

2001
FIRST ANNUAL
LOTHAIR LECTURES
OCTOBER 10 - 14

Theme:

Are We Moving Away From The Cross?

LOTHAIR CHURCH OF CHRIST
Hazard, KY 41701

**FIRST ANNUAL
LOTHAIR LECTURES
OCTOBER 10 - 14, 2001**

THEME: *Are We Moving Away From The Cross Of Christ?*

WEDNESDAY 7:00 p.m.

The Precious Blood Of Christ - 1 Peter 1:18-19 Danny Day

THURSDAY 7:00 p.m.

I Marvel That Ye Are So Soon Removed - Galatians 1:6-9 . Clarence Howard

FRIDAY 7:00 p.m.

Are We Moving Away From The Preaching Of The Cross? - 1 Cor. 1:17-18;
23-24 Don Stidham

SATURDAY

Introductions - Larry Hendrix

10:00 a.m. - 10:50 a.m.

Are We Moving Away From The Church Purchased By The Cross? - Acts
20:28 Wesley Simon

11:00 a.m. - 11:50 a.m.

Are We Moving Away From The Salvation Of The Cross? -
1 Peter 2:24; Romans 6:1-11 Larry Hendrix

11:50 a.m. - 1:00 p.m. Lunch Will Be Served At City Hall (Transportation
Will Be Available)

1:00 p.m. - 1:50 p.m.

Are We Moving Away From The Spirit Of The Cross?
Part One: Humility and Obedience - Philippians 2:5-8 Dairl Strange

Are We Moving Away From The Spirit Of The Cross?
Part Two: Love and Forgiveness - John 15:13; Luke 23:34 . . . Jerry Brown

3:00 p.m. - 3:50 p.m.
Enemies Of The Cross - Philippians 3:18-19 . . . Clayton Winters

4:00 p.m. - 5:00 p.m.
Bearing Our Cross - Matthew 16:24-26 . . . Eddy Craft

SUNDAY

10:00 a.m.
The Lord's Supper: A Memorial That Takes Us Back To The Cross - I Cor. 11:23-26
. Richard Freeman

11:00 a.m.
The Way Of The Cross Leads Home - Hebrews 12:1-3 . . . Richard Freeman

7:00 p.m.
The Liberty Of The Cross Versus The Yoke Of Bondage Don Stidham

Danny Day
Smilax Church of Christ
Topic:
“The Precious Blood Of Christ”
Text: I Peter 1:18-19

Introduction:

I Peter 1:18-19 *“Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers;*

19 But with the precious blood of Christ, as of a lamb without blemish and without spot:”

1. Man’s redemption requires the precious blood of Jesus Christ.
2. Man could not be redeemed through the Mosaic law.

Body:

I. Entrance Of Sin Into The World

1. Adam and Eve Sin (Gen. 3:1-6).
 - a. Satan convinced Eve through slandering that God’s motive was to keep something good from her and Adam.
 - b. Why did sin enter the world?
 - (1) James 1:13-14
 - (2) Romans 3:23
 - c. Sin comes with a penalty (Rom. 6:23).
 - (1) We do not inherit Adam and Eve’s sin. However, we suffer the consequences of their disobedience.

II. Bloodless Sacrifice Is Rejected

1. Cain and Able’s offerings (Gen. 4:3-7).
 - a. Cain’s offering was not by faith (Heb. 11:4).
 - b. How does faith come (Rom. 10:17)?
2. God’s test of Abraham’s faith. Abraham told his son, “God shall provide” (Gen. 22:1-13).

III. The First Covenant

1. Hebrews 9:6
2. Hebrews 9:11-13
3. Hebrews 9:22
4. Hebrews 10:2-4
5. Hebrews 10:11

IV. Salvation For All

1. How is it that man would be redeemed?
 - a. I Peter 1:10-11
 - b. Matt. 13:17
 - c. II Peter 1:19-21

2. John said, "Behold, the Lamb" (John 1:29).
 - a. He offered himself as a sacrifice at the time of the Passover (John 2:13, I Cor. 5:7).
 - b. His deliverance of sinners would be similar to the deliverance of Israel out of Egypt.
 - c. John the Baptist recognized Jesus Christ as the one who would bring in the awaited day of deliverance.
3. The Lamb is our redemption (I Peter 1:18).
 - a. Redeemed - literally, to bring for a ransom, to release on receipt of a ransom, to release by payment.
 - b. Not redeemed by idols.
 - (1) Isaiah 44:9-20
 - (2) Ezekiel 20:18
 - (3) I Corinthians 10:1-13
 - (4) I Peter 4:3
4. Redemption by the precious blood.
 - a. I Peter 1:19
 - b. Acts 20:28
 - c. Ephesians 1:7
 - f. Hebrews 9:12, 14
5. Without blemish.
 - a. It designates the absence of anything amiss in a sacrifice or anything which would render it unworthy to be offered.
 - b. The phrase indicates the absence of eternal blemish.
 - c. There were no blemishes in Christ (John 8:46).

Conclusion:

1. Today, you must realize that you have been afforded the opportunity to be redeemed from your sins.
2. Today, you can be cleansed by the precious blood of the Lamb.
3. My plea to God this day for you, would be for you to accept the provision of salvation set forth by hearing, believing, repenting, confessing, being baptized, and living righteously.

NOTES:

Clarence Howard
Big Willard Church of Christ
Busy, KY 41723

Topic:
“I Marvel That You Are So Soon Removed”
Text: Galatians 1:6-9

Introduction:

1. I’m amazed at what most people believe concerning spiritual matters.
2. In order to not fall into apostasy we must obtain a knowledge of God’s word.

Body:

I. Growing Is A Command

- A. Study to be approved II Tim. 2:15
- B. Grow in knowledge II Peter 3:18
- C. Search the scriptures Acts 17:10-11
- D. Some have not matured Heb. 5:13-14
- E. Prove all things I Thess. 5:21
- F. Try the spirits I John 4:1

II. Why Must A Christian Study?

- A. Faith comes from the word Rom. 10:17
- B. To be saved eternally James 1:21
- C. Only way to be approved II Tim. 2:15
- D. To prepare for judgement John 12:48
- E. To learn our mission John 14:1-3
- F. To go on to perfection Heb 6:1-3

III. Ways of Study/Gaining Knowledge

- A. Bible classes Heb 10:24-25
- B. Individual searching the word Acts 17:10-11
- C. Reading good material II Thess. 4:13
- D. Listening to older ones Titus 2:4-5
- E. Private study II Tim. 2:15

Conclusion:

1. In order for us to continue steadfastly in the doctrine of Christ, we must study God’s word.
2. By studying and meditating upon His word, we will be able to withstand the fiery darts of the devil.
3. We must not and cannot give up just because we make mistakes along life’s way.
4. The way of the cross leads home, we must never take our eyes off the precious cross of Christ.

Don Stidham

Topic:

“Are We Moving Away From The Preaching Of The Cross?”

Text: I Corinthians 1:17-18; 23-24

Introduction:

1. Just before Jesus went back to heaven he gave his Apostles a command to “*go into all the world and preach the gospel to every creature*” Mark 16:15.
2. In Matthew’s account of this command Jesus added, “*and lo, I will be with you always even to the end of the age*” Matthew 28:18-20.
3. The age hasn’t ended, therefore this command is continuously applicable to every generation.
4. Preaching, publically or privately, by one called a preacher, minister, or evangelist, is the primary method of spreading the gospel.
5. Every Christian can be and should be proclaiming the gospel within confines of his or her God-given role.
6. In this lesson we will consider the question, **Are We Moving Away From The Preaching Of The Cross?**, by looking at **THREE** main points.

Body:

I. First: What Is Preaching The Cross? - 1 Corinthians 2:1-2 “*¶And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. 2 For I determined not to know any thing among you, save Jesus Christ, and him crucified.*”

A. Paul said he was determined to preach nothing but Jesus Christ and him crucified. Therefore, when we notice what Paul preached we will know what preaching the cross involves.

B. Time will not permit to cover all that is involved in detail, so we will notice **three areas** of Paul’s preaching that will cover much of what is involved in preaching the cross.

1. Preaching the Cross of Christ Includes Preaching the **Death, Burial & Resurrection Of Jesus** - 1 Corinthians 15:1-5.

- a. To preach the cross of Christ, one must begin with his death on the cross; He gave his life a sacrifice for our sins.
- b. His death would be in vain without His resurrection from the dead.
- c. These basic facts of the Gospel, when received, believed, and obeyed, will save; remove all past sins - John 3:16-17.

2. Preaching the Cross Of Christ Includes Preaching the **Church Of Christ**.

- a. Matthew 16:18 “*And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.*”
- b. Acts 2:47 “*Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved.*”
- c. Ephesians 1:22-23 “*And hath put all things under his feet, and gave*

him to be the head over all things to the church, 23 Which is his body, the fulness of him that filleth all in all."

d. Ephesians 4:4 *"There is one body, and one Spirit, even as ye are called in one hope of your calling;"*

e. Ephesians 5:23 *"For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body."*

f. Ephesians 5:25 *"Husbands, love your wives, even as Christ also loved the church, and gave himself for it;"*

g. Acts 20:28 *"Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood."*

h. 1 Corinthians 15:24 *"Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power."*

i. We would have to conclude that to preach the cross of Christ is to preach the Church of Christ, the only one mentioned in the Bible, the one Christ built, the one He is the head and savior of, the one He gave himself for, and the one He will deliver to God the end comes.

3. Preaching the Cross of Christ Includes Preaching **Faithful Living in the Church of Christ** - Romans 12:1-2.

a. Those in the body, church, are to present their bodies, entire beings, living sacrifices in service to God (Col. 3:17).

b. Those in the body, church, are NOT to be conformed to the world.

c. God in his word has set the standard by which Christians are to live; Christians must continually strive to live by that standard and not yield to the temptation to be like the world (James 1:27).

(1) Not conforming to the world's standard of dress, conduct, personal habits, speech.

(2) Not conforming by the places we go, activities in which we participate, etc. All these are part of keeping oneself unspotted from the world.

d. So, preaching the cross of Christ involves and includes preaching how those in the church must live.

II. Second: How Can We Move Away From The Preaching Of The Cross?

A. We Can Move Away from the Preaching of the Cross By **Preaching According to Man's Wisdom**.

1. I Cor. 1:17; 2:4-5.

2. When men preach using words of human wisdom, human ideas, desires and doctrines, they have moved away from the preaching of the cross.

3. When men preach according to their own feelings, according to their own ideas, according to family traditions of men, they have moved away from the preaching of the cross (Matt. 15:8-9).

B We Can Move Away from the Preaching of the Cross By the Music Used in Worship.

1. The kind of music that God has authorized in worship is vocal, music made with the voice, in the heart and unto God - Ephesians 5:19; Colossians 3:16.
2. Always in the New Testament the music used in worship is singing.
3. There are those in the brotherhood who are saying it is a matter of opinion and not a matter of faith or doctrine - Romans 10:17 says faith comes from the word of God and the word of God says sing; that excludes any other kind of music.

C. We Can Move Away from the Preaching of the Cross By the Use of Women in Public Worship.

1. I recently read of a congregation where the elders were conducting a survey of the congregation in their efforts to "redefine" the role of women in the church.
2. God has given roles for both man and women in the church; however, this does not mean one is more important than the other.
3. God has defined the role of women in the worship service (1 Corinthians 14:34; 1 Timothy 2:11-13); when man changes it this is moving away from the preaching of the cross.

D. We Can Move Away from the Preaching of the Cross By Having and Condoning Fellowship with False Teachers or Those Not Following God's Standard.

1. Exchanging pulpits with preachers in man made religions and accepting them as ministers of the gospel is moving away from the preaching of the cross (II John 9-11).
2. The desire to be like everyone else has always been a problem for God's people.
3. However, we must remember that one of the most attractive features of the Church of Christ is its uniqueness (II Cor. 6:14).
4. Being different is part of the description of a Christian - - As different as light is from darkness.

E. These are a few examples of how we can move away from the preaching of the cross. Any preaching or teaching that is contrary to the inspired word of God is moving away from the preaching of the cross.

III. Third: Preventing Moving Away From The Preaching Of The Cross.

A. We Can Prevent Moving Away from the Preaching of the Cross By Preaching the Whole Counsel of God - Acts 20:26-27.

1. Preaching, publically proclaiming the cross of Christ, comes with great responsibilities.
2. Paul said he was innocent of the blood of all men because he had not shunned to declare the whole counsel of God.
3. Isn't it correct to say that if he had not declared the whole counsel of God he would have been responsible for the blood (eternal life) of some men?
4. Declaring the whole counsel of God means preaching all of God's will, all of what a person must do to be saved and stay saved (II Tim. 4:1-2).
5. Preach what God says, always in love, convince, rebuke and exhort, tell people what God says on the subject even though you know they may not want to hear it.

B We Can Prevent Moving Away from the Preaching of the Cross By Being Aware of the Consequences of Moving Away from the Preaching of the Cross - Gal. 1:18.

1. The curse of God is upon anyone who preaches anything other than the cross of Christ (Rev. 22:18-19).
2. Do not add to, nor take away from this book, means preach it as it is; do not move away from the preaching of the cross.

C. We Can Prevent Moving Away from the Preaching of the Cross By Glorifying in the Cross of Christ - Gal 6:14.

1. Glory is from the Greek word which means Boast, Glory, Rejoice, Joy.
2. Paul said the only thing that I will rejoice in or have joy in is the cross of Jesus Christ.
3. It should be a time of rejoicing, a time that brings joy to one who preaches the cross of Christ.
4. Think of all the cross of Christ means to people of good and honest hearts.
 - a. Forgiveness of all past sins.
 - b. Access to the grace of God and the blood of Christ for cleansing of daily sins.
 - c. Hope of eternal life.
6. These three should help us to never move away from the preaching of the cross.
7. May God help all who preach or teach never to move away from the preaching of the cross.

NOTES:

Wesley Simons

Topic:

“Are We Moving Away From The Church Purchased By The Cross”?

Text: Acts 20:28

Introduction:

1. J.D. Tant used to say, “Brethren we are drifting.”
2. We have brethren who are saying the church is not important
3. We have those who believe that there are saved people in all churches
4. We have those who speak for denominational groups.
5. We have those can work side by side with men like Billy Graham
6. We have those who are making a difference between the church and the kingdom
7. We have those who believe that one can be saved and never be a member of any church

I. The Cross And The Church are Connected

A. The Blood of Christ is connected to many things

1. BIBLE - Matt. 26:28
2. BAPTISM - Rom. 6:3-4
3. THE LORD’S SUPPER - Mark 14:24-25
4. OUR SALVATION - Eph. 1:7
5. THE CHURCH - Acts 20:28

B. The church and the blood of Christ are connected. If one denies this connection, then he denies the truth

II. We Are Moving Away From The Church Of The Cross

A. If we say, the church is not important

1. Some will say “yes” to Christ but “no” to the church
2. Has Jesus established a non-essential organization? Matt. 16:18
3. Did Jesus die for something that is not important? Acts 20:28

B. What makes the church great?

1. The true church is great and must have certain identifying characteristics
2. It is great because it was planned - Eph. 3:10-11
3. It is great because it existed in prophecy - Dan. 2, Isa. 2, I Chron. 17:11-15
4. It is great because of its Divine origin - Heb. 3:4, Psa. 127:1
5. It is great because of the price that was paid for it - Acts 20:28, Eph. 5:25
6. It is great because of its Head - Eph. 1:22-23
7. It is great because it is governed by Divine law - Heb. 7:12, 1:1-2, Matt. 17:5
8. It is great because of its mission
 - a. Teach the lost - Matt. 28:19-20, Mark 16:15-16
 - b. Teach the saved - Acts 20:28
 - c. Benevolence - James 1:27
9. It is great because of its destiny - John 14:1-3, Eph. 5:23, I Cor. 15:24

10. The true church will be right in: origin, organization, head and headquarters, plan of salvation, worship, work, moral code, discipline, standard by which it is guided, devotion and love.

C. If we say, there are devout, knowledgeable Christians in all denominations.

1. Rubel and others have made this statement.
2. The pattern for the church is not found in denominationalism.
3. Why are there no Christians in denominationalism?
 - a. Because it is established by man - Mark 7:7
 - b. Because it causes division - I Cor. 1:10
 - c. Because one joins a denomination, but one is added to the Lord's Church - Acts 2:47
 - d. Because obeying God does not make one person one thing and another person something else - I Cor. 12:20
 - e. Because first century Christianity existed without denominationalism.
 - f. Because a denomination is a religion established by man which is larger than the local church, but smaller than the universal church. Therefore, cannot be the New Testament church because the word *church* is not used that way in the Bible.
 - g. Because a denominational church does not claim to be "the saved" or all the saved (Christians). The Bible teaches that all the saved are in the church (Acts 2:47).
 - h. Because one can be a Christian without being a member of any denomination, but cannot be a Christian without being a member of the Lord's church.
 - i. Because one can preach the Bible and never preach denominationalism, but one cannot preach without teaching the truth about the Lord's church.
 - j. Because Christ promised to save his church, but who is going to save denominational churches?
 - k. Because one cannot take the Bible and learn how to become a member of any denomination.

D. If we say, the church was an accident.

1. The church was in the eternal plans of God:
 - a. Ephesians 3:10-11 "To the intent that now unto the principalities and powers in heavenly *places* might be known by the church the manifold wisdom of God, V. 11 According to the eternal purpose which he purposed in Christ Jesus our Lord."
 - b. God, Christ and the Holy Spirit have never failed at anything.
 - c. Read Isaiah chapter 2 and Daniel chapter 2.
 - d. The church and the kingdom are one and the same:

Church	Kingdom
Christ is the head of the church. Eph. 1:22-23	Christ is the King of the kingdom. Col. 1:13
Baptized into church, the body. I Cor. 12:13	One is baptized into the kingdom. John 3:5
Apostles are in church. Eph. 2:20	Apostles are in the kingdom. Matt. 19:28
The church is identified with the washing of regeneration that is the new birth. Titus 3:5	The kingdom is identified with the times of regeneration. Matt. 19:28
The Lord's table is in the church. I Cor. 11:26	The Lord's table is in the kingdom. Luke 22:29-30
The parables of Matthew 13 have been understood for ages as applying to the church	All seven are identified with the Kingdom of Heaven. Matt. 13:19, 24, 31, 33, 44, 45, 47
The gospel of Christ and His church are the mystery kept in silence. Rom. 16:25	The teaching of Christ is called the mysteries of the Kingdom of Heaven. Matt. 13:11
The church is an everlasting institution. Eph. 3:21	The Kingdom is everlasting. Dan. 2:44
The church is called the Israel of God. Gal. 6:16	The Kingdom is also identified as that same Israel of God. Matt. 19:28
Peter told people how to enter the church. Acts 2:47	But he had the keys to the kingdom. Matt. 16:13-19

E. If we say, the work of the church is to entertain.

1. There are some who feel that the work of the church is to entertain.
2. The mission of the church.
 - a. Teach the lost. Matt. 28:19-20; Mark 16:15-16
 - b. Teach the saved. Acts 20:28
 - c. Benevolence. James 1:27
3. The mission of Christ.
 - a. Luke 19:10 "For the Son of man is come to seek and to save that which was lost."
4. The church is an extension of the work of Christ.

CONCLUSION:

1. Are you a member of the church you read about in the Bible?
2. The same process that makes you a Christian, makes you a member of the Lord's church.
3. Why not become a Christian today by: hearing the word of God, Rom. 10:17; believing in Christ, John 8:24; Repenting of your sins, Luke 13:3; confessing Christ before men, Matt. 10:32-33; and being baptized for the remission of sins, Acts 2:38.
4. Then the Lord will add you to His church, not some denomination, Acts 2:47. Be faithful to God and heaven will be yours, Rev. 2:10.

Larry Hendrix
Lothair Church of Christ

Topic:

“ARE WE MOVING AWAY FROM THE SALVATION OF THE CROSS?”

Text: Romans 6:1-11

Introduction

I. WHAT IS THE SALVATION OF THE CROSS?

A. A complete picture of the salvation of the cross from Acts 2.

1. Jesus, after a **life** of approximately 33 years during which He was “*approved of God by miracles and wonders and signs,*” allowed Himself to be “*taken, and by wicked hands [be] crucified and slain.*” “*This Jesus hath God raised up*” because it was not possible for death to hold Him (v. 22-23). (These two verses embody the Lord’s **life, death, burial, and resurrection.**)

2. Upon **hearing** Peter’s declaration of the facts of the cross - - **life, death, burial, resurrection of Jesus,** - - the people **believed** his words, and with pricked hearts asked what they must do to have their sins taken away. Peter answered them, “*Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost*” (v. 37-38).

3. “*They that gladly received his word were baptized: and the same day there were added unto them about three thousand souls*” (v. 41).

4. The final step to this salvation: “*They continued stedfastly in the apostles’ doctrine and fellowship, and in breaking of bread, and in prayers . . . Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved*” (v. 42 & 47). (Herein is contained the salvation of the cross - - they **heard, believed,** and obeyed by **repenting** and **being baptized;** they then **continued faithfully** in the Christian life.)

B. A conformity to the “*form of doctrine*” commanded by our Lord - Romans 6.

1. Dying with Christ - “*How shall we that are dead to sin, live any longer therein?*” (v. 2).

a. Our old man of sin is crucified with Him, “*that the body of sin might be destroyed that hence forth we should not serve sin*” (v. 6).

b. A death to sin is:

(1) to turn from sin to the service of God.

(2) to be freed from sin - v. 7.

(3) to cease to live in sin - v. 12-13.

(4) to no longer be controlled by sin - v. 14.

(5) to mortify the sinful deeds of the body - 8:13.

(6) to crucify the flesh with the affections and lusts - Ga 5:24.

(7) to be dead to our former life of sin just as Jesus died to the life of this world.

2. Being buried with Christ - “*Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him by baptism into death.*” (v. 3-4).

- a. The man dead to sin is buried and puts off the old man in baptism.
 - b. Buried always signifies death, as only the dead are literally buried.
 - c. Besides the purpose of delivering one from sin and placing one inside the body of Christ, baptism also functions to express symbolically acts that correspond to the death of Christ;
 - (1) Immersion - burial of the body dead to sin (just as Christ was buried in the grave).
 - (2) Emergence - resurrection to a new life (just as Christ was raised from the dead, our savior and Lord).
 - d. *“Buried with him in baptism . . .”* (Col 2:12):
3. Resurrected to walk with Christ - *“Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection”* (v. 4-5).
- a. One is raised with Jesus through faith - Col 2:12 *“Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.”*
 - b. One is raised to walk a new life (6:4). This new life involves:
 - (1) Destroying the body of sin - 6:6.
 - (2) Seeking the things which are above - Col 3:1
 - (3) Putting on righteousness and holiness - Ep 4:24.
 - (4) Renewing the mind - Ro 12:2.
 - (5) Continuing stedfastly in the apostles’ doctrine and fellowship, and in breaking of bread, and in prayers - Ac 2:42.
 - (6) Doing good unto all men - Ga 6:10.
 - c. If we have become members of the body of Christ by conformity to his death, by following Him in the likeness of His burial in baptism, we should also by our resurrection from our burial in baptism live in the likeness of His resurrection, a life free from sin.

II. HOW CAN WE MOVE AWAY FROM THE SALVATION OF THE CROSS?

A. We move away from the salvation of the cross when we teach and practice salvation found in the commandments and doctrine of men.

- 1. Faith Only is a form of salvation taught in many doctrines of men.
 - a. James plainly disputes this doctrine: *“Even so faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works. Thou believest that there is one God; thou doest well: the devils also believe, and tremble. But wilt thou know, O vain man, that faith without works is dead?”* (2:17-20); *“Ye see then how that by works a man is justified, and not by faith only”* (2:24); *“For as the body without the spirit is dead, so faith without works is dead also”* (2:26).
 - b. If faith alone is enough, Jesus precious blood becomes of no effect as the salvation of the cross (death to sin, burial in baptism, resurrection to

new life) is worthless and void.

2. Praying the 'Sinners' Prayer' is a form of salvation taught in doctrines of men.
 - a. There is no sinners' prayer listed in the Bible; the opposite is true; "*Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth*" (Jn 9:31). "*But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear*" (Is 59:2).
 - b. There is nothing that one must 'pray through,' neither is there any prayer of acceptance of Jesus in the heart. We accept Jesus through simple obedience to His word and His will; to the salvation of the cross for which He died.
 3. There are many other salvations from men, such as predestination, infant baptism, grace alone, but any salvation other than the salvation of the cross is not sufficient.
- B. We move away from the salvation of the cross when we neglect to obey it.
1. Some wait for a more convenient time.
 2. Others are guilty of the sin of omission - - neglecting their duty.
 3. Many may be careless with the commands of God.
 4. It isn't necessary to reject the mercy of God, or to commit a terrible sin in order to be lost. One may be lost through waiting too late, neglect, or carelessness.
 5. Neglect is a most dangerous sin because it is so easy to become involved with and it is often at the root of other sins. Sin is a disease; we need only to neglect the remedy to be lost.
 6. Hebrews 2:3 "*How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him:*"

III. SALVATION CAN ONLY BE ATTAINED THROUGH THE SALVATION OF THE CROSS.

- A. Christ is the only door to salvation - Jn 10:9 "*I am the door: by me if any man enter in, he shall be saved.*"
- B. Christ is the only name in which there is salvation - Ac 4:12 "*Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.*"
- C. Christ is the only savior - Jn 6:68 "*Lord, to whom shall we go? Thou hast the words of eternal life.*"
- D. Christ is the only sacrifice - 1 Pe 2:24 "*Who his own self bare our sins in his own body on the tree,*" "*Who gave himself for us, that he might redeem us from all iniquity . . .*" - Tit 2:14.
- E. Christ's blood is the only blood that avails - Ro 5:9 "*Being now justified by his blood, we shall be saved from wrath through him.*"

Conclusion

- A. Jesus' entire mission was "*to seek and to save that which was lost*" (Lk 19:10).
- B. The greatest question in the world is "*what must I do to be saved?*" (Ac 2:37).
- C. The greatest answer is the salvation of the cross.

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Topic:

“Are We Moving Away From The Spirit Of The Cross?”

Text: Philippians 2:5-8

Introduction:

- A. Define - Humility
- B. Define - Obedience

Body:

I. Jesus Christ Is Our Example - I Peter 2:21

- A. All power and authority has been given Him by God - Matt. 28:18.
- B. Jesus is our example in HUMILITY.
 - 1. Humility in His life.
 - 2. In His teachings.
 - a. Matt. 7:12
 - b. Matt. 23:12
 - c. Matt. 11:29
 - d. Matt. 18:1-5
 - 3. In His actions or His life style.
 - a. John 13:1-5
 - b. II Cor. 8:9
 - c. James 4:10
- C. Jesus is our example in OBEDIENCE.
 - 1. Obedience in the life of Jesus.
 - a. Heb. 5:8-9
 - b. John 4:34
 - 2. Being about His fathers business
 - a. Luke 2:49
 - b. Matt. 10:40
 - c. John 6:44
 - d. I John 4:14
 - 3. Jesus’ teaching and His life style of Humility and Obedience led Him to His death on the cross.
 - 4. In the Humility and Obedience of Jesus Christ we find a life of SERVICE.

II. Are We (Christians, Church) Moving Away From The Spirit Of The Cross?

- A. True Humility and Obedience will lead us to a life of service. (Text)
- B. Define: Servant.

C. Serving God.

- a. Obeying commands of God - John 14:15; Matt. 4:4
- b. Command of teaching gospel - Mark 16:15-16
- c. Command of worship - John 4:24
- d. Command of assembly - Heb. 10:25

III. Serving Others - Servant (Text).

- A. Jesus taught about serving others:
 - a. With compassion - Matt. 25:34-46
 - b. The JOY of true Christian living.

J - JESUS FIRST

O - OTHERS SECOND

Y - YOURSELF LAST

- B. Are we serving others in the spirit of the cross?
- C. Are we really living the spirit of the cross in Humility and Obedience?

Conclusion:

- A. Jesus' life was a life of Humility and Obedience
- B. Jesus' life was a life of Service - to God, to others
- C. Christianity is a life of total commitment
- D. Follow Christ as our example
- E. Is Christianity a burden or a bridge?

NOTES:

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Topic:

“Are We Moving Away From The Spirit of The Cross
Love and Forgiveness”

Text:

John 15:13 - Luke 23:34

Introduction:

1. Cross, a central point of spiritual life.
 - a. Before Cross - no forgiveness of sin.
 - b. After Cross - forgiveness of sin through blood of Christ.
2. Key scriptures for subject.
 - a. John 15:13 “Greater love has no one than this, than to lay down one’s life for his friends.”
 - b. Luke 23:34 “Then Jesus said, ‘Father, forgive them, for they know not what they do...’”
3. This lesson: Love and Forgiveness in today’s world.

Body:

I. The Spirit of Love and Forgiveness On The Cross

A. God’s Love - In Christ

1. Gift of Love
 - a. John 3:16-17
 - b. John 15:13
 - c. Eph. 5:2
2. God’s Love - For Man
 - a. I John 4:11
 - b. I John 4:16

B. Forgiveness - By the Cross

1. Forgiven by Blood of Cross - Heb. 9:12
 - a. Justification - Rom. 5:8-9
 - b. Peace - Col. 1:20
 - c. Redemption - I Pet. 1:18-19
 - d. Cleansing of Christians - I Jn. 1:17
 - e. Washed - Rev. 1:5
2. Forgiveness in Obedience
 - a. Better than Sacrifice - I Sam. 15:22
 - b. Obedience to God, not man - Acts 5:29
 - c. Obedience to Gospel - II Thess. 1:7-9
 - d. Salvation to Obedient - Heb. 5:8-9

C. Love and Forgiveness - Inseparable

1. Alien Sinner
 - a. Love of God and Christ in Forgiveness - I John 2:1-2
 - b. Love for God and Christ in Obedience - John 15:14, John 14:15
2. Christian
 - a. Love of God and Christ - Continually to children - I John 1:7
 - b. Love for God and Christ - Steadfastness in service - I Cor. 15:58, II Tim. 4:6-8

II. Love and Forgiveness

A. First Century Examples

1. Forgiving Self
 - a. Peter - His denials - Mt. 26:69-75
 - b. Paul - Persecutor of Church - Acts 8:3, 9:1-2
 - c. Devout Jews on Pentecost - Acts 2:22-23, 36, 37
2. Forgiving Others
 - a. Stephen - Acts 7:60
 - b. Early Christians - Acts 8:4
 - c. Barnabas about Saul - Acts 9:27-31
3. Growth of First Century Church
 - a. Forgiveness of Self
 - b. Forgiveness of Others

B. Love and Forgiveness of Christians today

1. Forgiveness of Self
 - a. Death of Old Life of Sin - Rom. 6:4, II Cor. 5:17
 - b. Forgetting the Past - Heb. 12:1-2
2. Forgiveness of Others
 - a. Scriptural command - Matt. 5:44, Matt. 6:14, Matt. 18:21-22, II Cor. 2:7, Eph. 4:32, Col. 3:13
 - b. Example of Christ - Luke 23:34
3. Mutual Forgiveness
 - a. Problems of Vengeance (grudges, school violence, church problems)
 - b. Apologies - easy and meaningless
 - c. Asking God's forgiveness - lack of sincerity if sin continues
 - d. Gaining forgiveness - easier from God than man
 - e. Church growth today - necessity of love and Forgiveness
4. Personal necessities of forgiveness
 - a. Remember - Christ's death for forgiveness
 - b. Fact - sinner must seek and desire forgiveness enough to obey Gospel
 - c. Fact - Christian must seek and desire forgiveness from others
 - d. Fact - Christian must repent and pray for God's forgiveness
 - e. Fact - Christian who seeks forgiveness from his brethren must request forgiveness

- f. Fact - Christians that repent, ask to be forgiven, must be forgiven
- 5. Difficulty - Forgiving today
 - a. Lack of Humility
 - b. Lack of Love and Concern
 - c. Lack of dedication to Church

III. Conclusion

1. Love and Forgiveness - return to the example of the cross
2. Love and Forgiveness - need for happiness of Christians

NOTES:

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Topic:
“Enemies Of The Cross”
Text: Phillipians 3:18-19

Introduction:

A. Man has lived in sin and wickedness, snuffed his nose at the law of God, and created god's of his own choosing - wood, stone, material possessions - and teated the bulk of God's creation with unbelievable cruelty.

B. However, God extended His mercy to him in the greatest act of love: giving up His Son to the hands of wicked men who crucified Him on Golgotha's hill - the place of the Skull. It surpasses all human expectation and understanding.

C. Yet, with all that, many have become enemies of the very cross of their salvation. Who these are and how this could come about is the scope and intent of this lesson.

I. Those Who Depend On Philosophy And Human Tradition For Salvation

A. It is the death of Christ on the cross that formed a means of reconciliation to God.

1. Paul gloried in the cross as the only means of crucifixion to the world and reconciliation to God (Gal.2:20; 6:14; Eph. 2:16; Col. 1:20).
2. He saw it as the ultimate test to teach the cost of obedience (Phil. 2:8).
3. It was the cross that opened the initial path to “the fountain filled with blood” (Rom. 6:1-3).

B. Human philosophy makes a mockery of this wisdom shown in the cross.

1. It considers the preaching of the cross foolishness (I Cor. 1:18, 23, 24).
2. This results in human tradition: man thinking his own works and inventions should take precedence over God's revealed will (Matt.15:3-9; Col. 2:18-23:).
 - a. Satan's powerful force in Adam and Eve's temptation and fall was that they could become god's (Gen. 3:5).
 - b. Israel's first apostasy involved making their own gods to lead them back into the land of Egypt (Exo. 32:1).
 - c. The Gentiles' trek away from God involved professing themselves to be wise, but becoming fools (Rom. 1:22).
 - d. The man of sin exalting himself above anything that is called God, or that is worshiped (II Thess. 2:3, 4).

3. Human philosophy and tradition are reflected in a rejection of God's Word, a change in His terms of pardon, a rejection of His system of worship; It is characterized by innovations, alterations, mutilations, additions, subtractions, and substitutions to His divine plan. They do not walk by God's rule (Phil. 3:16).

C. The Bible warning is clear and emphatic about philosophy and human tradition: (“Touch not; taste not; handle not; Which all are to perish with the using; after the

doctrines and commandments of men: Whose end is destruction, whose God is their belly, and whose glory in their shame, who mind earthly things”) (Phil. 3:18-19).

II. Those Who Pervert The Right Way Of The Lord

A. While there are similarities between this and our first point, yet, there is also a striking difference. Many of the philosophers and traditionalists pretended to be friends of the cross; but we pass now into a realm of hostile activity, bitter opposition, vicious persecution, punishment and death.

B. Some well known Biblical instances of these are:

1. Elymas the sorcerer: Acts 13:10.
2. The Pharisees who lashed out at Jesus over their traditions (Matt. 15:3-9), their fanatical legalism toward the law (Matt. 12:1,2; Matt. 12:10-14); the woman healed from an infirmity of eighteen years (Luke 13:11-14).
3. The apostles when they first started preaching the word (Acts 5:40; 7:59,60; 8:1-4; 12:1,2).
4. The council before whom Paul stood (Acts 23:1,2).
5. Demetrius and the silversmiths in Ephesus (Acts 19:24-35).

C. In our own time, such enemies of the cross are making real headway in perverting the right ways of the Lord.

1. Our government is fast becoming anti-God, anti-Christ, anti-Christianity.
 - a. The mass murder of innocent children by abortion, with Christians being forced to support the slaughter through taxation.
 - b. Homosexual corruption forced on us in our schools, Boy Scouts, workplaces, rental properties, television and movie media, and places of recreation.
 - c. Full freedom for the spread of pornography with little or no freedom for the message of the Bible.
 - d. Divorce and remarriage made easy in violation to the law of God and the welfare of man (Matt. 19:3-9).

III. Enemies Of The Cross In The Churches Of Christ

A. Those who are friends of the world (James 4:4). How different our standards are now from what they were just a few years ago.

1. We invite profanities and vulgarities into our living rooms with the flick of a button.
2. Our sense of modesty and appropriate apparel is dulled to the point where almost anything goes (prisons have a higher standard than churches).
3. Christians are slowly but surely beginning to embrace the practice of abortion and euthanasia.
4. The internet has introduced into our homes and to our children more perversity and degradation than has ever been known in our society before - and we pay the purveyors of smut to do it.

B. Those who count the blood of the covenant an unholy thing.

1. By rejecting the essential nature of baptism (I John 5:7,8).

2. By apostatizing from the faith (Heb. 6:1-6), thus counting the blood of the covenant an unholy thing (Heb. 10:27-29).

3. By rejecting or ridiculing the Lord's church (Acts 20:28).

C. Those who promote and endorse translations of Scripture that take the blood (a violent death) out of redemption. Note the following contrasts between the KJV and the TEV in respect to the usage of the Greek *haima*.

KJV	TEV
"Own blood" Acts 20:28	"Death of his own Son"
"Faith in his blood" Rom. 3:25	"Faith in him"
"Justified by his blood" Rom. 5:9	"By His death"
"Redemption through his blood" Eph. 1:7	"Death of Christ"
"Nigh by the blood of Christ" Eph. 2:13	"Near by the death of Christ"
"Redemption through his blood" Col. 1:14	"By whom we are set free"
"Blood of his cross" Col. 1:20	"Son's death on the cross"
"Precious blood of Christ" I Peter 1:19	"Costly sacrifice of Christ"

D. Like Paul, may we glory in the cross rather than becoming enemies to it? Hath abolished death, and hath brought life and immortality to light through the gospel.

E. So while we believe the job somehow had a faint vision of the world fairer than day, the reality of it matters but little to us. In Jesus we have not only hope that we shall live again, but a resurrected Savior as the substance of that hope. Because He lives, we shall live also (John 14:19; Rev. 1:18).

1. John 5:28-29 *"Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, 29 And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."*

Conclusion:

A. Through natural revelation, Job and his philosophers were able to observe apparently "dead" trees spring to life again, but they could not witness the same thing with men. Perhaps only dimly could they anticipate a resurrection from the dead.

1. Job 14:7-10 *"¶For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease.*

8 *Though the root thereof wax old in the earth, and the stock thereof die in the ground;*

9 *Yet through the scent of water it will bud, and bring forth boughs like a plant.*

10 *But man dieth, and wasteth away: yea, man giveth up the ghost, and where is he?"*

B. But life and immortality have been brought to light through the gospel (II Tim. 1:10). With this fuller revelation, we no longer ask, "If a man die, shall he live again"; rather, we can joyfully shout, "O death, where is thy sting? O grave, where is thy victory?"

1. John 11:25 *"Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:"*

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Topic:
“Bearing Our Cross”
Text: Matthew 16:24-26

Introduction:

A. Cross bearing is definitely more than wearing a crucifix around the neck. It does not consist of enduring petty annoyances or even a physical weakness or an incurable disease. In Gethsemane, the Lord Jesus prayed, “*Not my will but yours be done*” (Luke 22:42). That’s the essence of the cross bearing.

B. The command to take up or bear the cross occurs 5 times in the Gospel.

1. Matthew 10:38 *And he that taketh not his cross, and followeth after me, is not worthy of me.*

2. Matthew 16:24 ¶*Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me.*

3. Mark 8:34 *And when he had called the people unto him with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross, and follow me.*

4. Luke 9:23 *And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me.*

5. Luke 14:27 *And whosoever doth not bear his cross, and come after me, cannot be my disciple.*

C. “*Then said Jesus unto His disciples, if any man will*” - the word “*will*” here means “*desire*” to just as in that verse, “*If any will live godly.*” It signifies determine to. If any man wills, desires, or is determined to come after Christ. Before anyone will follow Jesus he must have a determined heart! We must prepare our hearts for seeking the Lord.

I. We Must Bear Our Cross Daily

A. This is not something that we just do once a year or every once and a while, it must be done daily.

B. Jesus didn’t make this cross an option or something we could do for extra credit. As far as Jesus was concerned, the cross was to be an integral part of life for His followers. You thought that you wanted to be a Christian! **Did you count the cost?**

C. In Luke 14:25 large crowds were attracted to Jesus fascinated by His new teachings, His miracles, His ability to feed the multitudes. Yet instead of pulling them in with sweet and easy words, the Lord spoke the truth to them. He states the terms and conditions of discipleship.

D. Instead of speaking of the benefits and blessings, the thrills and excitement, the adventure and advantage of being His disciples, He spoke of the difficulties and dangers

they would meet and the sacrifices that would be involved. He spoke of the high cost of being a disciple. He pointed them to the cross.

II. What Cross Bearing Symbolizes

A. The cross is the expression of the world's hatred.

1. In the 15th chapter of John, several times Christ refers to the hatred of the world against His people.

2. There is no way that the people of the world can understand the decisions that the followers of Christ make. Note the following cases:

a. In Matthew 8:21-22 a man came to Christ wanting to be one of His disciples but requested that he might first go and bury his father – a very natural request, a very praiseworthy one surely (?) and the Lord's reply is almost staggering. He said to that man, *"Follow me: and let the dead bury the dead."* what would have happened to that young man if he had obeyed the voice of Christ? I do not know whether he did or not, but if he did, what would happen? What would his kinsfolk and his neighbors think of him? Would they be able to appreciate the motive, the devotion that caused him to follow Christ and neglect what the world would call a final duty? Ah, my friends, if you are following Christ the world will think you are mad.

b. In Luke 9:61 another young man comes wanting to be Christ disciple but first he wanted to bid farewell to his friends. Jesus presented him with the cross. *"No man, having put his hand to the plough, and looking back, is fit for the kingdom of God."*

c. Then there is the Rich young Ruler of Matthew 19. He too was handed a cross when he requested salvation. *"Sell all that thou hast and give to the poor... and come and follow me."*

B. The cross stands for a life that is voluntarily surrendered to the will of God.

1. From the standpoint of the world the death was a voluntary sacrifice.

2. Notice that the Lord willingly gave his life. John 10:17-18. He layed down His life no one took it from Him.

C. In the third place, the cross stands for vicarious sacrifice and suffering.

1. I John 3:16 Hereby perceive we the love of God, cause He laid down His life for us: and we ought to lay down our lives.

2. He died that we might live and my friends, we must die that we may live (Gal. 2:20).

IV. Three Incentives For Cross Bearing

A. The first is: *"For whosoever will save his life shall lose it; but whosoever will lose his life for my sake shall find it."* The word life is used in two senses in this verse. First it is used for physical life with all its adjuncts that is pleasant and enjoyable; in the second place it means spiritual life of a renewed soul. Accordingly we must lose something. It is not possible to live without sacrifice of some kind; the only question being what shall be

sacrificed?

B. The second is: "*What is a man advantaged if he shall gain the whole world and lose his own soul?*" The two questions set forth the incomparable value of the soul on both sides of a commercial transaction..

C. The third is drawn from the second advent: "*...every man will be rewarded according to his works.*" The disobedient are facing eternal condemnation and the righteous life eternal. What an incentive to live for God and bear our cross!

Conclusion:

A. The life of discipleship begins with self-renunciation and it continues by self-mortification (Rom. 8:13; Col. 3:5). In other words, our text refers to the cross not simply as an object of faith, but as a principle of life, as the badge of discipleship, as an experience in the soul.

B. If we are going to be the disciples of the Lord we must repudiate self and be done with it. Is this not what we have in Romans 12:1, "*Present your bodies a living sacrifice unto God.*"

NOTES:

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Text: I Corinthians 11:23-26

Topic:

“The Lords Supper: A Memorial That Takes Us Back To The Cross”

Introduction:

1. There used to be a day when the family reunion was a common occurrence.
 - a. Certainly it is not merely a modern day practice, but GOD implements a time for the spiritual family to be together.
 - b. In this, there were considered three parts to the gathering.
 - (1) the love feast, in which people were to bring food of their own choosing such as in our pot luck dinners.
 - (2) the Eucharist, {yu-ke-rest}, giving thanks, in which the body and blood of Christ is remembered.
 - (3) the deipnon {dipe-non} supper, which gives the totality of the entire gathering; eating and drinking; the remembering of the Lord’s death; and singing and praise.
2. But, the Corinthians had succeeded in destroying the main intent of the gathering by dividing into favorite groups to the exclusion of others.
 - a. The rich would bring in abundance to share with one another.
 - b. The poor and the slave were impoverished being left without and abused in their right to partake of the supper.
 - c. On one hand it had turned into a drunken orgy for the rich, while the poor were left impoverished.
 - d. What they were observing as the Lord’s Supper had no resemblance of what Christ had intended for it to be.

Body:

- I. Exposing The Problem (I Cor. 11)
 1. Paul received a report that the Corinthian church had schisms or divisions among them.
 - a. This was the very kind of thing that Paul could identify as being typical of their nature. (V. 18)
 - b. Paul did not believe everything he heard about them, yet it appeared as no surprise to him.
 - c. Dividing into factious groups, these were accepted as a part but not the whole of the church.
 - 2, What these were doing and what Jesus instituted with the twelve has little so far as resemblance. (V. 20-22)
 - a. In fact, the emphases is not on the supper being for all, but is on each bringing HIS OWN SUPPER.
 - b. It was prepared with them in mind and it was eaten with only them in mind.

3. The church had accomplished what nothing else could.
 - a. All barriers between classifications of humankind had forever been abolished.
 - b. It is here that brethren should be able to come together as one in Christ to remember His death till He come.
 - c. But the Corinthian church had succeeded in once again erecting those barriers which Christ had intended to be eliminated.

II. Let's Go Back To The Original (I Cor. 11:23-26)

1. Paul then reverts back to the night in which the Lord's Supper was instituted. (V. 23)
"For I have received of the Lord," (it was not therefore of his own devising, not that of any man, but divinely instituted, and consequently imperatively binding on all Christian.)
"that which also I delivered unto you." He transmitted to them the very thing which he received from the Lord. They were aware of what ought to be done. A reminder *"that the Lord Jesus the same night in which he was betrayed,"* which shows the action of Judas, *"took bread."* (The unleavened bread of the Passover) *"When He had given thanks"* (Matt. 26:26; Mark 14:22, *"He blessed it,"* both expressions mean the same thing) *"He brake it, and said, Take eat; this is My body, which is broken for you; this do in remembrance of Me."*
2. What the Lord meant when He spoke these words that bread is a representation or symbol of His body.
 - a. Jesus was there with all His apostles, had the bread in His hand. So it was impossible that this bread could literally be His body. (Catholicism)
 - b. Nowhere in His or the teachings of the apostles is the word represents used, but the understanding is there. (Matt. 26:29)
3. The Jews did not understand His meaning or see how He could be the bread of life. They looked at it from a materialistic standpoint. They knew His earthly origin, His father and mother, and wondered how could He claim to be out of heaven.
4. The Jews could not perceive the spiritual truths being taught.
 - a. Jesus is the means and source of spiritual and eternal life, as bread is the source and support of physical life.
 - b. Those who partook of the true bread of heaven should never die.
 - c. Jesus possessed life and seduced with life, and therefore gives eternal life.
 - d. Many that claimed to be His disciples were dissatisfied with His teaching, that He is the bread of life, and turned back and followed Him no more.
 - (1) when we gather around the table for the Lord's Supper, why do we say the bread represent his body, and the cup represent His blood?
 - (2) Is it because of tradition, or to show we understand what Jesus was saying, or maybe because of what others say? This Is The Lord's Supper Or The Lord's Memorial (I Cor. 11:20-25).

Conclusion:

1. Let our use of the Lord's day be such as to bring glory and honor to Him who has given us this day to enjoy. Let's go back to the original (I Cor. 11:23-26).

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Topic: "The Way Of The Cross Leads Home"

Text: Hebrews 12:1-3

Introduction:

1. Throughout the book of Hebrews, we note the emphasis on being steadfast in our faith. The warning against developing unbelief (Heb.3:12-15).
2. The need for faith that endures (Heb.6:11-12; 10:36-39).
3. This emphasis continues, with our own life of faith described as a race.
4. The track that is laid out goes by the way of the cross. Jesus not only laid out the track, He ran it Himself on His way back to the Father. He endured the cross.
5. He endured the cross. As we seek to follow in His footsteps, and those of others who took the way of the cross, there are three things necessary.

Body:

- A. Three things that are necessary to endure the cross of Christ.
 1. We need to lay some things aside. The runner who seeks to win the race he has entered will:
 - a. Remove as much weight as possible without hurting his performance.
 - b. Wear clothing that is light and allows freedom of movement.
 2. So we need to lay aside:
 - a. "every weight," things which slow down our spiritual progress such as the cares of this life, anger, wrath, blasphemy, malice, filthy communication (Col. 3:8).
 - b. Such things make living a Christian life difficult, if not impossible.
 3. The sin which doth so easily beset (ensnares) us.
 - a. All sin must be laid aside, including the sin of unbelief. When one no longer believes, the race is lost (Heb. 10:26-30).
 4. We need to have patience.
 - a. The way of the cross requires a sustained effort over a long period of time, not a quick burst of energy.
 - b. The way of the cross is a marathon in which patience is a necessary quality. (James 1:3-4) Jesus often taught His disciples concerning the need for endurance (patience) (Matt. 10:22; 24:12,13).
 5. We must look unto Jesus that is:
 - a. To keep our focus upon Him.
 - b. Glance at others, but gaze upon the Lord.
- B. Formula for spiritual success.
 1. If you want to be distressed - look within
 2. If you want to be defeated - look back
 3. If you want to be distracted - look around

4. If you want to be dismayed - look ahead

5. If you want to be delivered - look up

C. Jesus said: John 3:14 *“And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:”* John 12:32 *“And I, if I be lifted up from the earth, will draw all men unto me.”*

II. The Way Of The Cross Leads Home

A. Jesus blazed the trail for us; endured the cross (physical pain), despised the shame, looked at the joy set before him.

1. The joy of being seated at God’s right hand, (Heb. 12:2) and to have the glory He had with the Father before the world was (John 17:5).

2. Today He helps us to endure the cross (the physical pain); the emotional and spiritual agony, the hostility from others.

B. Jesus is “the author and finisher of our faith.” We must consider how He endured.

1. We have been warned that we too shall suffer (II Tim 3:12, I Peter 4:16).

2. We must take up our cross and follow Christ (Matt. 16:24; Mark 8:34; Luke 9:23; 14:27).

3. Many today are looking for another way, they are enemies of the cross (Phil.3:18).

C. As Marshall Keeble said long ago one must have a puncture proof heart.

Puncture Proof Heart

I like some of these new fangled invention. The puncture - proof tire is one I like especially well. If you are driving lone with ordinary tires and a nail goes through one of them - whis-s-s you lose all the air. But a puncture-proof tire is different if a nail goes through, there is some stuff inside that runs around and stops the hole and the air stays in. The heart of a Christian is like that puncture proof tire. An ordinary heart may be filled with love; but when someone does something to take its place. But a puncture proof heart is different. It is filled with the spirit of Christ; and when someone, by their words or deeds, punctures that heart, immediately the hole is stopped up tight and love stays in Marshall Keeble

Conclusion:

1. Going the way of the cross requires both negative and positive elements.

a. Negatively, we must lay aside things which would hinder us.

b. Positively, we must keep our focus on Jesus who has made our salvation possible.

2. In both cases, the word of God (the Bible) is crucial.

a. In it we learn what things we must lay aside.

b. In it we learn about Jesus, what He endured and how His example should inspire us.

3. Without the Bible the way of the cross would be impossible for us to travel.

Don Stidham

Topic:

“The Liberty Of The Cross Versus The Yoke Of Bondage”

Text: Galatians 5:1

Introduction:

Galatians 5:1 “*¶Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.*”

1. The “therefore” in Paul’s writings, as in most writings, implies a conclusion is being drawn.
2. This conclusion being drawn is based on preciously stated facts.
3. The facts in this case are what Paul stated in the closing verses of chapter four (Gal. 4:21-31).
4. Those who desire to be under the law do not hear the law, nor hear what it says?
5. Why would one want to go back into bondage after Christ has set us free?
6. We are not children of the bondwoman but of the freewoman.
 - a. Stand fast, do not leave, do not go away from the Liberty of the Cross.
 - b. Do not go back into the bondage of the old law.

Body:

I. Contrasts Between The Old Law, Yoke of Bondage, The New Law, Liberty of The Cross.

A. The new Law is better than the Old Law. Let’s look at some of the “betters” in the book of Hebrews.

1. Hebrews 1:1-4
2. Galatians 3:19

B. The Old Law was appointed through angels by the hand of a mediator, Moses, who was a great servant of God.

C. Angels have always played a part in serving God and serving the people of God.

D. But the New Law was given by Christ and he is the mediator of it and under it.

E. Christ is far better than Angels.

1. Why try to serve God under a law appointed by angels when we have a new law given by Christ the very son of God.
2. The Liberty of the cross is far better than the yoke of bondage because Christ is far better than angels.

II. The Liberty Of The Cross Provides A Better Hope Than Did The Yoke OF Bondage.

A. Hebrews 7:19 “*For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God.*”

B. Hope: Desire with expectation (Rom. 8:24; I Tim. 1:1).

1. We are saved of hope, and Jesus Christ is our hope. He is the one who gives hope of eternal salvation (Titus 3:4-7).
2. The hope of eternal life. This desire and expectation of eternal life is now a reality under this perfect law of liberty.
3. Therefore, we have a much better hope under the liberty of the cross than under the yoke of bondage.

III. A Better Covenant

- A. The liberty of the cross is a result of a much better covenant than existed under the yoke of bondage (Heb. 8:6; 12).
- B. Moses was the mediator of the New and better Covenant under the liberty of the cross.
- C. Christ is the mediator of the New and better Covenant under the liberty of the cross.
- D. One of the main reasons why it is a better Covenant is: Under the new Covenant SINS are remembered no more (Heb. 10:1-3).
 - 1. Think about it! What if every sin we ever committed came back before God every year.
 - 2. The Liberty of the cross provides a much better covenant because under this new covenant sins are for ever forgotten.

IV. Better Promises

- A. The liberty of the cross is far better than the yoke of bondage, because under the liberty of the cross we have better promises (Heb. 8:6).
- B. One of the better promises has already been mentioned under better covenant, the promise to remember our sins and lawless deeds no more. (Perhaps best of the better promises).
- C. Look briefly at some of the other “better promises,” promises that are specifically stated in the Perfect Law Of Liberty.
 - 1. Matt. 6:33
 - 2. Rom. 8:28
 - 3. Rom. 8:31
 - 4. I Cor. 10:13
 - 5. I Peter 3:12
 - a. these are but a few of the better promises, that are at least better stated and more clearly explained.
 - b. the liberty of the cross is far better than the yoke of bondage because of the better promises.

V. Better Sacrifice

- A. The liberty of the cross is far better than the yoke of bondage because of a better sacrifice (Heb. 9:11-12).
 - 1. Not with the blood of animals, but with His own blood.
- B. Think of how much better the precious blood of Christ was and is than the blood of bulls and goats (I Peter 1:8-19).
 - 1. The precious blood of Christ, the Lamb of God, is a far better sacrifice than the blood of animals.
 - 2. The liberty of the cross is far better than the yoke of bondage because of a better sacrifice.

VI. Let's Examine: Romans 12:1 and John 4:19-24

- A. Romans 12:1

1. Rather than serving God as the Israelites did under the Old Law, the Yoke of Bondage, by offering animal sacrifices, we serve God under the Liberty of the cross, the New Law, by offering our bodies a living sacrifice to God.
2. We keep our bodies holy by keeping them free from guilt of sin, then our services will be acceptable to God.

B. John 4:19-24

1. Time is coming and now is at hand, when there will be a new way of worshiping God.
2. Instead of having to go to Jerusalem, can worship God where ever you are if do so in spirit and truth.
3. Importance is placed on worshiping God in spirit, knowing what we are doing, being mentally active in our worship, as well as doing all in harmony with God's will.
 - a. Under the liberty of the cross, New Law, Perfect Law of Liberty. (James 1:15)
 - b. We all sing who are worshiping, sing and make melody in hearts, with grace in hearts, teaching and admonishing one another psalms and hymns and spiritual songs (Eph. 5:19; Col. 3:16).
 - c. We observe the Lord's supper each Sunday, and hear a message from his word (Acts 20:7).
 - d. We pray, give thanks to God the father, making our request known to Him (Phil. 4:6).
 - d. We give as we have been prospered, giving generously and cheerfully knowing that God loves a cheerful giver (I Cor. 16:1-2; II Cor. 9:6-7).
 - e. Surely all can see how much better the worship service to God is under the Liberty of the cross than it was under the yoke of bondage.

Conclusion:

- A. when contrast the liberty of the cross with the yoke of bondage the superiority of the liberty of the cross is very apparent.
- B. Christ is a better mediator, our hope of eternal life is far better, made clearer and explained better, a much better covenant under which sins are forgiven and forgotten, we have much better promises, and a far better sacrifice in the precious blood of Christ rather than the blood of animals. And the avenues of worshiping God under the liberty of the cross are so much better than under the yoke of bondage.
- C. Why would anyone want to go back and be under the Yoke of Bondage?
- D. How thankful and how grateful we should be that we are privileged to live under the Liberty of the cross rather than the Yoke of Bondage.

**LOTHAIR CHURCH OF CHRIST
FIRST ANNUAL
LOTHAIR LECTURES
OCTOBER 10 - 14, 2001**

THEME: *Are We Moving Away From The Cross Of Christ?*

WEDNESDAY 7:00 p.m.

The Precious Blood Of Christ - 1 Peter 1:18-19 Danny Day

THURSDAY 7:00 p.m.

I Marvel That Ye Are So Soon Removed - Galatians 1:6-9 Clarence Howard

FRIDAY 7:00 p.m.

Are We Moving Away From The Preaching Of The Cross? - 1 Cor. 1:17-18; 23-24 Don Stidham

SATURDAY

Introductions - Larry Hendrix

10:00 a.m. - 10:50 a.m.

Are We Moving Away From The Church Purchased By The Cross? - Acts 20:28 . Wesley Simon

11:00 a.m. - 11:50 a.m.

Are We Moving Away From The Salvation Of The Cross? -

1 Peter 2:24; Romans 6:1-11 Larry Hendrix

11:50 a.m. - 1:00 p.m. Lunch At City Hall (Transportation Will Be Provided)

1:00 p.m. - 1:50 p.m.

Are We Moving Away From The Spirit Of The Cross?

Part One: Humility and Obedience - Philippians 2:5-8 Dairl Strange

2:00 p.m. - 2:50 p.m.

Are We Moving Away From The Spirit Of The Cross?

Part Two: Love and Forgiveness - John 15:13; Luke 23:34 Jerry Brown

3:00 p.m. - 3:50 p.m.

Enemies Of The Cross - Philippians 3:18-19 Clayton Winters

4:00 p.m. - 5:00 p.m.

Bearing Our Cross - Matthew 16:24-26 Eddy Craft

SUNDAY

10:00 a.m.

The Lord's Supper: A Memorial That Takes Us Back To The Cross -

1 Corinthians 11:23-26 Richard Freeman

11:00 a.m.

The Way Of The Cross Leads Home - Hebrews 12:1-3 Richard Freeman

7:00 p.m.

The Liberty Of The Cross Versus The Yoke Of Bondage - Galatians 5:1 Don Stidham

