

SEVENTEENTH ANNUAL  
"LABOURERS TOGETHER WITH GOD"  
LECTURESHIP, 2009

# Some Things By Which We Are Saved

---

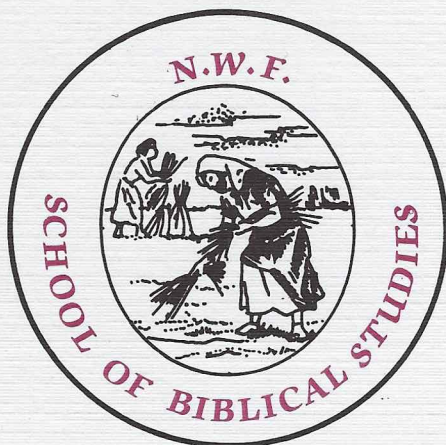
---

**NORTHWEST FLORIDA SCHOOL OF BIBLICAL STUDIES**  
Training Laborers for ...

## THE HARVEST

"Therefore said he unto them, The harvest truly is great, but the laborers are few: pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest."

(Luke 10:2)



**Northwest Florida School of Biblical Studies** offers a great opportunity for those who desire to be better trained laborers in God's field of harvest. Tuition Free!



**SEVENTEENTH ANNUAL  
"LABOURERS TOGETHER WITH GOD"  
LECTURESHIP**

**February 15-19, 2009**

**THEME:**

**SOME THINGS BY WHICH  
WE ARE SAVED**

**Editor:**

**Kenneth Burluson**

**MEMORIAL**

*This book is dedicated in loving memory of brother  
Ervin Brantley by the elders and members of the  
church of Christ at Milestone.*

*Elders:*

*Alan Adams, Kenneth Burluson, Homer Thompson*

**This book is FREE**

**Presented by the Church of Christ at Milestone**

**The Church of Christ at Milestone**

*Home of Northwest Florida School Of Biblical Studies*

4051 Stephani Rd.

Cantonment, FL 32533

**[www.nwfsbs.com](http://www.nwfsbs.com)**

**(850) 474-9257**

**(850) 479-8878**

## FORWARD

It has been observed for several years that many congregations are not teaching Biblical basics. The result has been, some congregations have become denominational and therefore, a decline in membership in the Lord's body. Other congregations have been weakened by a failure to teach sound doctrine.

We, too often, take for granted that everyone is familiar with the basics. Brethren must realize that babies are being born and must be taught. Yes, visitors do attend and need to hear first principle lessons.

I realize that our total focus must not be on basics to the exclusion of other matters. There must be a balance in our teaching of the whole counsel of God. We must be sure that the entire congregation is being edified.

This book contains twenty eight lesson outlines of the seventeenth annual "*Labourers Together With God*" lectureship. These lessons emphasize the basic doctrines of the Bible. They will be enlightening, educational and edifying.

The lectureship was hosted by the church of Christ at Milestone February 15-19, 2009.

The theme this year: "Some Things By Which We Are Saved." It is our hope that books, DVDS, and tapes of this lectureship will go into many areas of the world and that the desired result will be realized, the knowledge of God's word.

—*Kenneth Burleson, Director*  
*February, 2009*

Printed by:

***Bates Printing & Binding***

Hwy 6 North / P.O. Box 97

Nettleton, MS 38858

(662) 963-3671

orders@oldpathspublishing.com

www.oldpathspublishing.com



Ervin Brantley, 1938-2008

## ERVIN BRANTLEY

Brother Ervin is remembered as a faithful member of the Lord's church, a dedicated elder, loving family man and dear friend. He loved the church of Christ at Milestone and Northwest Florida School of Biblical Studies.

One of the reasons he accepted early retirement was to spend more time for the church and school.

**As a faithful Christian.** When there was an assembly, Ervin was there. When door knocking or a work party was scheduled, we could depend on Ervin's help. He truly lived the Christian life.

**As an elder.** Ervin served many years in the eldership of the Lord's church. He stood for truth and right. When there were some hard issues with which to deal he would be on the side of right. If there were circumstances where it was necessary to stand "toe to toe", so to speak, he would stand and when it was taken care of you could not tell any difference in him in the before and after, for he did not hold grudges.

**As a family man.** He loved his wife, children and grandchildren. Ervin and Marilyn were married for almost fifty one years. They were a great team for the cause of Christ. All of their children are faithful members of the Lord's church.

**As a teacher.** He dearly loved teaching classes for the congregation and the school. He always did a great job preaching the gospel when asked. He was a faithful and sound teacher and preacher.

The last campaign he was able to go on was spring of 2008. His health had gotten much worse at this time. The students noticed he was having a difficult time walking, so they tried to get him to go back to the room and rest. His answer was, "I had rather die doing this than while watching a ball game." Ervin had his priorities in the right order.

**As a Friend.** One could not have a better friend. He was not a fair weather friend. If he was your friend it would be through the thick and thin, the good and the bad.

He was my dear friend and I miss him very much. We had some good times together. I enjoyed fishing with him, we were able to do a lot of talking about things in general and in particular the Lord's work. He lives on in the minds of many people.

—Kenneth Burlison, Director

# TABLE OF CONTENTS

<b>Things which God has Prepared for Them that Love Him</b> <i>Alan Adams</i> .....	5
<b>Saved by the Providence of God</b> <i>Victor Eskew</i> .....	11
<b>Saved by Maintaining Christian Virtues</b> <i>Kenneth Burluson</i> .....	17
<b>Saved by God the Father</b> <i>Jimmy Bates</i> .....	20
<b>Saved by Hearing the Word of God</b> <i>Robert Oliver</i> .....	23
<b>Saved by Christ the Son</b> <i>Edward White</i> .....	26
<b>Saved by Faithful Use of Talents</b> <i>Jeff Bates</i> .....	29
<b>Saved by Forsaking All</b> <i>Tom Snyder</i> .....	32
<b>Saved by the Word of God</b> <i>Ben F. Vick, Jr.</i> .....	36
<b>Saved by Works</b> <i>Sidney White</i> .....	39
<b>Saved by Forgiving Others</b> <i>Jim Lewis</i> .....	41
<b>Saved by Faith</b> <i>Windell Fikes</i> .....	43
<b>Saved by Confession</b> <i>Guyton Montgomery</i> .....	46
<b>Saved by Enduring to the End</b> <i>Damon Lundy</i> .....	47
<b>Saved by Baptism</b> <i>Roger Campbell</i> .....	50

<b>Saved by Grace</b>	
<i>Tom House</i> .....	54
<b>Saved by Putting off the Works of the Flesh</b>	
<i>Marlin Kilpatrick</i> .....	59
<b>Saved by the Blood of Christ</b>	
<i>Joel Wheeler</i> .....	66
<b>Saved by Repentance</b>	
<i>Cade Somers</i> .....	69
<b>Saved by the Holy Spirit</b>	
<i>Jared Knoll</i> .....	73
<b>Saved by Loving the Brotherhood</b>	
<i>Virgil Hale</i> .....	79
<b>Saved by Hope</b>	
<i>Melvin Sapp</i> .....	82
<b>Saved by Putting the Kingdom of God First</b>	
<i>Rick Knoll</i> .....	86
<b>Saved by the Death of Christ</b>	
<i>Paul Curless</i> .....	90
<b>Saved by the Resurrection of Christ</b>	
<i>Caleb Campbell</i> .....	95
<b>Saved by Preaching the Gospel</b>	
<i>Don Green</i> .....	97
<b>Saved by Divine Love</b>	
<i>Garland Robinson</i> .....	103
<b>Saved by Obedience</b>	
<i>Charles Blair</i> .....	107
<b>Names and Addresses of Speakers</b> .....	111

# THINGS WHICH GOD HATH PREPARED FOR THEM THAT LOVE HIM

1 Corinthians 2:9

*Alan Adams*

1. Things, things, things...
  - "...eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him...[things which] God revealed...through the Spirit...the deep things of God...the things of God [known only by] the Spirit of God...things that were freely given to us of God...which things also we speak...in words...spiritual things..." (1 Cor. 2:9-13).
  - a. Mourners are often comforted with the words of the title.
    1. True: "eyes" have not seen Heaven, nor have "ears" heard the sounds there; and, likewise true, there is a special place "prepared for them that love him" (cf. John 14:1-4).
    2. These, however, are not the "things" about which Paul spoke.
  - b. Some are tantalized by the words thinking they refer to the idea that God, on behalf of His people, is involved in ongoing works of a mysterious, even extrasensory, nature.
    1. A study of the lives of Joseph and Esther will fill one with the fact that "He's Got the Whole World in His Hands," and that He hears and answers the prayers of His children; yet,
    2. This, too, is not the matter under discussion.
2. We intend to show that this passage has reference to the Divine revelation of God's ultimate truths and the inspiration of certain human beings in the propagation of those truths.
  - a. Let us proceed to consider this passage and its implications and applications as to man's respect for God's Word, God's Plan, the "things of God."
  - b. May we each be moved by the "things" which God has not only "prepared," but has also fulfilled and revealed, via the Bible, to those "who love him."

## DISCUSSION:

### I. THE "THINGS" OF FIRST CORINTHIANS TWO.

- A. As read from the *American Standard Version*, verse 9 says, — "Things which eye saw not, and ear heard not, and which entered not into the heart of man, whatsoever things God prepared for them that love him."



- B. Questions to ask and answer:
  - 1. What are the “things” in this passage; and,
  - 2. What is the relationship of these “things” to us?
- C. Paul’s explanation:
  - 1. These “things” are “deep things” (10c);
  - 2. The Holy Spirit, not man, “searcheth” these “things” (10b); and,
  - 3. God has “revealed” these “things” (10a).
  - 4. Let us connect this great passage to its *bow* and *stern*.

## II. SOME BACKGROUND MATERIAL — PAUL AND THE CHURCH AT CORINTH.

- A. Corinth’s first preacher, Paul.
  - 1. He established the church there (3:10).
  - 2. Later, other preachers came to Corinth and “built” on the foundation Paul had “laid” (10).
  - 3. At least one of those preachers was Apollos (4-6).
- B. Corinth’s later “preacher problem.”
  - 1. Apollos was an “eloquent man” (Acts 18:24).
  - 2. It seems that somebody at Corinth was stacking Apollos up against Paul.
  - 3. Preacher comparisons are no new thing.
  - 4. Cliques had already formed within the congregation.
  - 5. Members were identifying themselves with the preacher who had baptized them.
- C. Paul handles the problem.
  - 1. He rebukes them, saying, “Is Christ divided? was Paul crucified for you? or were ye baptized into the name of Paul?” (I Cor 1:13)
  - 2. He notes that who actually, physically, baptizes (puts under the water) a person is of little significance.
  - 3. He couldn’t even remember how many he had personally baptized (16).
  - 4. Of course, in order to be saved, a person must **believe, repent and be baptized** (Mark 16:15-16; Acts 2:38; 18:8).
    - a. These acts are the responsibility of the each individual; but,
    - b. The preacher’s main responsibility is “not to baptize but to preach the gospel” (I Cor 1:17).

## III. PAUL’S PREACHING.

- A. What about Paul’s preaching?
  - 1. He said that “Christ sent me...to preach the gospel” (17).
  - 2. His preaching was not in “wisdom of words” (17).
  - 3. NOTE: The subject is not Paul’s speaking ability, but rather his message.

4. He preached "the word of the cross" (18).
- B. God's purpose through preaching.
  1. It is "God's good pleasure through the foolishness of the preaching to save them that believe."
  2. "The preaching" literally means "the thing preached."
- C. The content of Paul's preaching.
  1. Paul's message, the "thing" he preached, did not come from his own studies and experiences.
  2. His "eyes" had not "seen" these "things"; his "ears" had not "heard" these "things"; nor had these "things" "entered" his "heart."  
—The same applies to those who heard, and continue to hear, Paul's preaching/teaching re the "things of God."
  3. Paul was an apostle. His message came directly by way of revelation and when he preached that message, it was by inspiration.
- D. An application. — How wonderful, if today we paid more attention to whether a preacher's message comes from the already revealed and inspired Bible, rather than where the preacher went to school; with whom he consorts; how smoothly he speaks; or, whether he holds my interest, and makes me happy.

#### IV. THE MORE IMMEDIATE CONTEXT OF FIRST CORINTHIANS TWO.

- A. Paul reminded the Corinthian brethren of the first time he preached in Corinth.
  1. It had not been "with excellency of speech or of wisdom [that is, man's wisdom] (2:1).
  2. He said, "my speech and my preaching were not in persuasive words of wisdom, but in demonstration of the Spirit and power: that your faith should not stand in the wisdom of men, but in the power of God" (1 Cor. 2:4; cf. 1 Thess. 1:5).
    - a. The apostles and prophets in the First Century had a big job to do, and they had to do it fast.
    - b. They were able to immediately convince people that they were messengers from God.
    - c. They could do this by demonstrating "signs and great miracles" (Acts 8:13).
    - d. When Paul first went to Corinth, it was no different.
- B. Paul's preaching was not in "wisdom of words" (1:17); not with "excellency of wisdom" (2:1); not in "persuasive words of wisdom" (4); and not "the wisdom of men" (5).
  1. This was not, however, to say that what Paul preached contained no wisdom; rather,

2. “We speak wisdom...not of this world...wisdom in a mystery...wisdom that hath been hidden...foreordained... which none of the rulers of this world hath known” (6,7,8).
- C. The “things” which Paul preached.
1. It is at this point that Paul said that the “things” which he spoke were “things which eye saw not, and ear heard not, and which entered not into the heart of man” (9).
  2. These were “things” which none of the “rulers of this world” could *see, hear, or learn*.
    - a. Knowledge of such things could not come through normal channels.
    - b. They were undoubtedly the same “things” Peter said even “angels desire to look into” (I Pet. 1:12b).
    - c. None of this is a mystery any longer because it has “been announced unto you through them that preached the gospel unto you by the Holy Spirit sent forth from heaven” (12a).
- D. God’s marvelous plan to save sinners was once a mystery.
1. God had a plan which he had “foreordained before the worlds unto our glory” (8).
  2. Before “the fullness of the time” (Gal 4:4a) came; before “God sent forth his son, made of a woman” (4b); before the “Spirit of truth” came to “guide you [the apostles] into all the truth” (John 16:13).
  3. Before this plan, these “things,” was/were a “mystery.”
    - a. They were unknown to man, because God had not yet “revealed” them (I Cor. 2:7,10).
    - b. But, finally, these “things” ceased being a “mystery” because Paul said, “unto us God revealed them through the Spirit” (10).
  4. Application: — If God’s will is a “mystery” to somebody today, it is not because God has not told us what His will is, but because that person has not read his Bible well.
- V. **HOW THESE “THINGS” GOT FROM GOD TO MAN.**
- A. The “deep things” of God (10b) could only be known and revealed “through the Spirit” who “searcheth all things” (10a).
- B. An analogy:
1. “Who among men knoweth the things of a man” (11)?
  2. What man can possibly know what is in the mind and heart of another person?
  3. The only one who can know these “things” is the “spirit of the man, which is in him” (11).
  4. If the “spirit” of that man so chooses, he can then reveal to others what is “in him.”

## VI. PAUL'S WHOLE POINT IN THIS CHAPTER.

- A. In response to who would deign compare his *inspired* preaching to the *uninspired*, albeit eloquent, preaching of others;
  1. Remind them that when he preached in Corinth, he did not preach as a "natural man" (14).
  2. That is, he did not "naturally" learn, think up, imagine the "things" which he "spoke."
- B. He preached not as a "natural" man, rather as a "spiritual" man (15).
  1. Here, "he that is spiritual" does not refer to one who is generally living according to the word of the Spirit (cf. Eph. 6:17); rather,
  2. It is used in the limited sense of people like Paul who had, — "received not the spirit of the world, but the spirit which is from God; that we might know the things which are freely given to us of God. Which things also we speak, not in words which man's wisdom teacheth, but which the Spirit teacheth, combining spiritual things with spiritual words" (12, 13).
  3. This is the same meaning of "spiritual" as seen in I Corinthians 14:36, — "If any man thinketh himself to be a prophet or spiritual..."
- C. The folly of mortals judging Inspiration.
  1. One of the several "spiritual gifts" (12:1) which were so necessary in the First Century was that of "discernings of spirits" (cf. 14:36; I John 4:1).
  2. This is the meaning of the words "judged [discerned, KJV]," and "judgeth" in I Corinthians 2:14,15.
  3. Uninspired men, even if they were eloquent speakers, were in no position to "judge" or "discern" Paul's message and determine its merit.
  4. Such "natural" men were in no position to "receive" (Grk. form of *dechcomai*, receive, approve, assent to) the Spirit-given message of Paul.
    - a. The point is not that they could not "understand" (cf. Eph. 3:4), or "know" God's will in the general sense, otherwise why bother to write them in the first place; rather,
    - b. It was "foolishness" for them, as uninspired men, to imagine themselves in a position of approving, being critical of, or being, in their own thoughts and words, somehow equal to, the "things of the spirit" which came through Paul.
  5. Since man does not "know the mind of the Lord," he should not presume to "instruct him" (16).

- a. Consequently, since Paul (and those like him), in a unique sense, had the “mind of Christ,” because he had “received...the Spirit which is from God” (12),
- b. Neither then, were uninspired, “natural” men in any position to “instruct him.

### CONCLUSION:

1. “Things which eye saw not, and ear heard not, and which entered not into the heart of man...things God prepared for them that love Him” (9).
  - a. Nobody saw, heard, or thought up these *things*. Rather, Paul said, “unto us God revealed them through the Spirit” (10).
  - b. In Ephesians, Paul also talks about these “things” and says, — “that by revelation was made known unto me the mystery of Christ, which in other generations was not made known unto the sons of men, as it hath now been revealed unto his holy apostles and prophets in the Spirit” (3:3-5).
2. Even the wonders of “the life...which is to come” (I Tim. 4:8) are not the primary meaning of those unheard, unseen, unknown “things,” though they certainly would be included in the message revealed by the Spirit through Paul.
  - a. The fact is, these “things” have reference to the Gospel Age and the “spiritual blessings we have in Christ” (Eph. 1:3).
  - b. These “things” are no longer a mystery. They are now seen, heard, and understood when we read, “handle aright,” and obey the Word.
  - c. These are the *things* by which we are saved.

-----

## SAVED BY THE PROVIDENCE OF GOD

*Victor M. Eskew*

1. When this speaker hears the word “providence” several things immediately come to mind from the Biblical text.
  - a. The life of Joseph (Gen. 37-50).
  - b. The books of Esther and Philemon.
  - c. Two specific passages:
    - 1) Gen. 22:8, “And Abraham said, My son, God will provide himself a lamb for a burnt offering: so they went both of them together.”
    - 2) Rom. 8:28, “And we know that all things work together for good to them that love God, to them who are called according to his purpose.”

2. However, I have never intentionally associated the word "providence" with salvation. Yet, it is so true that each one of us is "Saved by the Providence of God."

## DISCUSSION:

### I. THE REALM OF PROVIDENCE.

- A. The root word of "providence" is "provide."
  1. Providence involves the provisions God has given to mankind in every realm of life.
  2. In our study, we are going to look at God's provisions for man's salvation.
  3. Unless God had provided a means for man to be saved, man would be lost and without hope in the hereafter.
    - a. All have sinned (Rom. 3:23).
    - b. The soul that sinneth it shall die (Ezek. 18:20).
    - c. Man cannot direct his steps (Jer. 10:23).
    - d. All we, like sheep, have gone astray (Isa. 53:6).
    - e. All our righteousness is as filthy rages (Isa. 64:6).
    - f. All we can do is to cry out as did Paul: "O wretched man that I am! Who shall deliver from the body of this death?" (Rom. 7:24)
- B. The ways of viewing God's providence.
  1. Providence can involve the miraculous works of God.
    - a. Miracles are acts of God that conform to divine law, but that suspends or supersedes the natural laws of the universe.
    - b. Example: The land promise made to Abraham.
      - 1) The promise (Gen. 13:14-15).
      - 2) Israel, however, was placed in slavery in the land of Egypt (Exo. 1:8-11).
      - 3) God brought Israel forth from Egypt after bringing ten miraculous plagues upon Pharaoh and his land. Deut. 26:8, "And the Lord brought us forth out of Egypt with a mighty hand, and with an outstretched arm, and with great terribleness, and with signs, and with wonders."
  2. Providence also involves our Lord's working within the natural affairs of men to bring His will to pass.
    - a. This is a very unique ability.
      - 1) No miracles are performed.
      - 2) God works within the counsels and actions of man.
      - 3) God works within the talents and abilities of man.
      - 4) God works without interfering with man's free-moral agency.
    - b. Example: The salvation of the Jews through Queen Esther.

- 1) God's name is not found in the book.
- 2) The events seem like fortunate circumstances.
- 3) The Jews are delivered from destruction and Haman is hanged upon his own gallows.
- 4) God's providential power can be felt throughout the book. Esther 4:13-14, "Then Mordecai commanded to answer Esther, Think not with thyself that thou shalt escape in the king's house, more than all the Jews. For if thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arise to the Jews from another place; but thou and thy father's house shall be destroyed: and who knoweth whether thou art come to the kingdom for such a time as this?"

## II. GOD'S TANGIBLE PROVISIONS FOR OUR SALVATION.

### A. The blood of Jesus Christ

1. The sentence God pronounced upon sin is death, a bloody, violent, physical death (Gen. 2:16-17; Ezek. 18:20; Rom. 6:23).
2. The only way to circumvent this sentence was by means of a vicarious death, a sacrifice of one, the innocent, on behalf of another, the guilty (Heb. 9:22).
  - a. Animals could not do (Heb. 10:4).
  - b. Tainted, sinful human sacrifices would not do (Mal. 1:7-8).
3. God provided a perfect sacrifice in His Son Jesus Christ.
  - a. Isaiah 53:10a, "Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin..."
  - b. John 1:29b, "...Behold the Lamb of God, which taketh away the sin of the world."
  - c. This death would do two things: satisfy the demands of divine justice and save the souls of lost humanity. Rom. 3:21-26, "But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: for all have sinned and come short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus: whom God hath set forth to be the propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past through the forbearance of God; to declare, I say,

at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus."

**B. The Word of God.**

1. Little would we know of the sacrificial death of Christ unless it had been revealed to mankind.
2. God's Word is the account of this good news, the Gospel.
  - a. It has been revealed by the Holy Spirit (II Tim. 3:16-17; II Pet. 1:20-21).
  - b. It has been endued with power (Heb. 4:12; Rom. 1:16).
  - c. It can prick the heart (Acts 2:37) and save the souls of the lost. James 1:21, "Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls."

**C. The church, the fellowship of believers.**

1. Having redeemed man by the blood of Christ, God, then, places him into a fellowship apart from the world (I Cor. 1:9; Col. 1:13).
2. This fellowship is the church.
  - a. Acts 2:47; I Cor. 12:13
  - b. NOTE: The word "church" literally means "the called out ones."
3. This fellowship was not a temporary expedient in the plan of God. No, it was part of the eternal purpose of God. Eph. 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, according to the eternal purpose which he purposed in Christ Jesus our Lord."

### **III. GOD PROVIDES THE MOTIVATION FOR MAN'S SALVATION.**

**A. God's love**

1. Rom. 5:8; John 3:16
2. It is the manifestation of God's love that causes us to love Him in return.
  - a. I John 4:19, "We love him, because he first loved us."
  - b. II Cor. 5:14, "For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead."

**B. The reward of heaven.**

I Pet. 1:3-5, "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven



for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time.”

C. The fear of hell

1. Hell is just as real as heaven. Jesus spoke of it often (Matt. 10:28).
2. Paul noted that it was by the “terror of the Lord” that he persuaded men (II Cor. 5:11).

#### IV. A GLIMPSE OF GOD’S PROVIDENCE AT WORK IN MAN’S SALVATION.

A. The greatest provision given to man by God with regard to salvation is found in His Son Jesus Christ. Let’s take a few minutes and look at the providence of God at work in man’s salvation in the life of Jesus Christ.

B. God was made flesh.

1. To become the perfect sacrifice, Jesus had to become a man. John 1:14, Heb. 10:5
3. This provision in man’s salvation was accomplished through a miraculous act, the virgin birth (Luke 1:26-35, esp. vs. 34-35).

C. The arrival of the Son of God had been predicted by the Old Testament prophets (John 5:39). It was essential for Jesus to fulfill all that had been spoken of Him (Matt. 5:17-18). It is interesting to see God’s providence at work in bringing the prophecies to pass.

1. Jesus’ birth

- a. It was prophesied that Jesus would be born in Bethlehem (Micah 5:2).
- b. Joseph and Mary, however, were residents of Nazareth in Galilee (Luke 2:4).
- c. By decree of Caesar Augustus, all the world was to be taxed (Luke 2:1).
  - 1) Each one had to go to his city of origin to be taxed (Luke 2:3).
  - 2) This brought Joseph and Mary to Bethlehem when Mary was very late in her pregnancy. Luke 2:6-7

2. Jesus in the land of Egypt.

- a. Jesus, like Israel, was to be called out of Egypt by God (Hos. 11:1).
- b. The events that took Jesus to Egypt were providential.
  - 1) Herod had been mocked by the wise men at Jesus’ birth (Matt. 2:12-16).
  - 2) In his wrath, Herod decreed that all the males from two years old and under were to be slain in Bethlehem and the surrounding area (Matt. 2:16).

3. An angel warned Joseph of Herod's evil intentions and sent him into Egypt (Matt. 2:13).
3. Jesus' bones were not broken during the crucifixion.
  - a. The types and shadows of the Old Testament were also predictive in nature.
  - b. One of the sacrifices of the Old Testament was the Passover lamb. A stipulation regarding the lamb was that no bone could be broken (Exo. 12:46).
  - c. Jesus was the ante-type of the Paschal lamb (I Cor. 5:7).
  - d. When Jesus was crucified not a bone was broken.
    - 1) Jesus was crucified Friday morning.
    - 2) At 6:00 p.m., the Jewish Sabbath would begin.
    - 3) No one hanging of a cross was to remain there into the Sabbath (Deut. 21:22-23).
    - 4) To hasten the death of those crucified, the Roman soldiers would break the legs of the one crucified (John 19:31).
    - 5) When the Roman soldiers came to Jesus, they did not have to break His legs for He was dead already (John 19:33, 36).
- D. The death of Jesus.
  1. The evil desires of the Jewish leaders.
  2. The betrayal of the Son of God by Judas.
  3. Pilate knew that Jesus was innocent and still turned Jesus over to the Jewish mob.
  4. The atrocities of the Roman soldiers.
  5. The means of death, crucifixion.
  6. Hebrews 2:9

### CONCLUSION:

1. God has provided much in order to save the souls of men.
  2. God worked long and hard to secure man's salvation. He paid the ultimate price in sending His Son to die for us.
  3. Man should not reject these provisions. Instead, he should avail himself of the grace (II Tim. 2:1) and the salvation (II Tim. 2:10) that are in Christ Jesus. He can do this by obeying the gospel of Jesus Christ (Heb. 5:8-9; Matt. 7:21; Gal. 3:26-27).
-

# SAVED BY MAINTAINING CHRISTIAN VIRTUES

*Kenneth Burlison*

1. When I read these verses on the Christian graces or virtues, growth comes to my mind. II Pet. 3:18; Heb. 6:1; 5:12-14
  - a. The goal is to be a mature fruit bearing Christian.
  - b. Each area of growth is supplemented by another; none can stand alone.
  - c. We must seek to acquire all the graces.
  - d. There must be a continual strengthening of these graces.
2. One may obey the gospel, thereby being washed, sanctified, and justified. I Cor. 6:11
3. You may put off the works of the flesh. Gal. 5:19-21; I Cor. 6:9-11
4. Though you may have put to death your members which are upon the earth. Col. 3:5
  - a. You may faithfully attend all the assemblies. Heb. 10:25.
  - b. You may feed the hungry, visit the sick, give drink to the thirsty, clothed the naked and have taken in strangers. Matt. 25:35,36
5. But if you have not added all the Christian graces and maintained them heaven will not be yours.
6. It takes doing all that God requires of us to make us right with Him.
7. Adding the Christian graces is not something that is done with the wave of the hand. It takes diligent effort. II Pet. 1:5

## DISCUSSION:

### I. THE CHRISTIAN GRACES OR VIRTUES.

#### A. Faith

1. Faith defined. Heb. 11:1
2. It is faith, to which the Christian graces are to be added.
3. Faith is absolutely necessary. John 8:24; Heb. 11:6

#### B. Virtue

1. Virtue defined: Courage, manliness. The courage or determination to do right in face of adversity.
2. Examples of courage:
  - a. Esther. Esther 4:14,16
  - b. Nehemiah and the Jews. Neh. 4:14-18
  - c. We need this type of courage. Rom. 12:1
3. The courage to stand alone. Ex. 23:2; Dan. 1:8
4. It takes courage to say no.
  - a. Prov. 1:10; Mark 10:30
  - b. Joseph said no to Potiphar's wife. Gen. 39:9

- C. Knowledge
  - 1. It originated with God. I Sam. 2:3
  - 2. Rom. 11:33
  - 3. God created man with intelligence.
  - 4. John 8:32
  - 5. We must put forth effort if we desire to know. II Tim. 2:15
  - 6. The lack of knowledge of God's word is destructive. Hos. 4:6; 6:6-7
- D. Temperance or self-control.
  - 1. Defined. Self discipline, able to control own life.
  - 2. Paul knew what Felix needed. Acts 24:25
  - 3. Christians are to be different from the world. They should be an example of self-control. II Cor. 6:17
  - 4. Athletes must practice self-control. I Cor. 9:25
    - a. They do it for a corruptible crown.
    - b. But we for an incorruptible.
- E. Patience
  - 1. Defined: Bearing pains or trials without complaint; endurance; resistance of evils; steadfast bearing up under them; longsuffering.
  - 2. To be patient takes determination and will power.
  - 3. When one thinks of patience, he thinks of God and Job.
    - a. God was and is long suffering. Gen. 6:5; I Pet. 3:20
    - b. Job was a very patient man. James 5:11; Job 1:21
- C. We must be patient. Rom. 8:25; II Pet. 1:6
- F. Godliness
  - 1. Defined: Brother Guy Woods in his commentary said, "humble reverence and deep piety toward God.
  - 2. We should desire to be God like.
  - 3. They that live godly in Christ Jesus shall suffer persecution. II Tim. 3:12
  - 4. We are to live godly lives. Titus 2:12
- G. Brotherly kindness.
  - 1. Defined: Greek *philadelphia* – love of the brethren.
  - 2. *Philadelphia* – combination of two words.
    - a. *phileo* – to love.
    - b. *adelphos* – Brethren – love of the brethren.
  - 3. I Thess. 4:9; Heb. 13:1
- H. Love
  - 1. Love is the crown of all graces.
  - 2. Matt. 22:37-39
  - 3. Love our fellow men. I John 4:11
  - 4. We are to love our enemies. Matt. 5:44
    - a. The Lord set the example. Luke 23:34
    - b. Steven practiced it. Acts 7:60

5. We are to love the brotherhood. I Pet. 2:17; 1:22; I John 4:21
6. The consequences of adding and failing to add the Christian graces. II Pet. 1:8-11

## II. THE FRUIT OF THE SPIRIT. Gal. 5:22,23

- A. "The fruit of the Spirit divided up into four groups:
  1. Love – motivates.
  2. Joy and peace – prevails.
  3. Longsuffering, kindness, goodness, faithfulness, and meekness – relationships involving others.
  4. Self-control – that which governs our own life.
 The above was taken from J. Noel Merideth's commentary on Galatians.
- B. "Fruit of the Spirit" – singular. There are not nine fruits of the Spirit. Only one, but made up of several forms.
- C. Love
  1. The necessity of love is described in I Cor. 13:1-3.
  2. The definition of love is explained in I Cor. 13:4-7.
  3. The endurance of love is described in I Cor. 13:8-13.
- D. Joy
  1. It means gladness.
  2. John 16:24; James 1:2
- E. Peace
  1. It means calmness and tranquility.
  2. The saved man has peace. Rom. 5:1
  3. Peace from the Lord. John 14:27; Eph. 2:14; Phil. 4:7
  4. Follow peace. Heb. 12:14
- F. Longsuffering
  1. It means forbearance, patience.
  2. Slow to avenge wrongs.
  3. Prov. 16:32
- G. Gentleness
  1. Sweetness of temper, kind, puts others at ease.
  2. Be gentle unto all. II Tim. 2:24
  3. No brawler but gentle. Titus 3:2
- H. Goodness
  1. It means to be upright – uprightness.
  2. Prov. 20:6; Hos. 6:4
- I. Faith Discussed under another point.
- J. Meekness
  1. Means humble, gentle.
  2. The Lord was meek. Matt. 11:28-30
  3. The meek shall inherit the earth. Matt. 5:5
  4. Meek does not mean weak for Moses and our Lord were meek, yet, they had plenty of strength.
- K. Temperance Discussed under another point.

### III. HOW DO WE MAINTAIN CHRISTIAN VIRTUES?

- A. First, they must be added to our lives.
- B. Do not become weary in well doing. Gal. 6:9
- C. Continue steadfastly. I Cor. 15:58
- D. Do not fall. Gal. 5:4; I Cor. 10:12
- E. Set affections on things above. Col. 3:1,2
- F. Remain faithful. Rev. 2:10

#### CONCLUSION:

1. This lesson should cause us to be sure we live by the Christian graces.
2. If you have not begun, do not hesitate any longer.

---

## SAVED BY PUTTING OFF THE WORKS OF THE FLESH

*Marlin Kilpatrick*

1. Man has a choice in how he will live (cf. Josh. 24:15).
  - a. He may choose to live a life of sinful pleasure (cf. Phil. 3:18-19).
  - b. He may choose to follow Christ (cf. Col. 2:6).
2. Our way of living has its consequences.
  - a. Sinful living is enjoyed only "for a season" (Heb. 11:24-25).
  - b. Godly living has its eternal reward (1 Tim. 4:8).
3. There are two spiritual rulers of this world: Christ and Satan.
  - a. Satan is the Great Deceiver through the "works of the flesh."
    - 1) He deceives man by appealing to man's fleshly appetite.
    - 2) He can blind man's mind, causing him to not see the truth (cf. 2 Cor. 4:3-4).
  - b. Christ is the Great Deliverer through His appeal to man's intellect.
    - 1) We learn from an Old Testament incident how God appeals to the mind (cf. Isa.1:18).
    - 2) In the New Testament, the same appeal is made (cf. Phil. 2:5; 4:8-9).
4. To put off "the works of the flesh" we must:
  - a. Understand their nature — what they are and what they do.
  - b. Understand how Satan uses them to seek our spiritual destruction.
  - c. See how God has made provision for our avoiding them.

- d. Always remember the promise of eternal life is given to those who remain faithful.

## DISCUSSION:

### I. WHAT IS THE NATURE OF “THE WORKS OF THE FLESH?”

- A. Their identification is set-out in the scriptures (Gal. 5:19-21; 1 Cor. 6:9-11).
- B. What the “works of the flesh” do (Gal. 5:19-21).
1. They appeal to illicit sexual activity: adultery, fornication, impurity, sensuality.
  2. They cause a rejection of the true God: idolatry, witchcraft.
  3. They cause mistreatment of others: hatred, variance, emulations, wrath, strife, sedition (division or parties), envy and murder.
  4. Alcoholism (drunkenness—Gk. “*methe*”) – the state of habitual intoxication (Vine).
  5. Revellings (Gk. “*komos*”, the consequence of drunkenness (Vine).
- C. Some additional “works of the flesh” (1 Cor. 6:9-11).
1. Effeminate (Gk. “*malakos*”, soft), homosexuality (sodomites), but also includes any person who is addicted to the sins of the flesh (Vine).
  2. The-thief and the covetous.
  3. The reviler – the abuser of others, a railer.
  4. The extortioners (Gk. adj. “*harpax*,”), greedy, to take by force (Vine).

### II. HOW DOES SATAN USE THE “WORKS OF THE FLESH” TO CAUSE OUR SPIRITUAL DESTRUCTION?

- A. He uses the various forms of the media.
1. V, e.g., programs that feature adultery and fornication; the same with movies.
  2. Internet pornography.
  3. By promoting the homosexual agenda as an acceptable lifestyle.
- B. He uses the wearing of immodest dress by men and women, e.g., the latest styles.
- C. He uses higher education that ridicules religion and promotes atheistic evolution.
- D. He works through any philosophy that emphasizes “self” and disregards the welfare of others.
- E. He uses advertizing commercials that promote drinking of alcoholic beverages, especially by young men and women.
- F. He constantly appeals to the evil “good time,” without regard for the consequences.

### III. WHAT PROVISIONS HAS GOD MADE FOR OUR PUTTING OFF "THE WORKS OF THE FLESH?"

- A. He has given us the Scriptures for our instruction (cf. Rom. 15:4; 2 Tim. 3:16,17).
  - 1. Christ is seen as our perfect example (1 Pet. 2:21-23).
  - 2. The apostles of Christ, through their teaching, are our perfect instructors.
    - a. By their examples in Christian conduct (1 Thess. 2:10).
    - b. By their preaching (1 Thess. 2:13).
  - 3. The New Testament is our pattern for all our spiritual needs (cf. 2 Tim. 4:1,2).
- B. He has given us the institution of marriage and the home.
  - 1. Here the physical (sexual) needs of both man and woman are met (cf. Heb. 13:4; 1 Cor. 7:1-5).
  - 2. The proper place for bearing and raising children is the home (Eph. 6:1-4).
- C. He has given us the church as a haven from this sinful world.
  - 1. Through teaching the membership (Col. 1:28).
  - 2. By the fellowship we enjoy with one another, we are strengthened and encouraged.

### IV. REMEMBERING THE PROMISE OF ETERNAL LIFE WILL HELP US PUT OFF "THE WORKS OF THE FLESH."

- A. This keeps alive the hope within us (Heb. 6:19).
  - 1. Our hope looks forward to the time of our eternal redemption (Rom. 8:24,25).
  - 2. Hope, then, is the sustaining factor in our salvation.
- B. By encouraging us to walk after the Spirit (Rom. 8:1,2; Gal. 5:25).
- C. By prompting our steadfastness in Christ (1 Cor. 15:58).

### CONCLUSION:

- 1. Understanding the nature of the "works of the flesh" will help us avoid them.
  - 2. Knowing how Satan uses the "works of the flesh" to destroy our salvation will enable us to remain vigilant.
  - 3. Making use of the provisions God has given for our putting off the "works of the flesh" will help secure our salvation.
  - 4. Remembering the promise of eternal life is given to those who remain faithful, will encourage us to strive to avoid the "works of the flesh."
-



# SAVED BY HEARING THE WORD OF GOD

*Robert Oliver*

1. It is obvious from the lessons of this lectureship that one is not saved by any one thing.
  - a. It is by the aggregate of a number of things that we are saved.
  - b. Not a single one can be left out.
2. Ours to consider for this lesson is, "We are saved by hearing the Word of God".
  - a. The need for an understanding of this is great.
    - 1) Multitudes are claiming to be Christians, but are ignorant of God's word.
    - 2) Romans 10:2-3—Zeal but not according to knowledge.
  - b. There is a famine in the land, not of food but of hearing God's word.
    - 1) Amos 8:11—A famine in the land.
    - 2) Ignorance of God's word is abundant on every hand, both non-Christians and Christians.
  - c. But, not by hearing only (James 1:22).

## DISCUSSION:

### I. DEFINITION OF TERMS.

#### A. Saved

1. Forgiven of past sins and in a saved state, now, in this life.
2. Eternal life in heaven.

#### B. Word of God.

1. God has revealed His will for man in every age.
  - a. II Peter 1:21—Spake as moved by the Holy Spirit.
  - b. I Cor. 2:9-13—Hath been revealed.
2. In this Christian age, it is the Gospel of Christ.
  - a. Heb. 1:1-2—Spoken unto us by His Son.
  - b. Matt. 7:5—Hear ye Him.
  - c. Acts 3:22-23—Him shall ye hear in all things.
3. This is that by which man will be judged in the last day.
  - a. John 12:48—The word that I have spoken.
  - b. Rom. 2:16—According to my Gospel.

### II. MAN'S PART OF GOD'S ORDAINED METHOD FOR MAN'S SALVATION BEGINS WITH HEARING THE WORD OF GOD.

- A. Some of God's part in the plan is covered in other lessons.
- B. But, man has a part as well.
  1. Joshua 24:15—Choose ye this day whom ye will serve.

2. Acts 2:40—Save yourselves from this untoward generation.
  3. Matt. 7:21—He that doeth the will of my Father which is in heaven.
  4. Rev. 22:17—Whosoever will.
- C. God has chosen to use the preaching of the Gospel as His method to bring man to salvation.
1. I Cor. 1:21—It pleases God.
  2. The example of Cornelius.
    - a. Acts 10:6—Tell thee what thou oughtest to do.
    - b. Acts 10:22—To hear words of thee.
    - c. Acts 10:33—To hear all things that are commanded of thee of God.
    - d. Acts 11:14—Who shall tell thee words, whereby thou and all thy house shall be saved.
  3. Romans 10:10-15
    - a. Salvation is dependent upon calling upon the name of the Lord.
    - b. Calling upon the name of the Lord is dependent upon belief.
    - c. Belief is dependent upon hearing.
    - d. Hearing is dependent upon the Gospel being taught.

### III. CHRISTIANITY IS DEPENDANT UPON THE USE OF INTELLECT.

- A. Both intellect and emotion are involved in the salvation of man.
1. Emotion
    - a. Rom. 6:17-18—From the heart.
    - b. John 4:24—In spirit.
  2. Intellect
    - a. John 6:44-45—Taught, Learned.
    - b. John 8:32—Ye shall know.
- B. Therefore, hearing must be coupled with understanding if salvation is to result from it.
1. Not all who hear will understand.
    - a. Matt. 13:13-15—Hear, they hear not—Hear, and shall not understand.
    - b. Heb. 5:11—Dull of hearing.
  2. Many we try to teach today hear what we are saying, but do not understand the truth of it.

### IV. SALVATION IS DEPENDANT UPON HEARING.

- A. Faith/Belief is required for salvation and Faith/Belief is dependent upon hearing God's word.
1. Rom. 5:1—Justified by faith.
  2. Rom. 10:17—Faith comes by hearing.

3. John 20:30-31—Written that we might believe.
4. Therefore, hearing is required for salvation.
- B. Recognition of guilt is required for repentance and is dependent upon hearing God's word.
  1. I Cor. 7:9-10—Godly sorrow worketh repentance.
  2. John 8:9—Convicted by own conscience.
  3. Acts 2:37—Pricked in their hearts.

## V. EXAMPLES OF CONVERSION IN THE BOOK OF ACTS.

- A. Acts 2—Day of Pentecost.
- B. Acts 8
  1. Samaria (vs. 5-12)
    - a. Preached Christ
    - b. People gave heed to things Philip spoke.
    - c. Believed the things Philip preached and were obedient.
  2. The Ethiopian nobleman (vs. 26-40).
    - a. Philip preached Jesus.
    - b. The Ethiopian obeyed the Gospel.
- C. Acts 16:30-34
  1. They spake unto him the word of the Lord.
  2. Was baptized the same hour of the night.
- D. Acts 18:7-8
  1. They heard.
  2. They believed.
  3. They were baptized.

### CONCLUSION:

1. God has offered salvation to any and all who will take advantage of His offer.
  2. However, it is God's salvation to offer and in God's power to set the conditions of that salvation.
  3. In the garden of Eden, Adam and Eve heard a lie, believed a lie and obeyed a lie and died spiritually that day.
  4. Today, we must hear the truth, believe the truth and obey the truth and we can have that offered salvation.
  5. The words of Job to God may well serve as a closing for this lesson— "I have heard of thee by the hearing of the ear: but now mine eye seeth thee" (Job. 42:5).
  6. Hear God's word and live it that you too might see Him!
-

# SAVED BY CHRIST THE SON

*Edward White*

1. There are many important things in life, but the greatest of all these is to have Jesus Christ, the Son of God, as our Savior.
2. An angel announced to Joseph that Mary would bring forth a son who would "save his people from their sins." (Matt. 1:18-21)
3. That Jesus Christ is our Savior needs to be instilled in the hearts of people all over the world.
  - a. This was the mission of Jesus, Matt. 20:28; Mark 10:45.
  - b. Christ did not come to save people **IN** their sins, but **FROM** their sins.

## DISCUSSION:

### I. THE MEANING OF THE WORD "SAVED."

- A. The word "saved" or "salvation" is used in different ways in the Bible.
  1. Israel's deliverance from bondage in Egypt was a form of salvation, Acts 7:25; Ex. 14:30.
  2. Noah & his family in the ark was salvation, Heb. 11:7.
  3. The word is used for being saved from drowning in Matt. 8:25; 14:30.
  4. The word is used for being saved from physical death, Matt. 27:40, 42, 49.
- B. Man's greatest need is to be saved from SIN.
  1. This was the purpose of Jesus coming to the earth.
  2. Jesus was to save "his people from their sins" (Matt. 1:21).
    - a. H. Leo Boles states: "He is to save 'his people' from the bondage of sin; he is not to establish an earthly kingdom; not to deliver Israel from Roman bondage; he is not even to re-establish the old kingdom of Israel, he is to save the people from their sins."
    - b. Note the words "his people," thus, only those who become his people will be saved.
    - c. To become "his people" one must obey the commands He sets forth in the Bible.
  3. Although Jesus healed many of their physical diseases, delivered his disciples from physical harm and saved multitudes from physical hunger, this was not his primary mission.
- C. God exalted Christ to be Savior, Acts 5:31.
  1. Those animal sacrifices of the Old Testament could not save man, Heb. 10:4.
  2. There was a remembrance made of those sins every year, Heb. 10:3.

3. But God made Christ “to be sin for us, who knew no sin; that we might be made the righteousness of God in him.” II Cor. 5:21
  - a. Christ became a sin offering for us so that we might be saved.
  - b. Whereas those animal sacrifices were offered “year by year continually” (Heb. 10:1), Christ was offer “once” for the sins of the world.

## II. GOD PLANNED TO SAVE MAN BY CHRIST:

- A. This plan was foreordained before the creation of the world, Eph. 1:4-7; 3:11.
- B. It was prophesied in the Old Testament that Christ, our Savior, would come.
  1. The expectation of a Savior is implicit in the promised seed of woman, Gen. 3:15.
  2. The promised blessings that God gave to Abraham pointed to Christ, Gen. 12:1-3; 22:15-18; Gal. 3:16.
  3. The promise of Christ as Savior is seen in the Messianic prophecy of Isaiah 9:6.
  4. The prophecy of Isaiah pointed to Jesus as man’s Savior, Isa. 61:2, 1; Luke 4:16-19.
    - a. Jesus applied this prophecy to himself, Luke 4:21.
    - b. Thus, God planned that Christ would come to the earth and give his life on the cross in order that man could be saved.
- C. Inspired apostles acknowledged Jesus as Savior, John 3:17; Acts 4:12; 13:23; Rom. 5:8-10.
- D. Jesus is man’s ONLY Savior.

## III. CHRIST DIED FOR ALL MANKIND:

- A. The Lord desires salvation of all men, II Tim. 2:4; II Pet. 3:9.
- B. Christ died for ALL because ALL have sinned, Rom. 3:10, 23.
  1. Sin separates from God, Isa. 59:1, 2; Rom. 6:23.
  2. Man, being separated from God, needed some way to be reconciled to God.
  3. Christ is that way (John 14:6), provided by God, by whom and through whom man can be reconciled back to God, Eph. 2:11-14.
  4. God, in the greatness of His love for lost souls, sent His Son to die for all mankind, so that man could be reconciled or redeemed, John 3:16.
  5. Jesus willingly died on the cross, shedding His precious blood for the remission of sins, Matt. 26:28.

- a. Thus, it is in Christ that man is forgiven or redeemed, Eph. 1:7; Col. 1:14.
  - b. Without the shedding of blood there is no redemption, Heb. 9:22.
  - c. One cannot go to heaven unless he is made pure and clean by the blood of Christ, Rev. 7:13, 14.
- C. Since Christ died for all, all must obey His will to be saved, Heb. 2:9; Titus 2:11, 12.
  - D. Since Christ died for all and is man's ONLY SAVIOR, He teaches man what to do to be saved: hearing & believing (Rom. 10:17, repent of sins (Luke 13:3, 5), confess his faith in Jesus as God's Son (Matt. 10:32, 33), and be baptized (Mark 16:15, 16).
- IV. CHRIST IS MAN'S "ONLY" SAVIOR:**
- A. Christ said he is "the way, the truth and the life..." John 14:6.
  - B. Man cannot be saved by any other name or authority other than Christ, Acts 4:12.
  - C. All who refuse to obey Christ's commands for salvation will be lost, II Thess. 1:7-9.

**CONCLUSION:**

1. John the Baptist announced, "Behold the Lamb of God," John 1:29.
  2. The evidence is overwhelming that Jesus of Nazareth is indeed man's Savior, his only Savior.
  3. If one desires to be saved, he will be saved by Christ the Son and by no other, I Pet. 1:18-19.
  4. It is our job to get the world to see the reality of sin, the nature of sin and God's punishment for sin as well as the beauty and blessedness of being saved from sin by Christ our Savior.
  5. Jesus invites all to come to him, Matt. 11:28-30.
-

# WE ARE SAVED BY THE FAITHFUL USE OF OUR TALENTS

*Jeff Bates*

1. No subject is as important to each of us as the salvation of our souls.
  - a. Unfortunately, the majority are complacent concerning their salvation.
  - b. Misunderstandings and false concepts regarding salvation abound.
2. There are New Testament examples of individuals who asked what to do to be saved. Luke 3:10,12,14; John 6:28; Acts 2:37; 16:30
  - a. None of these were told, “there is nothing for you to do, because Christ has done it all for us,” although that is the answer some give today.
  - b. But, neither can one boast of saving himself without Christ. Eph. 2:8,9; Luke 17:10
  - c. Through the grace and mercy of God, the sacrifice made by Jesus Christ, and the choices we make in life, we are saved. Acts 2:40; Phil. 2:12
  - d. Being saved by our life’s choices involves a number of things, many of which are being discussed in this series of studies.
3. We are saved by the faithful use of our God-given talents. Matt. 25:14-30

## DISCUSSION:

- I. **GOD PROVIDES GOODS TO HIS SERVANTS TO BE USED IN THIS LIFE, FOR AS LONG AS THIS WORLD STANDS. Matt. 25:14**
  - A. The kingdom of heaven is the Lord’s spiritual kingdom, or church. Matt. 16:18,19
  - B. Christians, citizens of the Lord’s kingdom, are stewards of the Lord’s goods. 1 Peter 4:10
    1. The “goods” which God entrusts into our hands include money, material possessions, time, abilities, and the Gospel of Christ.
    2. Possessions are not ours, but God’s. When I die, everything I have will become the possessions of someone else.
  - C. “Talent” defined.
    1. “Originally a balance, then, a talent in weight, was hence a sum of money in gold or silver equivalent to a talent. (*Vine’s Expository Dictionary of Biblical Words*)

2. "Note: the talent denoted something weighed and has provided the meaning of our English word as a gift or ability, especially under the influence of the parable of the talents." (Vine's)
  3. The word "talent" in our text has reference to the Lord's goods, thus to all the things aforementioned.
- D. We have not all received from God the same amount of talents. Matt. 25:15
1. God distributes his goods "to every man according to his several ability."
  2. This division of goods does not determine importance, or lack of importance of an individual in the Lord's kingdom. 1 Cor. 12:14-30
  3. This division of goods does not negate any individual's responsibility to the Lord.
- E. Every individual receives talents, therefore every individual has responsibility before God.

## II. EACH OF US CHOOSES HOW TO USE THE TALENTS GOD HAS GIVEN TO US. Matt. 25:16-18, 26-27

- A. God requires the use of these talents, which will result in one's bearing fruit for the Lord. John 15:1,2,8; Rom. 7:4
- B. God expects us to be faithful stewards. 1 Cor. 4:1,2
- C. This involves putting the church and God's will first. Matt. 6:33
1. We are to put God first, when spending the money God has entrusted to us.
    - a) Every dime possessed came from God. 1 Cor. 4:7
    - b) The faithful steward willingly and cheerfully gives on the first day of every week as he/she has prospered and planned. 1 Cor. 16:2; 2 Cor. 9:7
    - c) Giving on the first day of the week from what I have left in my wallet is not putting God first.
    - d) Putting God first means that when finances are tight, I will give up cable television, and every other luxury of life, but will still give every Sunday. 2 Cor. 9:6,7
  2. Put God first when using the time that God has allotted me in this life. Eph. 5:16; Col. 4:5
    - a) To "redeem the time" is to "make the most of every opportunity, turning each to the best advantage since none can be recalled if missed." (Vine's)
    - b) The first allotment of my time each week is for worshipping God, studying his word, and praying. Everything else is secondary.
    - c) Every moment of every day is spent living faithfully as a Christian, and taking every opportunity to lead souls to Christ. Eph. 2:10



3. Put God first in the use of abilities.
  - a) Consider the following scenario. God gave me an ability to teach mathematics. I teach mathematics for a living. Suppose I decide that because I teach all day, five days a week, I do not feel like teaching Bible class. So, when asked to teach Bible class, I refuse.
    - 1) Am I a faithful steward?
    - 2) I use my ability to teach for secular purposes, but refuse to use it for spiritual purposes. I am not a faithful steward.
  - b) I should never use a lack of ability as an excuse not to engage in a spiritual work that needs to be done. Exodus 4:10-14a
    - 1) Abilities are discovered through effort.
    - 2) I should always put forth my best effort in the work of the church.
  - c) Abilities are not to be used for spiritual purposes that are not authorized of God.
    - 1) Some argue that one can use an instrument to worship God, just because he/she has the ability to play the instrument.
    - 2) Everything we do in worship and in the work of the church is to be done in the name of Jesus Christ, which means it is to be done by his authority. Col. 3:17
    - 3) Christ's authority today is presented in the New Testament. Heb. 8:6-13; 12:24

### III. WE WILL EACH STAND BEFORE THE LORD TO BE JUDGED ACCORDING TO OUR USE OF THE TALENTS GOD HAS GIVEN US. Matt. 25:19-30

- A. The faithful steward, who has used his God-given talents in service to God to the best of his ability will be greatly rewarded. 1 Cor. 15:58; Gal. 6:9
- B. The servant who does not get the most out of his God-given talents is "wicked and slothful", and will be eternally punished.

### CONCLUSION:

1. Many will be lost, and few will be saved. Matt. 7:13,14
2. Many will be lost who wanted to be saved, some even who thought they would be saved. Matt. 7:21-23
3. We will not be judged by the opinions of our parents or grandparents, spouse or preacher. We will be judged by the New Testament teachings of Christ. John 12:48
4. Will your use of the talents God has given you save you in the world to come?

# SAVED BY FORSAKING ALL

*Tom Snyder*

1. The decisions we make in life have far-reaching consequences; hence the question of the disciples:
  - a. They said, "...we have forsaken all and followed thee," and then asked the question, "...what shall we have therefore?"
  - b. Jesus gives the qualified answer that forsaking all gives an inheritance of everlasting life.
2. What then is this all-important action of forsaking all?
  - a. When must I do it?
  - b. How must I do it?
  - c. What is meant by all?
3. We want to consider this imperative of "forsaking all" that we might understand this statement and be able to follow it and then have eternal life.

## DISCUSSION:

- I. **OUR DISCUSSION BEGINS WITH THE PROMISE OF THE KINGDOM (Matt. 16:18-19).**
  - A. The kingdom was hoped for by any faithful Jew.
  - B. The kingdom of God was misunderstood by the Jews:
    1. They looked for a physical kingdom with physical might, Acts 1:6;
    2. Their idea of a king was for him to sit on the physical throne of David in physical Jerusalem and rule.
    3. They sought for glory and power of yesteryear when David was subduing their enemies and Solomon was seated in all his power and wisdom ruling.
  - C. It shouldn't surprise us then that Jesus spent much of His time teaching the nature of this promised kingdom.
  - D. In Matthew 16-19, we have Jesus teaching concerning the kingdom. To understand the forsaking all, we want to consider some of this teaching concerning the kingdom of God.
- II. **JESUS USES PARADOXES TO TEACH CONCERNING THE KINGDOM.**
  - A. What is a paradox?
    1. A seeming contradiction that is nonetheless true.
    2. It is a vehicle to carry a lesson to the minds of men.
    3. While it seems to contradict known facts, we must understand that the words are used in a unique way; which, when understood, will produce the desired understanding.
  - B. Jesus uses this often to teach concerning the kingdom.

### III. PARADOXES OF THE KINGDOM.

- A. The paradox of a dead king (Matt. 16:21-23).
1. The promise of a kingdom with him as king then the proclamation of His death did not seem right to his disciples.
  2. Indeed, physically, this does contradict.
  3. The understanding lies in the nature of the king and kingdom.
    - a. His kingdom was not of this world (John 8:36-37).
    - b. Hence it is his death that made him Lord and king (Rom. 1:3-4).
  4. We, having the truth revealed, know the importance of Jesus' death; but they would have seen it (at that time) as a contradiction.
- B. The paradox of man's cross (Matt. 16:24-28).
1. With the affirmation of Jesus' death, He then speaks to His disciples concerning their "cross".
  2. How do you save and lose your life, how do you lose and save your life (v.25).
  3. The answer is within the next verse (v.26). That is, the kingdom transcends the physical. It is the soul that is all-important and it is effected by the actions of this life.
- C. The paradox of the kingdom's power (Matt. 18:1-4).
1. What makes a great kingdom—power, usually produced by men of wisdom and might.
  2. Can you imagine a kingdom of children?
  3. The kingdom of Heaven is not made up of actual children, but the childlike characteristics of humility and trust.
- D. The paradox of the kingdom's values (Matt. 19:10-12).
1. Jesus had given answer to the question of divorce for any reason (Matt. 19:9).
  2. The disciples gave response to this that contradicted the very design of marriage (Gen. 2:8).
  3. Jesus answers this by discussing three classes of eunuchs. Two were by means beyond their control, the other for the kingdom of heaven's sake.
  4. The natural thinking concerning the kingdom is that the more procreation, the bigger the kingdom, yet here is a limit placed upon this.
  5. This speaks of something greater than just pleasing the flesh, and that is self-control.
  6. It speaks of higher values than that of an earthly kingdom.
- E. The paradox of the kingdom's residents (Matt. 19:13-14).
1. Some disciples thought there was no place for children within the kingdom.

2. Jesus rebuffs, saying let the children come, "for of such is the kingdom of heaven."
  3. The kingdom's residents are made up of children—but not literally.
  4. We are to understand child-like attributes suitable for submission to the great king.
- F. The paradox of the kingdom's possessions (Matt. 19:16-22).
1. A rich man inquires concerning eternal life and, after affirming his commandment-keeping qualities, Jesus tells him to sell all and give it to the poor.
  2. Such a commandment is opposed to the nature of a physical kingdom.
  3. Such a commandment is opposed to what we read in the New Testament.
    - a. Paul instructs the rich, not to sell all, but to act responsibly with their money (1 Tim. 6:17-18).
    - b. Christians are to give, not all, but in proportion to their prosperity (1 Cor. 16:2).
  4. Did Jesus make a mistake concerning the future kingdom, or do we have a special usage.
  5. Jesus knew that this man considered God second place. If he (and we) are not willing to put the Lord first, then we cannot be part of the kingdom of God.

#### IV. THE PARADOX OF THE KINGDOM'S FAMILY (Matt. 19:27-30).

- A. The disciples ask a question of concern (v.27): we have forsaken all, and followed thee; what shall we have therefore?
1. This question is true to the nature of the world we live in.
  2. We seek a return on the things we do in this life (law of sowing and reaping).
- B. Jesus gives a qualified answer that it is not just a matter of forsaking all, but—
1. "Follow me"
  2. Follow me in the regeneration.
  3. Regeneration is literally "Born again" or "new birth" (*palin*, "again," *genesis*, "birth"), This speaks of the new covenant; the time of the new birth—the New Testament or Christian age.
  4. This is when Jesus will be on His throne of glory (Acts 2:36).
- C. He tells them they will sit and also judge:
1. Indeed they are yet judging.
  2. The apostles were given the keys to the kingdom (Matt. 16:19).

3. Obedience to their words will save and condemn (Acts 2:37-42).
- D. The answer is expanded to any follower of Jesus (v.29):
  1. What makes up a kingdom? Is it not houses, lands, and family?
  2. Are not these the things we count so dear to us?
  3. We work hard and long and would even give up our lives for these things.
  4. Yet, these are to be forsaken in order to receive the promised blessing of a hundredfold and eternal life.
  5. Note that it is not just a forsaking but a forsaking “for my name’s sake.”
- E. Then He gives God’s order of things; that paradoxical statement the first shall be last and the last first.
- F. The paradox :
  1. Land, houses, and family are so important to us, in fact it is the very foundation of any nation.
  2. The Old and New Testaments alike instructs to not forsake wife, children, and parents and even friends.
  3. Yet Jesus said to forsake all. Herein is the paradox. Jesus would not contradict nor cause a contradiction. There is a unity of scripture because they are from God.
  4. Hence, there is to be a special spiritual usage to these words of Jesus.
- G. What is the point of forsaking all?
  1. We are dealing with the very nature of the kingdom of heaven, and the ways of the world are not the ways of the Lord.
  2. In truth, the point being made is not allowing anything to come between us and the Lord.
  3. As important and precious as the earthly family is, Jesus is more so.
  4. To forsake all (if it does finally come to this) has the dual blessings:
    - a. A restoration of family—not a physical, but the spiritual family.
    - b. Eternal life within the eternal kingdom of heaven.
  5. This becomes an argument for faithfulness: If the all-important land, houses, and family are to be forsaken for the sake of Jesus, what about the lesser, mundane things of this life that take us away from the Lord.

## V. EXAMPLES OF THOSE WHO FORSOOK ALL.

- A. Abraham (Gen. 22:2).
- B. Job (Job 1:21).
- C. Daniel (Dan. 6:10).
- D. Stephen (Acts 7:60).

- E. James (Acts 12:2).
- F. Paul (Acts 21:13).

## VI. OTHER CONCEPTS EQUIVALENT TO FORSAKING ALL.

- A. Loving the Lord thy God with all thy heart, soul, mind (Matt. 22:37).
- B. Living sacrifice (Rom. 12:1-2).
- C. Risen with Christ (Col. 3:1-12).
- D. Crucified with Christ (Gal. 2:20).
- E. Count them but dung (Phil. 3:8).
- F. Hate not his father, and mother, etc. (Luke 14:26).

### CONCLUSION:

1. The kingdom of heaven is not in any way to be confused with the kingdoms of this world.
2. While some tried to force Jesus to be king (John 6:15), the kingdom of heaven is not such a kingdom.
3. The paradoxes of the kingdom show the uniqueness of this kingdom.
4. One of the greatest paradoxes is that for us to live we must die — live unto the Lord and die unto the world.

---

## SAVED BY THE WORD OF GOD

*Ben F. Vick, Jr.*

1. The subject assigned to me implies that one is lost.
  - a. An infant or child is in a "safe" condition, not having reached the age that is accountable to God (Ezek. 18:20; Matt. 19:14).
  - b. One sins when he transgresses God's law (I John 3:4).
2. One learns that he is lost through the word of God (Rom. 3:9-18, 23; 7:6-7).
3. We are saved by the word of God, not the words of men (Matt. 15:9; 1 Thess. 2:13).

### DISCUSSION:

#### I. THE INSPIRATION OF THE WORD OF GOD.

- A. Inspiration of God means God breathed in (II Tim. 3:16-17). God breathed his words into chosen men, prophets and apostles.
- B. God gave to man the words (verbal inspiration), not just the thought (Matt. 4:4; Jer. 1:9-10; I Cor. 2:13; II Sam. 23:2).

- C. Inspiration is not lost when words are faithfully translated, regardless of the language (II Peter 1:19-21; John 10:30-35).

## II. THE INDESTRUCTIBILITY OF THE WORD OF GOD.

- A. From the hissing serpent in the garden of Eden until the last trump sounds, the devil has been working to destroy God's word.
- B. The devil has used many different means and methods to destroy God's word and its influence. He has used:
  - 1. Subtlety – (Gen. 3:1; II Cor. 11:3, 13-15).
  - 2. Worldly philosophers (1 Cor. 1:18-29; 2:1-5).
  - 3. Modernism
  - 4. Evolution
  - 5. Immorality
  - 6. Faulty translations
  - 7. Denominationalism
- C. We are promised in the Bible that God's word will endure (Psa. 12:6-7; 100:5; 119:89; Matt. 24:35; I Peter 1:22-25).

## III. THE INFLUENCE OF THE WORD OF GOD.

- A. By the word of God the world and all things therein were created (Gen. 1; Psa. 33:6, 9; Heb. 11:3).
- B. Jesus healed the centurion's servant by speaking the word (Matt. 8:5-13).
- C. By his word Jesus instantly calmed the storm (Matt. 8:23-27; Mark 4:36-41; Luke 8:22-25).
- D. Jesus by his word called forth Lazarus from the grave (John 11:43).
- E. The Lord by his voice will raise all the dead (John 5:28-29).
- F. The Gospel is the power of God unto salvation (Rom. 1:16; I Cor. 1:18; Acts 20:32; James 1:21).

## IV. THE INSTRUMENTALITY OF THE WORD OF GOD.

- A. Why did the devil remove the seed from the wayside soil (Matt. 13; Mark 4; Luke 8)? He recognizes the power of God's word.
- B. The word of the Lord, the message, the Gospel of salvation, is the means or instrument by which men are saved.
  - 1. It was prophesied that the word of the Lord would go forth from Jerusalem (Isa. 2:2-3).
  - 2. Paul and Silas spoke the word of the Lord unto the jailer (Acts 16:32).
- C. Other examples in the book of Acts demonstrate that it is by the word of God that one is saved. The Holy Spirit never operated directly on the heart of any alien sinner to save him, nor did he operate directly on the heart of any child of God to edify him (Eph. 6:17).

1. Peter, on the first Pentecost following the resurrection of Christ, used words (Acts 2:14, 22, 37, 41-42).
2. At Solomon's porch in Jerusalem, Peter used words (Acts 3).
3. Believers were made by the instrumentality of the word of God (Acts 4:4). How would one know about Jesus without his word (Acts 4:12)?
4. In the speaking of the word of God, there was a need for boldness (Acts 4:29, 31).
5. The word of God was used in the conversions of the Samaritans and the Ethiopian nobleman (Acts 8:4, 5, 12; 26-39).
6. Where God's word has not gone, there are no Christians.
- D. In the *conviction* and *conversion* of the alien sinner, and in the *edification* of the child of God, the Holy Spirit operates through the word of God.
  1. The Holy Spirit *instructs* through the word (Neh. 9:20; II Tim. 3:16-17).
  2. The Holy Spirit *begets* through the word (John 3:5; I Cor. 4:15).
  3. The Holy Spirit *quickens* through the word (John 6:63; Psa. 119:50).
  4. The Holy Spirit *teaches* through the word (John 14:26; I Cor. 2:13; John 6:44-45).
  5. The Holy Spirit *washes* through the word (I Cor. 6:11; Eph. 5:26).
  6. The Holy Spirit *sanctifies* through the word (II Thess. 2:13; John 17:17).
  7. The Holy Spirit *makes one free* through the word (Rom. 8:2; John 8:32).
  8. The Holy Spirit *converts* one through the word (John 16:7-8; Psa. 19:7).
  9. The Holy Spirit *dwells* in one through the word (Eph. 5:18; Col. 3:16).
  10. The Holy Spirit *leads* through the word (Rom. 8:14; Psa. 119:105).

### CONCLUSION:

1. The word of God is not an object of worship; but we are thankful for it and that we can be saved by it.
  2. Our salvation depends on the word of God, but we must hear it and obey it. These latter points are to be discussed by others.
  3. Thank you for the opportunity to present this lesson.
-



# SAVED BY WORKS

*Sidney White*

1. The religious world allows and promotes confusion on many matters, including justification.
2. The Bible reveals truth to save us, make us free (John 8:32).
  - a. We must uphold the truth (Phil.1:7, 17; Jude 3; I Tim.1:3).
  - b. We must expose error (Rom.16:17; Titus 3:10).
3. Some teach salvation to the exclusion of any works done by man in his quest for salvation.
  - a. Martin Luther, in opposition to Catholicism's doctrine of meritorious works of saints applied to the account of the sinner, affecting in some measure the sinners salvation, went to the opposite extreme, teaching no works at all.
  - b. The Methodist Discipline teaches that faith alone is a most wholesome doctrine.
  - c. There is no way to harmonize such with the teachings of God's word (James 2:24).
4. The word "work" is found 420 times in the KJV Bible (75 times in the New Testament); the word "works" another 237 times.
5. In order to understand the doctrine of works, there must be consideration of the different ways the word is used in Scripture.

## DISCUSSION:

- I. **CONSIDER DIFFERENT WAYS THE WORD "WORK" (WORKS) IS USED IN SCRIPTURE.**
  - A. In Ephesians 2:9, Paul speaks of works of boasting.
  - B. James speaks of evil works (James 3:16; cf. also 2 Tim.4:8; Matt.7:23; Rom.13:12).
  - C. Paul also speaks of the works of the law (Rom.9:32; Gal. 2:16; 3:2, 5).
  - D. Good work is mentioned in several references (Col. 1:10; Titus 2:14; 3:1).
  - E. Paul mentions the work of the Lord (I Cor.16:10).
  - F. So when the religious world says a man has no work to do relative to his salvation, is it inclusive of all these ideas? Let us examine further.
  - G. There must be a distinction made as to which works have nothing to do with our salvation.
- II. **LET US CONSIDER A FEW PASSAGES THAT TEACH THE NECESSITY OF WORK(S) RELATIVE TO SALVATION.**
  - A. Look closely at James 2.
    1. Three times in this chapter, James says "faith without works is dead" (vs.17,20,26).

2. James gives two specific examples of those who were justified by works.
  - a. Abraham was justified by works (v.21).
  - b. Rahab was justified by works (v.25).
  - c. How then could anyone conclude that works has nothing to do with justification and salvation?
3. Verse 14 raises a very important question.
4. Verse 24 is the only occasion where the phrase "faith only" is used, and in this case is preceded by the word "not".

B. Next, consider Philippians 2:12.

1. This was written to those who were already Christians.
2. In context, Paul actually joins "work" and "salvation".
3. "As ye have already obeyed" shows they had already done something.
4. "Work out" suggests that one must apply self diligently to Christian living.
5. Literally, "work out" means to carry out to the goal, to carry to its ultimate conclusion.
6. Thus, there is personal responsibility relative to salvation. cf. Acts 2:40

C. Galatians 5:6 has some bearing on this matter as well.

1. The context is a discussion of the liberty the brethren of Galatia enjoyed, and how they obtained it (vs.1ff).
2. "In Christ" is the place of all spiritual blessings (Eph. 1:3); the place of redemption (Eph. 1:7; Rom. 3:24); the place of spiritual life (I John 5:11-12) and the place of salvation (2 Tim. 2:10).
3. One is baptized into Christ (Gal. 3:27; Rom. 6:3-4).
4. The Jewish rite of circumcision had no value for bringing one into Christ; neither did it have any value for salvation.
5. Rather than salvation being based on circumcision or uncircumcision, it is based on "faith which worketh by love" (cf. I Cor. 7:18-19).

### III. NOTICE WHAT THE BIBLE TEACHES ABOUT WORKS AND THE JUDGMENT.

- A. "The Father...judgeth according to every man's work" (I Peter 1:17).
- B. The reward that awaits is "according as his work shall be" (Rev. 22:12).
- C. Judgment will be "according to that he hath done, whether it be good or bad" (2 Cor. 5:10).
- D. "For God shall bring every work into judgment..." (Eccl. 12:14).

**CONCLUSION:**

1. Understanding the different ways the word “work”(s) is used in Scripture, and the place of work(s) as set forth by the passages noted in this lesson, no honest truth seeker could deny there is work to be done if we expect to enjoy an eternity with God.
2. We should be diligent students of the word, learn what exactly God expects of us, do it, and enjoy the hope of heaven when this life is over.

---

## **SAVED BY FORGIVING OTHERS**

*Jim Lewis*

1. Forgiveness has to do with saving of souls.
  - a. It is God’s greatest act of love.
  - b. And, it is man’s greatest need.
2. This salvation is from God and offered to “whosoever will.”  
John 3:16; Rev. 22:17
  - a. The “will” requirement implies the necessity of complying with God’s will,
  - b. There will be those who “will not.” John 12:48
3. An essential that one must possess in order to be forgiven, is the God-like quality of desiring and willing to forgive others.
  - a. An unwillingness to forgive is ungodliness.
  - b. A spirit of forgiveness is the essence of walking in the light.  
1 John 1:7; 2:6,9-11
4. We affirm that we are “Saved By Forgiving Others.”
  - a. One who obeys the Gospel and becomes a Christian has been forgiven.
  - b. One who has obeyed the Gospel and has become a Christian must be a Christian.
  - c. Being a Christian, among other things, is being one who forgives others in accord with the teachings of His heavenly Father.

**DISCUSSION:**

- I. **FORGIVENESS OF OTHERS IS COMMANDED OF GOD.**
  - A. He who forgives not, receives not. Matt. 6:14-15
    1. Contextually, with denial of forgiveness comes:
      - a. A denial of God as our Father.
      - b. A hindrance to the kingdom (6:10).
      - c. A rejection of God’s will being done (6:10).
      - d. An empty plea for our daily bread (6:11).

- e. A rejection of deliverance from evil (613).
- 2. An essential associate to our plea, "Forgive us our debts" (sins, Luke 11:4) (6:12).
  - a. "As we forgive our debtors." cf. Matt. 7:1-5
  - b. Hypocrisy to plea for that which one is unwilling to give others.
- B. He who is unforgiven cannot worship acceptably.
  - Matt. 5:23-26
  - 1. A faithful Christian can neither "not worship" nor "worship contrary to God's will."
  - 2. Reconciliation (forgiveness) precedes acceptable worship.
  - 3. Bitterness — Grudge bearing destroys.
- C. He who seeks to forgive, justifies himself before others, the church, and God. Matt. 18:15-18
  - 1. He is seeking the salvation of a soul.
  - 2. He gains the approval of the heavenly Father.

## II. WHAT DOES IT MEAN TO FORGIVE OTHERS?

- A. False notions of forgiveness.
  - 1. "I can forgive, but I cannot, or will not forget."
  - 2. Forgive for personal gain. Forgiveness is equated with accepting a wrong and going along in order to get along.
  - 3. Just ignore a wrong and go on with life.
- B. Treat those forgiven as God treats those He forgives.
  - Eph. 4:32 – 5:2
  - 1. Spirit of forgiveness destroys bitterness, wrath, anger, clamour, evil speaking, malice.
  - 2. Spirit of forgiveness employs kindness, tenderheartedness, imitating God.
  - 3. "Say not thou, I will recompense evil; but wait on the LORD, and he will save thee" (Prov. 20:22).
- C. Where/when the burden of sin has been replaced with the strength of Blessed Assurance.
  - 1. cf. David. Psalm 32:1-5
  - 2. One who reckoned himself (at one time) the chief of sinners, later preached the forgiveness he had received through the Gospel and boldly lived the faith of Christ. 1 Tim.1:13-16; 2 Tim. 1:12

## III. HOW TO FORGIVE OTHERS.

- A. Like Christ – Do the will of the Father. Luke 22:42
  - 1. Luke 23:34, Truly amazing words!
  - 2. This was/is accomplished through the Gospel.
- B. Like a father awaiting the prodigal son. Luke 19-24
  - 1. A time of rejoicing. A dead son returned to life.
  - 2. Joy in heaven. Luke 15:7,10
- C. Like a Christian who serves the Lord. Philemon 10-18

1. A runaway slave returns as a brother in Christ, but needing forgiveness (v.10).
2. The unprofitable has become profitable (v.11).
3. Receive him as one would receive an apostle of the Lord (16,17).

### CONCLUSION:

1. "He who cannot forgive, breaks the bridge over which he himself must pass." GEORGE HERBERT.
2. Man's greatest need is forgiveness, and one of his greatest achievements is to become Christ-like in forgiving others. cf. Phil. 2:5ff
3. Forgiving others accomplishes many things, among which are:
  - a. Reconciliation to God; restoration of fellowship; and relief from the burden of sin.
  - b. Forgiveness to the one forgiving is manifesting the love of God, and walking in the light of God's word.
4. The forgiving God forgives only those who will forgive others.

---

## SAVED BY FAITH

*Windell R. Fikes*

1. Faith (belief, believing) is essential for salvation.
2. The doctrine of salvation by "faith only" is a false doctrine.
3. Salvation by faith is always conditional.

### DISCUSSION:

#### I. FAITH DEFINED.

- A. Now faith is assurance of things hoped for, a conviction of things not seen. (Heb. 11:1, ASV)
- B. Thayer defines faith as "conviction of the truth of anything, belief; in the N.T., of a conviction or belief respecting man's relationship to God and divine things..."
- C. "No testimony, no faith: for faith is only the belief of testimony, or confidence in testimony as true. To believe without testimony is just as impossible as to see without light. The measure, quality, and power of faith are always found in the testimony believed. Where testimony begins, faith begins; and where testimony ends, faith ends." (A. Campbell. "Faith", The Christian System. 93)
  1. False testimony produces erroneous faith.
    - a. Jacob believed Joseph was dead (Gen. 37:35)

- b. The false testimony of Jacob's sons produced Jacob's erroneous conviction. (Gen. 37:31-36)
- 2. True testimony of Jesus produces faith that obeys Him. (Mark 16:15-16; John 3:16; 8:24)

## II. FAITH IS AN ESSENTIAL COMPONENT OF SALVATION.

- A. And without faith it is impossible to be well-pleasing unto him; for he that cometh to God must believe that he is, and that he is a rewarder of them that [diligently, KJV] seek after him. (Heb. 11:6, ASV)
- B. He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned. (Mark 16:16, ASV)
- C. For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life. (John 3:16, ASV)
- D. I said therefore unto you, that ye shall die in your sins: for except ye believe that I am he, ye shall die in your sins. (John 8:24, ASV)
- E. "...and he made no distinction between us and them, cleansing their hearts by faith." (Acts 15:9, ASV)
- F. And they said, Believe on the Lord Jesus, and thou shalt be saved, thou and thy house. (Acts 16:31, ASV)
- G. "...Because if thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved: <sup>10</sup>for with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." (Rom. 10:9-10, ASV)

## III. SALVATION BY "FAITH ONLY" IS A FALSE DOCTRINE.

- A. The doctrine of salvation by "faith only" originates from man.
  - 1. "Wherefore, that we are justified by faith only is a most wholesome doctrine, and very full of comfort" (Discipline of the Methodist Church, Article IX).
  - 2. Martin Luther inserted the word "alone" after "faith" in Romans 3:28 (Lenski. Commentary on The New Testament, Romans. 271).
  - 3. Greathouse observed "Sola fide is thus a clever contrivance of people, nothing but a groundless speculation, added to the word of God and contrary thereunto" (Coffman, James Burton. Commentary on Romans. 149).
- B. The words "faith only" are found together only once in the New Testament and they are preceded by not! "Ye see then how that by works a man is justified, and *not by faith only*. (James 2:24, KJV)

- C. The doctrine of “faith only” salvation may be “full of comfort” but it is likewise full of falsehood.

#### IV. SAVED BY FAITH.

- A. Salvation by faith is always conditional. James 2:17-26; Heb. 11:4-11,17,20-24,27-31.
- B. There is a difference in “believing in Christ” and “believing Christ.”
1. Believing in Christ.
    - a. “...*the devils* [demons, ASV] *believe also and tremble*” (James 2:19, KJV).
    - b. “...*rulers...believed on Him...but...they did not confess...*” (John 12:42)
    - c. The “faith only” people believe in Christ – but reject obedience in baptism to be saved!
  2. Believing Christ.
    - a. Those who believe Christ will obey Him.
    - b. “...*he that believeth and is baptized shall be saved...*” (Mark 16:16).
    - c. The Samaritans believed and Simon believed: <sup>12</sup>*“But when they believed Philip preaching good tidings concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women. <sup>13</sup>And Simon also himself believed: and being baptized, he continued with Philip; and beholding signs and great miracles wrought, he was amazed.”* (Acts 8:12-13, ASV)
- B. Believers on the Son have eternal life when they obey. “*He that believeth on the Son hath eternal life; but he that obeyeth not the Son shall not see life, but the wrath of God abideth on him.*” (John 3:36, ASV)
- C. One becomes a son of God through [by, KJV] faith when one is baptized. <sup>26</sup>*“For ye are all sons of God, through faith, in Christ Jesus. <sup>27</sup>For as many of you as were baptized into Christ did put on Christ.”* (Gal. 3:26-27, ASV)

#### CONCLUSION:

1. Faith is necessary to obtain salvation.
  2. Salvation by “faith only” is a false teaching of human origin.
  3. Faith is more than believing in the existence of Jesus.
  4. Saving faith, is faith that hears the truth, accepts the truth and submits to the truth. There are no exceptions.
-

# SAVED BY CONFESSION

*Guyton Montgomery*

1. Salvation should be primary in the minds of men each and every day.
  - a. It was of such importance that God sacrificed his son Jesus Christ in order to save mankind (John 3:16).
  - b. It was of such importance that Christ freely sacrificed his life for man to obtain salvation (Gal. 2:20).
2. It is common for men to inquire "what must I do to be saved?"
  - a. Each Christian should be ready to reply with a biblical, accurate and concise answer.
  - b. However, what would your reply be? (hear, believe, repent, confess, be baptized, call on the name of the Lord, transform, renew, etc...)
  - c. All of the above would be correct for it is not just one thing a person must do, but is a process that involves every day of his life.
  - d. If there was one word, perhaps obey would be correct (2 Thess. 1:8).
3. We will focus on one part of salvation and that being confession.
  - a. Confession is no greater part of salvation than any other step.
  - b. Nor is it to be left out or diminished in any way.

## DISCUSSION:

### I. CONFESSING CHRIST INITIALLY.

- A. Part of what we refer to as the plan of salvation includes the act of confession (Rom. 10:8-14).
  1. This confession is specific to Christ being the son of God (v.9).
    - a. Confession can only take place when faith is present.
    - b. Confession is the product of hearing and believing (v.17).
  2. Chrysostom: "The understanding must be strongly fixed in pious faith, and the tongue must herald forth by its confession the solid resolution of the mind."
- B. Perhaps one of the best examples of confession being involved in the process of salvation would be that of the Ethiopian Eunuch (Acts 8:27-39).
  1. The Eunuch understood that baptism was necessary for salvation (v.36).
  2. Philip understood that immersion alone would not save, but the confession of Christ as the Son of God was necessary (v.37).
  3. In no way does this take away from the importance of baptism (i.e. they still both went down into the water



and it was after baptism he went on his way rejoicing. cf. 1 Peter 3:21; Gal. 3:26,27; Acts 2:38; Matt. 28:18-20

- C. The confession preceding baptism is an expression of the intent of what you are about to begin.

## II. CONFESSING CHRIST CONTINUALLY.

- A. While confession of Christ as the Son of God is essential prior to baptism, it is just as essential after baptism (Luke 12:8)
- B. If man fails to confess Christ continually, Christ will not confess him (Matt. 10:32,33).
- C. An audible affirmation of Christ is good, but alone is inadequate (James 1:22; Matt. 7:21).
1. Obedience to his Will is what he requires (Matt. 7:21-23).
  2. It involves a complete transformation into a new creation (Col. 3:8-10).

## CONCLUSION:

1. Confession is certainly a part of the process of salvation.
  - a. Confession is a step that is a part of the initial process, but also of the continual process.
  - b. No one part of the process is more essential than another, but all parts of salvation are equally essential.
2. Man must understand that salvation is not a singular event, but a permanent and ongoing change in each individual's life.
  - a. Salvation must change an individual by washing his sins away.
  - b. Salvation moves man from a loyalty to Satan and sin, to a loyalty to God and righteousness expressed by daily confession of Christ in word and deed.
  - c. Thus, by God's plan, salvation changes an individual in manner of life to become new in Christ (2 Cor. 5:17).

---

# SAVED BY ENDURING TO THE END

*Damon Lundy*

1. The title of this lesson implies stressful and troublesome times, hardships, and persecutions.
  - a. Our study will focus on the promise/warning of persecutions.
  - b. We will note the examples of Christians who have suffered persecutions.

- c. We will also consider the proper attitude a Christian should have toward persecutions.
- d. Finally, we will study the reward of enduring to the end.
- 2. Jesus first spoke these words of exhortation to his disciples (Matt. 10:22; Mark 13:13).
  - a. He was warning his disciples what to expect in the near future.
  - b. They would be hated by men for the name of Christ.
  - c. Their faithful perseverance to the end would result in salvation.

## DISCUSSION:

### I. FAITHFUL, ACTIVE CHRISTIANS ARE AS SHEEP IN THE MIDST OF WOLVES (Matt. 10:16-33).

- A. The Apostles' mission was simple, go and preach (Matt. 10:7).
  - 1. They were to preach to the lost sheep of Israel (10:5-6).
  - 2. They were to perform various miracles of healing; thereby confirming what they preached (10:8).
  - 3. They were not to provide for their physical needs (10:9-10).
- B. Jesus promises persecutions would come their way (10:16-22).
  - 1. As sheep would be defenseless, violently attacked, and devoured in the midst of wolves, so also they would be treated.
  - 2. "Beware of men" is a phrase meant to illustrate who the wolves were.
    - a. Deliver you to councils (v.17).
    - b. Scourge you (v.17).
    - c. Bring you before governors and kings (v.18).
  - 3. They would be hated by men for the name of Christ (v.22).
    - a. The hate would not be because of some wrong they had committed.
    - b. It would be because of preaching Jesus.
- C. Jesus exhorts them to endure to the end and they would be saved (v.22).
  - 1. Endureth — Dictionary defined "To carry on through, despite hardships; to bear with tolerance."
    - a. Perschbacher: "To continue firm, hold out, remain constant, persevere."
    - b. Thayer: "To persevere; under misfortunes and trials to hold fast to one's faith in Christ."
  - 2. To the end — Perschbacher: "Continually, throughout, an end attained" while Thayer notes, "in the Greek writing always of the end of some act or state."

3. Shall be saved — Greek: “To save, rescue; to preserve safe and unharmed.”
- D. Fear them not (10:28, 32-33).
  1. Endure to the end knowing that man has power only to kill your physical body.
  2. Endure to the end knowing the fear of God is much greater; for he has power to destroy both body and soul in Hell.
  3. Endure to the end knowing if we turn from Jesus we are, in effect, denying him and he will deny us before the Father.

## **II. PERSECUTIONS PROMISED.**

- A. Matt. 10:22; 24:13; Mark 13:13; I Peter 4:12-16; Rev. 2:10; James 1:12

## **III. PERSECUTIONS EXAMPLES.**

- A. Christ (I Peter 2:21).
- B. Stephen (Acts 7:54-60).
- C. The apostles (Acts 5:40-41).
- D. James (Acts 12:1-2).
- E. Peter (Acts 12:3-4).
- F. Paul (Acts 14:19-20; II. Cor. 11:23-27).
- G. Today: India brethren

## **IV. PERSECUTIONS AND TRAGEDIES, THE PROPER CHRISTIAN VIEW.**

- A. We must pray for help (Heb. 4:16); the Lord hears us (Psa. 34:15; I Peter 3:12; I John 3:22).
- B. We must pray for each other to be comforted (James 5:16; I Cor. 12:25-27).
- C. We must pray for our enemies (Luke 6:27-35).
- D. The apostles kept preaching (Acts 5:42; cf. I. Cor. 9:16).
- E. We might blame God for them, but we must not do so.
- F. We may lash out, but we shouldn't.
- G. We may sulk and pout, but we should be happy (I Peter 3:14; 4:14).
- H. With personal tragedies in life, we should turn to God and endure to the end.
  1. A parent gravely ill: Peter's mother-in-law was sick (Matt. 8:14-15; Mark 1:30).
  2. Young daughter gravely ill: Jairus' very ill daughter (Mark 5:22-24, 35-42).
  3. Close friend and servant gravely ill: Centurion's very ill servant (Luke 7:1-2,10).

4. Loved one and close friend died: Lazarus (John 11:1-5, 19-23, 31-36). [Notice how Jesus dealt with personal tragedy]
5. Personal health lost: Leper healed by Jesus (Mark 1:40-42).

#### V. PERSECUTIONS REWARD.

- A. A crown of righteousness (II Tim. 4:6-8).
- B. A crown of life (Rev. 2:10; James 1:12).
- C. An inheritance incorruptible (I Peter 1:3-9).

#### CONCLUSION:

1. From our study we have learned persecutions should be expected in the lives of Christians.
2. This study has shown how Christians in the first century dealt with these persecutions.
3. We learned how Christians today should deal with persecutions and tragedies.
4. Finally, we observed the promise of salvation for Christians who endure to the end.

---

## SAVED BY BAPTISM

*Roger D. Campbell*

1. After Jesus rose from the dead, He gave His apostles the charge to go and preach the Gospel to every person in the world (Mark 16:15).
2. Part of the Master's instructions on that occasion involved something the Bible calls "baptism." Just what did He tell His apostles? (Matt. 28:19; Mark 16:15)
3. When Jesus gave "the Great Commission," about which baptism was He speaking?
  - a. Whatever it was, it was to be available to all that would believe the Gospel (Mark 16:15,16). This is not baptism "unto Moses" (1 Cor. 10:2).
  - b. Whatever it was, it was to be carried out by human beings (Matt. 28:19). This is not baptism of fire or Holy Spirit baptism (Luke 3:16).
  - c. Whatever it was, it was to be in effect until the end of the world/age (Matt. 28:19,20; Eph. 4:5).
    - 1) This is not the baptism of John (Acts 19:1-5).

- 2) This is not the suffering baptism that Jesus and His apostles endured (Mark 10:38,39).
- d. When Jesus spoke of baptizing believers, He had reference to water baptism (Acts 8:35-39).
4. The Bible has a lot to say about water baptism, and it shows that water baptism is a command (Acts 10:47,48).
5. But, is water baptism a condition of salvation? Is baptism in water required in order for a person to be saved?

## **DISCUSSION:**

- I. **WHAT BIBLE VERSES SHOW THAT WATER BAPTISM IS ESSENTIAL TO SALVATION?**
  - A. Mark 16:15,16; Acts 2:38; Acts 22:16; Rom. 6:3,4
  - B. 1 Cor. 1:10-13; Gal. 3:27; Col. 2:11-13; 1 Peter 3:21
- II. **IF BAPTISM SAVES, THEN WHAT ABOUT GOD'S GRACE AND THE BLOOD OF JESUS?**
  - A. If baptism really is necessary in order to be saved, then wouldn't that nullify grace and Jesus' blood?
  - B. Salvation is by grace (Eph. 2:5,8).
  - C. Salvation is by the blood of Jesus (Eph. 1:7).
  - D. But, someone also said, "...baptism doth also now save us..." (1 Pet. 3:21). Who gave us that message?
  - E. We are not saved by water. It is not "water salvation."
    1. It is the blood of Jesus that has the power to cleanse sins, not water (Rev. 1:5).
    2. But, if God has made water part of His scheme by which He blesses people, then should we not accept whatever the Lord has said about the necessity of employing water in a particular case?
      - a. The case of Naaman's cleansing (2 Kings 5).
      - b. The case of one blind man's healing (John 9).
      - c. The case of water baptism (Acts 10:47,48).
  - F. Salvation is a gift, and God's grace saves people. But one must receive His grace by submitting to His will.
    1. How and when did the Israelites capture the city of Jericho? (Josh. 6:1,2; Heb. 11:30).
    2. A person is justified by grace (Rom. 3:24). When? When he accepts God's terms and responds by an obedient faith (Rom. 6:17,18).
    3. Yes, Jesus saves those that obey Him (Heb. 5:9).
- III. **WHAT PROOF IS THERE THAT MANY IN THE RELIGIOUS WORLD DO NOT BELIEVE IN THE NECESSITY OF WATER BAPTISM?**
  - A. Past debate propositions show this.

1. In the Nashville (*Harding-Moody Debate*), Mr. Moody affirmed this proposition: "*Remission of sins, with like blessings of salvation, is received before baptism.*"
  2. In the *Oliphant-Rice Debate*, Mr. Rice denied this proposition: "*The Scriptures teach that Baptism to the penitent believer is essential to his salvation from past or alien sins.*"
  3. In the *Woods-Nunnery Debate*, Mr. Nunnery denied this proposition: "*The Bible teaches that water baptism is essential to the salvation of the alien sinner.*"
  4. In the *Warren-Ballard Debate*, Mr. Ballard denied this proposition: "*The Scriptures teach that water baptism is for (in order to obtain) the remission of past sins.*"
- B. Statements by people with whom we discuss the topic of salvation show this.
1. "Being baptized is a command, so it is important, but it is not necessary in order to be saved."
  2. "Many verses show that we are saved by believing, and they don't say a thing about being baptized."
  3. "The thief on the cross was saved without baptism."
  4. "The old publican was saved without baptism."
  5. "You have to be baptized in order to join our Brand X denomination, but you do not have to be baptized in order to be saved and go to heaven."
- C. The approach that some denominations take when they actually baptize people shows this.
1. Some denominations designate so many days per year for people to have the chance to be baptized. Contrast that with the practice of the 1st-century church (Acts 2:36-41; 8:35-39; 16:30-34; 22:16).
  2. One church leader: "I will not baptize a person unless I am convinced that he is already saved."
  3. Prior to baptism, some are told to confess, "I believe that God for Jesus' sake has forgiven me."
  4. Some wear white clothing as a symbol that they are convinced they are saved prior to being baptized.
- D. The fact that some denominational groups will not fellowship those who teach the essentiality of water baptism is proof of this.
1. "Most of them that I know think you people in the church of Christ are lost."
  2. Some have withdrawn fellowship from their members when they learned the truth and were baptized for the remission of sins.
- E. Ask people to answer this question: "According to the Bible, what is the purpose of water baptism?"

- F. Again, ask this question: “According to Acts 22:16, what is the purpose of water baptism?”

#### IV. WHAT MODERN-DAY PRACTICES DISREGARD THE ESSENTIALITY OF WATER BAPTISM?

- A. Some congregations accept people into fellowship who were not baptized scripturally.
1. These people prayed “the Sinner’s Prayer” and later were baptized to join some denomination.
  2. Now, they come to us and want to “be counted as” a member of the church of the Christ.
  3. Folks, you can’t “pray into” the Lord’s body!
    - a. A person gets into the Christ and His Kingdom via baptism (Rom. 6:3; 1 Cor. 12:13).
    - b. Prayer for forgiveness is the privilege of those that are already His children (Acts 8:21-23; 1 John 1:9).
  4. Ask a person this question: “What church are you a member of?” If he says “Brand X” denomination, then you know that something is amiss.
  5. Or, ask the question: “When did you become a member of the church of Christ?” If the answer is, “I never did,” or, “When I asked to be taken into their fellowship,” or, “When I asked them to pray for me,” then you know that you have a problem.
- B. Some set a date or time for someone to be baptized.
1. This is a common practice in many modern-day denominational groups.
  2. What was the practice of the early church?
  3. If we study with a person on Tuesday and agree to baptize him next Sunday, then do we really believe that he is still lost before being baptized?
  4. In order to find out if people really understand the purpose and urgency of baptism, in some cases I try to talk a person into putting off being baptized.
  5. I know of cases when people died while planning and waiting to be baptized (James 4:14).

#### CONCLUSION:

1. Let us review the main points of our study.
2. No, baptism is not “the most important thing.” It is not more important than faith or any other condition of salvation.
3. But, the Bible still says that “baptism doth also now save us” (1 Pet. 3:21). That fact is unchangeable.
4. While preaching that baptism is required, we must not fail to show its connection to the blood of God’s Son.

5. In preaching water baptism as the means of getting into the Christ, we also must not fail to teach our prospects about what God requires of them "on the other side of the water."
- 

## **SAVED BY GRACE**

Eph. 2:8-9; Titus 2:11-12

*Tom House*

1. Because of the comprehensive nature of this subject, significant attention to it is greatly needed.
2. It is not enough to say that in general terms, mankind is besieged with a gross misunderstanding as a result of numerous misapplications of scripture relating to the grace of God; but that the church has also fallen prey to errors taught on the subject.
3. Albeit, the debate is not new.
  - a. Paul exposed the error of some on the subject in Romans 6.
  - b. Jude exposed some who had a similar problem, for they had turned "the grace of God in lasciviousness;" i.e. a life 'without restraint.' [Jude 4].
  - c. As well, there are historical accounts of those who have debated this subject.
    - a. In the late 4th century, Pelagius and Augustine debated the subject.
    - b. In the 16th century, Martin Luther and John Calvin discussed the matter.
      - 1) While both leaned toward the Augustinian view, it was John Calvin who advanced and defined the position more specifically.
      - 2) Calvin held the view of the 'original sin,' therefore his view on grace was that it was 'irresistible' and given by God to those predestined to be saved.
4. The sad fact is that the Calvinistic view has entered the ranks of the body of Christ.
  - a. The problem facing the church today is basically the same proposition warmed over from the days of K. C. Mosher and W. Carl Ketcherside, from the early 1930s through the 1950s.
  - b. Mosher published a work called 'The Way of Salvation,' which became the foundation of Ketcherside's position on the matter of grace.



- c. As well, much is to be learned from comparing statements of the prominent Baptist Sam Morris and one who has departed from the faith, Ruble Shelly.
5. Consequently, the perpetuation of these errors, have left countless numbers of Bible students confused on the subject of the grace of God.

## DISCUSSION:

### I. WHAT IS GRACE?

- A. Grace is defined from the Greek word '*charis*,' meaning 'favor' or 'goodwill.'
  1. It was the Greek lexicographer, Thayer, who adds to the definition the term 'unmerited.'
  2. It is because of this definition that many Bible students conclude that the word 'grace' is to be exclusively defined as 'unmerited favor.'
  3. However, this definition, as shall be shown, is limited to context.
- B. It is important to note that the word *charis* is used some 156 times in the New Testament.
  1. 130 times it is translated as the word 'grace.'
  2. 26 times it is translated in various other ways.
    - a. In Luke 2:40, *charis* is translated 'grace.'
    - b. In Luke 2:52 it is translated as 'favor.'
    - c. In 2 Cor. 9:12,15 the word is translated as 'thanksgiving' and 'thanks.'
    - d. In 2 Cor. 8: 1,4,19 the word is used to refer to the contribution made by the churches in Macedonia.
    - e. In 1 Cor. 16:3, *charis* is translated as 'bounty,' or 'liberality.'
    - f. These examples are cited to establish the fact that the word 'grace,' when found in the New Testament, is not exclusively defined as 'unmerited favor.'
    - g. In fact, J. W. McGarvey noted correctly, that the word *charis* should uniformly be defined as 'favor.'
  3. To further understand the word 'grace,' it will need to be viewed in the context in which it is used.
    - a. The term is used on more than one occasion in representative form.
    - b. In Titus 2:11 it is used representatively of Christ and His word.
      - 1) Note: '...grace hath appeared....'
      - 2) The word 'appeared' is from the Greek word *epiphaino*, which means 'to shine upon,' or 'to become 'visible,' or 'known.'
      - 3) This shows that grace is not some intangible or unexplainable force.

- 4) The text shows that 'grace' was manifested in the person of Christ, and with the revelation and preservation of His word.
- C. It is in this same context that 'grace' is considered to be a 'free gift.'
1. Note Romans 5:6-8, 18-20; John 3:16.
  2. In these texts, Christ and the word are shown to be the manifestations of the 'gift.'
  3. Note also Ephesians 2:8-9.
  4. It is through the 'gift' of Christ and the word by which one is able to access the salvation.
- D. Since Christ has returned to the Father, the word is the remaining manifestation of God's grace.
1. Note the correlation between Titus 2:11-12, Rom. 1:16, James 1:21, and Eph. 2:8.
  2. Specifically, these passages state:
    - a. We are "saved by grace through faith." [Eph. 2:8].
    - b. "The gospel is the power of God unto salvation..." [Rom. 1:16].
    - c. "...Receive with meekness the engrafted word which is able to save your souls." [James 1:21].
    - d. "...The grace of God which bringeth salvation...teaching us...." [Titus 2:11-12].
- E. Note the word 'grace' as it is used in describing God's favor.
1. Rom. 5:2, the word is used in connection with the phrase 'peace with God,' in verse one.
  2. The 'peace with God' is obviously equal to having 'favor' with God.
  3. The passage also states that this 'grace' is 'accessed' through Jesus Christ.
  4. In each case, the 'favor,' or more particularly, the saving favor of God, is only 'accessed' through Christ, and may only be achieved, as will be shown, by complying with the conditions termed by Christ.
  5. The vital question is, "what if I do not comply with His terms of salvation?"
    - a. I cannot access the favor of God. [Rom. 5:2].
    - b. I cannot 'obtain' the salvation which He has promised if I obey Him. [Heb. 5:8-9; 1 Thess. 5:9].
  6. Eph. 2:8-9 is a passage which is key to understanding the concept of 'grace,' for it is the passage most often misunderstood as it pertains to the issue.
    - a. The problem many have with this passage is the effort made to attach the word 'grace' exclusively with the word 'salvation,' as synonyms.
    - b. However, if such were the case, the text would read; "by salvation are you saved."

- c. Actually, the text presents the case that salvation comes by means of grace; or to put it differently; the grace in the passage represents the means by which one is saved.

## II. THE RELATION BETWEEN GRACE AND LAW.

- A. To understand this relation, one must understand the context of Rom. 6:14.
  1. The apostle is clearly speaking of the Law of Moses.
  2. Rom. 5:14,20 establish this context.
  3. This also coincides with Paul's writing in Hebrews chapters 9 & 10.
    - a. Those who lived under the Law of Moses, lived under the domain of sin, for the Law was incapable of taking away sin. [Heb. 10:4; Gal. 2:16].
    - b. It is important to establish the context, because there are those some unsupportive claims about Rom. 6:14.
      - 1) For example, some will suggest that since the article 'the' is not in the original text, it must mean that we are under no law.
      - 2) The fact is, that the article is not necessary to be employed in the text because the context establishes the subject.
      - 3) Furthermore, the Greek often omits the article between a preposition and a noun.
      - 4) It is omitted in this text, but is implied by virtue of the context.
- B. Regardless of the efforts of some to diminish the role of law, it must be understood that Christ has a law! [1 Cor. 9:21; Heb. 8:6-7; James 1:25; Gal. 6:2].

## III. THE RELATION BETWEEN GRACE AND WORKS [Eph. 2:8-10; Titus 3:5].

- A. Note the following assertions:
  1. Some argue that if we are saved by performing works, then the works, or law, voids grace.
  2. Others will say, "...to suggest that we are saved by law-keeping or doing works, is to suggest that we are saved by 'legalism' or by 'merit.'"
- B. The Bible obviously teaches there is a connection between works and salvation. [James 2:14:26].
  1. The Bible also teaches there are works which do not save. [Eph. 2:8-9; Titus 3:5].
  2. Therefore, in order to reconcile these passages, it is imperative to understand the differences in the classification of the works mentioned in their context.

3. The works mentioned in James 2 are the works which God has ordained.
4. The works to which Paul refers in Ephesians 2, are those which are devised by man.
  - a. This fact is indicated by the phrase, "...and that not of yourselves..."
  - b. This phrase, literally translated, would be "this not out of yourselves," or "this did not come out of you."
  - c. Whether asserting the phrase relates to the term 'grace' or 'salvation,' it clearly affirms that neither came, nor could it come, from within us.
  - d. If it were possible, then we would have room to 'boast,' but since it didn't, we can't.
- C. Bear in mind, that God does not 'give away' salvation, but;
  1. It is 'accessed' [Rom. 5:2], through the 'gift,' [John 3:16; Rom. 5:2], i.e. through Christ.
  2. It is 'obtained,' according to Paul.
    - a. The word 'obtained' in 1 Thess. 5:9 is from *peripoiesis*, which means 'the act of acquisition.'
    - b. The word 'obtain' in 2 Tim. 2:10 is from *tugchano*, which means to bring to pass, to attain, or secure an object.'
  3. Hence, one cannot 'access' salvation by one's own device, but only through Christ and His will. [1 Pet. 1:18-19; Heb. 5:8-9].
- D. To further illustrate the point, note that there is a difference between the righteousness of man and the righteousness of God. [Rom. 10:1-3].
  1. They were: ignorant of God's righteousness, (the gospel);
  2. They were: going about to establish their own righteousness;
  3. Therefore, they were: not submitting to the righteousness of God. (the gospel). [Rom. 1:16-17].
- E. Note the correlation between Eph. 2:8-9 and Titus 3:5.
  1. Paul mentions that we are not saved by 'works of righteousness.'
  2. However, is baptism a work of righteousness? Yes!
  3. Does this constitute contradiction in scripture? No!
  4. Is one saved when he is baptized? Yes! [1 Peter 3:21; Mark 16:16].
  5. Why does it save? Because baptism is a work of righteousness which is of God, not a device of man.
  6. Who would argue that to obey God's righteousness would not avail one the hope of eternal salvation?
  7. So, note what is suggested in the passage in Titus 3.
    - a. There is the 'washing of regeneration,' a reference to baptism. [John 3:5; Rom. 6:3-4].

- b. Paul also speaks of the ‘renewing of the Holy Ghost,’ which is a reference to the strength gained as a result of the Spirit’s work which is achieved through His Word. [2 Cor. 4:16; Col. 3:10].

### CONCLUSION:

1. Simply put, the ‘grace of God’ as presented in the passages studied, is personified in Christ, and the gospel.
2. Am I saved by the ‘grace of God?’ Most certainly!
3. How? By complying with His terms of obedience.
4. What if I do not comply with His terms of salvation?
  - a. I cannot access the favor of God. [Rom. 5:2]
  - b. I cannot ‘obtain’ the salvation He has promised to those who do obey. [Heb. 5:8-9; 1 Thess. 5:9].

---

## SAVED BY GOD THE FATHER

*Jimmy W. Bates*

1. Salvation – theme of the Bible.
  - a. Reveals-a system, plan, scheme, or way of Salvation (Acts 16:16,17).
  - b. The plan developed or “unfolded” over a period of centuries and culminated in Christ (death, burial, resurrection, ascension, and coming of His Kingdom (Church). (Gal. 4:4)
2. Salvation – Man’s Greatest Need.
  - a. Sin has enslaved the human race and separated it from God (Isa. 59:1,2).
  - b. Salvation: to be forgiven, redeemed, set free, turned back from sin, reconciled to God and restored to favor with Him.
3. Several Contributing Factors in Salvation:
  - a. God – the Original Factor (James 1:17).
  - b. Christ – the Sacrificial Factor (Heb. 9:15-26; Eph. 5:2).
  - c. Christ’s Blood – the Procuring Factor (Eph. 1:7; I John 1:7).
  - d. Holy Spirit – the Revealing Factor (John 14:26; 16:13; Eph. 3:1-5; I Cor. 2:10).
  - e. Word of God – The Instrumental Factor (John 6:44, 45; Eph. 6:17; I Cor. 1:21; James 1:21).
  - f. Obedient Faith – the Appropriating Factor (Heb. 11:6; John 8:24; Rom. 1:16; James 2:24; Heb. 5:8, 9; Rom. 6:17,18).
  - g. Hope – the Sustaining Factor (Rom. 8:24; I Cor. 15:19; Heb. 6:19).

- h. Christ's Name – the Authoritative Factor (Col. 3:17; Acts 4:12; Luke 24:46,47).
- 4. This lesson will deal with the "Original Factor of Salvation – God the Father."
  - a. God is the source, designer, architect, and planner of man's salvation.
  - b. His plan is perfect – perfectly adapted to sinful, fallen, and alienated man.
  - c. His plan of salvation will bring about a transformation of man, both within and without (Rom. 12:1,2).

## DISCUSSION:

### I. SALVATION BEGINS WITH GOD and the Recognition on the part of Man that – GOD IS!! (Heb. 11:6)

- A. Foolish men deny the existence of God.
  - 1. Psalm 14:1; 53:1
  - 2. These are blinded to the possibility and need of salvation (II Cor. 4:3-6).
- B. The Universe, including man, had to have had a Maker, a Creator!
  - 1. Heb. 3:4 – *"For every house is builded by some man; but he that built all things is God."*
    - a. No house will ever come into existence by mere chance or accidently.
    - b. Tornados, earthquakes, nor "big bangs" will ever construct a house – they destroy them.
    - c. Without intelligence behind it, no house will exist!
  - 2. Purpose, intelligence, and design are manifested throughout the Universe. It had a maker, a creator who is GOD! (Gen. 1:1; Rom. 1:20; Psalm 19:1-3)
  - 3. Since from nothing comes nothing, something has always existed. The Eternal Something that has always existed is GOD!
- C. God formed the earth *"to be inhabited"* by man whom he would create.
  - 1. Isa. 45:18 – *"For thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the Lord; and there is none else."*
  - 2. God made it precisely and perfectly adapted to man.
    - a. Isa. 40:12 – *"Who hath measured the waters in the hollow of his hand, and meted out heaven with the span and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance?"*

- b. Isa. 42:5 – *“Thus saith God the Lord, he that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein.”*
  - 3. God hung the world out in space and holds it there with His gravity.
    - a. Job 26:7 – *“He stretcheth out the north over the empty place, and hangeth the earth upon nothing.”*
    - b. Heb. 1:1-3 – *“...he made the worlds;...and upholding all things by the word of his power.”*
  - 4. God created the earth exactly the right size and weight to orbit around the sun at the precise distance so that it would not be too hot or too cold for the existence of man and to provide the growing seasons which are essential to man’s survival.
- D. God created and placed man on the earth for a PURPOSE:
  - 1. Gen. 1:26,27; 2:7. Man is *“the image and glory of God”* (I Cor. 11:7).
  - 2. God intended that man would bring **glory and honor** to Him by choosing to obey and serve Him. Man was created with the ability to choose (Gen. 2:16,17; Josh. 24:15).
    - a. Isa. 43:7 – *“Even every one that is called by my name: for I have created him for my glory, I have formed him; yea, I have made him.”*
    - b. Eccl. 12:13; Matt. 5:16
  - 3. It is also evident that God desired **fellowship** with man (I John 1:3-7).
    - a. When Adam and Eve sinned in the Garden of Eden, not only did they lose fellowship with God, but they deprived God of fellowship with them (Gen. 3). For fellowship with God to be restored, the sinner must comply with God’s Plan of Salvation!
    - b. As God’s Plan unfolds, we come to understand that God’s ultimate plan is for eternal fellowship with redeemed man in heaven (I Peter 1:3-5), and man’s pilgrimage on earth is to submit to God’s plan and prepare for that heavenly home (Heb. 11:9,10,13,14).
  - 4. Any individual who refuses to submit to God’s plan of salvation, is not living so as to bring glory and honor to God and is depriving himself and God of fellowship and **IS NOT FULFILLING THE FUNDAMENTAL PURPOSE FOR BEING ON GOD’S EARTH!!**
- E. When men come to recognize, believe, and acknowledge that **GOD IS**; and that He is the Creator and God of all Creation;

then, they are headed in the direction of the salvation God provides.

1. Gen. 1:1 – *"In the beginning God created the heaven and the earth."* If one believes this without reservation, then he should have no problem believing and respecting every word of the Bible thereafter!
2. Neh. 9:6; Job 12:7-9; Psalm 24:1,2; 33:6-9).
3. God created this world with man in mind:
  - a. He is mindful of us (Psalm 8:3-6).
  - b. We are His offspring (Acts 17:28,29).
  - c. He is the Father of our spirits (Heb. 12:9).
  - d. He has provided for our every need – physical and spiritual.

## II. SIN BRINGS THE NEED OF SALVATION:

- A. Sin brought the loss of man's Paradise in Eden and the first reality of man's lost condition and his need of salvation.
  1. Discuss Gen. 2:7-17; 3:1-24.
  2. Adam and Eve learned some valuable lessons that day:
    - a. God means what He says.
    - b. The deceitfulness of sin (Heb. 3:13).
    - c. The false promises of Satan. He is a liar and the father of lies (John 8:44).
    - d. Man's well-being lies in strict obedience to God's commands.
    - e. To disobey God is Sin and Sin has very serious consequences.
  3. Sin brings death (separation).
    - a. When Adam and Eve sinned, the curse of God came not only upon them, but upon the earth also (Gen. 3:17-19).
    - b. Because of their sin, God drove them from their paradise in Eden. They were separated from God and the Tree of Life (Gen. 3:24).
    - c. Because of sin, physical death was brought upon Adam and all after him (I Cor. 15:22; Rom. 5:12).
    - d. Sin also brings spiritual death. When Adam sinned he separated himself from God; he died spiritually just as separation of the spirit from the body brings physical death (James 2:26; Eccl. 12:7; Rom. 6:23; 6:16; 8:13; Isa. 59:1,2).
  4. Gen. 3:15 – The first indication of God's plan and intention to save man.
- B. ALL become sinners – sinning in thought, word, or deed (Rom. 3:9,23; Eccl. 7:20; I Kings 8:45; I John 5:19; Matt. 19:17).



1. All sinners are lost because of their sin (I John 3:4; James 5:17).
2. The whole world is lost in sin and needs salvation (John 3:17; I John 4:14; John 12:47; Luke 19:10).
3. Having been sold into spiritual slavery (bondage of sin) man is in need of redemption (Rom. 7:14).

### III. GOD PURPOSED AND PLANNED THE SALVATION OF MAN BEFORE HE CREATED THE WORLD AND MAN THEREIN (II Tim. 1:9).

- A. Four components of God's Plan of Salvation purposed before the foundation of the world.
  1. Eph. 1:4 – *“According as **he hath chosen us in him before the foundation of the world**, that we should be holy and without blame before him in love:”*
    - a. God purposed to save man IN CHRIST before the creation.
    - b. In Eph. 1:22,23, Paul states that the church is the body of Christ. So, to be IN CHRIST is to be in His spiritual body – the CHURCH.
  2. Eph. 3:8–11 – *“Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; <sup>9</sup>And to make all men see what is the fellowship of the mystery, **which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: <sup>10</sup>To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God. <sup>11</sup>According to the eternal purpose which he purposed in Christ Jesus our Lord.”***
    - a. It's not surprising that Paul would speak of the church being a part of God's **eternal purpose** since God had purposed before creation that salvation would be in Christ, his spiritual body – the CHURCH!
    - b. Any doctrine that teaches that the church is an “after-thought” of God and not connected to man's salvation is a false doctrine!
  3. I Peter 1:18-20 – *“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; <sup>19</sup>But with the precious blood of Christ, as of a lamb without blemish and without spot: <sup>20</sup>Who verily was foreordained before the foundation of the world, but was manifest in these last times for you.”***
    - a. The very center of God's Plan of Salvation for man is Jesus Christ the Savior and the shedding of His blood

- on the cross without which there would be no salvation!
- b. "In the fullness of time" (Gal. 4:4), Christ came to finish God's plan to save man – a plan that was made before the foundation of the world.
4. Eph. 3:10,11 – Shows that a part of the **eternal purpose of God** was that the CHURCH would show or exhibit "the manifold wisdom of God."
- B. God's infinite knowledge and wisdom is exhibited in every aspect or part of the Divine Plan of Salvation for man: "*But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory*" (I Cor. 2:7; compare Rom. 11:33-36; Col. 2:2,3).
1. The wisdom of God in giving us the Old Testament Scriptures.
    - a. The question is often raised, "Why did God take so long to complete His plan of redemption for man?"
    - b. What if God had immediately established Christianity when Adam and Eve sinned and fell in the Garden of Eden?
      - 1) We would not have the benefits that come from knowledge of the Patriarchal and Jewish Dispensations.
      - 2) We wouldn't have the events and characters of the Old Testament as a schoolmaster to bring us to Christ and the Faith (Gal. 3:19-25; Rom. 15:4; I Cor. 10:1-10).
    - c. Truly, "the Old Testament is the New Testament concealed and the New Testament is the Old Testament revealed."
  2. The wisdom of God in using the "seed concept" to lead us to the Christ and help us understand His Plan of Redemption.
    - a. First introduced in the physical realm (Gen. 1:11,12, 29).
    - b. The Savior to come through the seed of woman (Gen. 3:15; Matt. 1:1-16).
    - c. Through the seed of Abraham (Gen. 12:1-3).
    - d. The Church – the spiritual seed of Abraham (Gal. 3:16,29).
    - e. The word of God – the seed of the Kingdom (Luke 8:11); and the concept of the "new birth" (John 3:3-5; James 1:18; I Peter 1:22-25).
  3. The wisdom of God in giving the figures, types, and shadows of the Old Testament pointing to the antitypes in the New Testament.

4. The wisdom of God in the Prophecies of the Old Testament pointing to and identifying Jesus as the Christ, the Messiah (Acts 18:27,28); and Prophecies pointing to all aspects of God's Plan of Salvation (I Peter 1:9-12).
5. The wisdom of God in the harmony of His love and mercy with His righteousness and justice demonstrated in the plan of salvation.
  - a. God's Righteous Judgment involves Love and Mercy.
    - 1) No hope for man without God's mercy, because all have sinned (Rom. 3:23).
    - 2) God's love and mercy made the plan whereby the obedient could be saved in Christ (Titus 3:3-7; Eph. 2:8-10).
  - b. How can God be righteous and just and then justify (save) man who has sinned? Answer – Rom. 3:23-26.
    - 1) Justice is met; the penalty of sin is paid in Christ.
    - 2) Jesus died in our place.
  - c. The Justice of God demands that those who reject Him and His plan be punished eternally (II Thess. 1:7-9; Matt. 25:46).

### CONCLUSION:

1. God wants to save every one of us (I Tim. 2:3,4; II Peter 3:9).
2. God, the great architect, drew up a wonderful plan wherein adequate provisions were made so that every person could be saved.
  - a. God's grace extended to every person (Titus 2:11-14).
  - b. Christ died (poured out His blood) for every person (Heb. 2:9).
3. Man must respond! On the human side – **FAITH** must perform the specified conditions (set forth in the Gospel – Rom. 1:16) to enable one to appropriate the salvation provided by the grace of God. These conditions include:
  - a. **HEAR** the Gospel – (Rom. 1:16; 10:17).
  - b. **FAITH** – (Heb. 11:6; John 8:24).
  - c. **REPENTANCE** – (Luke 13:3,5; Acts 17:30,31).
  - d. **CONFESSION** of faith in Christ – (Rom. 10:9,10; Acts 8:37).
  - e. **BAPTISM** for remission of sins – (Mark 16:16; Acts 2:38; 22:16; Rom. 6:1-6,17,18; Gal. 3:26,27).
  - f. **BE FAITHFUL UNTO DEATH** – (Rev. 2:10; Matt. 25:21).
4. Those who do not know God and do not obey the Gospel will be punished with everlasting destruction (II Thess. 1:7-9).
5. If you are lost; it is not because God has not done enough to save you! It is because you have not chosen salvation by exercising an obedient faith (Heb. 5:8,9).

-----

# SAVED BY THE BLOOD OF CHRIST

Joel Wheeler

1. The central theme throughout the Bible is that man needs a savior.
  - a. *"For all have sinned, and come short of the glory of God"* (Rom. 3:23).
  - b. Paul says that none are righteous (Rom. 3:9-10).
2. Since the Garden of Eden, man has been separated from God by sin.
  - a. Sin is the great separator and man needs of a Savior.
  - b. *"But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear"* (Isa. 59:2).
3. One of the great songs of all time is "There Is Power In The Blood." *"Would you be free from the burden of sin? There is power in the blood."*
4. The blood of Christ has great power. Let us explore the power that is in the blood.

## DISCUSSION:

1. **ONLY THE BLOOD OF CHRIST CAN SAVE US FROM OUR SINS.**
  - A. The blood of animal sacrifices appeased the judgment of God till the Christ could come.
    1. *"And almost all things are by the law purged with blood; and without shedding of blood is no remission"* (Heb. 9:22).
    2. The blood of the Sin Offering had to be sprinkled before the Mercy Seat which sat upon the Ark of the Covenant (Lev. 16:14-15).
  - B. The rivers of blood shed under the Law of Moses could not save man.
    1. *"But in those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins"* (Heb. 10:3-4).
    2. *"For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect"* (Heb. 10:1).
  - C. The promise of the Lamb of God was foretold.
    1. Passover lamb was slain and its blood was placed upon the post and lintel of the (Exod. 12:13,14).

2. *“The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world”* (John 1:29).

## II. ONLY THE BLOOD OF CHRIST CAN WASH OUR SINS AWAY.

- A. Jesus shed his blood in his death.
  1. *“For this is my blood of the new testament, which is shed for many for the remission of sins”* (Matt. 26:28).
  2. They pierced his side, they nailed his hands and feet to the cross, his blood was shed for our sins.
- B. It is baptism where we are washed in the blood of Christ.
  1. Saul of Tarsus was told to be baptized to wash away his sins.
  2. John the apostle explains what the blood of Christ can do.
  3. *“Unto him that loved us, and washed us from our sins in his own blood”* (Rev. 1:5).

## III. ONLY THE BLOOD OF CHRIST CAN JUSTIFY MAN.

- A. The word “justified” means to render innocent.
  1. God’s justice demands punishment for sin (Rom. 6:23).
  2. Justification is considered a legal term which declares one to be Just or Righteous.
- B. God’s wrath will be executed upon the wicked on the Day of Judgment.
  1. The blood of Christ saves us from God’s wrath.
  2. *“Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus”* (Rom. 3:25-26).
- C. Justified by the blood of Christ brings peace between God and man.
  1. *“And, having made peace through the blood of his cross, by him to reconcile all things unto himself..”* (Col. 1:20).
  2. *“But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him”* (Rom. 5:8-9).

## IV. ONLY THE BLOOD OF CHRIST CAN REDEEM MAN.

- A. Redeem means to “buy back.”
  1. Thayer: “to redeem, liberate by payment of ransom.”
  2. A gathering of friends at an English estate nearly turned to tragedy when one of the children strayed into deep

water. The gardener heard the cries for help, plunged in, and rescued the drowning child. That youngster's name was Winston Churchill. His grateful parents asked the gardener what they could do to reward him. He hesitated, then said, "I wish my son could go to college someday and become a doctor." "We'll see to it," Churchill's parents promised. Years later, while Sir Winston was prime minister of England, he was stricken with pneumonia. The country's best physician was summoned. His name was Dr. Alexander Fleming, the man who discovered and developed penicillin. He was also the son of that gardener who had saved young Winston from drowning. Later Churchill remarked, "Rarely has one man owed his life twice to the same person."

- B. Man's salvation cannot be bought with money.
1. *"In whom we have redemption through his blood, even the forgiveness of sins" (Col. 1:14).*
  2. *"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; But with the precious blood of Christ, as of a lamb without blemish and without spot" (1 Pet. 1:18-19).*
- C. The Blood of Christ purchased the church.
1. *"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" (Acts 20:28).*
  2. The blood of Christ is precious and the church was purchased. We cannot be saved outside the church (Eph. 1:3)

## V. ONLY THE BLOOD OF CHRIST CAN DRAW MAN NEAR TO GOD.

- A. Sin is the great separator.
1. *"For the wages of sin is death..." (Rom. 6:23).*
  2. *"Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God" (1 Cor. 6:9-10).*
- B. The Blood of Christ brings us back to God.
1. *"But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us" (Eph. 2:13-14).*

2. “*And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.*” (1 Cor. 6:11)

### CONCLUSION:

1. The blood of Christ saves us from eternal damnation.
2. Without the blood of Christ, we would be lost.
3. Have you been washed in the blood of the Lamb?

---

## SAVED BY REPENTANCE

*Cade K. Somers*

1. People marvel at stories of life-saving or life-changing choices: i.e. a person losing 300 lbs., a person born in poverty who's worked hard achieving extraordinary success, a released prisoner impacting society in remarkably beneficial ways.
2. It is apparent multitudes are moved by “change.” Americans recently elected a President who based his entire campaign on the concept. The concept itself is good as long as the change under consideration pleases God.
3. Repentance, among other topics discussed in this lectureship, is possibly the most akin subject at which others marvel.
4. This is because repentance is an easily observed time when one transitions from being *lifeless to lively, fruitless to fruitful, hopeless to hopeful, aimless to guided* (1 Peter 2:25), *lost to found* and *without salvation to within Christ*.

### DISCUSSION:

#### I. DEFINITIVE.

- A. Numerous words in the Bible are translated “repent,” “repentance,” etc.

1. Old Testament

- a. *nâchum*: to be sorry; to pity, rue
- b. *shûwb*: to turn back; to return

2. New Testament

- a. *metamellowmai*: to regret
- b. *metanoeo*: “to change one’s mind; to change one’s mind for better, heartily to amend with abhorrence of one’s past sins” (Thayer); a compounding of *metá* (after, with) and *noéo* (to perceive, think); therefore, to think differently after; afterthought; change of conduct (Vincent).

- B. There is a need for carefulness in defining "repent" as it relates to the condition God places upon man in salvation.
1. The word "repent" is sometimes used as an action or state of mind of God (cf. Gen. 6:6). Yet, God cannot sin and has never sinned (Isa. 57:15; Psa. 111:9; 1 John 3:5); therefore, it does not define "repent" as in scriptures like Acts 2:38 which command repentance as counteraction to – "for the remission of" – sin.
  2. Some see the act itself of "going forward" during the invitation song as repentance, but repentance is not confession. Repentance seldom coincides with confession; instead, it precedes confession. One who acknowledges sin is not forgiven unless he has repented of it.
  3. Some also view repentance as the cessation of certain sins, but not as the inauguration of obedience to God. Repentance cannot be defined as one without the other.
  4. Repentance is not some meritorious work, as some imply by their well-wishes to the unsaved departed. Someone might say, "He quit that old habit and became such a good man. Even though he didn't become a Christian, God must have a reward for him."
  5. Repentance is not merely regret or feeling badly for actions and/or thoughts or consequences of actions and/or thoughts.
- C. Possibly the best biblical description of repentance is seen in Joel 2:12-14.
1. Involved in the text is *sorrow* and *mourning*, a change of heart and outward demonstration.
  2. What is seen in repentance is a "turn" from evil to righteousness, a term Luke uses several times in Acts (cf. Acts 9:35; 11:21; 14:15; 15:19; 26:18,20).

## II. INITIATIVE.

- A. We have a common need to repent.
1. This is because of the universality of sin (Rom. 3:23).
  2. It is explicitly commanded to all.
    - a. "...Repent...every one of you..." (Acts 2:38).
    - b. "...God...commandeth all men every where to repent" (Acts 17:30).
    - c. "...except ye repent, ye shall all likewise perish" (Luke 13:3).
    - d. "The Lord is...willing that...all should come to repentance" (2 Peter 3:9).
- B. The stimulants stirring repentance are more individualized.
1. Fear of punishment (Matt. 10:28; Heb. 10:31; Rev. 2:5).
  2. "The goodness of God" (Rom. 2:4; cf. Rom. 5:8; Psa. 52:1).
  3. Tribulation (cf. Acts 13:10-12; Gen. 42:21).



4. “Godly sorrow” (2 Cor. 7:10).
5. Learned hatred for sin (cf. Rom. 12:9; 1 Peter 3:10; 2 Cor. 5:17).
6. Confrontation by a concerned Christian (cf. Gal. 6:1,2; James 5:20).
7. Reward (Rom. 8:28; John 14:1-4).

### III. PRACTICAL.

#### A. The start of the Christian life requires repentance.

1. One cannot act by faith without repenting of sins (Mark 1:15).
  - a. Pharaoh admitted sin, but didn’t repent (Exod. 9:27; 10:16,17).
  - b. Felix may have been unwilling to repent by ending his unlawful marriage to Drusilla (his 3rd wife) when he reluctantly put off Paul’s preaching (Acts 24:25).
  - c. The rich young ruler rejected Jesus’ commandment (Matt. 19:22).
  - d. Many have hardened hearts unwilling to accept the facts (Rom. 1:21).
2. “Repent...and be converted, that your sins may be blotted out” (Acts 3:19).
3. The following, like all, had to repent to become children of God.
  - a. Many Jews repented for having crucified Jesus (Acts 2:36-38).
  - b. Saul of Tarsus repented of his rebellion against Christianity (Acts 9:4,5; comp. 8:3; 9:20-22).
  - c. Jews and Greeks at Ephesus burned their divination books (Acts 19:19).
4. One must repent of all sins committed in his pre-Christian life. This means, for example:
  - a. The liar must cease his lies and tell the truth.
  - b. The fornicator must cease his promiscuity and abide by God’s law pertaining to marriage.
  - c. The thief must stop stealing, give back what he has taken and seek to work for his provisions.
  - d. The gossip must stop gossiping and begin saying only what is lawful and becoming of a Christian.
  - e. The murderer, though he cannot restore the taken life, must seek to openly promote life and demonstrate godly sorrow for his cruel behavior.
  - f. A practitioner of false religion must flee it and wholly turn in heart, soul, mind and strength to Christ and His church (cf. Mark 12:30; Matt. 6:33; Rom. 6:19-22).
5. It is good to have the attitude of Zaccheus, which was essentially, “If I have sinned in any way, I will do four-

fold what is expected of me to ensure I have demonstrated repentance" (cf. Luke 19:8).

6. Repentance should not be something only privately felt or observed. Though not an act of theatrical performance, repentance should still humbly show forth "fruit" (Matt. 3:8), or "works" (Acts 26:20); otherwise, it is not repentance.
- B. The spirit of the entire Christian life is repentance.
1. The perpetual penitent attitude:
    - a. Is afflicted and mourns (James 4:8,9; Matt. 5:4).
    - b. Is humble (James 4:10).
    - c. Forsakes self, follows Jesus and agrees with God (Matt. 16:24; cf. 2 Sam. 12:7-14).
    - d. Confesses sin, forsakes it and fears God always (Prov. 28:13,14).
  2. A Christian's resilience to repent is a shameful thing (cf. Rom. 2:4,5; Phil. 3:16-19; 1 Cor. 15:34).
    - a. The Israelites were continuously impenitent (Neh. 9:16,17,29,30).
    - b. Jehoiakim audaciously destroyed the scroll and neither he nor his servants cared (Jer. 36:22-24).
    - c. Simon the sorcerer would not pray for himself and did not seem truly penitent, but only afraid of sin's consequences (Acts 8:24).
    - d. "Jezebel" the false prophetess was given "space to repent," but didn't (Rev. 2:21).

### CONCLUSION:

1. Everyone must repent and obey God.
  2. Every Christian must also be ready to repent when he sins, knowing repentance is not an excuse to sin, but an escape from it back to God.
  3. If you need to "repent and be converted" (Acts 3:19) or "repent, and do the first works" (Rev. 2:5), contemplate all the reasons discussed in this lesson.
  4. God be thanked salvation comes to those who truly repent.
-

# SAVED BY THE HOLY SPIRIT

*Jared Knoll*

1. In the course of Bible Study, every subject is worthy of our attention. Some things need much more attention than others because of the nature of study or because of the wide arena of beliefs regarding it.
2. Sometimes there are subjects that for some reason or other are neglected areas of Bible study: our subject at this time is one of these subjects.
  - a. Perhaps because of difficulties – sometimes people overlook or neglect that which is difficult and dwell upon that which is more easily understood.
  - b. Perhaps because of intimidation – sometimes weightier, meatier matters of the word are neglected for that which is the “milk of the word.”
  - c. Perhaps because of confusion - sometimes people will look at the world’s many “interpretations” and conclude “we just can’t know” and move on to something else.
3. Our study is concerning the work of the Holy Spirit in salvation. It is fascinating, challenging and even intimidating.
  - a. It demands intellectual ability to properly discern the truth from the Scriptures.
  - b. As with all Bible subjects, we must set aside all preconceived ideas and notions and rightly divide the scriptures (II Tim. 2:15). We will see what the Bible says and draw only the conclusions which it gives to us.

## **DISCUSSION:**

### **I. SOME PRELIMINARY MATTERS:**

- A. The Holy Spirit is a Divine Being, possessing all the attributes of Deity.
- B. The Holy Spirit was active in the creation of the physical world. Gen.1:2; Job 26:13; Gen. 1:26,27; Job 33:4
  1. It is important to note that once the work was complete, the Spirit (God) stopped working in this particular way (Gen. 2:2-3).
  2. Thus while the Bible may speak of the Holy Spirit working a particular way does not mean that He will always work in that way. If the Holy Spirit can complete one work and cease from such, than He could another as well.
- C. The Holy Spirit did work in the Old Testament in the area of salvation.
  1. Consider Gen. 6:3 – How did the Spirit strive with man for 120 years?

2. We must read I Peter 3:20 and II Peter 2:5.
3. Working through Noah, preaching the message of salvation in the ark whereby eight souls were saved.
4. The Spirit worked to save through a medium, the preaching of Noah.
5. Other Scriptures concerning the Holy Spirit and the Old Testament: II Peter 1:21; II Samuel 23:2.

## II. THE SPIRIT WORKED TO FURNISH THE WORD OF GOD WHICH INSTRUCTS HOW TO BE SAVED.

- A. Revelation by inspiration and confirmation, like in the Old Testament, was the work of the Holy Spirit in the New Testament (II Tim 3:16,17; Heb 2:1-4).
  1. Jesus was the revelation of the Father (John 1:1-4,14,18).
  2. Jesus then selected men by whom this revelation was given. The Spirit inspired them to accurately reveal God's word.
    - a. I Cor. 2: 1-16 – The inspiration of the Spirit for revealing the mind of God in the form of words.
    - b. This was a promise given to the Apostles (Matt. 10:19,20, Mark 13:11) In John 14,15,16, The Spirit would teach, bring to remembrance, guide, show things to come, etc.
- B. There were others in the New Testament who received a measure of the Holy Spirit in the New Testament by the laying on of the apostles hands (Acts 8: 14-23; 19:1-6).
- C. The reasons involved revelation and to this end there were special gifts of miraculous nature that were given. Since the word of God was not complete in written form it was necessary for divine guidance and assistance to know the will of God.
  1. The gifts enumerated (I Cor. 12:8-11). The word "gift" (from the Greek "*charisma*") is used of the miraculous gifts of the Spirit and these only. The apostles would have had all of these and those upon whom they laid hands to impart a gift(s) would have one particular or perhaps a combination of the gifts, though it appears only one would be imparted.
  2. We would, for this lesson, pay close attention to the gift of "discerning spirits" which helped to preserve the saving word by attesting to the authenticity or genuineness of the words spoken or epistle written (cf. I John 4:1).
- D. This work of the Spirit was temporary.
  1. If these were for the purpose of revelation and confirmation, which they were (Heb 2:3,4), then once the revelation was complete, the work was accomplished and thus

- complete. Same argument as in the creation of the physical world.
2. These gifts were provisional in a time in which the revelation was not complete.
  3. Notice I Cor. 13:8-10. This is in the context of chapters 12-14 in which Paul is dealing with spiritual gifts and the disunity at Corinth. These things (spiritual gifts – miraculous) will cease.
  4. Thus, in New Testament times, the Spirit worked miraculously in the revelation through inspiration and confirmation of truth, the word of God, but once it was complete in revelation (Jude 3; II Tim 3:16-17; II Pet. 1:3,4) there was no longer the need to work in this miraculous fashion.

### III. DOES THE SPIRIT WORK TODAY IN THE SALVATION OF MAN?

- A. As we have before stated and continue to affirm, we will “speak where the Bible speaks and be silent where the Bible is silent.” If the Bible tells us the Spirit works, then we will affirm that He works today.
  1. We mention in this space just two passages which tell us of the work of the Spirit (John 16:7-11; I Pet. 1:2).
  2. From these two verses we gather that the Spirit works in converting and sanctifying.
- B. Does that necessarily imply that He works as He worked in the first century? No!
  1. Remember, these verses only state that He works. They do not specify the way this work is accomplished. “A fact does not prove a method.”
  2. Besides this, the work of revelation was finished, therefore inspiration and confirmation were brought to an end as well. The Spirit is not working in this fashion any more (cf. Creative work).
- C. The work of the Holy Spirit today involves two groups of people:
  1. Those who are not Christians, implies He is working to convert them.
  2. Those who are Christians, implies He is working to sanctify or strengthen them as Christians, keep them faithful.
- D. The question that we then ask is HOW is this work accomplished?”

#### IV. HOW DOES THE HOLY SPIRIT WORK IN THE CONVERSION OF SINNERS?

- A. This regards those who are not Christians, alien sinners, not in covenant relation.
1. What is conversion?
    - a. The Hebrew is *shuwb*, the Greek is *epistrepoho*.
    - b. Both of these have the same concept of reverting, coming again or turning again.
  2. We are asking, what is the Spirit's role in turning men to God, turning them to fellowship with God, rather than the world.
- B. Some say:
1. Irresistible grace. Calvinistic answer to total hereditary depravity, this is the idea that the Spirit elects you and you cannot resist. He operates upon the heart and there is nothing you do to cause it or keep it.
  2. Mystical. Some influence directly upon the heart with is felt emotionally or inwardly – idea of praying through until you feel the Spirit save you.
  3. Christian experience. Similar to the mystical. Idea of some experience of sort (i.e. the man in the barn who thought before further investigation that the moon shining through a crack in the barn roof was His "experience").
  4. We could probably list many more but it is really inconsequential what man says.
- C. What does the Bible say?
1. The Spirit is said to work in "conversion"
    - a. Begetting – John 3:5.
    - b. Converting/convicts – John 16:7-11.
    - c. Teaches – I Cor. 2:13.
    - d. Saves – I Cor. 6:11.
    - e. Makes free – Rom. 8:2.
  2. All of these things are also said to be accomplished by the "word" which gives us an answer to how the Spirit does these things.
    - a. Begetting/born – I Cor. 4:15; I Peter 1:23.
    - b. Converts/convicts – Psalms 19:7; Titus 1:9.
    - c. Teaches – John 6:45.
    - d. Saves – Acts 11:14; James 1:21.
    - e. Makes free – John 8:32.
- D. We might explain it this way.
1. I can cut wood by the means of a chainsaw.
  2. I am not the saw and the saw is not me, it is simply that which I use to cut the wood.
  3. I am still the one cutting the wood. I'm just using a medium or a means.

4. In similar fashion, the Spirit uses the word (Eph. 6:17) as a means to convert. He is not the word and the word is not the Spirit. The word is just the means by which the Spirit works.
- E. This makes sense when you consider the nature of man.
1. Man has 10 senses: five are external; five are internal.
    - a. Externally we *touch, taste, hear, see* and *smell*.
    - b. Internally we *perceive* (result of direct acquaintance through the five external senses), *reflection* (mental consideration of things we perceive), *memory* (power to reproduce and identify what has been learned), *reason* (power to comprehend and decide something) and *judgment* (pronouncing a formal decision based on above).
  2. Everything we know is derived through that process, even things spiritual.
  3. In addition to this, there is a void between two spirits which is bridged by words. This is true of human spirit with human spirit, of divine Spirit to human spirit. Thus, the “word” or “words” (Acts 11:14; I Cor. 2:13; Heb. 3:7; I Tim. 4:1).
- F. The Spirit works in the conversion of men by the word. Consider every example of conversion in Acts, they were all taught the Gospel which generated a response; never is the Holy Spirit referred to as directly assisting those who were converted whether on Pentecost, Paul, The Samaritans, Lydia, the Jailor, Cornelius, etc.

## V. HOW DOES THE HOLY SPIRIT WORK IN SANCTIFICATION?

- A. This would concern those who are Christians.
1. What do we mean by sanctification?
  2. Hebrew *qadesh* and *qadosh*, Greek *hagiazō* and *hagios*.
  3. Whether Hebrew or Greek they mean “apart” or “separate.” Often the idea is expressed in the word Holy whether of God or when we are called upon to be Holy.
  4. To be separate from sin and wickedness as God is separate from such.
  5. “Sanctification is the process by which God through the Holy Spirit makes people Holy,” H. Leo Boles.
- B. The question then is how is that accomplished and we are obliged to answer as we did in the process of conversion. It is accomplished through the Word.
1. Instruction (Neh. 9:20; II Tim 3:16,17).
  2. Comforts (Acts 9:31; 1 Cor. 4:18).
  3. Gives love (Rom. 5:5; 1 John 2:5).
  4. Strengthens (Eph. 3:16; Deut. 11:8).

5. Dwells (Eph. 5:18,19; Col. 3:16).
  6. Leads (Rom. 8:2-4; Psa. 119:105).
- C. There are many other things which could be mentioned that the Spirit does which are also said to be what the word does.
1. Once a rule regarding the operation of the Holy Spirit is determined, then it is true in each case regarding verses pertaining to it.
  2. Such as Baptism. If in one place baptism is for the remission of sins, then it is implied in each instance of the use of baptism that it is for the remission of sins.
  3. Such as the Lord's supper. If in one place it is stated that it is in memory of Christ, then each occasion when it is mentioned it has the same purpose implied if not directly stated.

## VI. PROBLEMS THAT EXIST IF ONE CONTENTS FOR THE DIRECT OPERATION OF THE HOLY SPIRIT.

- A.. If the Spirit works directly, then the word must be insufficient. This is if the Spirit operates directly from the word, then He must provide something not supplied by the word. This would discredit the claims of the word itself (II Tim. 3:16, 17; II Peter 1:3).
- B. If the Spirit was working directly, but not in a miraculous way, how would you know he is operating? They clearly could tell in the first century when the Spirit was operating in a direct fashion (Acts 2:33, "He hath shed forth that which you now see and hear"). If non-miraculous, then no tangible way to prove that the Spirit is working, only feelings which are subjective.
- C. Actually, Direct operation demands a miraculous operation. There is no passage to prove a direct, non-miraculous.
- D. If the Spirit works apart from the word, then what does he do? There would have to be something he would do for you that the word does not do.
1. It can't be something that goes beyond the word.
  2. It can't be something that violates our freedom to choose or our own responsibility.
  3. You have no options of what he does apart from the word. Everything that we need is supplied by the word.
-



# SAVED BY LOVING THE BROTHERHOOD

*Virgil L. Hale*

1. The theme “SOME THINGS BY WHICH WE ARE SAVED” is one that is much needed. There are many things that are involved in salvation.
2. It seems the subject is adequately covered in the lessons assigned.

## DISCUSSION:

### I. THERE IS NO DOUBT THAT WE ARE TO LOVE THE “BROTHERHOOD.”

A. Peter wrote, by inspiration, *“Honour all men. Love the brotherhood. Fear God. Honour the king.”* (1 Peter 2:17)

1. This is not just a good suggestion, it is an inspired command.

B. When we speak of the “brotherhood,” we are speaking about the Lord’s church.

1. The Lord prayed for unity (John 17) — the kind that exists between the Son and the Father.
2. Paul pleaded for unity (1 Cor. 1) — that we all speak the same thing, and that there be no divisions among us.
3. However, we know that this does not exist today — even in the Lord’s church.

C. Through the years, more and more divisions have arisen.

1. Men have gone further and further from the truth.

D. The Bible gives warning that *“...some shall depart from the faith...”* (1 Tim. 4:1).

1. When John wrote the book of Revelation, there were only two out of seven congregations without need of repentance.
2. Seven times we read, “He that hath ears, let him hear what the Spirit saith unto the churches.”

E. Catholicism was the result of men departing from the faith.

F. In trying to reform Catholicism, denominationalism resulted.

G. The restoration movement brought the church back to its original form.

1. However, through the years, brethren have departed from the faith and continue to do so.

### II. LET US TAKE A LOOK AT SOME OF THE DEPARTURES.

A. *Instrumental music in worship.*

1. The New Testament only allows vocal music. (Eph. 5:19; Col. 3:16)

2. In recent years some congregations have adopted the use of the instrument. They still claim to be a congregation of the church of Christ.

B. *Premillennialism.*

1. Brother Foy Wallace almost singlehandedly defeated this false teaching. However there are still a few congregations who espouse this false doctrine.

C. *No located preacher.*

1. At one time this was a real problem around Nashville, Tennessee. There were radio programs devoted to this, plus some debates.

D. *One cuppers.*

1. I ran into this group while traveling one time.

E. *Women taking a leading part in the worship.*

1. Some have said that women can do anything except be elders.

F. *Dedicating babies.*

G. *False teaching on marriage, divorce, and remarriage.*

1. Many preachers change their view when it is in their family or congregation.

H. *Church discipline.*

1. Some say we do not have the right to practice discipline.
2. Others do not follow the Bible plan in practicing it.

I. *The hat issue.*

1. Some believe and practice this, but do not try to force it on anyone else.

J. *On cooperation in benevolence and evangelism.*

1. Some are not as adamant as they once were.

K. *Cannot withdraw fellowship from a congregation in error.*

1. Question: When the Lord withdrew His fellowship from the congregations who did not repent, did the other congregations still have to fellowship them?

L. *Choruses, quartets, or solos performing.*

1. A congregation in North Carolina would do good to have 100 in attendance, during a Gospel Meeting, had a quartet perform — over 400 present.

M. *Men and women with microphones leading the singing.*

1. As the old farmer said, "Ain't no scripture fer it."

### III. WHAT BROTHERHOOD ARE WE TO LOVE AND FELLOWSHIP?

- A. We know that Christ is the Head of the church (Eph. 1:22; Col. 1:18).

1. I have always been under the impression that the head is what directs the body (physical or spiritual).

2. It is sad that some brethren are determined to force their ideas on others even if it means destroying the body of Christ in that location.
- B. Years ago, there was a congregation about two miles from where I was preaching (near Nashville, Tennessee) where the preacher was off on the Holy Spirit.
  1. Though not preaching there presently (and he hasn't for a number of years), he now claims that the Lord made him an apostle. His name: Don Finto.
    - a. What is amazing is the fact that some would accept such a claim!
- C. Does claiming to be a congregation of the Lord's church make it so?
  1. Is it to be measured by the Lord's standards, or man's standards?
  2. Are we obligated to accept anything and everything that comes down the road?
  3. Are we not obligated to condemn error wherever it is found?
- D. Some have drawn the circle to include only a few congregations. They are right and all others are wrong.
- E. Brethren, we can differ on matters of judgment, but not on matters of faith.
  1. Paul and Barnabas separated because of a matter of judgment.
    - a. It involved whether to take John Mark with them on their second journey after he had gone back home on the first journey (Acts 13:13). Paul and Barnabas disagreed on what to do. They parted, with Paul taking Silas and Barnabas taking John Mark (Acts 15:36-41). In reality, this was a blessing, because there were two groups going instead of just one.
  2. When brethren are wrong, it needs to be pointed out, but in the right way — in a loving way.
- F. Paul rebuked Peter because he was wrong (Gal. 2:11-14).
- G. When brethren are Scripturally disciplined, what is to be our attitude toward them?
  1. The brethren at Corinth disciplined a brother who was living in sin (1 Cor. 5). Evidently the man repented, and in his second letter to these brethren, Paul told them how they were to treat him (2 Cor. 2:1-11).
  2. Discipline is for the purpose of saving a soul, not for personal satisfaction.
    - a. I heard of one case where members were told not to even speak to some who had been disciplined. If they did, they would be disciplined.

- b. Note: 2 Thess. 3:6, 14-15. How can you "admonish him as a brother" without talking to him?
- c. It is to be done "...in the spirit of meekness..." (Gal. 6:1).
- H. Paul said, "Let brotherly love continue" (Heb. 13:1).
- I. Peter talked about "brotherly kindness" (2 Peter 1:7).
- J. When there was a dispute between the herdsmen of Abraham and Lot, Abraham said, "...let there be no strife... for we be brethren" (Gen. 13:8).
- K. Who composes the "brotherhood?"
  - 1. Those who have been born into the family of God. We are in the same family, with God as our Father.
  - 2. We need to love, encourage, and uplift one another. We show our love by our actions.
  - 3. We have obeyed the same Gospel.
  - 4. We are members of the same family (the Lord's church).
  - 5. We have the same guide, God's Word.
  - 6. We worship the same God, in the same way.

### CONCLUSION:

1. It is obvious that we cannot love the Lord and not love the church for which he died.
2. I do not feel like a stranger when I go somewhere that I have never been before to preach in a Gospel Meeting. I am just meeting family members that I have not met before.
3. As the song says, "Let us work and pray and labor every day in the vineyard of the Lord."
4. Final question: How can we love the Lord and not love the church for which he gave His life? I am convinced that we all know the answer to this question!

---

## SAVED BY HOPE

*Melvin Sapp*

1. In times of despair, people look for a reason to hope.
2. Some hope to find a treasure, inherit a fortune or to win a jackpot (Matt. 6:19-21).
3. Having hope only in the physical does not satisfy the inner craving of an immortal soul (Matt. 16:26).
4. There is only one hope that has any significance to a world lost in sin.

**DISCUSSION:****I. HOPE DEFINED.**

- A. Desire with earnest expectation of receiving something good.
- B. The desire must be reasonable and obtainable before it can be classified as Hope.
- C. Unrealistic expectations are not the result of Hope but of desperation.
- D. Hope is a strong expectation based upon reliable testimony (Rom. 8:24-25).
  1. We can't presently see the object of our hope, but we trust divine testimony.
  2. Hope allows us to be patient while enduring the storms of life.

**II. LIVING WITHOUT HOPE IS BOTH MISERABLE AND DEMORALIZING.**

- A. Only Hope can relieve intense human suffering of people in deprived environments.
  1. Job's suffering seemed as if there was no end (Job 7:5-6).
  2. Yet, Job found hope in his Redeemer (14:14; 19:25-26).
    - a. Death is not the end.
    - b. The body shall be raised incorruptible.
- B. Living in this world with no hope of a better existence is a miserable life (1 Cor. 15:13-20).
  1. The resurrection of Christ gives of hope of our resurrection (v.13).
  2. If Christ is not raised, then there is no purpose to our preaching (v.14).
  3. The Gospel is a lie if Christ is still dead (v.15).
  4. If there is no resurrection, then Christ is still in the grave (v.16).
  5. If Christ is still in the grave, then we are still in our sins (v.17).
  6. If our Gospel is a lie, then those who died believing in Jesus have perished (v.18).
  7. If our hope is only in this life, we are living a miserable life (v.19).
  8. But Christ is raised, and those who died in Jesus have hope (v.20).
- C. The Gentiles lived in the world without hope and without God (Eph. 2:11-12).
  1. When they rejected God, they accepted a hopeless existence (Rom. 1:20-32).
  2. They worshipped images instead of God (v.23).
  3. They changed the truth of God into a lie (v.25).
  4. They were given over to unnatural affections (vs.26-27).

5. They indulged in every immoral practice (vs.28-32).
- D. Humanism is a Godless religion that offers no hope.
  1. Atheism denies the existence of God and offers no Hope (Psa. 14:1; Rom. 1:20).
    - a. Atheism requires faith that believes everything came from nothing!
    - b. The sophistication of the universe is explained by 'the Big Bang Theory.'
  2. Evolution seeks to explain our origin without acknowledging our Creator (Heb 3:4).
    - a. The law of Biogenesis proves that life must come from a living source and cannot be spontaneously generated.
    - b. The different kinds of animals were the result of creation and did not evolve from a single cell organism (Gen. 1:24-25).
  3. Amoralism denies an absolute standard of right and wrong, but relies on Situation Ethics (John 12:48; II Cor. 5:10; Rev. 20:12-15).
    - a. We will be judged by the words of Jesus at the day of Judgment.
    - b. Eternity will be determined by how we live our lives while on earth.
  4. Human Autonomy asserts that man is his own god and is answerable only to himself (Jer. 10:23; Prov. 14:12).
    - a. Man is a free moral being, but there are consequences for the choices that he makes.
    - b. We need to listen to God's Word to determine how we should live our lives.

### III. OUR HOPE FOR SALVATION.

- A. God is the source of Hope (Rom. 15:13).
- B. Christ is our Hope of Glory (Col. 1:27).
- C. The Scriptures are the means of our Hope (Rom. 15:4).
- D. Hope is the anchor to our souls (Heb. 6:18-19).
- E. We are to defend the Hope that is within us (1 Pet. 3:15).
- F. Hope motivates the Christian to purify his life (1 John 3:2-3).

### IV. WE HAVE ONE HOPE OF A HOME IN HEAVEN.

- A. We live with hope of eternal life (Titus 1:2).
- B. Our Hope includes receiving an immortal body (Rom. 8:23-25).
- C. We expect a mansion, robe and crown to be waiting for the child of God (John 14:1-3).
- D. Assurance of heaven, takes the bite out of death (II Tim. 4:6-8).

- E. There is a bright horizon for those who died in faith (1 Thess. 4:13-17).
- F. Hope gives comfort in this life and in the life to come (Psa. 23).
  - 1. We have a personal care-giver that will provide all our needs (v.1).
  - 2. He provides nourishment and protection (v.2).
  - 3. He provides spiritual healing and direction (v.3).
  - 4. His protection removes fear in the face of great adversity (v.4).
  - 5. He provides blessings and honor to the humiliation of our adversaries (v.5).
  - 6. When we yield to the Lord, it will bring us benefits in this life and in eternity (v.6).

**V. BEING SAVED BY HOPE IS PREDICATED UPON SEVERAL THINGS (Eph. 4:3-6).**

- A. Trusting in the One God (Prov. 3:5-7; Psa. 37:1-6).
    - 1. God makes salvation available by grace through faith (Eph. 2:8-9).
    - 2. Without God's part, there would be no hope of salvation.
  - B. Serving the One Lord (Josh. 24:14-15).
    - 1. We must make a conscience effort to serve the Lord.
    - 2. Serving strengthens our hope.
  - C. Being led by the One Spirit (I Cor. 12:12-13).
    - 1. The Holy Spirit supplied the instructions that guide man to salvation.
    - 2. Submission to the Spirit's teaching solidifies one's hope of salvation.
  - D. Obeying the one Faith (Col. 1:23).
    - 1. Every person must obey the same body of teaching to obtain salvation.
    - 2. The one Faith originated with Jesus and is recorded in the New Testament (Jude 3).
  - E. Submitting To the One Baptism (Gal. 3:26-27).
    - 1. Baptism simulates the death, burial and resurrection of Jesus (Rom. 6:3-4).
    - 2. One cannot reject water baptism as a condition of salvation and have Bible hope (Mark 16:15-16).
  - F. Being Added To the One Body (Acts 2:36-42, 47).
    - 1. The body is the church and it is a living organism, not a material building.
    - 2. Membership in the Lord's church is essential to possessing the saving hope.
    - 3. Only then can I possess the one Hope of going to heaven!
-

# SAVED BY PUTTING THE KINGDOM OF GOD FIRST

*Rick Knoll*

1. The theme of this year's lectureship sets out to identify some of those things which are necessary in order to be saved.
  - a. Notice, not any one thing saves us.
  - b. Requires all elements working together to save and maintain us.
2. This topic is one which is so important, yet I believe is taken for granted with ease by so many.
  - a. Should be the easiest to understand.
  - b. Problem is, we become distracted with life here.
3. Putting the Kingdom of God first is all about establishing our priorities.
  - a. Will help in all other aspects of life.
  - b. Will help keep our eyes focused on the prize. Phil. 3:14
  - c. Will help us follow in the steps of our savior. I Pet. 2:21
4. In our study we will show and/or remind us:
  - a. What the Kingdom of God is.
  - b. Our responsibility to seek the Kingdom of God.
  - c. What is involved with putting the kingdom of God first.
  - d. Examples of some who put God and His kingdom first.

## DISCUSSION:

### I. WHAT IS THE KINGDOM OF GOD?

A. The coming kingdom was foretold and is here today.

#### 1. Prophecy

- a. Isa. 2:2-4, ...In the last days...the LORD'S house shall be established...
- b. Dan. 2:44, Nebuchadnezzar's Dream, kingdom would stand for ever
- c. Matt. 3:2, John the Baptist – kingdom at hand.
- d. Mark 9:1, Jesus – some living would not taste death.

#### 2. Fulfillment after Pentecost, spoken of as in existence.

- a. Acts 2:1-47, ...This is that which was spoken by the prophet Joel.
- b. Acts 8:12, Philip preaching the things concerning the kingdom of God.
- c. Acts 28:30,31, Paul...preaching the kingdom of God.
- d. Col. 1:13, Translated into kingdom of his dear Son.
- e. 1 Thess. 2:12, Walk worthy of God...called you unto his kingdom.



- B. Things necessary for a kingdom.
1. Must have a *ruler*.
    - a. 1 Tim. 6:15, Christ...Potentate, the King of kings, and Lord of lords.
    - b. Eph. 5:23, Christ is the head of the church.
    - c. John 18:36, My kingdom is not of this world.
    - d. Matt. 16:18, Upon this rock I will build my church.
  2. Must have a *territory*.
    - a. Matt. 28:18-20, All power is given unto me in heaven and in earth.
  3. Must have *subjects*.
    - a. Eph. 1:21-23, ...Head over all things to the church.
    - b. 1 Pet. 3:22, Angels and authorities and powers being made subject unto him.
  4. Must have *law*.
    - a. Isa. 2:3, Out of Zion shall go forth the law.
    - b. John 12:48, The word that I have spoken, the same shall judge him.
    - c. Acts 2:38-47, Continued stedfastly in the apostles' doctrine.
- C. Not a physical dwelling place, but rather spiritual.
1. Jesus said the Kingdom would not come with observation. Luke 17:20
    - a. People will not be able to say, "See here!" or "See there!"
    - b. We should not expect the kingdom to be physical like the kingdoms of men.
  2. The kingdom of God is within you. Luke 17:21
    - a. In other words, it will be in your heart.
    - b. It will be there as long as we keep it there.
  3. The kingdom of God is not meat and drink. Rom. 14:17
    - a. The kingdom's essence is not in external things.
    - b. But rather righteousness, peace, and joy in the Holy Ghost.

## II. RESPONSIBILITY AND DUTY TO PUT THE KINGDOM OF GOD FIRST.

- A. First means first.
1. Seems like some take "dumb" pills.
    - a. Cannot remember what first really means.
    - b. Should be remembered from their youth.
      - 1) Clean your room first, then you can play.
      - 2) Eat your food first, then you can have ice cream.
- B. We are given our order of putting God and his kingdom, FIRST.
1. First indicates there are other things which could be vying for our attention.

2. Generally things to satisfy our own lust. James 1:12-17
  - a. God does not tempt us. v.13
  - b. We are tempted with our own lust. v.14
  - c. The end of our lust – sin and death. v.15
- C. We are not to seek the kingdom at the neglect of our temporal duties and responsibilities.
  1. Our Lord does not require that we should be without thought of the things in this life. I Tim. 5:8
  2. A true Christian abhors slothfulness and keeps faithful.
  3. We must put first things first, and not allow things of less importance to crowd out the kingdom.
  4. Reasons to put the kingdom of God first.
    - a. Because of the superior blessings. Eph. 1:3
    - b. Because of the eternal duration. I John 2:16-17
    - c. Because now is the only time certain we have of obtaining the kingdom. II Cor.6:2

### III. WHAT IS INVOLVED WITH PUTTING THE KINGDOM OF GOD FIRST?

- A. Making the right choices.
  1. Moses to Israel just prior to his death. Deut. 30:19
  2. Joshua to the tribes of Israel. Joshua 24
    - a. Joshua calls the tribes together and reminds them of what God has done.
    - b. Joshua calls them to make a choice. Joshua 24:15
- B. Making choices true to the word of God.
  1. Must not be wishy washy. I Kings 18:21ff
    - a. Elijah called for the people to make up their mind.
    - b. How long halt ye between two opinions? If the LORD be God, follow him; but if Baal, then follow him. v.21
  2. Must be uncompromising.
    - a. A double minded man is unstable in all his ways. James 1:8
    - b. Speak the same thing. I Cor. 1:10
- C. Must put God first in all things.
  1. Even before family. Matt. 10:37
  2. Nothing is to come before God.
  3. No man, having put his hand to the plough, and looking back, is fit for the kingdom of God. Luke 9:62
    - a. One not willing to sacrifice everything for the cause of God, is really not willing to sacrifice anything.
    - b. No excuses allowed. Luke 14:15ff
- D. Do what Jesus said we should do.
  1. Seek first the kingdom of God and his righteous. Matt. 6:33

2. Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. Mark 12:30

#### IV. THOSE WHO HAD THEIR PRIORITIES IN ORDER.

- A. Daniel, “purposed in his heart...” Dan. 1:8
  1. A young boy in a strange land, Daniel was immediately faced with a challenge to violate God’s law by eating the king’s food.
  2. Despite his youth and the obvious pressures to conform, Daniel “purposed in his heart” to uphold the law of God, no matter the cost.
  3. Because of his willingness to put God first, God granted Daniel favor in the sight of others. Dan. 1:9
    - a. How God did this is not explained, but it happened in the case of Joseph also. cf. Gen. 39:1-4; 21-23
    - b. By putting God first, God blessed Joseph in such a way that favorably impressed others.
  4. Daniel refused to stop praying. Dan. 6:10ff
    - a. Thrown in den of lions and remained safe.
    - b. Caused King Darius to decree, “That in every dominion of my kingdom men tremble and fear before the God of Daniel: for he is the living God, and stedfast for ever, and his kingdom that which shall not be destroyed, and his dominion shall be even unto the end.” v.26
- B. Shadrach, Meshach, and Abednego refused to bow. Dan. 3:1ff
  1. Commanded to bow down and worship an image of gold.
    - a. Failure would result in being cast into a fiery furnace.
    - b. Their response to the king 3:16-18. Shadrach, Meshach, and Abednego, answered and said to the king, O Nebuchadnezzar, we are not careful to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.
  2. Ordered them thrown into the furnace.
  3. Saw that they were alive.
  4. Calls for them to come forth.
    - a. Not one hair singed.
    - b. No smell of fire on their garments.
  5. Orders none to speak against the God of the three. v.29
- C. The apostle Paul, from beginning to end, put the kingdom first.

1. Phil. 1:20,21, Magnify Christ...to live is Christ...to die is gain.
  2. Endured hardships and persecutions. II Cor. 11:24-29
  3. At the end of his life. II Tim.4:6-8
- D. Jesus our Savior.
1. Must do the will of the Father.
    - a. Came down from heaven, not to do mine own will, but the will of him that sent me. John 6:38
    - b. I must work the works of him that sent me, while it is day... John 9:4
    - c. Let this cup pass from me... not as I will, but as thou wilt. Matt. 26:39
  2. Was faithful even in death.
    - a. Became obedient unto death, even the death of the cross. Phil. 2:8
    - b. It is finished. John 19:30

### CONCLUSION:

1. Putting the kingdom of God first, means first. This must be our number one priority.
2. Putting the kingdom of God first is our duty and honor.
3. Putting the kingdom of God first will make decision making easier.
4. Putting the kingdom of God first will be a blessing in this life and secure our souls in eternity.

---

## **SAVED BY THE DEATH OF CHRIST**

*Paul Curless*

1. Millions who sacrificed their lives for the freedom we enjoy in America are remembered every Memorial Day.
2. There is a good chance that today without the sacrifice of our military (who are putting their lives on the line every day in Iraq, Afghanistan, and other places around the world) we would not enjoy the freedom, which we currently have.
3. I want us to remember one man in particular who voluntarily sacrificed His life not only for America, but also for all mankind. "...That He by the grace of God should taste death for every man" (Heb. 2:9).
  - a. That man being none other than Jesus, the only begotten Son of our heavenly Father (John 3:16).

- b. The man who "...hath borne our griefs, and carried our sorrows..." (Isa. 53:4).
- c. The man who "...as a sheep before her shearers is dumb, so he openeth not his mouth" (Isa. 53:7).
4. Yes, the man who lived a sinless life, who was the perfect sacrifice, was led away to Golgotha and was crucified for you, me, and all of humanity (John 19:17-30).
5. As the Bible tells us Jesus left heaven, came to this earth to "...seek and to save that which was lost" (Luke 19:10). Let us never forget the great love He had for us.
6. He even instituted a memorial feast for Christians to remember Him by (Matt. 26:26-28).
  - a. Members of the first century church met each first day of the week (Sunday) to remember the Lord's death (Acts 20:7).
  - b. Paul records in I Corinthians 11:23-26 the institution of the Lord's Supper and the fact that we do this in remembrance of His death (v.26).
7. What is so special about the death of Christ and how are we saved by His death? Let us answer a few questions.
  - a. Why did the Son of God need to die?
  - b. Why did he die?
  - c. How did he die?
  - d. What lessons do we learn from His death?

## **DISCUSSION:**

### **I. WHY DID JESUS NEED TO DIE?**

- A. In order for man to have remission of sins!
  1. The Hebrew writer tells us, "Without shedding of blood is no remission." (Heb. 9:22)
  2. Zechariah 13:1 reads, "In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness."
  3. John 1:29, "The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world."
  4. Revelation 1:5, (speaking of Jesus) "...unto him that loves us, and washed us from our sins in his own blood."
  5. I Cor. 5:7, Paul informs us that, "...Christ our Passover is sacrificed for us."
    - a. In Exodus 12, we read about the Israelites who applied the blood on the doorposts and were passed over (spared from the tenth plague). In John 1:29 we understand that Jesus is our Passover lamb.
    - b. Some say the greatest day for the Jews prior to Calvary was the Day of Atonement (Lev. 16). The high priest would figuratively send the sins into the wilderness on the head of the scapegoat.

- c. The Hebrew writer would inform us that the death of the testator (Christ) was necessary in order for the new testament (covenant) to be ushered in (Heb. 9:15-17).
- B. The death of Christ was necessary because:
- 1. It was a part of God's eternal purpose.
    - a. Jesus came to do the will of the Father (John 6:38).
    - b. The Father's will was that He die on the cross. "Who gave Himself for our sins, that He might deliver us from this present evil world, according to the will of God and our Father" (Gal. 1:4).
    - c. This was determined before the foundation of the world (Rev. 13:8).
    - d. God had warned Satan in the garden of Eden that one day the seed of woman would crush the power of evil (Gen. 3:15).
    - e. This promise was fulfilled when Christ lived a perfect life, died as the perfect sacrifice and arose from the grave.
    - f. Thus, Christ removed the "sting of death" and removed the power that Satan had over mankind (I Cor. 15:50-58; Heb. 2:14).
  - 2. His death was necessary to reconcile man to God.
    - a. The sin of Adam and Eve separated man from God (Isa. 59:2).
    - b. Remember, "all have sinned and suffered this separation" (Rom. 3:10,23).
    - c. It required the death of Christ to bring man back to God, "And that he might reconcile (restore) both unto God in one body by the cross, having slain the enmity thereby" (Eph. 2:16).
    - d. Mankind is only justified by the blood of Christ which was shed at His death. (Rom. 5:8-10)
    - e. Jesus needed to die because man was separated from God.

## II. WHY DID JESUS DIE?

- A. Because of God's love (John 3:16).
- B. Because of the humility of Jesus (Phil. 2:5-8).
- C. Because of our desperate need of salvation.  
I Tim. 1:15, "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save; of whom I am chief."
- D. When man sinned, God's holiness was offended. Thus, man deserved death. But God, in His great mercy provided atonement for our sins through His Son Jesus Christ (Eph. 2:4,5,8).

### III. HOW DID OUR SAVIOUR DIE?

- A. He died *openly*.
  - 1. Historians would tell us around two million Hebrews were in or about the city of Jerusalem during the Jewish feast of the Passover at the time Christ was crucified.
    - a. The things that happened concerning Jesus and the church were "...not done in a corner" (Acts 26:26).
    - b. Things pertaining to Christianity were done openly.
- B. He died *vicariously*.
  - 1. In other words, He died on behalf of others.
  - 2. Isa. 53:4-6; II Cor. 5:14,15; I Peter 2:24, "Who his own self bore our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed."
- C. He died *painfully*.
  - 1. The beating the Romans gave Him prior to His crucifixion was enough to almost kill a man. (John 19:1)
  - 2. We learn from historians that crucifixion is one of the most painful methods of execution ever conceived of.
- D. He died *alone*.
  - 1. His own apostles denied Him. Peter denied Him three times and later remembered the word of Jesus and went out and wept bitterly (Matt. 26:69-75).
  - 2. He suffered the pain and agony of being temporarily forsaken by the Father. Matt. 27:46, "And about the ninth hour Jesus cried with a loud voice, saying...My God, My God, why hast thou forsaken Me?"
    - a. Alone on the cross, He was left to struggle without a sense of His Father's presence.
    - b. As some say, God has nothing to do with sin; therefore, turned His back on His only Son, while He died for you and me.

### IV. LESSONS LEARNED FROM THE DEATH OF CHRIST.

- A. Four lessons learned from a study of Christ's death.
  - 1. The *Law of Moses was abolished*.
    - a. The New Testament was ushered in by the blood of Christ (Matt. 26:28).
    - b. Jesus nailed the law to the cross (Col. 2:14).
    - c. If we remain under the Law of Moses (as many say), then Christ died in vain (Gal. 2:21).
    - d. At the cross, our Saviour took away the first covenant. The book of Hebrews teaches this in a powerful way (Heb. 8:6; 9:16, 10:10).
    - e. Knowing this information answers the popular question about the thief on the cross. The point is, he

lived and died under the Old Testament, which was before Jesus shed His blood on the cross.

- f. While Jesus was on earth, He had the authority to forgive sins. (Mark 2:10)
  - 1) When Christ died, His law for man was revealed only in the New Testament.
  - 2) The plan revealed therein is sealed by His shed blood for all ages (Matt. 28:18-20; Mark 16:16).

2. *The one church (His church) was established.*

- a. Matt. 16:18, Jesus informed Peter He would build His church, and death itself would not prevent Him from doing that.
- b. Acts 2:36-47, Pentecost Sunday, some 3,000 obeyed the Gospel and the Lord added them to His church.
- c. Acts 20:28, Paul admonishes the Ephesian elders to, "Take heed therefore unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers, to feed the church of God..."

3. *The Hope of a Resurrection was made a reality.*

- a. Jesus informed Martha, "...I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live" (John 11:25). Jesus is the cause of the resurrection, the only one left in the future as John 5:28,29 records.
- b. In I Corinthians 15 (the resurrection chapter), we're informed, "...that He was buried, and that He rose again the third day according to the scriptures" (v.4). And all the dead and living will be raised at the 2nd coming of Jesus (I Cor. 15:52). The Bible clearly teaches only one resurrection left in the future.
- c. At Christ's second coming, "...the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God..." (I Thess. 4:16-18).

4. *Without the death of Christ, we could not be saved nor have the hope of heaven.*

- a. It was necessary for Jesus to die and shed His cleansing blood in order for mankind to be saved.
- b. "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: 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" (Rom. 6:3-4).

b. "For where a testament is, there must also of necessity be the death of the testator" (Heb. 9:16).

c. I Cor. 15:3 reminds us that Jesus "...died for our sins...."



2. One is saved by contacting the shed blood of Christ (Rev. 1:5). So, in essence one is saved by the death of Christ.

### CONCLUSION:

1. Jesus needed to die in order for mankind to have opportunity to be saved (Heb. 9:22).
  2. His great love is shown by His death on the cross (Rev. 1:5).
  3. His death was a part of God's eternal purpose.
  4. A proper response to the Lord's death means we'll never die the second death; that is, we won't be cast into the lake of fire (*gehenna*), Hell! (Rev. 20:14,15). "And death and Hades were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire."
  5. The death of Christ continues to give mankind hope today.
- 

## SAVED BY THE RESURRECTION OF CHRIST

*Caleb Campbell*

1. In an age of cynicism and skepticism, the resurrection of Christ still stands as an indisputable fact (Acts 2:22-36).
  - a. The empty tomb (Acts 2:31; 13:33-37).
  - b. The testimony of eyewitnesses (Acts 2:32; I Cor. 15:1-8).
  - c. The coming of the Holy Spirit (Acts 2:33; John 16:6-13).
2. The resurrection continues to carry the utmost significance for several reasons:
  - a. It fulfilled prophecies of Jesus (Gen. 3:15; Psalm 16:8-10).
  - b. It proved the deity of Jesus (Rom. 1:3-4).
  - c. It verified the faithfulness of Jesus (Matt. 20:18-19).
  - d. It led to the coronation of Jesus (Dan. 7:13-14; Acts 2:34-36; Eph. 1:20-23).
3. Let us consider now the connection between the greatest event in the history of man to the greatest blessing available to man — salvation in Jesus Christ.

**DISCUSSION:**

It is by the resurrection of Jesus Christ that —

**I. WE HAVE ATONEMENT FOR OUR PAST.**

- A. Atonement in Israel. Ex. 30:10; Lev. 17:11; Heb. 9:22; Lev. 16:11-17; Heb. 9:7; Heb. 9:8-10; 8:5-6
- B. Atonement today. Rom. 5:6-11; Heb. 10:1-14; Rev. 1:5; Heb. 9:11-14, 23-28
- C. The atonement process could not have been completed if Christ remained in the grave!

**II. WE ARE ALIVE IN THE PRESENT.**

- A. Christians have been spiritually raised in Christ.  
Rom. 6:3-11; II Cor. 5:14-17; Eph. 2:1-7
- B. That spiritual resurrection is possible only by the power demonstrated in Jesus' bodily resurrection.  
Rom. 4:24-25; Col. 2:12-13; I Pet. 3:21

**III. WE HAVE AN ANSWER TO THE DEVIL.**

- A. Satan prior to the resurrection of Christ.  
Gen. 3:1-6; I Chr. 21:1; Job 1-2; John 8:44; Heb. 2:15
- B. Satan since the resurrection of Christ.  
Gen. 3:15; Phil. 2:5-11; Col. 2:14-15; I John 3:8; 4:4; Rev. 12:5-10

**IV. WE HAVE AN ADVOCATE WITH THE FATHER.**

- A. The blessing of having Christ as an advocate.  
John 16:23-28; Heb. 4:15-16; I John 1:7-2:1
- B. The resurrection is that which enabled Christ to represent us before the throne of God.  
Acts 5:29-32; Heb. 4:14; Heb. 7:25-26

**V. WE HAVE ASSURANCE FOR THE FUTURE.**

- A. The Christian life is one of hope.  
John 20:30-31; II Cor. 4:16-5:9; Gal. 6:7-9; Titus 1:2
- B. The hope for a bodily resurrection and life everlasting is only available because Christ rose the third day.  
I Cor. 15:20-22; I Cor. 15:55-58; I Pet. 1:3-4

**CONCLUSION:**

- 1. In the words of a well-known hymn:  
"He arose! He arose! Hallelujah, Christ arose!"
  - 2. In the words of the inspired apostle Paul: "Thanks be to God, which giveth us the victory through our Lord Jesus Christ" (I Cor. 15:57).
-

# SAVED BY PREACHING THE GOSPEL

*Don Greene*

1. In Paul's day, preaching concerning the risen Christ was foolishness to the world.
  - a. Acts 17:30-32, "when they heard of the resurrection of the dead, some mocked..."
  - b. 1 Cor. 1:23, "But we preach Christ crucified...unto the Greeks foolishness."
  - c. cf. 1 Cor. 1:18
2. Jesus commanded his followers to save the world through preaching the Gospel. Mark 16:15,16; John 24:46-47
3. The Gospel is good news.
  - a. It is the message of God's grace, which brings salvation, Titus 2:11,12.
  - b. The Gospel answers the question, "What must I do to be saved?" Acts 2:37-40
  - c. This good news will guide us home to Heaven, Col. 1:5.

## DISCUSSION:

### I. SALVATION TO MANKIND.

#### A. Rom. 1:14-18

1. v.18, There is wrath coming from God upon all unrighteousness.
  - a. God cannot tolerate sin, 2:8,9.
  - b. Sin will be punished, 2 Thess. 1:7-9.
2. v.17, The righteousness which comes from God has been revealed.
  - a. The righteousness of God is not an attribute of God.
  - b. It is God's work in making us righteous, 3:26.
    - 1) He is just: requiring justice for sin, 6:23.
    - 2) He is also the Justifier by paying the penalty for sin to save us, 3:24,25.
3. v.16, God's plan to make mankind righteous is revealed in the Gospel.
  - a. It is God's power to save:
    - 1) *dunamis* – strength, power, ability
    - 2) Message confirmed by miracles, Acts 4:33.
  - b. How could he be ashamed since there is no other power to save.
    - 1) It often brought him great shame, Festus thought him mad, Acts 26:24.
    - 2) In chains as prisoner before Agrippa, Acts 28:20 "For the hope of Israel"

4. v.15, Paul was ready to preach at every opportunity, with all his ability.
  - a. Paul was prepared to travel great distances to preach the Gospel.
    - 1) Paul planned on going to Rome on several occasions, 1:13.
    - 2) He desired to see Spain, the farthest western point known, 15:24.
  - b. Paul used all his abilities to preach salvation.
5. v.14, I am debtor to all mankind for I received Jesus' mercy and grace.
  - a. 1 Tim. 1:15, the chief of sinners
  - b. Acts 9:15, "he is a chosen vessel unto me to bear my name..."
  - c. Rom. 11:13, "I am the apostle of the Gentiles..."

## II. SALVATION OF PREACHERS.

- A. What happens if preachers stop preaching and Christians stop teaching?
  1. Rom. 10:14, "How shall they hear without a preacher?"
    - a. The answer is, they will not hear without a preacher.
    - b. Few people will ever obey the Gospel without being directed by someone.
  2. The Ethiopian was sincere but had incomplete information.
    - a. Philip asked the Ethiopian, "Understandest thou what thou readest?"
    - b. "How can I (understand), except some man should guide me?" Acts 8:31
    - c. The Ethiopian requested Philip to help him understand the scripture.
      - 1) Philip preached Jesus to him to fully explain Isaiah 53:7.
      - 2) In obedience to the message of a Gospel preacher, the Ethiopian requested to be baptized.
    - d. So with a preacher, the Ethiopian confessed Jesus, was baptized receiving salvation, Acts 8:37-39.
    - e. Without a preacher, he was lost while searching for the truth.
  3. Many people today have incomplete information.
    - a. They take the word of some stadium preacher on TV as the gospel.
    - b. Their respect for the Lord is learned from the doctrine of men, not of God.
    - c. Isaiah faced the same problem in his day.
      - 1) "Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with

their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men.” Isa. 29:13

- 2) In the very next verse the people are warned that the wisdom and understanding of their wise and prudent men will perish and be hidden.
  - 3) So where does that leave them in their standing with God?
    - a) Teachings, on which they based their fear of the Lord, were worthless.
    - b) Without a faithful preacher of the word, they were lost without hope.
- B. Paul’s perspectives on preachers not preaching.
1. Paul said, “woe is unto me, if I preach not the gospel”, 1 Cor. 9:16.
    - a. Paul preached of necessity, 1 Cor. 9:16a.
    - b. If Paul did not preach, he is guilty of not keeping his commission, Acts 9:15, chosen vessel to “bear my name before the Gentiles, kings, and the children of Israel.”
    - c. If Paul doesn’t preach, he is guilty of the blood of all men, Acts 20:26,27.
  2. Paul said preachers are “laborers together with God,” 1 Cor. 3:9ff.
    - a. All preachers must take heed how they build upon the foundation, v.10.
    - b. Jesus is that foundation, v.11.
    - c. The result of teaching will either be durable results such as gold, silver or precious stones, which is faithful Christians who endure in persecution, v.12.
    - d. The result of teaching may be weak individuals who fail under persecution as seen by wood, hay, stubble, v.12.
    - e. Every man’s work, the result of his preaching, will be proven by fire, v.13.
    - f. If his work abides, he receives a reward, v.14, joy of his fruit in Heaven.
    - g. If his work burns up, he suffers loss, v.15.
      - 1) The loss is the result of his work which perished and missed Heaven.
      - 2) Yet, his own salvation is not lost. WHY?
        - a) He built upon this foundation, v.12, which is Jesus Christ, v.11.
        - b) And, he took heed how he built upon that foundation, v.10.
    - h. What if the preacher decides not to do these things?

- 1) He builds on a different foundation, (foundation of men not Christ).
  - 2) He doesn't take heed how he builds (corrupt message or partial gospel).
  - 3) He decides not to build at all (fails to preach or teach).
  - 4) In any of these cases, he himself is lost.
    - a) This is the point: his salvation is not affected if he does as Paul instructs.
      - i) He has done what he is supposed to do.
      - ii) So if some of his converts perish, he is not lost!
    - b) However, deviating from this pattern will counteract his salvation.
- C. Paul concludes that souls are dependent upon preachers preaching the Gospel.
1. Paul commented on the Jews that were trying to stop him from preaching.
    - a. "Forbidding us to speak to the Gentiles that they might be saved..." 1 Thess. 2:16.
      - 1) Paul is saying they must hear to be saved.
      - 2) If they don't hear they will stay in sin resulting in their condemnation.
    - b. So preachers must have opportunity to preach or people will be lost.
  2. We need to pray that souls hear the Gospel.
    - a. "Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you: And that we may be delivered from unreasonable and wicked men: for all men have not faith." 2 Thess. 3:1-2
      - 1) "Pray for us" (preachers) and for "free course" for the word.
      - 2) Pray for the deliverance of preachers from men void of faith.
    - b. "Withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds: That I may make it manifest, as I ought to speak." Col. 4:3-4
      - 1) Pray for preachers that God may open doors for speaking the word.
      - 2) Pray for preachers that they manifest the word as they ought to speak.
    - c. If we fail to pray that souls hear the Gospel and fail to take action to send the Gospel, then the souls of mankind will be eternally lost.

### III. SALVATION OF A NATION.

- A. Decline in American citizen's morals.
  - 1. Promiscuity on TV, movies, music resulting in promiscuity among Americans.
  - 2. Proliferation of pornographic (*porne+graphein*) materials
    - a. It used to be confined to magazines and dirty theaters but now can be easily accessed in video stores and in every home on the Internet.
    - b. Replace the filth by thinking on pure things, Phil. 4:8.
    - c. Marriage: the appropriate outlet for sexual fulfillment, 1 Cor. 7:2.
  - 3. Tattoos, cutting.
    - a. Tattoos and cutting were once a sign of paganism, Lev. 19:28.
    - b. Now a sign of hedonism: living for pleasure, indulging in self-satisfaction.
    - c. Piercing was once a sign of voluntary slavery, Deut. 15:17, and today, body piercing is a sign of voluntary slavery to promiscuity.
  - 4. Dozens of examples could be given.
- B. Increase of government corruption in America.
  - 1. Look at the moral poverty of many of our leaders.
  - 2. Almost daily we hear of corruption in our government on every level.
  - 3. Our government is not protecting our Constitutional rights, i.e. right to life.
- C. Perspective of a sovereign God, Prov. 14:34.
  - 1. *"Righteousness exalteth a nation: but sin is a reproach to any people."*
    - a. In the 1830s, a French statesman came to America to find the source of her greatness.
      - 1) "I sought for the greatness and genius of America in her commodious harbors and her ample rivers and it was not there ... in her fertile fields and boundless forests and it was not there ... in her rich mines and her vast world commerce and it was not there ... in her democratic Congress and her matchless Constitution and it was not there. Not until I went into the churches of America and heard her pulpits flame with righteousness did I understand the secret of her genius and power. America is great because she is good, and if America ever ceases to be good, America will cease to be great."
      - 2) Alexis de Tocqueville attributed the greatness of America to her goodness and righteousness.

- b. This was more than 170 years ago, but in 2009, sin personifies our nation.
  - c. Today, many nations of the world see us as decadent and fat as we relish our luxuries and take delight in our vices.
2. Indeed, sin is a reproach to our nation.
- D. God is active in the nations of men, Daniel 5:1-31.
1. Daniel was called to interpret the writing on the wall at Belshazzar's feast.
    - a. God gave Nebuchadnezzar a great kingdom and respect of all nations, v.18.
    - b. Nebuchadnezzar was lifted with pride and God deposed him in shame, v.20.
    - c. He was humbled, "till he knew that the most high God ruled in the kingdom of men, and that he appointeth over it whomsoever he will." v.21
    - d. Belshazzar, his son, was not humble and did not glorify God, vs.22,23.
    - e. Daniel told Belshazzar, "Thy kingdom is divided and given to the Medes and Persians," v.28. That night, Belshazzar was slain, v.30. Darius the Median took the kingdom, v.31.
  2. There is no reason for us to think that God is not active in the nations of men.
    - a. The Roman Empire met its demise after 475 years of unrighteousness.
    - b. Germany's destruction in 1945 came swiftly after just a decade of Nazi rule.
    - c. Iraq fell in just 21 days after 24 years of Saddam's rule.
  3. The United States of America has been a nation for almost 233 years and has been in a rapid moral decline at least since the 1950s.
    - a. In the last two decades we have seen that decline accelerate still more.
    - b. If left unchecked this nation may perish sooner than we think.
- E. What is the answer for salvation of the United States of America?
1. The only thing that can save this nation is the preaching of the Gospel!
  2. The Gospel is a powerful message of salvation that includes accountability and repentance, Acts 17:30,31.
  3. A nation can escape God's wrath if they repent and return to paths of righteousness, generally speaking.
    - a. Nineveh was a powerful state with very evil methods of conquering others around them.



- b. They were the original terrorists in the ancient world.
  - c. This world power was spared God's wrath by repenting at the preaching of Jonah, Jonah 3:10.
4. The only way to save America is one soul at a time.
    - a. Our poorly enforced laws are powerless to return us to paths of righteousness.
    - b. Our professional politicians are more concerned with personal pursuits than correcting our nation's course.
    - c. We simply can't expect a majority of people to rise up against the ungodliness of the government and society to accomplish the will of God.
    - d. Faithful Christians must turn the tide by preaching and teaching the Gospel.
  5. We must stop holding our tongues and implement God's power of salvation.
  6. We must be willing to say, "I am not ashamed of the gospel of Christ for it is the power of God unto salvation to everyone that believeth..." and then say it every day to every one we know and meet!

#### CONCLUSION:

1. Preaching the Gospel is the only means of salvation for every soul of man.
  2. To the world it is foolishness and will remain that way until we explain it to them.
  3. This is the only hope for our nation's future.
  4. Let us resolve to preach the Gospel to every creature for woe is unto me and unto all mankind if I preach not the Gospel.
- 

## SAVED BY DIVINE LOVE

*Garland M. Robinson*

1. Could anything be possible without the divine love of God?
2. God's love made it possible for us to be saved:
  - a. In His *Providence*, God has prepared *all things* necessary for them that love him.
  - b. His divine love prompts us to *put off the works of the flesh*, to *forsake all* and make *faithful use of our talents*.
  - c. His divine love made it possible for us to *hear the word*, *repent of our sins*, *confess faith in Christ* and be *baptized*.
  - d. His love gave us *Christ the Son*, his precious *blood*, his atoning *death* and glorious *resurrection*.

- e. His divine love makes it possible to have *hope* in *obedience* as we *endure to the end*.
  - f. His love allows us to *put the kingdom first* and *love the brotherhood* as we *preach the Gospel, the word of God*.
  - g. Through faithful *works*, we maintain Christian *virtues* and *forgive others*.
  - h. Because of his divine love, he bestows upon us *grace* by which we are saved.
3. The combination of all of these go together in bringing about our salvation.
    - a. At the center of it all is God's divine love.
    - b. Shall we not love as he loved?

## DISCUSSION:

### I. GOD'S LOVE FOR MAN CANNOT BE MEASURED.

- A. Can you imagine God loving man, his own creation, that has sinned so greatly? — That lump of clay that God caused to be alive, sinned so grievously in violating God's direct command (Gen. 3:6), yet He still loves us.
  1. What would you do if that which you made turned on you? We might very quickly condemn it and tear it up.
  2. God, because of his divine love, sought to give man a way to be forgiven.
- B. Can we fathom such love? It is beyond our comprehension! Eph. 2:4-5, "...*his great love wherewith he loved us*, <sup>5</sup>Even when we were dead in sins..."  
 John 3:16-17, "*For God so loved the world...*"  
 I John 4:10-11, "Herein is love, not that we loved God, but that *he loved us*, and sent his Son [to be] the propitiation for our sins."  
 I John 4:19, "...*he first loved us*."  
 Rom. 5:6-8, "For when we were yet without strength, in due time *Christ died for the ungodly*. <sup>7</sup>For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. <sup>8</sup>But *God commendeth his love toward us*, in that, *while we were yet sinners, Christ died for us*."  
 Rom. 8:38-39, "...neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, <sup>39</sup>Nor height, nor depth, nor any other creature, shall be able to *separate us from the love of God*, which is in Christ Jesus our Lord."
- C. Numerous examples show us God's Divine Love.
  1. Luke 15:20-24, The father's love for his *prodigal son*.
  2. Mark 10:21, the rich young ruler, "Jesus beholding him loved him."
  3. Gal. 2:20, Jesus loved us and *gave himself* for us.

4. Eph. 3:19, the love of Christ *passeth knowledge*.
5. Eph. 5:2, Jesus gave himself an *offering* and *sacrifice*.
6. Eph. 5:25, Jesus gave himself for the church (us).
7. II Thess. 2:16, Jesus and God loved us and hath given us *everlasting consolation* and *good hope* through grace.
8. Titus 3:4, The kindness and love of God our Saviour toward man.
9. Heb. 12:6; Rev. 3:19, Whom the Lord loveth he *chasteneth* and *scourgeth*
10. I John 3:16, He laid down *his life* for us.
11. I John 4:8-12, Send his son *to die* for us.
12. I John 4:16,19, We know and believe the love that God hath to us, for God is love. He first loved us.

## II. GOD'S LOVE SHOWS THE WORTH OF MAN.

- A. It's by that love that we are saved.
- B. No other creature that God made was worth enough for the Lord to suffer and die.
  1. The bugs and worms, the birds in the sky, the fish in the sea, the beasts of the earth, did not prompt the divine Son of God to leave heaven and give his life a ransom.
  2. Of all his creation, God saw that only man was worthy to be redeemed.
 

Matt. 16:26, "*For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?*"

Psa. 49:8, "*...the redemption of their soul [is] precious...*"
- C. Psa. 8:4-5, "What is man, that *thou art mindful of him?* and the son of man, that thou visitest him? <sup>5</sup>For thou hast made him a little lower than the angels, and hast crowned him with glory and honour.
 

Heb. 2:9, "But we see Jesus, who was made a little lower than the angels *for the suffering of death*, crowned with glory and honour; that he by the grace of God should taste death for every man."

Rom. 8:34, "Who [is] he that condemneth? [It is] Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also *maketh intercession for us.*"

## III. GOD'S LOVE SHOWS THE IMPORTANCE OF THE CHURCH.

- A. Jesus came into the world to establish his church. Daniel 2:44; Matt. 16:18
- B. If the church of Christ were not important, then Jesus certainly would not have suffered and died for it.
 

Acts 20:28, Jesus "*...purchased with his own blood.*"

Eph. 5:23 "...*Christ is the head of the church; and he is the saviour of the body.*"

- C. Man's redemption and the church go hand in hand. You cannot have one without the other.
1. Jesus suffered for BOTH.
  2. Men say "give me Jesus but not the church". But that is impossible!

#### IV. GOD'S LOVE SHOWS THE IMPORTANCE OF PREACHING CHRIST.

- A. Recreation and entertainment will not convert.
1. The Lord did not die for us to preach the commandments and doctrines of men. Matt. 15:8-9
  2. Men think preaching is silly and old fashioned, but it is the POWER of God unto salvation.
- B. The pure and unadulterated Gospel of Christ is the only thing that will convert and save.
- Rom. 1:15-16, "...*it is the power of God unto salvation....*"
- I Cor. 1:18-21, "For the preaching of the cross is to them that perish foolishness; but unto us which are saved *it is the power of God.* ... it pleased God by the foolishness of preaching to save them that believe."
- John 6:44-45, "...It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me."
- James 1:21, "...the engrafted word, which is able to save your souls."

#### V. DIVINE LOVE MOTIVATES US.

- A. *To love our enemies.* Matt. 5:44-48; Luke 6:27-28; Acts 7:60; Rom. 12:14,20-21; 1 Thess. 5:15; 1 Peter 3:9
- B. *To love God and his church.* John 14:15,21-24; 15:10,14
- C. *To live for Christ.* 2 Cor. 5:14-15; Gal. 2:19-20; 5:25; Rom. 6:1-18; 8:6-10; 12:1-2; 14:7-9; 1 Cor. 6:19-20; 2 Cor. 8:5
- D. *To love one another.* John 13:34; 12:15-17; 1 John 4:11; Mark 9:50; Rom. 12:10; 15:7; 1 Cor. 1:10; 12:26-27; Gal. 5:13-14; 6:2,10
- E. *To preach the Gospel to every creature.* Mark 16:15-16; Matt. 28:18-20; Rom. 10:13-17

#### CONCLUSION:

1. We are saved by God's love.
  - a. If it were not for his love, our salvation would not be possible.
  - b. We would be of all men most miserable.
  - c. We would still be in our sins, doomed and heading to the devil's hell.
2. Does not God's love constrain us to do his will?

# OBEDIENCE

*Charles Blair*

1. Jesus Christ came to seek and to save the lost. (Luke 19:10)
  - a. Jesus came to seek those who were strangers from God (Eph. 2:12).
  - b. He sought to save them; that is bring them into a covenant relationship with God.
2. There is no statement in scripture which declares that all men will be saved.
3. There has to be therefore, something which separates the saved from the lost. What separates is called “conditions.” Those who are saved accept those conditions while those who are lost reject those conditions.
4. Our study will focus on *conditions, obedience and consequences*. May God bless our study together.

## DISCUSSION:

- I. **THERE CAN BE NO DOUBT THAT JESUS CHRIST IS THE SOURCE OF SALVATION AND THAT SALVATION IS ALWAYS TIED TO OBEDIENCE:**
  - A. There is salvation in no one but Jesus (Acts 4:12).
    1. At the time this statement was made, the Jewish authorities in Jerusalem were confronted by what they called, “unlearned and ignorant men” (v.13).
    2. These “unlearned and ignorant” men had just affirmed that there is no salvation outside of Jesus the Christ.
  - B. His very words, left to us by the work of the Holy Spirit, will be the means by which all men will be judged (John 12:48).
    1. Those who are described as being wise, are those who hear and keep the Word of the Lord (Matt. 7:24).
    2. When they do, they build their lives on the right foundation.
    3. There is no other foundation on which one can build their life except Jesus the Christ (I Cor. 3:11).
  - C. Jesus is the author of eternal salvation to all them that obey Him (Heb. 5:9).
    1. Such a statement implies listening to what the Lord commands (John 10:3).
    2. It is not just listening, but a putting into action of acting on what one has learned about Jesus.
    3. To argue that one is saved by disregarding the will of Christ is to argue against everything which God has done to save man.

## II. AT NO TIME DOES GOD MAKE OBEDIENCE AN OPTION: FROM THE MIND OF GOD IT IS ALWAYS REQUIRED OF MAN TO OBEY THE WILL OF GOD:

- A. It is not a man saying "Lord," or calling out to Jesus in some kind of sinner's prayer.
  - 1. It is the person who does the will of God.
  - 2. Jesus even defined who were the children of God with the same kind of language.
  - 3. It is those who do the will of the Father (Matt. 12:48-50).
- B. What will we do with the commands of the Lord?
  - 1. In question form, Jesus would ask it this way.
  - 2. Why do you call me Lord and do not the things I say? (Luke 6:46)
- C. Many in their life time come to believe in Jesus, either as an historical person or as some good man who at one time, lived on the earth.
  - 1. For a person to believe in Jesus, from the prospective of truth, means they will do what the Lord commands.
  - 2. Agrippa was a believer but not enough to obey the Lord (Acts 26:27).
  - 3. Felix believed to the point that he was shaking, but not enough to submit to the will of Jesus as taught by Paul (Acts 24:25).
- D. Salvation then, is tied to a person submitting to the will of the Lord by obeying His commands.

## III. WE START FROM THE FOUNDATION THAT MEN MUST COME TO LOVE GOD AND FROM THAT LOVE FLOWS OBEDIENCE TO HIS WILL:

- A. A scribe came one day, tempting Jesus. His question was not a search for truth, but an attempt to find something wrong in Jesus.
  - 1. His question was, which is the great commandment in the law? (Matt. 22:36)
  - 2. Exactly what his intent was is not clear as to how he hoped to trip up Jesus.
  - 3. Jesus answers by saying one is to love God, this is the great commandment.
    - a. Jesus does not leave it there so that man could write his own definition of what it meant to love God.
    - b. Jesus said it was to love God with all the heart, soul and mind (v.37).
    - c. In a more simplified statement, Jesus taught that if we love God, we will keep His commandments (John 14:15).
- B. Our love for God requires that each day we deepen our love for Him.

1. Jesus shows us that the heart must either love or hate God.
    - a. When lawlessness grows in our hearts, then our love for God will begin to die (Matt. 24:12).
    - b. Jesus used the same analogy when speaking about the congregation at Laodicea (Rev. 3:16).
    - c. When one ceases to produce fruit for the Lord, he is cast off as a branch and withers.
    - d. The person who ceases to produce fruit for God will begin to die because his love for God is dying.
  - C. What is required is a passion within man's heart to keep his love for God growing and deepening.
    1. Jesus showed Himself alive after His passion with proofs which could not be denied (Acts 1:3).
    2. Our passion for the Lord and His way must burn brightly each day.
- IV. "OBEY", HAS IMPLIED WITHIN THE WORD ITSELF, A DESIRE TO WILLINGLY OBEY THE WILL OF THE LORD:**
- A. Let us look briefly at the good churches in Macedonia.
    1. They were in deep poverty, hard economic times (II Cor. 8:2).
    2. Yet in their deep poverty, they abounded in liberality.
    3. What is the cause of such action?
    4. The answer is, they first gave themselves (v.5).
  - B. Those whose love burns brightly each day, look not on what they do not have but rather what they are in possession of.
    1. The attitude of the Christian is that he will give up everything to win Christ (Phil. 3:8).
    2. There is nothing which will be allowed to exalt itself above our love for the Lord (II Cor. 10:5).
  - C. Some in their hearts allow "things" to diminish their love for God.
    1. For some, they become embarrassed by the Word which they once believed.
    2. When tribulations or persecutions arise because of the Word, they fall away (Matt. 13:21).
    3. Others allow the things of this world, to choke out the power of the Word (v.22).
- V. IN HUMAN TERMS, THERE CAN BE NO GREATER LOVE THAN WHAT EXISTS BETWEEN A MAN AND A WOMAN JOINED IN MARRIAGE:**
- A. Paul uses the example of marriage to show the end of the law of Moses.

1. If Moses is dead (that is submission to the law of Moses), then one can be married to Christ (Rom. 7:4).
2. Why are we married to Christ? In order to bring forth fruit unto God.
- B. How long could we sustain our marriages if we change our view toward the one we are married to?
  1. How long then can one maintain a spiritual relationship with Jesus the Christ by refusing His will over their lives?
- C. Love is being willing to do the will of God in all of our lives (Col. 3:17).

**CONCLUSION:**

1. Those outside of Christ, have no hope (Eph. 2:12).
  2. One must obey the truth from God in order to be saved.
  3. Once a Christian, one must deepen their love for God or otherwise, their love for Him will die, and so also will salvation.
-



## NAMES AND ADDRESSES OF SPEAKERS

Alan Adams  
1653 Pine Lane Dr  
Cantonment, FL 32533  
anailwun@gmail.com

Jeff Bates  
1270 Bankhead Rd. SW  
Mantachie, MS 38855  
jwbates@iccms.edu

Jimmy Bates  
PO Box 97  
Nettleton, MS 38858  
jwbates@ms.metrocast.net

Charles Blair  
7417 Troon Way  
Indianapolis, IN 46237  
cmbpreacher@sbcglobal.net

Kenneth Burleson  
1644 Pine Lane Dr  
Cantonment, FL 32533  
k.wb@hotmail.com

Caleb Campbell  
4765 Warm Springs Rd.  
Columbus, GA 31909  
calebcampbell@wsrccoc.com

Roger Campbell  
120 Will Lewis Dr. SE  
Cleveland, TN 37323  
aganroger@yahoo.com

Paul Curless  
112 Brawley Cir.  
Readyville, TN 37149  
pymiller@dtccom.net

Victor Eskew  
P.O. Box 330421  
Atlantic Beach, FL 32233  
victorsq59@hotmail.com

Windell Fikes  
725 Almond Ave.  
S San Francisco, CA94080  
wrfde@aslant.org

Don Greene  
682 Pine Lake Dr.  
Greenwood, IN 46143  
d2greene@hotmail.com

Virgil Hale  
976 Jackson Rd.  
Almo, KY 42020  
virgilhale@juno.com

Tom House  
P.O. Box 461  
Fulton, MS 38843  
littlemagnolia2000@yahoo.com

Marlin Kilpartick  
3440 Dear Lakes Dr.  
Melbourne, FL 32940  
lmkilpatrick1@netzero.net

Jared Knoll  
377 Union Lane  
Wing, AL 36483  
piggy1@netscape.com

Rick Knoll  
1936 Oak Ridge Rd.  
Obion, TN 38240  
wrckjr@juno.com

Jim Lewis  
3923 Bennett Rd.  
Chattanooga, TN 37442  
jameslewis012@comcast.net

Damon Lundy  
2143 Horton Way  
Lewisburg, TN 37091  
damon@hotmailwireless.com

Guyton Montgomery  
4217 Highway 39 N  
Meridian, MS 39301  
guytonandamanda@yahoo.com

Robert Oliver  
PO Box 193  
Clinton, NC 28329  
tilis@intrstar.net

Garland Robinson  
102 Edison St.  
McMinnville, TN 37110  
grobin@myshadetree.com

Melvin Sapp  
Central Carolina School of  
Preaching  
Kingsbury Rd. Church of  
Christ  
P.O. Box 1494  
Sumter, SC 29151  
sipsapp@earthlink.net

Tom Snyder  
6629 Frank Reeder Rd.  
Pensacola, FL 32526  
twspks@hotmail.com

Cade Somers  
9740 Royal Woods Dr. N.  
Mobile, AL 36608  
cadeandamy@mchsi.com

Ben F. Vick, Jr.  
Shelbyville Rd church of  
Christ  
4915 Shelbyville Rd.  
Indianapolis, IN 46237  
inform\_vick@sbcglobal.net

Joel Wheeler  
404 W Myrtle Ave.  
Foley, AL 36535  
jswheeler52@gmail.com

Edward White  
Valdosta church of Christ  
1119 Old Lee Highway  
Tuscumbia, AL 35674  
preacher.ed@comcast.net

Sidney White  
654 Alabama Ave.  
Bremen, GA 30110  
sidney@bremen-church-of-  
christ.org

**NOTES:**



