OF SIN

1. Sin deceives
 - a. Its pleasures are temporary Heb. 11:24, 24
 - b. It defiles the conscience Eph. 4:19
 - c. It will return to sinners Gal. 6:7, 8
2. Sin brings punishment Mt. 7:23; Acts 17:30, 31
3. Sin defiles man Mark 7:20-23
4. By sin, the heart is hardened Heb. 3:13
5. Sin can't be hid from God Numbers 32:23

III. SIN, CHRIST AND MAN

1. Sin deals in death
 - a. Physically Rom. 5:12
 - b. Spiritually Gen. 2:17; Ezek. 18:4; Rom. 6:23
 - c. Separation from God Isaiah 59:1, 2
2. Christ—Savior from sin
 - a. Only man to live a life free from sin 2 Cor. 5:21; Heb. 7:26; 1 Pet. 2:22
 - b. He became sin that man might be made righteous 2 Cor. 5:21
 - c. He shed his blood and "washed us from our sins" Rev. 1:5; Heb. 9:12
3. Man, victim of sin
 - a. Defiled by sin Mark 7:20-23
 - b. All men have sinned Rom. 3:10, 23; Eccl. 7:20
 - c. He is responsible for his own sins Rom. 14:11
 - d. Is to repent of sin and be baptized for remission of his sins Acts 2:38; 3:19

CONCLUSION

1. What is your relationship with sin and Satan
2. Sin is involved in your life
3. Luke 19:10

THE CHURCH IN PROPHECY, IN PREPARATION AND IN FACT

Daniel 2:44

Introduction:

1. Daniel prophecy concerning the coming kingdom of our Lord
 - a. This kingdom was to be the church of our Lord Matthew 16:18, 19
 - b. The church is the body of Christ Ephesians 1:22, 23; Colossians 1:18
 - c. The kingdom . . . is known as the house, the church of the Living God 1 Timothy 3:15
2. The subject of the kingdom-church body should be of utmost importance to all
 - a. The kingdom is to be delivered up to the Father 1 Corinthians 15:24
 - b. The body is to be saved Ephesians 5:23
 - c. The church is to be preserved in eternity with Christ Ephesians 5:25-27
3. We shall study the lesson in three parts as suggested in the title

I. THE KINGDOM PROPHECIED IN THE OLD TESTAMENT

1. The "last days" Isaiah 2:2; 9:6; Daniel 2:44
 - a. Not in Old Testament dispensation of time Hebrews 10:1; 8:8-13
 - b. The prophets of old didn't know of it 1 Peter 1:10-12
2. Kingdom was to be established in Zion (Jerusalem) Isaiah 28:16; 2:2, 3; Zech. 1:10
3. Extent of Kingdom—"all nations" Isaiah 2:2; 62:2a; Matthew 28:19; Mark 16:15
 - a. This could not have been before Pentecost, 33AD Cf. Matthew 10:5, 6
 - b. The gospel, the law of the Lord, was preached to all creation afterward Col. 1:23
4. The Old Testament closes looking toward the kingdom which was to come

II. THE KINGDOM (CHURCH), IN PREPARATION

1. The certainty of its coming prompted speakers to speak in present tense Cf. Mt. 13
2. Reliable, inspired men spoke of it as yet to come
 - a. John the Baptizer Matthew 3:1, 2
 - b. Jesus Christ Matthew 4:17; Mark 9:1
 - c. The Twelve Matthew 10:7
 - d. The Seventy Luke 10:9
 - e. Consequently it could not have existed in time of Moses . . . John Cf. Mt. 11:11
3. Some in Jesus' time were still looking and waiting for the kingdom
 - a. The thief on the cross (before Christ died) Luke 23:42
 - b. Joseph of Arimathea (just after Jesus died) Mark 15:43
 - c. The Disciples (after resurrection of Jesus and before his ascension) Acts 1:6
4. The final stage of preparation for the kingdom Luke 24:44-53

III. FULFILLMENT OF PROPHECY: THE KINGDOM IN FACT AND REALTY

1. When, exactly, was the kingdom, the church established?
 - a. Jesus spoke of it as future Mt. 16:19; Acts 2:47 as present: Somewhere between
 - b. Established when Holy Spirit came down Lk. 24:49; Mk. 9:1; Acts 1:8; 2:1-4
 - c. Established when the "last days" began Isa. 2:2; Joel 2:28f; Acts 2:16-21
2. How was the church established?
 - a. By the preaching of the gospel Acts 2:22-36 (Christ approved, crucified raised)
 - b. By sinners rendering obedience to the gospel Acts 2:37-41; Cf. 1 Cor. 15:1-4
 - c. By God adding the forgiven obedient ones to the church Acts 2:47 1 Cor. 6:9-11

CONCLUSION

1. The church is now in existence. It is not premillennial Cor. 1:13; Rev. 1:9 Acts 2:47; 5:11; 8:1; 14:27
2. We must all be citizens in the kingdom; members of the church, part of the body
 - a. Christ's concern for the church Acts 20:28; Eph. 5:25
 - b. One must be born again to be in the kingdom John 3:3, 5-7; Romans 6:3-5
3. All spiritual blessings are to enjoyed in that body Ephesians 1:13

WHAT HAPPENED TO THE CHURCH

Matthew 16:18, 19

Introduction:

1. The Bible reveals the Lord's church, its nature, mission and terms of membership
2. History records its establishment, a falling away, a reformation and restoration

I. THE CHURCH IN THE BIBLE

1. Fulfillment of prophecy Isa. 2:2, 3; 28:16; Zech. 1:16, Dan. 2:44; Mt. 16:18, 19
 - a. Not established in time of John the Baptist Mt. 3:1, 2; 11:11
 - b. Not established in Jesus' life time Mark 9:1; Acts 1:6
 - c. Luke 24:46-49; Acts 1:4-8; 2:1-4, 47
2. The church in action and service
 - a. Worship: Acts 2:42; Ephesians 5:19; Acts 6:1-3
 - b. Evangelism: Mark 16:15, 16; Acts 8:4; Col. 1:23
 - c. Great New Testament churches: Jerusalem, Antioch, Philippi, Rome, etc.

II. INSPIRED SPOKESMEN TOLD OF AN APOSTASY; A FALLING AWAY FROM THE NEW TESTAMENT IMAGE

1. Warnings Mt. 7:15; Acts 20:28-30; 2 Cor. 11:13-15; 1 Tim. 4:1, 2
2. Christ's return would be after the "falling away" 2 Thess. 2:3, 4
3. "The mystery of iniquity doth already work" 2 Thess. 2:7
 - a. Judaism Acts 15:1; Gal. 1:8-8
 - b. Gnosticism Col. 1:13, 14; 1 Jn. 1:7

III. THE APOSTASY GAINS MOMENTUM UNTIL THE FALLING AWAY IS COMPLETE

1. First major departure was in church government and organization
 - a. The New Testament church is to be autonomous Acts 20:28; 1 Pet. 5:2
 - b. By 125 AD distinction was made in elders and bishops
 - c. Metropolitan Bishops: Jerusalem, Alexandria, Antioch, Rome, Constantinople
 - d. Fight for supremacy between Rome and Constantinople divides 1054 AD
2. Corrupting influence of Constantine the Great, an alleged convert to Christianity
 - a. His Edit of Milan made Christianity the official religion of the Empire¹
 - b. He forced pagans into the church through persecution or bribes²
 - c. Called the first General Council at Nicaea, 324 AD, to define Christ's nature

IV. CATHOLICISM WAS THE RESULT OF THE APOSTASY

1. The apostate church now a mixture of Christianity, paganism and ignorance
2. Tradition of the Fathers influences the church rather than the Bible
3. The Bible was forbidden to the laity⁴
4. False doctrine: clergy, celibacy, holy days, indulgences, auricular confession, purgatory, clerical baptism, papal infallibility, etc.
5. Corrupt clergy: immorality in monastery & nunneries. Some popes athiest⁵
6. Inquisition a perversion of Mt. 5:29, 30 (Council of Toulouse, 1229 AD)
7. Truly, the Dark Ages, 500-1500 AD

V. EFFORTS TO REFORM THE CHURCH TO THE NEW TESTAMENT IMAGE

1. The Renaissance, an age of revival in learning, arts and culture
 - a. The Bible translated and printed in vulgar tongues
 - b. Learned people saw the church in the Bible was not the church they saw about them
2. Reformers; Wycliffe, Syndale, Luther, Zwingli, Calvin, Knox
3. Resulted in Protestant churches: Lutheran 1530, Presbyterian 1536, Church of England 1552, Baptist 1611, Methodist 1739, Episcopal 1789. . .
4. The Reformation Movement failed to restore the New Testament church

VI. THE NEW TESTAMENT CHURCH MADE POSSIBLE TODAY THROUGH THE PROCESS OF RESTORATION

1. The Parable of the Sower Luke 8:5-15
 - a. "The seed is the word of God."
 - b. Seed planted in honest hearts produce Christians whom God adds to His church
2. Early efforts to restore the New Testament church by sowing the seed
 - a. John Glass, Robert Sandeman, The Haldanes in 18th century Scotland
 - b. Jas. O'Kelley, Abner Jones, Elias Smith, B. W. Stone, the Campbells in USA
3. Walter Scott on the Western Reserve converts many and plants New Testament churches
4. Its present progress: In all the world 25,000 congregations, near 3,000,000 members

Conclusion

1. The church of the first century exists today
2. Through obedience to His gospel you may become a member of that church

¹Williston Walker, A History Of The Christian Church (New York: Chas. Scribner's Sons, 1956), p.101
²George P. Fisher, History Of The Christian Church (New York: Chas. Scribner's Sons, 1902), pp. 88, 89.

³Walker op. cit., pp. 108-110
⁴J. W. Shepherd, The Church, The Falling Away, And The Restoration (Nashville: Gospel Advocate Company, 1958), p. 75.

⁵"We also forbid the laity to possess any of the books of the Old or New Testament, except, perhaps, the Psalter or Breviary for the Divine offices, or the Hours of the Blessed Virgin which some, out of devotion, wish to have; but having any of these books translated into the vulgar tongue, we strictly forbid." Council Of Toulouse, 1229 A.D.
⁶William Clark, Savanorata, His Life And Times (Chicago: A. C. McClurg & Co., 1900), p. 29.

THE LORD'S CHURCH

Matthew 16:18f

Introduction:

1. "The world doesn't understand the church," is a vast understatement
2. Many members of the Lord's church do not understand the church either
3. A greater understanding and respect for the church will help us be better Christians

I. THE CHURCH IS PRECIOUS

1. Precious defined: of great value; costly; highly esteemed or loved
2. Hence, the church is precious because of what it cost
 - a. The precious blood of Christ Acts 20:28; 1 Peter 1:19
 - b. The life blood of martyred Apostles and saints Acts 12:1, 2; Rev. 2:13
3. Because it is highly esteemed or loved
 - a. By God himself. He let His son die for it
 - b. By Christ Ephesians 5:25
 - c. By the saints of God of all ages

II. THE CHURCH IS SACRED

1. Consecrated a holy thing in service and worship to God
 - a. There is no substitute for this sacred thing
 - b. It is hallowed Cf. Matthew 6:9; 2 Timothy 3:15 (ASV)
2. It is to be devoted exclusively to a certain one—the one God
 - a. Every act of worship is directed toward Him John 4:23, 24
 - b. The entire mission of the church is such as to glorify God
3. Its sacredness is not to be profained
 - a. Acts of irreverance which bring reproach on the church is sin against God
 - b. Christians may desecrate the church by sinful deeds Cf. 1 Cor. 11:22
4. It is the body of our Saviour
 - a. It has been shamefully treated and mutilated enough by its enemies
 - b. Rather than desecration, let it be given preeminence Col. 1:18

III. THE CHURCH BELONGS TO GOD

1. Scripture show this possession 1 Cor. 1:2; Acts 20:28; Rom. 16:16; 1 Tim. 3:15
2. The church is the great family of God
 - a. God is the Father Ephesians 3:14; Matthew 23:9; 1 Corinthians 8:6
 - b. Christ is Son over God's House Hebrews 3:6
 - c. Christians are children and heirs Romans 8:15, 16, 17
3. The church is not ours
 - a. We have not: purchased it; given it our name; determined its mission or doctrine
 - b. Therefore, we relate to it as pensioners of God's grace and mercy

IV. THE CHURCH IS DIVINE AND HUMAN IN ITS NATURE

1. The divine element is perfect
 - a. Its doctrine
 - b. Its head
 - c. Its mission
2. Its faults and failings are of the fleshly
 - a. These faults have ever been with the church (Cf. Galatians, Corinthians, etc.)
 - b. These faults are with us today (hypocrisy, false teachers, unfaithful, etc.)
3. The church of our Lord will ultimately be perfect
 - a. Parable of the Net Matthew 13:47-50
 - b. Ephesians 5:26, 27

CONCLUSION

1. Man is:
 - a. Not to desecrate the church in any way
 - b. He is to give God glory in the church Ephesians 3:21
2. God desires to include you in His precious, sacred church

ORDINATION OF ELDERS

Titus 1:5; Acts 14:23

Introduction:

1. We cannot discount the importance of this service
2. Our purpose in our worship today
 - a. To charge newly appointed elders with their responsibility
 - b. To charge the church with its responsibility to the eldership
 - c. To ordain elders. Titus 1:5 KATHISTAMI
 - 1) To serve as long as life and health permits
 - 2) To serve as long as they continue to be qualified and do the work

I. AN ADDRESS TO THE ELDERS

1. Be fully conscious of things that are real
 - a. Man, created in God's image. Fallen, Redeemed
 - 1) Subject to error and criticism
 - 2) Redeemed, spiritual, a son of God Rom. 8:14-18
 - b. The church Mt. 16:18, 19; Mark 9:1; Acts 2:1-4, 47
 - c. Duty Eccl 12:13, 14; 2 Cor. 5:10; Phil. 2:12; Rev. 20:12, 13
 - d. Reward of the Chief Shepherd 1 Pet. 5:4
2. Charge of duty and responsibility as Elders, Bishops and Pastors
 - a. Elders: PRESBUTEROS, expresses the nature of your work
 - 1) To give the benefit of mature Christian faith and wisdom
 - 2) To be spiritual ensamples to the flock 1 Peter 5:3
 - b. Bishops: EPISKOPOS, to oversee, superintend, rule. Expresses character of work
 - 1) Rule 1 Tim. 5:17; 3:5; 1 Thess. 5:12; Acts 20:28; 1 Pet. 5:2, 3
 - 2) Admonish, discipline 1 Thess. 5:12
 - c. Pastors: POIMAN, Shepherd, to guide as well as feed. Indicates service
 - 1) Feed the flock Acts 20:28
 - 2) Tend the flock 1 Pet. 5:2a (ASV)
 - 3) Watch for wolves Acts 20:29-31; Mt. 7:15
 - 4) Be accountable for the sheep Heb. 13:17
3. Urged to pray often, seeking God's help in his Word Acts 20:32

II. RESPONSE OF THE ELDERS

1. Acknowledge seriousness of the work
2. Dedicated to the work of Elder, Bishop and Pastor

III. ADDRESS TO THE CHURCH OF CHRIST

1. You have a duty and certain relationship to the elders
 - a. Obey and submit to their rule 1 Thess. 5:12; Heb. 13:17
 - b. Love, esteem them—for their work 1 Thess. 5:13; 1 Tim. 5:17
 - c. Protect them and their work 1 Tim. 5:19
 - d. Give them the assurance of your faith and confidence
 - e. Pray for them and the cause which they serve
2. Activities of today cause us to cast an eye of optimism toward the future
 - a. Future should hold much good in store for us all
 - b. 1 Cor. 15:58; Gal. 6:9
3. Let us go on to perfection Heb. 6:1
 - a. Romans 12:1, 2
 - b. Phil. 1:27

CONCLUSION:

1. Today is an excellent time for all of us to consider our position
2. God bless us all

UNITY? OR POLARIZATION

Ephesians 4:1-7

Introduction:

1. With modern communications et cetera "the world is getting smaller," yet man is getting farther and farther away from his fellow man
2. We live in an age where we are drifting away from:
 - a. Old (as well as divine) standards of morality
 - b. Personal convictions, committment and personal responsibility
 - c. Concepts of brotherhood, home, etc.
3. Soon after the separation, crystalization develops and permanent separation
4. Today we have new words in our vocabulary with many old words given new meanings

I. POLARIZATION: AN OLD WORD DEFINED WITH NEW MEANING

1. Polarization is separation and division in optics, electricity and now in society
2. Causes socially: prejudice, fear, ignorance, truth
3. Effects: division, build up walls between people, crystalization
4. Costs: unhappiness, distrust, friction, even wars

II. POLARIZATION IN THE CHURCH OF JESUS

1. Not new: Paul's Galatian letter, Corinth church, Matthew 20:20-24
2. Continuing through 19 centuries polarization marks the Lord's church
250 Denominations, Premillennial, Anti, Liberal, personalities
3. Causes of social polarization same in the church (see 1, 2)
4. The high price of polarization
 - a. Sin and condemnation Gal. 3:19-21; Romans 6:23
 - b. Friendship, trust and spiritual and social fellowship
 - c. Success of the mission of the church as well as mission of the Christian
5. Polarization affirms a lack of love and understanding Phil. 2:2-4; James 3:14-17

III. IT IS EASY FOR POLARIZATION TO OCCUR

1. It takes little character or dedication to polarize—only little people
2. It is easy to succumb to the pressures that cause division
3. Not to polarize requires genuine Christian character
 - a. Ephesians 4:3; Phil. 1:27 "endeavoring" "striving together"
 - b. Acts 4:32a; I Cor. 1:10

IV. OVERCOMING SINFUL POLARIZATION

1. Hearken to the plea of Jesus John 17:20-23
 - a. "walk worthy of the vocation wherein ye are called"
 - b. One walks in the light, or he walks in darkness I John 1:6, 7
2. Discard the Corinthian spirit of partism and factionalism
 - a. "With lowliness and meekness"
 - b. "Forbearing one another in love"
 - c. "Keeping the Unity of the spirit" thus bringing peace
3. Come fully to the concept of "one body" I Cor. 1:13; Gal. 3:27, 28

CONCLUSION

1. Christ brings unity, love, fellowship, salvation
2. We lose our identity in Christ

WORSHIPPING SHADOWS

Introduction:

1. The Jewish law is represented by types and shadows
 - a. Type: a figure or representation of something to come; a sign; a symbol
 - b. Old Testament types were shadows of the real things which are revealed in New Testament
 - c. Purpose of types and shadows of Old Testament Gal. 3:24, 25; Hebrews 8:5
2. Jews mistook shadows to have real intrinsic value causing them to worship the shadow and reject the true substance when it was revealed for their glory

I. JEWISH WORSHIPPING OF SHADOWS AND REJECTION OF THE REAL

1. Galatian churches had been led to worship shadows Gal. 1:6, 7
 - a. Circumcision
 - 1) Circumcision was a physical marking identifying Jews as the sons of God
 - 2) Jews wanted converted Gentiles to bear same marking Acts 15:5
 - 3) Spiritual significance of circumcision Rom. 2:28f; Gal. 6:15; Phil. 3:3
 - b. Moses Law
 - 1) Israel deemed Moses a greater lawgiver than Jesus Christ John 9:28, 29
 - 2) The law was a "yoke" which man couldn't bear Acts 15:10
 - 3) Galatians 2:16; 3:11
2. The Hebrew epistle was written because Jews sought to hold to the shadows
 - a. Animal sacrifices preferred to the blood of Christ ch. 9, 10
 - b. Aaron's priesthood greater than Christ's ch. 4, 5
 - c. Temple (tabernacle) worship preferred to the "new and living way" Heb. 12:18-24
3. It is absurd to worship the shadow and reject the real substance of Christianity

II. SOME IN THE CHRISTIAN DISPENSATION MAKE THE SAME MISTAKE OF WORSHIPPING SHADOWS

1. Satisfaction in laying hold of the "form of godliness" 2 Timothy 3:5
 - a. Pride in church membership
 - 1) Some claim membership of one congregation while attending other congregations
 - 2) Others "join the congregation" but never become a part of the living body
 - b. Their hope of salvation bound up in being a member of the church
2. Baptism
 - a. Correctly teach one must be obedient to teaching, the act, etc.
 - b. To them the act of baptism stands for the whole of the Christian life is much like the Jews considering circumcision as the "all"
 - c. So, have misunderstood the spiritual meaning of baptism
 - 1) Here one becomes a new creature and now lives a new life Rom. 6:5-7
 - 2) Growth, development, etc. is to be a part of the new life cf Col. 3:8-15
3. Lord's Supper
 - a. A necessary ritual for some cf. Isaiah 1
 - b. Note the conduct of some while "observing" the feast
 - c. Which is most important: Partake for Bible says so, **or** do in memory of Him
4. Holding to the Book but disdaining the Word
 - a. Jews worshipped Tables of Stone from Sinai. Later worshipped Talmud. . .
 - b. All Christian homes must have the Bible as an image or idol to worship
 - c. Some respect the Book but won't give the Word to Family Eph. 6:4
 - d. The Great Commission blatantly ignored
 - 1) "Marching Orders of the church" so much talk!
 - 2) The Great Commission denied in all practical aspects of life
5. "Church-house worship" is the "image of Christianity"
 - a. Jewish religion centered around the temple; but hearts in material things
 - b. Now—Bible centered study, worship, devotion, services limited to church house
 - c. A little church house religion goes a long way for some. Won't take to heaven

III. TRUE WORSHIP FOR THE JEWISH AGE AND FOR THE CHRISTIAN DISPENSATION

1. The Jews: Types and shadows were to lead to Christ Gal. 3:23-26
 - a. Shadow now cast out by the brightness of truth John 8:12
 - b. Circumcision is of the heart; Blood is Christ's, II Cor. 5:7b; Acts 17:24f; Rev. 21:1f
2. The Christian: The joy of salvation is in the reality of a Christ centered life
 - a. A way of life Titus 2:14
 - b. What is your attitude toward Christianity, service, baptism, Lord Supper, etc.
 - c. Sonship with God is a spiritual relationship Romans 8:13-18

MUSIC IN THE WORSHIP

1 Corinthians 14:15

Introduction:

1. Music has its place and purpose in the worship of the New Testament Church
2. God designates and authorizes music for the church
3. We, as members of this church, must recognize the importance of music, its purpose, its kind, and the manner of rendition

I. THE NEW TESTAMENT SPECIFIES THE KIND OF MUSIC TO BE RENDERED

1. The New Testament authorized singing only Matthew 26:30; Acts 16:25; Romans 15:9; 1 Corinthians 14:15; Ephesians 5:19; Colossians 3:16; James 5:13
2. The command to sing is specific and excludes all other kind of music
3. One must understand God's law of Specific commands
 - a. Noah commanded to build an ark of gopherwood Genesis 6:14
 - b. God's specific instruction to Aaron concerning sacrifices Leviticus 16
 - c. God's command to sing excludes all other kinds of music
4. When something more than singing is observed, God is disobeyed
5. The New Testament Scriptures are all sufficient in matters of worship
2 Peter 1:2, 3; Romans 1:17; Acts 3:22, 23

II. THE PURPOSE IN SINGING

1. To give praise and thanksgiving unto God Hebrews 13:15; Acts 16:25; Romans 15:9; James 5:13
2. To teach and admonish one another Ephesians 5:19; Colossians 3:16
3. To keep from sinning

III. THE MANNER OF RENDITION

1. "Unto God"—not for personal entertainment
 - a. Acts 16:25; Colossians 3:16
 - b. Any act of worship not directed to God is vain worship
 - c. Abomination to God to try to attract the world to the church by means of music
2. "In Spirit"—1 Corinthians 14:15; James 5:13
 - a. With hearts Ephesians 5:19
 - b. With grace Colossians 3:16
3. "With Understanding"—1 Corinthians 14:15
 - a. Can hardly sing that which we do not understand
 - b. Study the sentiment of songs. Make the sentiment that of your heart
 - c. Be sure that the song is Scriptural and has a place in the worship
4. Sing so as to be understood—"speaking to one another" Ephesians 5:19
 - a. This requires that we put effort and volume into our singing
 - b. It is the words that teach, not the melody
5. The kind of songs we are to sing are also commanded: Psalms, Hymns, Spiritual Songs Colossians 3:16; Ephesians 5:19

Conclusions:

1. Worshipping the Lord in Song is essential to the Christian
2. Those in the Kingdom praise him for his every blessing and promise
3. Those who are not known to God can not offer scripturally pleasing music unto the Lord

THE TRUE NATURE OF JESUS CHRIST

Romans 1:3, 4

By Max R. Miller

Introduction:

1. Many people have only a vague knowledge of the true nature of Jesus Christ
2. We must know Christ well to fully appreciate his nature and person

I. HIS TRUE NATURE WAS NOT WELL UNDERSTOOD BY HIS CONTEMPORARIES

1. He was supposed to be the son of Joseph and Mary Luke 3:23; Matthew 13:55
2. His brothers didn't understand him or they would have followed him John 7:5
3. The religious people of the day didn't know him Cf. Acts 3:14, 15
4. Nicodemus was typical of many believers in God: a teacher from God, but not Son
5. His disciples didn't understand his everlasting nature Matt. 24:1-3; Rev.1:17, 18

II. WITH PASSING TIME, MANY OTHERS HAVE TAUGHT HERESY CONCERNING HIS NATURE

1. EBONITES: (until the 4th Century)
 - a. Denied the supernatural birth; incarnation. Considered him son of Joseph and Mary
 - b. Claimed a divine power came on him at his baptism as a reward for his holiness
 - c. This divine power forsook him at Calvary (Matt. 27:46) but later raised him
2. DOCETICS: (2nd to 4th Century)
 - a. Believed that Christ's body was either a phantom or of celestial substance
 - b. Denied that he had come "in the flesh" but was of ghost-like appearance
 - c. Apostles denied this: 1 John 1:1-3; 4:1-3; 2 John 7
3. Gnostics, sought to reduce Christianity to a philosophy (late NT time to 160 AD)
 - a. Taught: that the world of matter was evil
 - 1) One who created evil matter could not be all good
 - 2) Therefore, the God of the Old Testament could not be the high and good God
 - b. Taught: The good God is the head of the spiritual world of Light
 - 1) Aeons and apparitions emanate from the high and good God of Light
 - 2) Jehovah of the Old Testament, the demiurge, is a lesser God
 - 3) Christ is a aeon which fell on Jesus, Thus, Christ is a God
 - 4) From this, Arias (4th Century) denied nature of Christ
 - a) Not eternal—from everlasting to everlasting
 - b) Prototype of Jehovah's Witnesses (see New World Trans. of Christian Greek Scr. John 1:1)
 - c. Taught: Through mystic, supernatural wisdom (gnosis) one can attain Light
 - d. The Holy Spirit reveals truth concerning Light and knowledge 2 Tim. 1:9, 10
 - 1) Light: 1 Jn. 1:5-7; Jn. 12:35f; 8:12; 1 Tim. 6:14-16; Col. 1:13; 1 Pet. 2:9
 - 2) Knowledge: John 1:17; 8:32; Rom. 6:18, 22; 8:2; Gal. 5:1
4. MODERNIST (drawing from heresy throughout the ages, giving them new names . . .)
 - a. Deny the divinity of Christ: son of German soldier and camp-follower mother
 - b. At baptism conceived idea he was Son of God. His disciples believed him too
 - c. Jews accepted these wild claims of Jesus but finally rejected him at the cross
 - d. Modern translations deny the nature of Christ as well as the Holy Spirit

III. JOHN REVEALS THE TRUE NATURE OF JESUS IN ONE SINGLE PASSAGE OF INSPIRED SCRIPTURE Jn. 1:1-18

1. He is eternal
 - a. In the beginning v. 2
 - b. He was before the creation Prov. 8:23; Jn. 17:5, 24; Eph. 1:4; 2 Tim. 1:9c
 - c. The Word was An; he did not begin to be, he already was Col. 1:17
2. He existed in intimate union with God, "the Word was with God"
 - a. John 1:18: in the bosom of the Father" shows intimacy
 - b. Tense is present Greek—is, was, ever to be
3. The Word was God
 - a. The word Theos is clearly the predicate as it is without the article
 - b. Literally, "God was the Logos: meaning, Christ, the Word, is in essence God
4. The Word is the creator of all things
 - a. All creatures owe their being to the Logos, "In him was life"
 - 1) Physical: Genesis 2:7
 - 2) Spiritual: 1 John 5:11; John 11:25, 26
 - b. "Without him was not anything made that was made"
 - 1) He was not only before creation but was the power of creation Gen. 1:1, 2
 - 2) Therefore, he himself could not be a created being 1 Cor. 8:6; Col. 1:15-17

CONCLUSION

1. Many heresies concerning the nature of Christ but truth overcame them all
2. These errors, under new names, come again and again through the ages in the guise of truth
3. John is not alone in the declaration of His nature
4. What is Jesus to you? Savior or condemnation

MODERN VIEWS OF THE BIBLE

1 Timothy 6:20, 21

Max R. Miller

Introduction

1. There have been different views of the Bible held at different times.
2. Our study is the views now held by those who are recognized as Modernist.

I. MODERNISM, WHAT IS IT ALL ABOUT?

1. Scheiermscher, "the father of modern theology" (1768-1834)
 - a. A theology hostile to the supernatural revelation of Christianity
 - b. Religion is not a body of doctrine or system of conduct but man's experience
 - c. Feeling and "the Christian conscience" obviates the authority of God's word
2. Modernism is an ancient heresy with new and modern trimmings
 - a. It harbors many heretical teachings condemned by the early church (Arianism, Dynamic Monarshianism, Socinianism, and others)
 - b. Modernism, as a method of discovering truth, is relative new to today's church
3. Modernism—
 - a. Is not "modern things" in the church, viz., kitchens, located preachers, etc.
 - b. Is also known as Liberalism, Neo-orthodoxy

II. MODERNISM, AS IT VIEWS THE ORIGIN OF THE BIBLE

1. The Bible did not come from God
 - a. It is not a supernatural revelation from a higher creature to a lower one
 - b. It does not contain absolute and unalterable truth
 - c. A product of evolution. Man grew into a religion then fabricates a Bible
2. The Bible originated in primitive and childlike ideas and concepts
3. It is no wonder that Modernism is totally different from Christianity.
 - a. The foundation of Christianity is the Bible
 - b. The foundation of Modernism is the shifting emotions of sinful men

III. MODERNIST REGARD FOR THE BIBLE

1. The Old Testament
 - a. A record of human experience written by ordinary men (JEPD, R)
 - b. A patchwork of imagination and superstitions
 - 1) Compare Gilgamesh epic with Genesis 6-8
 - 2) Compare Babylonian Creation Myth with Genesis 1-3
 - 3) Must distinguish between the true and false, Myth and reality
 - c. The idea of God
 - 1) Cruel and blood thirsty Gen. 6:5-7; Lev. 10:1-3; No. 16
 - 2) His morals are crude and vulgar
 - 3) He is not a God to be desired
2. The New Testament
 - a. The Gospels are pure fiction
 - b. The records of the New Testament cannot be proved
 - c. Christ, the main character, is an ethical Christ, not a saving Messiah
 - 1) He is the supreme revelation of God whose ethical teachings are marvelous
 - 2) His teachings establish a community where men serve one another out of love
 - 3) Redemptive power is in his life rather than in His atoning death
 - d. Miracles are all myths; or can be naturally explained
 - e. Second coming of Christ conjured by emotionally intoxicated disciples and false

CONCLUSION

1. All false doctrines seek to get men away from the Bible
2. Modernism is a dangerous philosophy in the social, economic and religious field.
3. 2 Timothy 3:16, 17

MODERNISM AND THE INSPIRATION OF THE BIBLE

2 Timothy 3:14-17

Max R. Miller

Introduction:

1. Modernism is another term for infidelity and heresy. Many different shades of Modernism
2. One must have a proper consideration of the Bible in order to be saved.
3. The Modernist doesn't have the proper view toward the Bible.
 - a. They believe there are errors and contradiction in the Bible.
 - b. They do not believe that the Bible is infallible and inspired.
4. We must understand that the Bible is the inspired word of God and infallible.

I. THE MODERNIST'S CONCEPTS OF BIBLICAL INSPIRATION IS FALSE

1. Mechanical diction
 - a. Writers were passive instruments, amanuenses of the Holy Spirit
 - b. How then explain the diversity of style of Moses, Job, Peter, Paul, et al
2. Natural inspiration
 - a. The inspired David or Isaiah is little different than inspired Poe or Bunyon
 - b. These explain the revelation of God, His promises, Scheme of salvation . . .
3. Concept (thought) inspiration
 - a. Holy Spirit reveals the thought or concepts to man. They record own words
 - b. Such theory destroys the foundation of Christianity. Each man a doctrine!
4. There are other sources of revelation other than the Bible (history, tradition. . .)

II. THERE ARE TWO DISTINCT ELEMENTS BROUGHT INTO FORCE IN THE PRODUCTION OF THE BIBLE

1. A divine element
 - a. The Bible came from God Hebrews 1:1 Jeremiah 1:9
 - b. A divine element reveals the mind of God 1 Cor. 2:9-13; Heb. 3:7; 1 Pet. 1:11f
 - c. This divine word cannot be broken Matthew 5:18, 19; 24:35
2. A human element 2 Corinthians 4:7; eg Exodus 4:12, 15
 - a. Human language used Ephesians 3:1-12; Acts 2:40; 11:14; Revelation 1:3
 - b. Man chosen to record it Revelation 14:13; 1:11; Luke 24:44; 2 John 12

III. INSPIRATION DEFINED, SOURCE AND NATURE

1. Inspiration defined
 - a. From two Latin words "in" and "spire" which means to blow or breathe into
 - b. The inbreathing of God into men qualified them to receive and communicate truth.
 - c. Job 32:8; 2 Timothy 3:16; cf John 6:63; Hebrews 4:12
2. Source: The Holy Spirit exercises an influence on the writer, his word and thoughts
 - a. John 16:13; 14:26; Acts 4:4; 19:6
 - b. Holy Spirit put the word of God on the tongue of man 2 Samuel 23:2; 2 Pet. 1:21
3. The Bible is the plenary verbally inspired book 2 Timothy 3:16 "all Scripture"
 - a. The words were not of man's choosing Matt. 10:19, 20; 1 Cor. 2:13; 2 Cor. 2:4, 5
 - b. Verbal inspiration allowed men to speak of things they didn't understand
 - 1) Scientific knowledge which was beyond Job's age Job 42:3
 - 2) Peter spoke of Gentiles but didn't know he was to go to them Acts 2:39; 10
 - 3) Prophets of Old Testament didn't know fully 1 Peter 1:9-12
 - c. Verbal inspiration allowed men to speak in languages they didn't know Acts 2:4-11
 - d. Truth often depended on one word or even one letter of the word
 - 1) Matthew 22:32 "I am" argues that Abraham and others were still living.
 - 2) Galatians 3:16 "seed" not many seed or seeds
 - e. The word alone conveys meaning. Change the word and the meaning is changed

CONCLUSION

1. The Bible is the word of God, the pure word of God, the pure and inspired word of God.
2. We do not have the original Apostolic autographs, yet we have the original Scriptures.
3. We may be assured the Bible we have is the word of God, therefore we should learn it, Obey it, Live in it, Die in it, Be judged by it.

MODERNISM AND THE VIRGIN BIRTH OF CHRIST

Colossians 2:8-12

Introduction:

1. Destroy the doctrine of the virgin birth of Christ and so destroy the deity of Christ
2. "Virgin birth" is the correct and only correct designation for Christ's birth
 - a. Not simply miraculous or supernatural. Such were births of Sons of Promise Isaac, John
 - b. Mary was at the time of His birth *virgo intacta* Luke 1:34

I. MODERNISTS' OBJECTIONS TO THE VIRGIN BIRTH AND CONSIDERATION GIVEN THERETO

1. Virgin birth is a biological impossibility. It is contrary to the law of nature
 - a. Parthenogenesis in higher forms of life is unknown to science
 - b. Consider: Accept miraculous elements of the Bible or reject them *in toto*
2. John, who speaks of His deity, relates nothing of this affair
 - a. The doctrine of the virgin birth was apposite to John's gospel
 - b. Consider: Doesn't John say as much? John 1:1-5; 14-15, 18
3. Neither Jesus nor an Apostle ever appeals in any discourse to this circumstance
 - a. "Seed of David" Rom. 1:3; 2 Tim. 2:8; Gal. 4:4 "born of woman"
 - b. Consider: Rom. 1:4; Psalms 2:6, 7 with Hebrews 1:5-12
4. Mary said that Joseph was the father of Jesus Luke 2:48
 - a. Among the Jews usually called Joseph's son Lk. 2:41ff; Mt. 13:55; Luke 3:23; 4:22
 - b. Consider: Mary, in common parlance, calls Joseph Jesus' father as a foster-father is generally styled when definiteness of expression is not required
5. Birth-stories of illustrious men have been embellished with fables and myths
 - a. The virgin Coatlicue clutched a ball of feathers to her bosom which had fallen from heaven and from then conceived a son Huitzilopochi, war god of the Aztecs
 - b. The virgin mother of Quetzalcoatl conceived by swallowing a rare green stone
 - c. Idea of birth without conception with a man is rich in Oriental religions.
 - d. Consider: Such ideas did not harmonize with principles of Israelitish monotheism
6. The early church did not believe in the virgin birth
 - a. This is not true. No single statement of refutation by any church father
 - b. Virgin birth not questioned until the rise of higher criticism of 18th century

II. MATTHEW REVEALS THE MYSTERY OF THE INCARNATION OF CHRIST IN THE VIRGIN BIRTH Mt 1:18-2:1

1. Conception and birth revealed but not explained. Eccl. 11:5; 1 Tim. 3:16; Lk. 1:37
2. Mary conceived "before they came together" Mt. 1:18; Luke 1:34
 - a. Conceived by the power of the Holy Spirit of God Mt. 1:20; Luke 1:35
 - b. This was God's way in furnishing a vehicle for deity Heb. 10:5
3. Announced by heavenly messengers Mt. 1:20; cf. Heb. 1:14
4. He shall be Savior of His people from their sins Mt. 1:21; 20:28; Titus 2:14
5. He is Immanuel Mt. 1:23; Isaiah 7:14
6. He emptied Himself at Bethlehem Phil. 2:6-8; Heb. 2:14-18; 4:14, 15

III. THE VIRGIN BIRTH AND ITS REVELANCE TO GOD'S SCHEME OF REDEMPTION

1. Promises of redemption rooted in the Old Testament is realized in the gospels
 - a. Genesis 3:15; 49:10; Isaiah 7:14-9:6; Micah 5:2
 - b. John 4:25, 26 29, 30; Philippians 2:9-11
2. In Christ man may truly know the nature of God
 - a. Attributes of the Father are revealed in the Son Rom. 1:4 "spirit of holiness"
 - b. Hebrews 1:3, 4; Colossians 2:9
 - c. John 1:18
 - 1) Apart from the Incarnate Word no man can see God
 - 2) Eshynoato exegesis. - Christ interprets God to us
 - 3) Bosom of God. Bespeaks of perfect intimacy, understanding and revelation
3. God working in man for man's salvation 2 Corinthians 5:18, 19

CONCLUSION

1. Modernism robs the Bible of its divine elements and glory
2. The Virgin Birth is a fundamental doctrine of the Bible
3. We must be born again also. Be presented as chaste virgins to Christ 2 Cor. 11:2

MODERN WORLD PHILOSOPHY

Colossians 2:6-9

Introduction:

1. We all are philosophers, i.e., searching for truth and meaning of life
2. Philosophy: Greek, love of wisdom, any branch of knowledge
3. Webster: a body of philosophical principles underlying a given branch of learning, or major discipline, a religious system, a human activity
4. "Our philosophy": is the body of principles by which we live and conduct our human activities
5. The philosophy of the world is base and sinful cf Acts 17:18; Col. 2:8

I. A CERTAIN BEER ADVERTISEMENT EXPRESSES A MODERN PHILOSOPHY "YOU ONLY GO AROUND ONCE"

1. World philosophy disseminated through TV
 - a. An adult spends 9 years of his life in front of the television set
 - b. Power and influence of TV stronger in some homes than the influence of Christ
2. What does this philosophy mean "you only go around once"
 - a. Hedonism: pleasure is the actual and proper motive of every choice. Moral duty is fulfilled in the gratification of pleasure-seeking instincts
 - b. Some perverted Epicurus' philosophy to "eat, drink and be merry"
 - c. There is no life hereafter, so live while here
3. This is false and sinful
 - a. Such pleasures are sinful cf Hebrews 11:25; 1 Tim. 5:6; 2 Tim. 3:1-5
 - b. It is not true philosophy (wisdom) James 3:15
 - c. It denies:
 - 1) The nature of man; his spiritual nature and his seeking noble objectives
 - 2) The "second go around," man with God Rev. 21:1-5

II. OTHERS PHRASE THIS PHILOSOPHY AS "DOING YOUR THING"

1. Freedom and independence calls for one "doing their thing"
 - a. Others (parents, teachers, preachers) have no right to speak against "your thing"
 - b. Misinterpretation of "thy shalt not judge" Matt. 7:1
2. Some that are doing their thing
 - a. Drug and alcohol addiction in a permissive society
 - b. Illicit sex: pre-marital, adultery, homosexuality
3. When doing your thing is against God's will, it is sin I John 3:4
 - a. Most people in the world are going along with the world
 - b. The righteous and godly take their stand with God
 - c. You don't have the right to and can't get away with "your thing"

III. WHAT WILL WE HAVE WHEN THE MODERN PHILOSOPHY PREVAILS

1. Goals of extreme advocates
 - a. **Revolution For the Hell of It**, Abbie Hoffman; Murder your parents, defile their churches, burn down their schools, etc.
 - b. **Soul on Ice**, Eldridge Cleaver: advocates raw unthinking hatred that brings murder, bloodshed and destruction of the advocates of good
 - c. Men of the nature of the Hoffman's, Cleaver's, Rubin's, et al, appeal to zealous undisciplined drug and alcohol soaked followers who are morally insane and especially violent to anything that is remotely concerned with God
2. Fruit of ungodly philosophy
 - a. Base animalism among men and women Romans 1:28-32
 - b. Complete welfare state
 - c. Anarchy at its highest possible degree
 - d. Women liberated to become "dogs" as in ancient days
 - e. A society of chaos, fear, suicide and bloodshed cf. French Revolution
 - f. Slavery to world powers and Satan

IV. "I AM THE WAY" John 14:6

1. Christ binds His way on man for man's own good
2. John 10:10 a contrast of good and evil
 - a. Life to dead souls Ephesians 2:1-5
 - b. "Ye are complete in him" Col. 2:9-10
 - c. Peace and joy Phil. 4:7
3. The gospel of Christ is a philosophy upon which every relationship of life can be safely sustained; with our fellows, with the world, with our God.

Conclusion:

1. The world and its philosophy will be judged by Christ
2. 1 John 2:15-17
3. Matthew 11:28-30

SEVEN THINGS GOD DOES NOT KNOW

1 Samuel 2:3; Psalms 147:4

Introduction:

1. Speak of the nature of God; Omnipresent, Omnipotent, and Omniscience
2. Yet, there are things that God doesn't know

I. GOD DOESN'T KNOW A RESPONSIBLE PERSON THAT IS SINLESS

1. Romans 3:23; Galatians 3:22; 1 John 8, 10; Isaiah 53:6
2. This includes God's greatest men: Adam, Noah, Abraham, Moses, David, Peter, Paul . . .
3. This includes me and you — Psa 139:11, 12; Job 26:6; Hebrew 4:13; John 2:24, 25

II. GOD DOESN'T KNOW A SINNER HE DOESN'T WANT SAVED

1. Calls all to salvation—Isaiah 1:18; Ezekiel 18:32; 1 Timothy 2:4
2. He proposes salvation for all—Genesis 3:15; John 3:16; 15:13; Luke 19:10

III. GOD DOESN'T KNOW A SINNER THAT CHRIST DIDN'T DIE FOR

1. Hebrews 10:1, 4
2. Hebrews 9:12; Matthew 26:28; Titus 2:14; 1 Timothy 2:3-6; Hebrews 2:9

IV. GOD DOESN'T KNOW A RESPONSIBLE PERSON GOING TO HEAVEN THAT WASN'T SAVED ON EARTH

1. Sin separates man from God—Isaiah 59:1, 2; 1 Peter 3:12
2. Not all are going to be saved—Matthew 7:14, 21
3. There will be no second chance—Hebrews 9:27; Cf. Luke 16:19-31
4. Today (now) is the time to be saved—2 Corinthians 6:2

V. GOD DOESN'T KNOW A SAVED MAN OUT OF CHRIST

1. Redemption is in Christ—Ephesians 1:3, 7
2. What one must do to be in Christ—Romans 6:3; Galatians 3:27; 1 Cor. 12:13
3. To be in Christ is to be in His church—Matthew 16:18, 19; Jn. 3:5; Eph. 1:22, 23

VI. GOD DOESN'T KNOW A SOUL THAT WILL ESCAPE THE JUDGMENT

1. Acts 17:30, 31; Hebrews 10:27
2. Judged by our lives—Romans 14:10-12; Eccl. 12:14; Rev. 20:12, 13

VII. GOD DOESN'T KNOW A BETTER TIME FOR SINNERS TO OBEY THE GOSPEL THAN NOW

1. Never a better time. Yesterday is history, tomorrow is uncertain today
2. Matthew 24:42-44; 2 Corinthians 6:2
3. Hebrews 3:15

CONCLUSION

1. Life is uncertain
2. The lesson is plain to all
3. Promises of God are certain and true

BROTHERLY LOVE

Romans 12:10

Introductions:

1. In faith and godliness we are to develop brotherly affection (rsv) 2 Peter 1:7
 - a. 1 Peter 1:22; 3:8-9; 1 Thess. 3:12-13; 1 John 5:1
 - b. Consider—James 5:9; 1 John 4:20-21; 3:14b-15
2. Love removes one from the legalism of the gospel to the realm of true Christianity
 - a. Many have a knowledge of "what the Bible says" and feel secure in knowledge
 - b. Many failed to partake of nature of Christ, having no brotherly affection for others

I. BROTHERHOOD DOES NOT ALWAYS MANIFEST BROTHERLY AFFECTION

1. Cain and Abel—Genesis 4
2. Isaac and Ishmael—Genesis 21:9; Gal. 4:29
3. Joseph and his ten brothers—all sons of the same father
4. Jacob and Esau

II. MANY GREAT LOVES AMONG THOSE WHO ARE TOTALLY UNRELATED

1. David and Jonathan 2 Samuel 1:26
2. Ruth and Naomi Ruth 1:16, 17
3. Hiram, King of Tyre, for his friend David 1 Kings 5:1
4. Jesus for Lazarus John 11:35, 36
5. A tragedy of life is to not be loved; greater tragedy is not to be able to love

III. THE GREATNESS OF BROTHERLY AFFECTION

1. Causes one to "turn loose" of self; find the freedom that is expressed in love
 - a. First principle of Christianity is to surrender selves Lk. 9:23
 - b. It is a rare joy to be found in freely loving the brotherhood of Christ
 - c. In the expression of brotherly love one finds himself loved more in return
2. Causes envies, suspicions, coolness, prejudices, mistrust to disappear Cor. 13:4-7
3. Proves that we have passed from death to life 1 John 3:14

IV. BROTHERHOOD OF CHRIST DOES NOT ALWAYS MANIFEST BROTHERLY AFFECTION AS IT OUGHT

1. Not even in the early church Acts 6:1; 9:26, 27; Jas. 2:1-6
2. Envy, malice and hatred ever springing up in Lord's vineyard today
 - a. More interested in "whose side" you are of than your love and convictions . . .
 - b. Often a suspicion of benevolent or dedicated brethren. "What is their game?"
3. It isn't manifested in the local church as it ought to be
 - a. Are we friendly? Yes, at the church house. Tolerant?
 - b. Are we a congregation where real brotherly affection is manifested?
4. Lack of this brotherly love evidenced by improper attitudes
 - a. Isolation: Don't care to share; to give; to be with brothers & sisters
 - b. Unfraternal: The family (bros & sis) do not welcome others. Strangers
 - c. Unsympathetic: Bros & sis die without concerning so many
 - d. Non-participation: The elder brother; Priest & Levite attitudes
 - e. In quiet resistance rather than in assistance
 - f. Some have done more "soul losing" with these attitudes than will ever soul saving

V. OUR BROTHER, JESUS CHRIST, SHOWS US WHAT BROTHER LOVE TRULY IS

1. Hebrews 4:15
 - a. Touched with our infirmities: sorrow, poverty, adversity, bereavement, temptation
 - b. We do not have a high priest (brother) that is not touched by our difficulties
2. As we see our brother in His life, we see him going about
 - a. Drying the widows tears—Luke 7:13
 - b. Blessing children—Mt. 19:13-15
 - c. Raising the fallen—Jn. 8:3-11
 - d. Feeding hungry—Mt. 15:36-38
 - e. Teaching ignorance—Mt. 5:1, 2 . . .
 - f. Consoling bereaved—Jn. 11:35
3. It isn't enough to be tolerant, friendly; must be like Christ—1 Peter 2:21

CONCLUSION

1. Let us practice brotherly love for brotherly love is:
 - a. A fuel which causes us to have warmth, fervor and motion in His service
 - b. A balm to soothe the strains and springs of friction of the movement
 - c. A bond to cement our relationship as bros & sisters in Christ—Col. 3:12-15
2. 1 Peter 3:8, 9

HAVE COURAGE

Isaiah 41:10

Introduction:

1. Some words have almost passed from our vocabulary: honesty, patriotism, truth, loyalty, bravery and courage to name a few
2. Many Christians of today are lacking in courage. This includes preachers, elders, etc.
 - a. Courage is often commanded by Scripture
 - b. Courageous men and women gave us the truth and the church
 - c. Our hearts are lifted by the courageous deeds of others, i.e., David, Daniel et al
3. Where courage is lacking the Cause fails; we Christians must be brave soldiers of the cross

I. GOD'S WORK NEEDS COURAGEOUS PEOPLE

1. The enemies of God are many
 - a. Satan is the ruler of his world John 12:31; 16:11; Ephesians 2:1-2
 - b. Ever since Genesis 3 the Cause of God has been endangered
 - c. Some appear as the children of light 2 Corinthians 11:13-15
2. The enemies of God are strong
 - a. Strong enough to cast down Adam, our federal head
 - b. Strong enough to overcome God's great ones: Abraham, David, Peter
 - c. Strong enough to destroy congregations of God's people: Seven churches of Asia
3. We, humanly speaking, are feeble in comparison with the enemies of God
 - a. Intellectual power, rank, wealth and social influence on side of the enemy of God
 - b. But, in our weakness he makes us strong 2 Corinthians 12:10; 10:3, 4

II. GOD'S PEOPLE WITHOUT COURAGE ARE PITEOUS CREATURES

1. Sad pictures of God's people
 - a. Israel, a nation of cowards, in the wilderness Numbers 13:31
 - b. The quaking army of God in their tents before Goliath 1 Samuel 17:24
 - c. Israel paying tribute to Kings of heathen gods because they didn't have the courage to trust in the God of Israel
 - d. Saul, a giant among men, saying, "I fear the people" 1 Samuel 15:24
2. Without courage in the Christian, Christ will not be exalted
 - a. For lack of courage early disciples did not defend the nature of Christ John 7:13
 - b. Lacking faith, courage and bravery the early disciples hid from enemy John 20:19
 - c. Appeasement, compromise and ultimate surrender follows the abandonment of courage
3. Cowardice leads us to shrink from danger, responsibility, pain, ridicule or failure
4. Where courage fails, sin posess Matthew 25:25, 30; Revelation 21:8

III. GOD WILL GIVE COURAGE TO THOSE WHO SEEK IT

1. Courage and strength come from God Isa. 43:1-7; 40:31; Psalms 29:11
2. He assures us of His presence and help 2 Cor. 2:14; Heb. 13:5, 6; Cf. Acts 18:9, 10
3. He gives us courage in the fellowship of His children Acts 28:15; 2 Cor. 7:5-7; Jude 3
4. He gives us help from sources unseen by human eyes 2 Kings 6:16

IV. WE, THE CHILDREN OF GOD, MUST BE COURAGEOUS

1. In defense of the truth
 - a. "I am set for the defense of the gospel" Philippians 1:17
 - b. Our sacrifices and dedication is to be to truth, not error and lies
2. In the propagation of the truth
 - a. The world desires to drive us to our buildings and to keep us there
 - b. Christ said, "Go ye into all the world and preach the gospel"
 - c. Speak the truth with boldness Acts 4:31; 9:27
3. To live the Christian life courage is necessary to all
 - a. We are a sanctified people that are to live courageous lives John 17:17; Tit. 2:14
 - b. The principles of Christ must be manifested in our lives 2 Cor. 3:2

CONCLUSION:

1. In God's work there is every reason for courage
 - a. God is with us—our cause is His cause 1 Cor. 3:9
 - b. He has promised victory—He will keep His promises 2 Peter 3:9
 - c. The past encourages us—there can be no greater conflict than those which have been overcome by the church
2. 1 Corinthians 16:13

THE PERSONS CONCERNED	TO WHAT WERE THEY NEAR?	HOW FAR?	WHAT WAS THE HINDERING CAUSE?	RESULTS
MOSES John 3:18 Numbers 20:7-12	Canaan Numbers 20:12	He Could See It Duet. 34:1, 4	Said and Did Wrong	Did not enter into the Promised Land
RICH RULER Luke 18:18-24	Eternal Life Luke 18:18	Lacked Only One Thing Luke 18:22	Covetousness Luke 18:23	Deep Personal Sorrow
FOOLISH VIRGINS Matthew 25:1-13	Celebrating the Marriage	At the Door Mt. 25:10	Not Prepared Mt. 25:8	Shut Out
FELIX Acts 24:10-25	Faith in Christ Acts 24:22	Trembled Acts 24:25	Hardened Heart Hebrews 3:13	Lost
KING AGRIPPA Acts 26	Becoming A Christian Acts 26:27, 28	Almost There Acts 26:28	Unknown	Lost
MANY OTHERS Matthew 7:22	Heavenly Glory Mt. 7:21	At the Judgment Mt. 7:22	Had not done God's Will Mt. 7:21, 23	Depart Mt. 7:23 25:41

WORK OUT YOUR OWN SALVATION —PHIL. 2:12—	Commands	Explains	Rewards	Punishment
FAITH	Acts 16:31	Rom. 10:17 Heb. 11	John 3:16 1 Peter 1:9	John 3:18 John 8:24
REPENT	Acts 17:30	Luke 15:11-32 Luke 16:19-31	Acts 2:38 Acts 3:19	Luke 13:3,5 2 Peter 3:9
CONFESS FAITH	Phil. 2:9-11	Rom. 10:9, 10 Acts 8:37	Rom. 10:10 Mt. 10:32	Mt. 10:33 Mt. 7:22
BAPTIZE	Acts 22:16 Acts 10:48	Rom. 6:1-7 Acts 10:47	Acts 2:38 1 Peter 3:21	2 Thess. 1:7-9 Mark 16:16
LIVE FAITHFUL	Rev. 2:10	Mt. 7:21 2 Peter 1:5-10	Rev. 22:14 Rev. 3:5, 21	Luke 12:4-6 Rev. 3:5 2 Tm. 4:7, 8

JUSTIFIED BY FAITH – WHEN?

CONSIDER: IF A MAN IS SAVED BY FAITH BEFORE IT ACTS.

1. He is saved without *confessing* Christ. John 12:42
 2. He is saved before *becoming* a child of God. John 1:12
 3. He is saved before *turning* to God. Acts 11:21
 4. He is saved with the *devils*. James 2:19
 5. He is saved as a child of the devil. John 8:30-44
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HOWEVER: THE SINNER IS SAVED BY A FAITH WHICH ACTS

1. When Paul was justified by faith he had *peace*. Romans 5:1
 - a. He did not have peace on the Damascus road. Acts. 9:6
 - b. He did not have peace immediately on entering the city. Acts 9:9
 - c. He had peace when he obeyed God's Will. Acts 9:18, 19; 22:16
 2. After being baptized, the jailer was said to have believed. Acts 16:30-34
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BAPTIST DOCTRINE VS. BIBLE TRUTH

- | | |
|---|---|
| 1. CALLED BAPTIST CHURCHES | 1. CHURCHES OF CHRIST. Romans 16 |
| 2. MEMBERS CALLED BAPTISTS | 2. CALLED CHRISTIANS. Acts 11:26 |
| 3. VOTE ON CANDIDATE FOR MEMBERSHIP | 3. NO SUCH VOTE. Acts 8:36-39 |
| 4. SAVED BY DEAD FAITH | 4. SAVED BY LIVE FAITH. James 2:26 |
| 5. SALVATION OUTSIDE CHURCH | 5. SALVATION IN CHURCH. Ephesians 5:23 |
| 6. CONFESS: "GOD FOR CHRIST'S SAKE HAS PARDONED MY SINS" | 6. CONFESS UNTO SALVATION. Romans 10:10 |
| 7. BAPTIZE INTO FELLOWSHIP OF THE CHURCH BECAUSE OF REMISSION OF SINS, i.e., sins already forgiven. | 7. BAPTIZE FOR REMISSION OF SINS. Acts 2:38 |
| 8. CHILDREN BORN DEPRAVED | 8. FIT FOR THE KINGDOM. Matthew 18:3 |
| 9. INSTRUMENTAL MUSIC IN WORSHIP | 9. VOCAL MUSIC. Ephesians 5:19 |
| 10. 1,000 YEARS EARTHLY REIGN | 10. CHRIST REIGNING NOW. Acts 2:30-31 |
| 11. CHURCH ESTABLISHED BEFORE PENTECOST | 11. CHURCH ESTABLISHED ON PENTECOST. Acts 2 |
| 12. ONCE SAVED, ALWAYS SAVED | 12. ONE CAN FALL FROM GRACE. Galatians 5:4 |
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CAN YOU RECONCILE THESE CONTRADICTIONS?

BE A PERFECT MAN

James 3:2

James, a servant of God and the Lord Jesus Christ, wanted his brethren to be a "perfect man," that is, one in the fullest development of Christian character and faith. In order for one to be a perfect man he suggests attention to the following:

- 1:2-18 In His Attitude Toward Trials and Temptations
 - 1:19-27 In His Reception of The Word
 - 2:1-13 In His Impartiality Towards Others
 - 2:14-26 In His Credentials of Faith
 - 3:1-12 In His Use of The Tongue
 - 3:13-18 In His Attitude Toward True Wisdom
 - 4:1-10 In His Amiability, Unworldliness and Humility
 - 4:11-12 In His Consideration of His Fellows
 - 4:13-5:6 In His Business Affairs
 - 5:7-12 In His Patience and Endurance
 - 5:13-18 In His Conduct In Affliction
 - 5:19-20 In His Conduct In Behalf of An Erring Brother
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