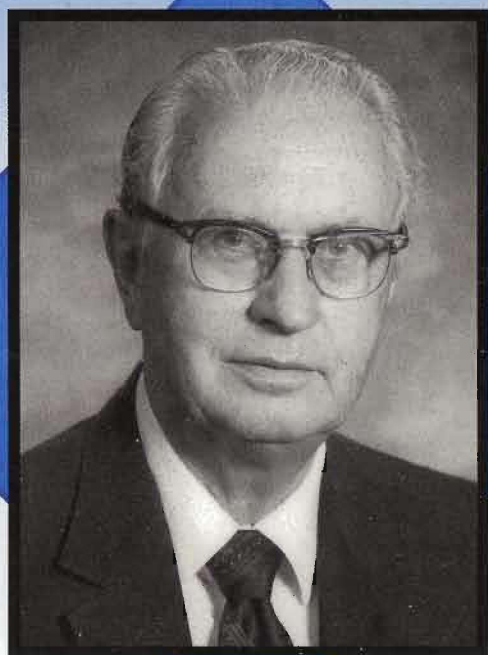


Sermon Outlines

by Roy J. Hearn



Memorial Edition



FOREWORD

Permission was graciously given by brother Roy J. Hearn to the Memphis School of Preaching Alumni Association to print, or reprint, any or all of his books and teaching materials. This was done to help finance the good works of the Alumni Association. It is with gratitude to brother Hearn and the Hearn family that we concur.

Sermon outline books serve a useful purpose in complementing a preacher's library. As stated by one educator, "If just one sermon from an outline book is selected and used, it is worth the price of the book." With this in mind, and knowing the soundness and quality of brother Hearn's material, the decision was made to reprint this sermon outline book. We are concerned that the book will serve as a useful tool in the hands of preachers both young and old.

The Alumni Committee also takes opportunity through this reprint to give tribute to a great soldier of the cross. Roy J. Hearn as a Gospel preacher, publisher, writer and educator stands as an example to all who would serve the Lord in such capacities.

Regarding those who sat at the feet of brother Hearn, each was challenged to reach his full potential as a servant of God and to, simply put, "Preach the Word." This emphasis on preaching the word is manifested in the school emblem now enhancing the floor-entrance into the school building.

The Memphis School of Preaching in its present state of soundness attests to the unrelenting efforts of Roy J. Hearn. That which was conceived in the early sixties in the minds of B.C. Goodpasture and Roy J. Hearn found realization — a school wherein men are trained to faithfully preach the Book of all books, the Bible.

Joe W. Nichols, Class of 1969
Chairman,
MSOP Alumni Association
Publication Committee
2001

PREFACE

A number of times some brethren have said, "Why don't you write a book?" The reply of this author was, "Anything I might write about has already been written." Sometime in 1986 a good friend and brother and former student, Calvin Barber, requested permission to print a book of sermon outlines used by this author. Permission was granted somewhat reluctantly. Consequently he set up all the type and turned the copy over to brethren Gilbert Gough and Terry Joe Kee for publication. To these brethren this unworthy one expresses his gratitude.

Some years ago the recently lamented G.K. Wallace delivered a lecture at Freed-Hardeman College. Afterwards, someone approached him and said, "Brother Wallace, that is brother N.B. Hardeman's sermon," to which the inimitable Wallace replied: "No it is not; I bought it and paid for it, therefore, it is mine." Likewise, this author makes no claim of originality in anything. The wise man said, "There is no new thing under the sun." Unless books are printed to be used and benefit others, there is no need for their being produced.

This author has borrowed heavily from the Lord Jesus Christ, Peter, Paul, James, John, Luke, Moses, et al., and also benefitted greatly from the writings of great Restoration leaders as Alexander Campbell, T.W. Brents, Benjamin Franklin, David Lipscomb, E.G. Sewell, A.G. Freed, T.B. Larimore, J.D. Tant, J.W. McGarvey, F.G. Allen and others.

The following have been greatly helpful to this person. Not only did he know them personally, but can class them as his personal friends: N.B. Hardeman, at whose feet he sat for three years as a student at FreedHardeman College, along with L.L. Brigance, W. Claude Hall and C.P. Roland, 1941-1944. Others with whom he was closely associated, and whom he esteemed highly were some of the greatest men of this century: For E. Wallace, Jr., G.K. Wallace, H. Leo Boles, Gus Nichols, G.C. Brewer, B.C. Goodpasture, H.A. Dixon, Marshall Keeble, E.R. Harper, Coleman Overby, and W.T.

Hamilton, former roommate at Freed-Hardeman, and others too numerous to mention.

Some of those who yet live are Guy N. Woods, J.A. McNutt, Franklin Camp, John H. Renshaw and Melvin J. Wise. For whatever degree of success this one may have attained, he owes it all to such brethren as herein listed, and to them he will ever be grateful and in their debt.

If this writer had depended upon being original in everything he would never have preached a sermon nor written a line. In outlining the lessons he has used a modified exponential system* suggested by an outline of English Grammar by A.G. Freed. The outlines are generally filled with Scripture, therefore, anyone who may find use for them will not be lacking something worthwhile to say. May the Lord of Glory bless this book to His honor.

Roy J. Hearn December 10, 1988

* Because many are not familiar with this type of outline, we have converted these lessons back to a standard outline form.

EDITOR'S PREFACE

This Edition

The Memphis School of Preaching Alumni Association truly appreciates the work of those mentioned by brother Hearn in his preface. Without their labors in providing the first edition of this sermon outline book, this edition by the MSOPAA would have been a more difficult task. Brother Hearn's gracious permission to the Alumni Association to reprint his previous works (see the end of this preface) has enabled us to use this reprint as a memorial edition in honor of his great work in the Lord's Kingdom.

These sermon outlines have been completely reset in a standard outline form. While we have attempted to correct the errors of the former edition, I'm sure we have missed some and created others. We have attempted to edit out sketchy references or illustrations for which we could not ascertain the definite resource intended. Some partial references to illustrations or resources were left intact because we felt many would know the author's intended meaning. Some of the outlined comments are brief, but most students will not have any difficulty in understanding the meaning and making the connection with the rest of the outline. These are great outlines on great themes, filled with multitudes of references to the Scriptures, which were brother Hearn's road map from here to heaven.

The MSOPAA offers its tremendous **thanks** to brother R.F. (Bob) Knox, Jr. (Class of 1975) for his work in typesetting this book. He has donated dozens of hours in laboring to retype the entire manuscript and the memorial material included in this edition. He also did the typesetting work on the "Rejoice and Weep" book in memory of E.L. Whitaker, and other works. This has saved the MSOPAA a good bit of money on all these works. Bob is an eager helper who does excellent work in everything he undertakes. He also is a past president of the Alumni Association and continues to help in every way he can.

Allow me to express my profound thanks also to our present MSOP Alumni Association President, Larry Power (Class of 1988),

and MSOPAA Publications Committee chairman, Joe Nichols, for permitting me to have the honor of editing this edition of the sermon outlines of Roy J. Hearn. It has been thrilling to once again sit at the feet of Roy J. Hearn as I went through every word in these outlines. Many times I could hear him speaking these lessons in my mind as I recalled him teaching in class or preaching from the pulpit. Yes, he still speaks God's truth in these outlines.

Some Personal Reminiscences of Roy J. Hearn

I never had a biological father who was a real friend and a teacher of spiritual things. Therefore, it was easy for me to look to older men in the Lord's church in hopes of finding a father figure who would do those things. At the Memphis School of Preaching E.L. Whitaker was one such man to whom I looked to satisfy those needs. Roy J. Hearn was also such a man in my life. He was a good friend to all who needed him. There are a lot of things about brother Hearn that I did not know, but a lot that I do know. Perhaps his position as Director of the school did not allow him to be a real buddy to men such as myself, but I think he sensed my unspoken needs and he was somewhat of a Christian father figure to me. I think maybe E.L. might have alerted brother Hearn to my needs. I am so thankful to both men for what they provided in my need for spiritual training and friendship of older men.

Although I have had great respect for Roy Hearn, I never really feared him. Brother Dewey Medlin speaks elsewhere of one of brother Hearn's secret titles, "Stern Hearn." Whether deserved or not, he was affectionately called such by some of the students. I think it was his sober manner and dry humor (often misunderstood) that gained that designation for him. Maybe because I am much the same way I never feared him as some seemed to. One morning several of the students were gathered in the doorway of the old Knight Arnold church building when brother Hearn walked through the doors. One of the students cheerfully said, "Good morning, brother Hearn." He glanced at all of us and gruffly replied, "What's

good about it?" I looked at him, smiled and said, "If you don't like it, why don't you go back home and go to bed?" Immediately, the other students went running down the hall to their classes. They didn't know what was about to happen, but they did not want any part of it. I was left there alone to face the wrath of Stern Hearn. He looked up, smiled and said, "It is a good day, isn't it?", and walked to his office.

On another occasion one of the younger students had received a "Dear John" letter from his girlfriend, whom he had supposed he would one day marry. He tried to hold in his emotions, but broke down crying about it in front of a number of students in the hallway. He asked me if he could talk to me about his problem and I said all right. As I thought about a place of privacy where we could talk, I noticed brother Hearn's office door was open and he was gone. We went into brother Hearn's office, closed the door, sat down, and started talking about the matter. In the middle of discussing the young man's problems brother Hearn opened the door and walked in. He looked at the two of us, said excuse me, and started to leave. I told him we could go somewhere else, but he said, no, just let him know when we were done. It didn't bother me a bit, but the young student who had just lost his intended bride suddenly had a newer and larger concern. He said, "T.J., he's going to kill us." I said, "No, he's a pussycat, not a tiger." We talked a few minutes longer and left. I went to E.L.'s office, where brother Hearn had gone, and told him thank you. He cleared his throat and said wryly, "Anytime, brother Clarke." He never mentioned it again, but I was credited with being fearless around him, although that was not quite true. I did have a wholesome fear out of respect for who he was and what he did.

One time a preacher from Memphis had filled in for brother Hearn in teaching the book of Rômans. This particular preacher had a knack and constant desire to tell jokes. He had put up a chart discussing various matters with a number of different Scriptures on it. After most of the first half of the class was given to this preacher telling jokes, one student, who was a well disciplined retired military sergeant, said, "Brother _____, are we gonna tell jokes or study

Romans?” This preacher looked at the class and said, pointing to his chart, “Now don’t you all go telling brother Hearn that we didn’t study Romans. Look here at this verse...and this verse over here. They’re from Romans.” Word did get around, however, and this particular preacher did not fill in again for brother Hearn. Roy J. Hearn took the training of preachers seriously and we thank him eternally for that desire!

When it was near time for me to graduate from MSOP, myself and a couple of other students fell into a way of thinking on divorce and remarriage that was erroneous. There were some circumstances regarding this matter that are too lengthy and complicated to discuss here, but we were misled by some teaching of some not associated with MSOP. Brother Hearn could have kept me from graduating and receiving the “Outstanding Student” award, but he did not do so. He believed in me and my ability to the point where he was confident that I would study myself out of that error. I did and I am so thankful for his wisdom, insight, and gentle handling of me during this time. He could have driven me into a position from which it would have been much more difficult to return, but he corrected me, warned me, and treated me as a father would his son.

I wrote to brother Hearn several times over the years after I graduated from MSOP, telling him of my great appreciation for him and all he had done for me, and for the Lord’s church overall. As MSOP alumni President for five years (1995-2000), I spoke with him several times regarding various matters involving the school and Alumni Association. He was always helpful and generous regarding my requests. I wish I could tell him one more time how much he has meant to me and my family. Perhaps printing this book of his sermons along with the memorial material included will be considered an effort to do just that.

One of brother Hearn’s last acts of generosity to the students whom he worked so hard to train was to give written permission to the Alumni Association to reprint his various published works. This book of sermons is the first of what we hope will be an ongoing effort. We have the rights to his debate notes on Seventh-Day Adventism and Jehovah’s witnesses, plus his outlines on Elders,

Deacons, & Evangelists, The Church, the Holy Spirit, Basic Bible Lessons, his tract, "IS Baptism Necessary?", an autobiography and other materials. Another brother is gathering a collection of his written articles over the years. Therefore, the talents of Roy J. Hearn will bless the world for decades to come through the words he has written as well as the words he has taught to so many over the years of his fruitful life. We thank God for him and all the great things he accomplished in his life.

Brother Hearn's letter to the Memphis School of Preaching Alumni Association, in response to my request to reprint his works, said in part:

"Your letter requesting permission to reproduce things I have written and/or compiled through the years has been received. This is to certify that permission is granted to you, and any others whom you may select to assist, if any, to reproduce and reprint any of my works, of any kind."

(The letter is dated March 1, 2000 and signed by Roy J. Hearn.)

In a P.S. at the bottom of the letter brother Hearn typed, "No conditions attached to the permission granted in the forepart of this letter."

Roy J. Hearn's influence will live on every time one of these great sermon outlines is preached or taught. Thank you, brother Hearn. We miss you, but look forward to resting with you in the eternal heavens before the God and Savior whom you served for so long.

T.J. Clarke, Class of 1972
Editor,
MSOP Publications Committee

Loving Tributes

From The Family of Roy J. Hearn

Roy was a great man of God whose aim in life was only to teach others to preach and teach God's word and to live it.

He was kind and gentle, but never compromised the truth. All who knew him were aware of the fact that he would not go beyond what was written in the Scriptures.

As a husband he was most understanding and accepted my mistakes with loving kindness.

My aim is to live such a life that we will be reunited in eternity.

Sadie L. Hearn — Wife

Jan. 10, 2001

IN LOVING MEMORY OF DADDY — Daddy passed into eternity on November 25, 2000, to be with his Lord and Savior. He is in God's loving care. He will be greatly missed. His love for the gospel, all of his children and for all mankind is greatly missed. But he lives on in our hearts.

He is in heaven, rejoicing and being with his God. All his questions he wanted to ask when he got there, "as he told me," were instantly revealed to him and he is happy. He no longer suffers, for this I am thankful.

On different occasions, when I would talk to him, he would say, "I'm no good to anyone anymore," and I would say, "Yes you are." I can still talk to you and get encouragement and you can still help someone else, by a phone call or a card, with words of encouragement. He was worth many pots of gold to me and worth a million to a multitude of other people. He stood by me through all the trials and tribulations of my life.

My happiest times with him were our fishing together. We would leave Mama in the bed and hit the beautiful waters before day break and watch the sunrise together, and watch all of God's

beautiful creation, and try to catch fish!!!

I miss him greatly, pick up the phone to call him, and remember he is not with us on this earth anymore. I talk to him through prayer through our Lord Jesus Christ and Savior.

I kissed him good-bye now and my prayer is to meet him in heaven and have all my questions answered.

His body is laid to rest till Jesus comes and at peace.

In loving memory of my Daddy.

I love you,

Dolly Hearn Totty – Daughter

January 10, 2001



I recently heard it said of my Dad that he was a cigar smoking Presbyterian. So seeing how things turned out there is hope for all of us, I suppose.

Daddy was forty years old when I was born. So from my perspective, he was always old! What a life we have had together! I feel privileged to have been a part of something that I consider to be as great as Daddy's life was. He has always been a very strong presence in my life and maybe never stronger than during the final moments that I spent holding his hand as he was breathing his last breath. This presence and influence will continue until my dying days. It is also being passed on to his grandchildren, whom he loved so dearly, and his little great grandchildren that were so precious to him and were the delight of his final days on this earth. But isn't that why we are here on this earth, to influence others the way that God would have us do. His influence will certainly be without end.

I loved my Daddy so dearly as a small child. I remember holding his hand. I remember missing him so much when he was away on trips for Gospel meetings. I remember when he was teaching at David Lipscomb College and Freed-Hardeman College. He would preach on Sundays and drive long distances to do so. I

would go with him for these services and spend the day with him at the church members' homes, many times just the two of us. It was so special.

During our married years my husband was in the Air Force and we were stationed in eight different states. Daddy and Mama came to see us often wherever we were stationed. We have a lot of great memories of these visits. Daddy always enjoyed seeing the different parts of the country where we lived. These travels certainly diversified Daddy's experiences! On one occasion just a little over two years ago when Daddy was 86 years old, we were living at Longmont, Colorado and working with the Mountain States Children's home. He and Mama were visiting us there. A group of motorcyclists came to spend the day with the children and all that were there at the Home. They were giving everyone rides all day long. You should have seen Daddy riding on that Harley Davidson with that tough looking, leather clad, bandana wearing, pony tailed, undercover narcotics cop from Denver. What a sight!!

There are so many memories like these that I could write volumes. I am thankful for my life of growing up in the presence of some of the greatest preachers of the 20th century. Some of those of particular note would be the Gus Nichols' family, Foy E. Wallace Jr., Marshall Keeble, Franklin Camp, Guy N. Woods, B.C. Goodpasture, H.A. Dixon, and so many others. What a thrill that was. This is something that would not likely happen to many of us unless we were privileged to have someone like Roy Hearn for a Dad. I am so grateful for this. My life has been greatly enriched by this, beyond measure.

The last several years have been difficult ones for Daddy. He has been in and out of the hospital so much. He fought so hard. I have never seen anyone fight so hard. He was determined to get better, even though his body was failing him at an ever-increasing rate. He would say he did not want to leave us. He loved having his family around him. He enjoyed the beauty that God had created for all to see on this earth. He was always in awe of GOD'S creation. It saddened him so to think of leaving us all behind. We talked many times about this.

Daddy was the most giving and generous man that I know. He never had a lot of worldly possessions, because he was always giving to others. He loved to help those in need. His joy came from giving rather than from having.

Daddy spent many of his last days sitting in his recliner in the living room of their small apartment in Cookeville, TN. Books and papers and cassette tapes surrounded the floor beside his chair where they were always within his reach. He read and studied continually until his final day on this earth. He dedicated his life to the service of God. He loved God so dearly and loved reading God's word. He was a great man of prayer. He prayed without ceasing.

For many of you who knew Daddy well, you can really appreciate this. The last coherent words that he said to me were "I'm out of ice cream!"

Thank you, Daddy, for the ride! What a wonderful life of memories! What a legacy you have left for all of us! Words cannot truly express the immenseness that being Roy Hearn's daughter has been to my life.

Janet Hearn Paden – Daughter
Jan. 10, 2001



Granddad was really a special Christian man. He brought so many people to know the Bible. I always thought so much of him. There are so many memories I have of him like going fishing, or Wal-Mart to buy Whoppers, or how he was so particular of whom I dated. He was always sure to let me know if he disapproved. Whenever I was with Grandad I felt so important. I loved being with him whenever I could. They had me come out to stay with them one summer for two weeks when I was young and of course Granddad spoiled me rotten. When I was about twenty or so I lived with my grandparents two different times for two or three months each time. During that time I was able to really see how highly Granddad was respected by everyone that knew him. I always felt

like I had really big shoes to fill, especially since I was quite often introduced as “Roy Hearn’s Granddaughter.” Sometimes I felt like that was my name and I was always very proud to be known as such. Granddad’s last few years were rough with his health going up and down like a yo-yo. He always managed to be studying God’s word, no matter what his health. I always admired that in him. He was able to perform our wedding ceremony and to see our two children, Rachel and Dexter. Granddad died on November 25, 2000, Dexter’s second birthday. Sometimes I wonder if he did that on purpose so we would not forget him so easily. Because of everything he did for so many people and how wonderful a man he was it would be very hard not to remember him. I, as well as so many others, loved Granddad so dearly and learned so much from him. I know he will be missed dearly.

Annie Paden Maddux – Granddaughter
Jan. 10, 2001



I didn’t get really close to Granddaddy Hearn over the years, but I sure looked forward to our visits with him and my Grandma in Memphis. It was always fun when they came to see us in the various places we lived growing up too. They always made sure that they came to see us, no matter where the Air Force had sent us. I had a lot of respect for my Granddad. He always had such a good sense of humor with me and my brother and sister, but he was also a very dignified man. He showed that he loved his grandchildren very much, especially my sister Annie who liked to sit on his lap even when she was grown! He used to play with us when we were together, and I remember particularly that he had a good arm when it came to throwing a baseball. When I was about eleven years old, we were all in the backyard playing catch with a baseball, and he threw it so hard to me that, being the terrible catcher I was, it hit me in the arm and made me want to cry, it hurt so bad! I have so many

memories of my Granddad. He was a good man and Christian, so devoted to God. I loved him and still do. I miss him. I look forward to seeing Granddaddy Hearn again some day!

Carrie Paden Hopkins – Granddaughter
January 10, 2001



Growing up as the “Grandson of Roy J. Hearn” was always something that I was extremely proud of. I knew that I could walk into nearly any church in the South and gain instant recognition simply because I was Roy J. Hearn’s grandson. As a young boy I enjoyed the popularity that my Grandfather brought, but only recently have I seen how truly amazing it was to be the Grandson of Roy Hearn. What a tribute to my Grandfather’s character that by just mentioning his relationship to me I was instantly regarded as someone to be respected, whether or not I really was someone to be respected! The people that I met must have felt that his great character could not help but rub off on me since I was his grandson. What a humbling thought. To think that my Grandfather was so highly regarded that those who are closest to him are assumed to be very much like him! That is something I never realized as a child. The respect that others had for my Grandfather was one that was deep and profound and which even spilled over to his relatives. It is hard to understand even now the life he must have lived in order to command such respect from so many different people. I have always been proud to say that Roy J. Hearn is my grandfather, and now I understand a little better what that means.

I can very honestly say that Granddad’s life had a big impact on my own life in many ways. I remember when I was in High School I was asked by one of Granddad’s students, Dan Jones, if I would ever become a preacher like my Grandfather. I told him no. Well, after two years of college and many opportunities to teach and preach, I changed my major to Bible. I have found that I love it and

have a great desire for it! I believe my Grandfather's influence helped me to make that decision. I knew how he had given his life to the church, and had been so faithful for so many years. His life gave me the hope and encouragement that I needed to follow what I knew to be the right path for me. Now I am on the verge of graduating with a degree in Religious Education, and I am thankful every day for the path that I have taken. I owe much of that to my Grandfather. It is my desire to emulate him in so many ways, and I hope that I can some day accomplish a fraction of the things that he accomplished for the Lord. He had been very supportive of me the past few years, whether it be with school or with missions during the summers. I am thankful to have had his blessing and take comfort in knowing without a doubt that he is watching me right now from his place among the Saints in Heaven!

Jeremy Paden – Grandson

Jan. 10, 2001



It has come now that fifty years have past
The two of you as one have shared a love that lasts.
Through the days, Through the months, and Through the years
You've shared love, You've shared joy, and You've shared tears.

You have had many blessings in your life together.
You took one another as man and wife – for always and forever.
You watched your children grow; gave them wisdom and pride
You gave them love and care that could only come from inside.

You have given your grandchildren a life to look up to
And oh, what a life that has been shared by the two of you.
You have given so much to your family and friends
You have had faith and trust in God that has no end.

These words come from within my heart in my own special way.
The love and respect that is held for you is far more than words
could ever say.

I wish you both the happiest anniversary with all my love.
For Grandparents so fine as you, I thank the Lord above.

I Love you,
Becky Houghteling – Granddaughter
September 1, 1985
For Roy and Sadie Hearn's 50th Wedding
Anniversary

Dear Grandma and Granddaddy,

I looked at cards and thought about sending flowers, but neither could say how wonderful the two of you are. So, as I did on your fiftieth wedding anniversary, I thought I would write my feelings and thoughts of you.

I can never tell you what an impact that you have had on my life. One of my fondest memories is you coming to visit. I would always be so excited that you were coming. I especially looked forward to the five pound bucket of peanut butter you would bring to me. For weeks I would walk around all day with a huge cooking spoon full of peanut butter. And just when the bucket was almost empty, you would come again with another five pounds. You always have the knack of being there when things are empty.

I will also always cherish the many trips to the Memphis Zoo. You took me on many trips and they were always so much fun...Fishing, vacations, and picnics in Audubon Park. One of my favorite things about visiting you was our daily walks. You always talked to me and you always listened. Grandma you always had the most beautiful flowers.

Not only did you do lots of fun things with me, you also taught me. You taught me to love the Lord. You taught me to love and care for others. And you taught me to help those who were less

fortunate...to be unselfish and to serve.

You always encouraged me to be my best and you always loved me unconditionally. Most of all you taught me about the Lord. And though I made mistakes in my life, I was not judged...You just prayed for me. Thank you for that. Thank you for teaching me through example.

Thank you for watching over me when I was little. Thank you for continuing to help me as an adult. Thank you Grandma for the best roast and carrots on Sunday after church. You always told me that I had pretty eyes because I ate carrots.

Thank you Grandma for always having sherbert in the freezer and for the best banana pudding in the world...And for all the paper dolls you helped me make from your catalogs. Thank you for tucking me in so tight in bed at night, And for your beautiful smile.

Thank you Granddaddy for all the trips to Baskin Robbins, for Krystal burgers...they were such a treat! For letting me peck on your old manual typewriter...And letting me play at your desk. Thank you Granddaddy for rubbing my legs with horse liniment when they ached from growing pains. Thank you for all the funny songs you sang to me.

Thank you both for loving me and standing behind me. Words can never express my love and admiration for you.

You have brought so much joy to my life. You have helped me so many times in my life. I can never thank you enough.

God must have known what He was doing when he brought the two of you together sixty-five years ago. Together, you have touched so many lives.

I am a very lucky girl to have such wonderful grandparents.

I love you both so very much,
Your Granddaughter,
Becky Houghteling, September, 2000
Roy and Sadie Hearn's 65th Wedding
Anniversary

Tribute From Former Students

In Memory of Roy J. Hearn

He was a great Christian educator, preacher and friend to many. He was born November 15, 1911 and departed this life on November 25, 2000. His greatest desire in life was to serve God wisely, well and faithfully. He obeyed the gospel, being baptized by brother H.A. Brown at the Coleman Ave. church building in July, 1934. He loved and preached the truth for sixty-four years. After his educational years at Freed-Hardeman, David Lipscomb, and George Peabody College, he began to do what he wanted more than anything else, teaching men how to teach and preach God's truth. He taught at Freed-Hardeman and David Lipscomb, helping young and old to convert and train men to be students, teachers, and caring Christians for the glory of God. From this desire came the Memphis School of Preaching in 1966. This school has been from the beginning known for its soundness; book, chapter and verse teaching. Brother Hearn and his faculty were men who had prepared themselves for such a work. For this school's efforts, brother Hearn would have nothing else than the best for God's work. He demanded that all of his students give their best whenever and wherever. Today the Memphis School of Preaching lives on because of his efforts. He served the school as director for seventeen years, turning the directorship over to Curtis Cates, a capable man for a great work.

Brother Hearn lived, labored and studied among the greats of his day. Men like B.C. Goodpasture, Foy E. Wallace, Jr., N.B. Hardeman, Gus Nichols, Guy N. Woods and countless others. He praised the works of good men and loved to associate with them. He spoke in many lectureships with said men and worked in meetings with them. His work will live on in the hearts of those he trained. We thank God for such a man.

My Friend, Roy J. Hearn

In 1966, I met one of the finest Christian men of my life, Roy J. Hearn. He, at the time, was working to inaugurate the Memphis School of Preaching into the society of the churches of Christ. His object was to present to the church men trained in the Bible by book, chapter and verse teaching. I was very interested in this type of education, but I did not want to go to religious colleges and have to take many subjects that I did not want. Therefore, I began to make plans to attend the Memphis School of Preaching and did so, graduating in 1971. During my tenure at Memphis School of Preaching, I really learned about the great man Roy J. Hearn. His contribution to Christianity will be surpassed by few. His dedication to schooling men to preach will never be superseded by any. In the seventeen years he directed the school he made sure every man that wanted to attend could. Many times he drove hundreds of miles to raise monies to help a student attend the Memphis School of Preaching. He wanted every man that wanted to preach to have the opportunity to do so. He therefore provided the necessities for them. He will forever be remembered by family and friends as a man that loved God, Christ and humanity.

Walker (Bill) Crossno
MSOP Class of 1971



Tribute to Roy J. Hearn

November 15, 1911 to November 25, 2000

It is easy to love, respect and honor brother Hearn for many reasons. These are just a few that come to mind.

I. Best Friend.

He was willing to do anything possible to help anyone in need, from members of the family of God to those that were not (Gal. 6:10). He was one who practiced the golden rule (Matt. 7:12). He was the best friend I had and I miss him sorely.

II. Generous.

Brother Hearn was one you could not out-give. On many occasions I would give brother Hearn different things, but he would give me more in tapes, books, Bibles, etc., things that would help me grow more spiritually. I told brother Hearn on one occasion that we could not out-give him. He knew and practiced what the Lord said (Acts 20:35).

III. Sacrificial.

He was sacrificial in his giving. He traveled far and near in his early years of directing the school for students and their support. On many occasions he took money out of his own pockets to help students and their families. He practiced what the Lord said of laying up treasures in heaven (Matt. 6:19-21).

IV. Vision

He had a vision for a school where the Bible would be taught and emphasized as the word of God and not that of men (1 Cor. 4:6; 1 Thess. 2:13). He wanted to train and motivate men to preach and teach the unsearchable riches of Christ (Eph. 3:8). Such was and is the Memphis School of Preaching, where multitudes of souls have been saved as a result of his efforts.

V. Mission

He always remembered he was a debtor, as Paul (Rom. 1:14-16). He was never satisfied with what he had accomplished, always wanting to do more (Phil. 1:21; 3:12-14; Gal. 2:20). He knew his salvation and that of others was dependent on pushing ahead (1 Tim. 4:16), teaching others to hold the banner high (2 Tim. 2:2). He was very evangelistic in nature.

VI. Patient

We as students would aggravate him at times but he was longsuffering to us in general. At times though, we referred to him as “STERN HEARN.” He was like Christ and Moses; sometimes his righteous indignation would arise. He always did what was best for us as students.

VII. Counselor.

Many times when we would call and ask about certain scriptures, desiring a better understanding of them, he was always ready to help. The last time I was at his house, a short time before he passed, we discussed Romans 8. He asked me questions and I of him. We talked about the *Scheme of Redemption* and other things. He helped with a clear understanding many times. We could always depend on Roy J. Hearn as a counselor.

VIII. Preacher of the Gospel.

He was a prolific writer, also a great teacher, preacher and debater. He loved the truth, taught it and defended it (Psa. 119:97-104). He knew the souls of men were dependent on knowing (Phil. 1:17) and obeying the truth (John 8:31-32; 1 Pet. 1:22-23).

IX. Kept the Faith.

It was easy to love and appreciate him because in all his trials and struggles he kept the faith (2 Tim. 1:12; 2:3-4; 4:6-8). He never wavered from the truth as long as I knew him.

X. Made Preparation for That Heavenly City.

He’s gone home. He looked and longed for that “city that hath foundations whose builder and maker is God” (Heb. 11:10). He continued to work out his salvation unto the end (Phil. 2:12). He looked forward to going there (John 14:1-5; Rev. 2:10; 22:14). We miss him greatly, but know he’s in a far better place (Phil. 1:21-23). We long to see him some day in that *Celestial City*.

Sorrell Wesson
MSOP Class of 1969

Roy J. Hearn

West Walker has had four preachers that were products of Memphis School of Preaching. We have helped a number of men attend this school. Roy J. Hearn touched our lives through the School of Preaching.

Brother Hearn slipped into eternity about noon Saturday, November 25, 2000, ten days after his 89th birthday. Finally, after a long illness heaven's chariot swung low and the spirit of our brother climbed aboard. His spirit winged its way home.

Our hearts are heavy, our eyes are moist with tears, but our hopes are high. As brother Hearn stated, "There is a brighter side." He has gone to be with the Lord which is "far better" (Phil. 1:23) than a sin-scarred world and a pain-riddled body. The "gain" of which Paul spake in Philippians 1:21 is now his.

Memories are wonderful and we do have "precious memories." It is not wrong to "lament" the loss of one that we loved (Acts 8:2, Stephen). In Hebrews 13:7, the inspired writer said, "**Remember** them which have the rule over you, who have **spoken unto you the word of God** whose faith follow, considering the end of their conversation." We have precious memories. Brother Hearn was a lover of truth. He embraced it as a young man. He wanted all mankind to have opportunity to do the same.

Those who knew him well, knew he was a great servant of Christ, a Christian gentleman of great humility, a lover of common people like most of us. He was one who was unyielding and uncompromising in standing for the word of God. He did not look for controversy, but he was not afraid of it. Like Paul, he was "set for the defense of the gospel" (Phil. 1:17).

Brother Hearn was always "ready" (Rom. 1:15) to preach the gospel anywhere without regard to the size of the congregation or their ability to pay for his services.

He taught us to be giving, to sacrifice for the good of others. Think of the books he gave away...articles, radio programs, the time he gave, the number of times he housed us. He and sister Hearn

always opened their home to any of us. Sister Hearn was always such a vital part of his life. She was the “wind beneath his wings.” She was the one who helped him find the Lord and the church. Brother Hearn was not blessed as many of us to be “brought up” in the church. Sister Hearn not only helped him to know the truth, but has been at his side 65 years helping him to **spread that truth**. She was truly a “help meet.” Sister Sadie was the “apple of his eye.”

He loved his children and grandchildren. He rejoiced when you obeyed the gospel or when you chose a good Christian wife or husband. He rejoiced at your achievements. He gave all that he had: his love, his knowledge, his wisdom, yes, and his money. He would have given any of us the “shirt off his back” – but when needed, you gave back to his needs.

Brother Hearn was a guiding light for many of us during our preaching lives. He “let his light so shine before men...” (Matt. 5:16). He would urge, “Follow me as I follow Christ” (1 Cor. 11:1). Brother Hearn taught us to study the Bible — not about it! He was always reading, studying. Some of the last material he told me that I needed was tapes of Foy E. Wallace, Jr.

Great men like brother Hearn had the ability to make those around him just a little better. Brother Franklin Camp made us want to rush home and study our Bibles. Great men bring the best out of us and stir us to want to do more.

Brother Hearn taught us to dream dreams, to pray, prepare and pursue our dreams. He dreamed of a preacher school in Nashville and Memphis. He was a major part in the founding of each. He served as founder and director of MSOP for almost seventeen years. The measure of his life will be determined by how well those of us who passed through MSOP live our lives and do our jobs. If we are faithful, successful, then his life and efforts were not in vain. Brother Curtis Cates wrote in the 1995 MSOP Lectureship book that was dedicated to brother Hearn, “Roy J. Hearn has trained hundreds of **MEN OF THE BOOK**” (Emphasis mine, NM).

Well, brethren, as king David said of Abner, “Know ye not that there is a prince and a great man fallen this day in Israel” (1 Sam. 3:38). The “mantle” has dropped and it is our challenge to pick it

up and carry the cause of Christ forward (2 Kings 2:13).

We have been:

Blessed by his teaching,

Benefitted by his wisdom,

Joyed in his presence.

We do not say goodbye, but good night. I will meet you in the morning of the great resurrection (John 5:28-29). I will miss my brother and good friend, Roy J. Hearn.

Neil Myers

MSOP Class of 1969

(With the exception of the first paragraph, this was delivered at brother Hearn's funeral, 11-29-'00)



Tribute to a Great Man

Brother Roy J. Hearn passed from this life to his reward on November 25, 2000. We can truly say, as the Prophet of Israel did, that a prince and great man is fallen this day in Israel (2 Sam. 3:38).

How does one eulogize a man like Roy Hearn? How does one try to say words that would properly describe the life of this great man? The only way I can describe him is to say what he meant to me, how I remember what he did, and the things I remember most, that inspired my life.

Firstly, I remember well the first time I saw him. I had looked at several schools, received information about them and decided that Memphis School of Preaching offered what I was looking for. Having made this decision late in life, age forty-one, my family and I went to Memphis to look at the school and talk to the director firsthand. Brother Hearn graciously received and carried all of us to Wilmoth's cafeteria in Parkway Village. I had intended to pay

for the lunch but brother Hearn had other ideas. The first thing I saw in him was a very **gracious** and **kind** spirit.

I continued to witness this all through the two years I was at the school. I saw firsthand, when one of brother Hearn's boys (and all of those who attended were his boys to him) would have problems, sickness or other things, an envelope would appear on the bulletin board with this student's name on it. On the inside would be enough money to take care of the expenses this student had at this time. It didn't take me long to realize where these envelopes were coming from. They were from the hand of a very **generous** saint.

Secondly, I witnessed a determination that he had. This was that none of the students who attended MSOP would leave school as second rate preachers. His ambition was to make all of us into the very best preachers that we could be. I still remember, and often use them to this day, words of wisdom that he imparted to us. When talking about the influence a preacher should have, and the attitude he should possess, he would say, "You can't win anyone to Christ with a face long enough to eat oats out of a churn."

When he wanted to stress the importance of the Word being preached he would say, "Put as much Scripture in your lessons as you can, and you will know that that much of your lesson or sermon is right."

When he wanted to stress the importance of us trying to keep our lessons on a plane that could be understood by all, he would say, "Put it down where the calves can reach it and the cows can get it too."

These and many more could be cited, but I have come in later years not to look on these as little "funny" statements, but as real words of wisdom, and ones that I have incorporated in my life and teaching.

Thirdly, I remember him as a man that was **very humble**. I knew by hints that were given to me, that brother Hearn was a well educated man, but until I read the eulogy of him by Barry M. Grider, I did not know how many degrees he actually held, but that was the way he wanted it. He never allowed anyone to introduce him as a man with numerous degrees, but wanted to simply be

known as Roy J. Hearn or brother Hearn. The learning and degrees he received at these different schools never made him “mad.” He simply used the knowledge he obtained at these different schools to benefit others.

Fourthly, I saw him as a man who loved the souls of men. He wanted every person to be saved, and he did everything in his power to do what he could to this end. This was the reason for the Memphis School of Preaching. He knew he couldn’t do it by himself, and he knew the best way to enlist the help of others in carrying the message of salvation to the world was to start a school that would do nothing but train preachers. Thus, the Memphis School of Preaching became his life.

Fifthly, some accuse brother Hearn of being stern, and on occasions someone would refer to him as “stern Hearn.” I may have even made the same remark at times, but after I got to know him this ceased on my part. I witnessed firsthand a man with a heart of compassion as big as the Stone Mountain in Georgia. I just wonder how many of his students would have made a passing grade in his classes on the Holy Spirit, English and other subjects, had it not been for his heart of compassion? I don’t know how many, but I know one for sure that wouldn’t have; that was me. Brother Hearn never gave any student a failing grade who was doing the very best he could do.

Lastly, he was a man of God. He believed what Peter said in First Peter 2:21, “For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps.” Brother Hearn never claimed to be God the Father, nor Christ the Son. He never claimed perfection, but in my estimation of this great man he tried every day he lived to be as much like Jesus as he could possibly be. We shall all miss him. The church is made weaker by his passing, his influence at the Memphis School of Preaching will be missed, but it can be said of him as was said of Abel, “By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it **he being dead yet speaketh**” (Heb. 11:4).

Dewey Medlin, Class of 1973
Vice President, Memphis School
of Preaching Alumni Association



A Tribute to Brother Hearn

Only once in a while are we privileged to know
A great man of God who will teach you to grow.

A teacher of God's Word who has no peer,
He trains others to preach without compromise or fear.

Using God's Word as his guide and stay,
His example is flawless in every way.

A great Bible scholar, a kind gentle man,
No greater you'll find though you search through this land.

His life and influence have led many to see,
The straight and narrow path to eternity.

Being the humble man we all love and know,
He might feel that he has not left his mark and so —

Just let me add dear bro. Hearn,
When one of your boys enters the pulpit —
You are there...and others learn.

by John Gary Shaver
MSOP Class of 1977

Tributes from MSOP Director and Faculty*

Founder, Long Time Director of MSOP Departs to Be with the Lord

Brother Roy J. Hearn, outstanding gospel preacher and Christian educator, passed to his reward on Saturday, November 25, 2000, at the age of 89 years, having been born in Wilmar, AR, on November 15, 1911. He died of heart failure. Brother Hearn's funeral services were at 10:00 a.m., Wednesday, November 29th, at the Forest Hill church of Christ. Speakers were former students of brother Hearn, brethren Walker Crossno, Neil Myers, and Sorrell Wesson, and Curtis Cates. Glen Wilson led the congregational singing. A large crowd of friends and family were present. Burial was in Memorial Park, Memphis.

Brother Hearn was a great man and defender of the faith. The writer was privileged to learn about and come greatly to appreciate brother Roy J. Hearn when his friend and mine Franklin Camp told me about the new journal they were beginning, *First Century Christian* in July, 1967. Brethren Hearn and Camp were the editors, and writers included such men as Foy E. Wallace, Jr., Glenn L. Wallace, W.L. Totty, Robert R. Taylor, Jr., Gary Colley, J.A. McNutt, Foy L. Smith, and others. I came greatly to appreciate brother Hearn's unswerving loyalty to the old Jerusalem gospel, his love for the brotherhood and for souls, and his courage in being "set for the defense of the gospel," and I felt a very kindred spirit with him in his work. I also came to appreciate the solid work being done in the Memphis School of Preaching, both from the journal and from being in brother Camp's classes at Shades Mountain in Birmingham. *First Century Christian* was published by them for ten years and did untold good.

Brother Hearn had been baptized in July, 1934, and began preaching in Memphis in 1936. Not only did he love, obey, and preach the truth for some sixty-four years, he also instructed others how to preach the truth (2 Tim. 2:2). After having taught at Freed-

Hardeman and David Lipscomb, brother Roy Hearn was inspired by brother N.B. Hardeman and others to begin a school of preaching. After he had spent much time and thousands of miles on the road raising money and recruiting students, the Getwell Road School of Preaching was begun at the Getwell church of Christ. Many good brethren at Getwell and others helped in this noble endeavor, and it was immediately very successful. After several years, it moved to Knight Arnold, and the name was changed to the Memphis School of Preaching.

The school's curriculum was outstanding and, with the addition of a World Evangelism course, is the present curriculum. It is now in its thirty-fifth year, having been started in 1966. From its beginning, the School has been recognized for its Biblical and academic soundness; it has been much imitated. The writer considered it a very high honor to have been recommended by brother Roy J. Hearn to the elders when he was retiring as director of the MSOP. In 1983 the school had a dinner in honor of brother and sister Hearn. His work as director was superb, and his scholarly teaching had a profound influence upon his hundreds of students here. In fact, those faithful "men of the Book" are a testimony to the greatness of his work. I told brother Hearn this on numerous occasions, "Whatever the School accomplishes for the Lord and in the spread of His kingdom will be a tribute to you, for we are standing on your shoulders." He would often say that he appreciated the fact that "the School's toes are pointed in the same direction," which encouraged us greatly. He was very pleased concerning the congregation and School's moving to Forest Hill-Irene, the new facilities, and especially concerning the new library building in honor of his greatly admired and beloved teacher N.B. Hardeman. I was blessed greatly to count him as a friend.

Sister Sadie Hearn is an outstanding Christian woman and was the very supportive, loving, and caring wife of brother Roy for sixty-five years. Brother Hearn is also survived by two lovely daughters, Dolly Totty of Centerville, TN, and Janet Paden of Cookeville, TN, six grandchildren, and seven great-grandchildren. Our sincere prayers and sympathy are extended to them.

Though brother Hearn has departed, his tremendous influence lives on in his family, his writings, and his many students, and in multitudes whom he influenced. He loved the Lord and His cause dearly, and we are better because his life touched ours. "...he being dead yet speaketh" (Heb. 11:4).

Curtis A. Cates
Director, MSOP
1983 to Present



**Roy J. Hearn,
Faithful and able Gospel Preacher**

As compared to the average person brother Hearn lived a long life. He lived to the age of eighty-nine. However longevity was not the most important part of his life, but rather the kind of life that he lived was most important. Methuselah live nine hundred and sixty-nine years and his father lived only three hundred sixty-five years, and yet there is little comparison in the lives of Enoch and Methuselah. It is written about Enoch, "And Enoch walked with God: and he was not; for God took him" (Gen. 5:24). The Hebrews writer makes this remarkable statement regarding Enoch, that he was "translated," carried out of this life into another "that he should not see death" (Heb. 11:5). We are left to wonder about the life of Methuselah because the only thing that is revealed about it is its longevity (Gen. 5:27).

Having obeyed the gospel at a relatively young age, brother Hearn then served the Lord with distinction the rest of his life. Brother Hearn distinguished himself in the field of preaching:

1. It can be said of brother Hearn as it was said of Ezra, "For Ezra had prepared his heart to seek the law of the Lord, and to do it, and to teach in Israel statutes and judgments" (Ezra

- 7:10).
2. Brother Hearn believed and practiced what Paul wrote to Timothy, “And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also” (2 Tim. 2:2).
 3. Brother Hearn could have said with Paul, “I have fought a good fight, I have finished my course, I have kept the faith” (2 Tim. 4:7).
 4. Through his work for Christ and as a special part of that which he contributed in his work and influence through the Memphis School of Preaching, it can be said of him as the Hebrew writer stated regarding Abel, “by it he being dead yet speaketh” (Heb. 11:4).

Brother Hearn was blessed with an unusual Christian wife, sister Sadie Hearn. In a remarkable way sister Hearn discharged her responsibilities and performed duties. She is truly an outstanding Christian lady. To sister Hearn and to her entire family we extend our sincere sympathy.

Garland Elkins
Dean of Public Relations MSOP



Roy J. Hearn, Trainer of Preachers

My first recollection of meeting brother Hearn was when I visited the Memphis School of Preaching with the idea of attending the school. I would come to appreciate him more and more as I had the privilege of sitting at his feet day by day for the two years that I attended the School. A student not only obtains “book knowledge” from his instructor, but also learns valuable lessons from observing various traits from his teacher. Brother Hearn was an effective teacher to preachers both by his ready knowledge of the Scriptures, and with the reverence he demonstrated toward his work. He taught

us not only with his words, but also with his actions.

Brother Hearn taught that **preachers are to be servants**. He reminded us of the fact that Jesus came as a servant. He would often quote the following passage — “Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: But made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted Him, and given Him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father” (Phil. 2:5-11). Brother Hearn wanted all the students, first and foremost, to be servants of God. He would remind us that we should become and remain “humble.” There is no place for arrogance or pride in a preacher.

Brother Hearn taught that **preachers are to “preach the word.”** Brother Hearn himself was a man of the Book. He was not a teacher or preacher of man’s philosophy or ideas. His lessons were filled with a “thus saith the Lord.” It was obvious from listening to brother Hearn that he had spent much time in an in-depth study of God’s word. When one sat in one of brother Hearn’s classes, he came away with many notes and a greater understanding and appreciation of God’s word. He often reminded us of God’s warnings relative to adding to or taking from God’s word. Brother Hearn would remind us of the curse of God that rests on any who taught a different Gospel than the one revealed by Christ (Gal. 1:8-9). Brother Hearn taught us that we do not need a new gospel for a new age. He knew that man’s spiritual problem and remedy remains the same throughout all ages.

Brother Hearn taught that **preachers are to sacrifice in order to preach the Gospel**. While a student is in the Memphis School of Preaching the work load is such that one cannot work a secular job to support himself and his family. Consequently, while he is in

school, he must be supported by congregations and individuals. Brother Hearn never let us forget that there were widows, who lived on a limited income, who gave sacrificially in order that students may give full time to a study of God's word. He would remind us that Christ Himself sacrificed greatly for us – “For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich” (2 Cor. 8:9). Brother Hearn would preach anywhere he had an opportunity without regard for how much he would be paid for such. He also sought to instill this same attitude in his students. Yet, brother Hearn himself was a generous man. I personally have known of him to help students who may have needed money for transportation to or from school.

Brother Hearn taught that **preachers should realize the seriousness and importance of preaching.** Brother Hearn expected a student to do his best. This concern affectionately won for him the respected title “stern Hearn.” He expected the students to do their best in using correct grammar and composition. He knew we were communicating heaven's message and thought that we should do our best. After graduating and “getting in the field,” one appreciates the exactness that brother Hearn demanded of his students. He genuinely believed (and taught) that we were doing the greatest work in the world.

In all things, brother Hearn taught us that we should have Jesus as our example (1 Pet. 2:21). Brother Hearn was not a perfect man, but he knew one who was — “Jesus!” We were taught to look to Jesus as our guide and example (Heb. 12:2). All who ever sat at the feet of brother Hearn have been blessed. I am thankful that I had the privilege to know brother Hearn and that in the good providence of God, I was privileged to study God's word under his influence.

Billy Bland
Dean of Students MSOP

Brother Hearn, as a Teacher

Brother Roy J. Hearn was an outstanding teacher in the Memphis School of Preaching. All who had the opportunity to sit at his feet have been blessed by his powerful and stimulating instruction. His understanding of the Scriptures and his broad knowledge in many areas of learning made his classes not only helpful, but also memorable and inspiring. His ability to approach difficult subjects with ease and to present solutions to problems, which seemed to us to be almost insurmountable, was the result of his years of study and preparation coupled with his keen mind and natural analytical ability.

Though known for his “sternness,” brother Hearn was always fair, and, more often than he or we would admit, merciful. He demanded much of his students because he demanded far more of himself. Always willing to expend himself for the benefit of others, he taught us great lessons by his worthy example. We treasure the instruction we received in his classes and the notes we have as a result, but we benefitted just as much or more from observing his Christian life. Beneath the tough exterior of “Stern Hearn” was a tender heart and a loving, giving disposition. We can only wonder where he would be today if he had not so given of himself.

Above all, brother Hearn was thorough in his approach to preparation for teaching. This admirable thoroughness was manifested in every subject he taught. He left no stone unturned in his proclamation of Truth. Likewise, no particle of error was left undisturbed when his powerful exposure was completed. His instruction was always scholarly and the result of intense investigation into every facet of the subject addressed. He was “a workman that needeth not to be ashamed” (2 Tim. 2:15). His presentation was dignified, showing deep reverence for the Word of God and appreciation for the occasion afforded him to teach it. In every place, and on every occasion, he conducted himself as a true Christian gentleman. Thus, by his dress, bearing, speech, and attitude toward his work, he impressed us and inspired us to be like

him.

Brother Hearn was always well prepared, even though his schedule was so demanding upon him and his health was not always good. Though he had given himself far too much work to do in the other aspects of the School, he did not allow that to hinder his teaching. I am happy I had the opportunity to learn from him, and I speak on behalf of all his students when I say, "It was a blessing to have brother Roy J. Hearn as a teacher." He lives on through those whom he taught. I thanked him while he lived, though not enough, and I look forward to expressing my gratitude to him again, in that land beyond this.

Bobby Liddell

Dean of Admissions MSOP



Roy J. Hearn, A Friend

The first time I met brother Hearn, he had just completed a full day of preaching and teaching at the Nesbit, Mississippi, congregation and had to travel to Knight Arnold building that Sunday evening to talk to me about the Memphis School of Preaching. He acted as if such were a normal thing to do and that he was most interested (as he was) in my desire to attend the School and to learn to preach. Brother Hearn took the time to show me the school building and to inform me as to living expenses and ways to raise support. From that day to now, I have considered him my friend.

While I was a student at the School, brother Hearn had open-heart surgery and was incapacitated for a time. My sons and I mowed his grass, and he insisted that we use his boat to go fishing, which we did. He went with us on two occasions, but both times to a pond, and, as I recall it, he taught me and the boys to fish, which sport seems to be a requisite to preaching. Brother Hearn never did

forget those favors and trips, but I owed him so much for his guidance that I could never quite understand how he seemed so thankful.

The first time I ever taught a class at MSOP it was by chance. I had come to get something from the School bookstore, and brother Hearn saw me standing in the hall. After clearing his throat he said, "Friend, have you ever taught personal work?" I mumbled something about having done so, and brother Hearn said, "Good, go upstairs and fill in for brother E.L. (Whitaker) who is sick today." Brother Hearn used me for about five years in such a capacity and even gave me my treasured set of the Theological Dictionary of the New Testament as a reward. For brother Hearn and the School, I would gladly have filled in for nothing. He had taken my calls and questions at all times and at all hours and was willing (in his very stern way) to help me. He was a true friend, for he would not just tell me what he thought I wanted to hear, but what he knew I needed. One time he and brother John Renshaw and I traveled to Dallas, Texas, together to attend a symposium of schools of preaching. We stopped at some type of buffet restaurant to eat, and brother Hearn got a plateful of fried livers which he said he would share with us. Brother Renshaw and I proceeded to eat them all! Brother Hearn never would let us forget what we had done, and he also gave us a very good sermon outline on gluttony which, of course, we needed to hear.

Over the years brother Hearn gave me (and any number of other of his students) books, outlines, and materials collected from over four decades of faithfully proclaiming the gospel and teaching others how to preach. His home was always open to me because he and his beloved Sadie made it so. When he moved away from Memphis, I got to see him only on a few occasions at his home in east Tennessee and at lectureships here and around. It seems that the Father was getting me ready for the time my friend would move to his "long home:" and I would once again have to wait to see him. It is rare, indeed, to have a good teacher. It is rarer still when that teacher turns out to be a good friend. May God bless Sadie and the family as they prepare to meet brother Hearn in paradise.

Keith A. Mosher, Sr.
Dean of Academics MSOP

*This material was taken from the MSOP "Yokefellow," Vol. 27, No. 12, December 14, 2000. Used by permission.



Tribute to Roy J. Hearn

I became acquainted with brother Roy Hearn in July, 1963 when he was serving as pulpit minister for the Division Street church of Christ, Smyrna, Tennessee. At that time I recently had been assigned to the nearby Air Force Base, preparatory to retiring from the U.S. Air Force some two years later.

Initially, I was not particularly impressed with respect to his seemingly subdued personality and was perhaps a bit disappointed in that he appeared to be shy, overly reserved and aloof. His lack of an outgoing personality led me to think that he was a person who liked to maintain a distinct distance from others and perhaps was inclined to be on the anti-social side. Over the weeks and months ahead my negative impression began to diminish as I came to know him better.

While he was noted as a master of the art of elocution, his sermons from the pulpit were unsurpassed in that they were timely, simple, direct, in context and most of all, they were entirely scriptural. To me, he was at his best in the classroom. He was the typical Classroom Professor; the master of his subject with a gentle sternness, tempered with a mild dry wit that resulted in a comfortable learning discipline. This earned him the love, admiration and respect for his scholarship and his judicious use of scriptural authority.

My perception of his being shy, reserved and aloof, I learned later, was in reality his deep and sincere humility. I noted many

times he would show a flash of embarrassment when being recognized or praised. I can truly say that in the thirty-seven years I have known Roy Hearn and observed his Christian demeanor, I know of no one who has exceeded his exemplification of the eight beatitudes of Matthew 5:3-10; and the eight Christian Graces in Second Peter 1:5-7. To illustrate I would like to single out the third beatitude, "Blessed are the meek: for they shall inherit the earth." In so doing, I would like to use a paraphrased analysis of the beatitudes by brother Foy Wallace, Jr., whom brother Hearn and I both esteem as perhaps the greatest Bible scholar of our time.

Brother Wallace points out that the word meekness is often mistaken for passivity or timidity. However, in the context of the beatitudes it is derived from the Greek root word equilibrium, which means, the full and complete possession of all the faculties of one's being. It can further be described as being under control, on course, stable and on an even keel. An old Greek lexicon illustrates it as the captain at the helm of his ship steadily guiding it through the storm on a violent turbulent sea.

I like to think of Roy Hearn as having been the Captain of the mighty ship MSOP on its voyage of tutoring faithful men in the word of God, **"that they may be able to teach others also"** (2 Tim. 2:2). With his eye on the proper compass heading and a steady hand on the helm, he guides and steers it safely through the storm tossed seas of this present day world of sins, the same of which Paul charged both the Jew and Gentile in the world of that day (Rom. 1:18 - 2:1). During this voyage those same storm tossed seas became more turbulent, being agitated by some of our own brethren, the "Agents of Change." They departed from the **"old paths"** (Jer. 6:15) **and turned aside to fables** (2 Tim. 4:4); to do the things that **seemeth right unto a man** (Prov. 14:12), rather than God. They advocate participation in denominational crusades and compromise with that old denominational plea of "Unity in diversity." In addition, they want to restructure the worship and music so as to be more palatable with the culture of today. In spite of the opposition from without and from within, brother Hearn's strong measure of meekness, coupled with his strong will to persevere, brought the

great Ship through many storms.

After some seventeen years at the helm, brother Hearn, because of age and failing health, turned the helm over to the capable hands of brother Curtis Cates. Brother Cates has maintained the same course set by brother Hearn and brought it about to be recognized as the best of its kind in the brotherhood. This is, of course, not to say there are no other great schools of this type in the brotherhood. I have been told that several began by patterning themselves after MSOP.

As brother Hearn now rests from his labors in the Kingdom, the school continues and I feel that the name “Memphis School of Preaching” will always be synonymous with that of Roy J. Hearn.

John H. Biddle
Longtime Friend

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A MESSAGE FROM THE DEAD ON ERROR

Luke 16:19-31

Introduction.

1. Religious error defined: Any departure from God's established order, or effort to supplant it.
2. Causes of error are many: Superstition; ignorance; presumptuousness; vain glory, etc.
3. Bible anticipates all kinds of error.
 - a. Departures foretold.
 - b. Eg. Peter's wife (1 Cor. 9:5; cf. 1 Tim. 4:1-3). Fallible (Gal. 2).
4. In K.J.V., 53 references to hell; R.V. translates 11 times "Hades." Discuss difference.
5. Text does not relate a parable; would make no difference anyway.
 - a. Names actual personages, places.
 - b. Does not force acceptance of immediate judgment.
 - c. Easily harmonized if accept intermediate state.

I. Refutes Universalism.

- A. Teaches all will be saved.
- B. "I am tormented in this flame."
- C. Punishment certain as salvation (Matt. 25:46; John 5:28-29; Rev. 21:8).
- D. Rich man consigned to state of wicked; await judgment.

II. Refutes Claims of Spiritualism.

- A. No communication between Lazarus and brothers.
- B. Death penalty under the law (Deut. 22:18).
- C. But what about Saul and the witch at Endor? (1 Sam. 28:7-12). Meant to deceive Saul.
- D. Nothing spiritualists can do that can't be done through natural phenomena. Standing offers. Houdini's offer and proposition to a friend.

III. Refutes Doctrine of Purgatory.

- A. Doctrine of Purgatory.
- B. Gulf fixed; no passage.

IV. Refutes Materialism. Explain The Doctrine.

- A. "Lifted up his eyes."
- B. "Cried out - have mercy."
- C. "Son, remember." Hence, not annihilated; spirit not dependent on body for continued existence (Luke 24:39). Spirit not matter; no loss of weight at death.
- D. Teaches immortality and future punishment.

V. Refutes Doctrine of D. O. H. S. (Direct Operation of Holy Spirit).

- A. Ideas of Holy Spirit in conversion.
- B. Did not request immediate impact of Spirit.
 - 1. "Send Lazarus." Request denied (vv. 29-31).
 - 2. Word now (John 6:44-45; Rom. 1:16).

VI. Refutes Doctrine of Predestination.

- A. "Calvinistic teaching."
- B. Rich man recognized need of preacher, testimony, hearing, human volition.
 - 1. "Testify.. lest they also come to this place."
 - 2. If predestined, must, or could not.
- C. God recognizes will (Matt. 11:28; 13:15; John. 5:40; Rev. 22:17).
- D. Hence, called by the word (2 Thess. 2:13-14).

Conclusion:

- 1. Several lessons to be gained from the account.
 - a. Death seals our doom. No change after.
 - b. Must make preparation here.
 - c. Too late for repentance.
- 2. Hence, be not deceived by above doctrines.

3. Lord has done his part; calls upon you now to do your part. Will you come?

GOD AND THE CHRISTIAN HUSBAND AND FATHER

Eph. 5:22-33

Introduction:

1. Old American Missionary who returned after many years (30). Asked to write on changes that impressed him most: His comment, not on material progress, but: "The thing that impressed me most is that the American People have forgotten to read their Bibles and Pray."
2. Home is the greatest earthly institution, apart from the church, and based upon Scriptural principles; is the foundation of civilization.
3. The theme for discussion tonight: "God and the Christian Husband and Father." We shall study each topic in order given.

I. God, Our Heavenly Father.

- A. Adam Clarke's definition: "The eternal, independent and self-existent Being: The Being whose purposes and actions spring from himself, without foreign motive or influence: he who is absolute in dominion; the most pure, the most simple and most spiritual of all essences; infinitely benevolent, beneficent, true and holy; the cause of all being, the upholder of all things; infinitely happy, because infinitely perfect; and eternally self-sufficient, needing nothing that he has made; illimitable in his immensity, inconceivable in his mode of existence, and indescribable in his essence; known fully only to himself, because an infinite mind can be fully apprehended only by itself. In a word, a Being, who, from his infinite wisdom, cannot err or be deceived; and who,

from his infinite goodness, can do nothing but what is eternally just, right and kind."

B. Evidences of God.

1. The tracks of God (Psa. 19:1-3; 33:6,9).
2. Hence, effect to Cause.
3. **OLD TESTAMENT REVEALS AN AWE-INSPIRING GOD.**
 - a. On Sinai his voice made heaven and earth tremble (Heb. 12:18-21).
 - b. When He spoke, the Flood came.
 - c. Plagues on Egypt and punishment of Israel.
 - d. Judgments on Nadab & Abihu; Korah, Dathan and Abiram.
4. God's word is representative on earth today.
 - a. Man is to obey, not ignore it. Here the seat of the world's problems - disrespect for God's word.
 - b. Not to add to nor subtract from (Deut. 4:2; 5:32; Gal. 1:8-9; 2 John 9).
 - c. Respect for God shown by respect for His word (Matt. 10:40; Luke 10:16).
 - d. Word represents His power (Heb. 1:2-3; 4:12).
5. Bases for reverence for God.
 - a. God is our Creator - we are His creatures.
 - (1) In the image of God (Gen. 1:26; Zech. 12:1). Spiritually, morally, intellectually.
 - (2) We are His offspring (Acts 17:28; Heb. 12:9).
 - b. In the church He is our spiritual Father.
 - (1) Born into His family (John 3:5; 1 Pet. 1:22-23).
 - (2) Spirit of adoption (Rom. 8:15).
 - (3) Spirit of Sonship (Gal. 4:6).
 - c. God is our Lawgiver, Ruler; we His servants. We are under law today (Rom. 3:27; 1 Cor. 9:21; Gal. 6:10; Jas. 1:25).
6. Hence, a few reasons for respecting, reverencing God and His word in everything.

II. The Christian Husband.

A. Christian defined:

1. Belonging to Christ (Acts 20:28; 1 Cor. 6:20; Rom. 5:8-9).
2. Followers of Christ (1 Cor. 11:1; Eph. 5:1).
3. Hence, parents who are in Christ (Gal. 3:26-27).
4. Obligated to follow instructions (Acts 3:23).

B. Kinds of husbands not needed.

1. Churlish Nabal (1 Sam. 25:3, 17).
2. Ahasuerus (Esther 1).
3. Who will steal another's affections (2 Sam. 11).

C. Kinds of husbands needed. As:

1. Boaz was to Ruth (Ruth 2:5-23; 3:1-11).
2. Elkanah to Hannah (1 Sam. 1:8).
3. Jacob toward Rachel — 7 years (Gen. 29:18-20).

D. Christian husband's attitude toward his wife.

1. Love her above all other humans (Eph. 5:22-28).
 - a. As Christ loved the church.
 - b. Christ's love was pure.
 - c. His love was sacrificial.
 - d. His was a forgiving love (Luke 23:34).
2. Husbands to cherish their wives (Eph. 5:29).
 - a. Cherish means to treat with tenderness.
 - b. Affection, warm and demonstrative love.
3. Not to be bitter against them (Col. 3:19).
4. Husband to provide for the wife. God's order.
 - a. Wives to be keepers at home (1 Tim. 5:14; Titus 2:3-5).
 - b. Those who **won't** provide (1 Tim. 5:8). Compare the shiftless, irresponsible husband.
5. Honor his wife (1 Pet. 3:7).
 - a. "Honor" here same word translated "precious" in (1 Pet. 1:19), referring to Christ's blood.
 - b. So is the wife to honor husband; would solve many problems.

- c. "Whoso findeth a wife.. good thing" (Prov. 18:22).
 - d. "Price above rubies" (Prov. 31:10).
 - e. Joint heirs, partners in salvation (1 Pet. 3:7).
 - f. "That your prayers be not hindered" (1 Pet. 3:7).
That is, cut up, or interrupted.
 - g. Calls for courtesy and patience.
 - h. The usual marriage pledge.
 - i. "Be ye kind" (Eph. 4:32).
6. "Render due benevolence" (1 Cor. 7:3-5).
- a. Be mindful of physical needs.
 - b. Body no longer his - mutual ownership
 - c. Not ever force each other into sin.
 - d. Vow, "Keep thee unto her only, so long as shall live"

III. The Christian Father.

- A. Types of fathers not needed. Should be avoided.
- 1. As Jeroboam (1 Kin. 12:13; 15:25-26).
 - 2. As covetous Achan (Josh. 7:1-21). Family destroyed.
 - 3. As Eli, who exercised no control over his sons.
 - a. Classed as sons of Belial (1 Sam. 2:12).
 - b. Caused men to abhor worship (1 Sam. 2:17).
 - c. Turned area of tabernacle into place of immorality (1 Sam. 2:22).
 - d. Only a mild rebuke from Eli (1 Sam. 2:23-35).
 - e. God rebuked him (1 Sam. 3:13).
- B. Types of fathers needed today.
- 1. Such as Abraham (Gen. 18:19).
 - 2. Noah, righteous, saved, family (Heb. 11:7; Gen. 6:22).
 - 3. Enoch who walked with God (Gen. 5:21-24).
 - 4. Zacharias, father of John the Baptist (Luke 1:5-6).
- C. Fathers should be proper examples.
- 1. In home Bible reading. Principle (Deut. 4:9-10; 6:7-9).
 - 2. In the family altar. (1 Tim. 2:8; 1 Thess. 5:17).
 - 3. "As The Twig Is Bent."

- D. Fathers should properly train children.
1. Home must have government.
 2. Use of the rod prescribed (Prov. 13:24; 19:18).
 - a. Or weep later (Prov. 29:15).
 - b. Sorrow better than laughter (Eccl. 7:2-3; Heb. 12:11).
 - c. Bring up in nurture and admonition (Eph. 6:4).
 - d. A Good example. Rechabites followed father's training, would not drink wine (Jer. 35:6,8,10).

Conclusion:

1. God's law is His representative on earth, today. The panacea for all moral, spiritual, social, economic ills.
2. Condition of families determine condition of nations, church.
3. "Righteousness exalteth a nation, but sin is a reproach to any people" (Prov. 14:34).
4. Hence, world's greatest need, is first century gospel and mothers and fathers who will obey it and teach their children.
5. The strength and purity of the nation, society and church depends largely upon the home.
6. Husbands are God's ordained heads of the homes, hence, grave responsibilities are theirs.

THE SECOND BLESSING THEORY OF SANCTIFICATION

Introduction:

1. John. 17:17-19.
2. Sanctification: hagioσmos: Separate from things profane and dedicate to God. Consecrate. To cleanse externally; to purify Levitically. Purify internally by reformation of the soul. (Thayer). To set apart (Young Analytical).
3. Ex. 13:2,12. **State Theory.** Bible teaches sanctification, but not second blessing.

I. Not to Remove Inborn Sin, or Evil Nature.

- A. Did Christ have it? (John 17:19; 1 Pet. 3:15; John 10:36).
- B. Animals have it? (Exod. 13:2).
- C. If depravity removed, which causes sin, in sanctification; how do sanctified sin again? (Heb. 10:26-29; Acts. 2:1-4). BUT see Gal. 2:11-16; 1 John 1:8; KEEP BODY... (1 Cor. 9:27).

II. Not Sanctified by Holy Spirit Baptism.

- A. By the Spirit (Rom. 15:16). So is FIRST blessing. Justification (1 Cor. 6:11; John 16:14; 17:17).
- B. Acts 2:14; Apostles clean before Pentecost (John 15:3). Needed guidance, power (Heb. 2:4).
- C. Rom. 6:3; Gal. 3:27; Is it H. S. baptism?
 - 1. If so first Blessing out of Christ.
 - 2. Is **in** Christ (2 Cor. 2:10; 5:17).
- D. Therefore FIRST blessing out of the church (Eph. 2:16; 5:23; Acts 10:44-47).
- E. Only one baptism (Eph. 4:5; A.D. 64).
 - 1. There were two.
 - 2. Water until end (Matt. 28:18-20).

III. How Sanctified? (equal to washed, justified).

- A. By Christ's blood (Heb. 13:12).
- B. Holy Spirit (Rom. 15:16; 1 Cor. 6:11).
- C. By the word (John 17:17; Heb. 10:9-10). Spirit gave word.
- D. Christian influence and teaching (1 Cor. 7:14).
- E. By Faith (Acts 26:18).
- F. Self purge (2 Tim. 2:21; 2 Cor. 6:17 - 7:1).
- G. Baptism (Eph. 5:25,26; Acts 22:16; Rom. 6:3; 1 Cor. 1:2; Acts 18:8).

Conclusion:

- 1. Not a Second Blessing.
- 2. One is sanctified in becoming a Christian (Col. 1:13-14).

SANCTIFICATION

Introduction:

1. Bible doctrine throughout.
2. Has been made **human doctrine** also: "Personal holiness." "Instantaneous holiness." Removal inborn sin, all by Holy Spirit baptism.
3. Definition: (hagiasmos: Separate from things profane, dedicate to God: consecrate. The cleanse externally; to purify Levitically; to purify Levitically; purify internally by reformation of the soul (Thayer). To set apart (Young's Analytical).
4. "Be holy as God." (1 Pet. 1:15-16). "Be perfect" (Matt. 5:48).

I. Has No Reference to Removing Inborn Sin.

- A. Inanimate objects. A day (Gen. 2:3); mountain (Ex. 19:23); altar (Ex. 40:10); Tabernacle (Ex. 29:44).
- B. Animals (Ex. 13:1-2, 13).
- C. God (1 Pet. 3:15), Christ (John 10:36; 17:19).
- D. All Christians (1 Cor. 1:1-2).
- E. Does not remove cause. Sanctified people were: Contentious (1 Cor. 1:11); carnal (3:1-6); fornicators (5:11); desecrated Lord's Supper (11:23-30). Cf. Heb. 10:26-39.
- F. Peter (Acts 2:1-4; Gal. 2:11-16; cf. 1 John 1:8; 1 Cor. 9:27).

II. Holy Spirit Baptism Not Given for Sanctification.

- A. By the Spirit, yes (Rom. 15:16); justified also (1 Cor. 6:11).
- B. Apostles clean before Pentecost (John 15:3; but, Acts 2:1-4).
- C. Rom. 6:3-4; Gal. 3:27 said to be H.S. baptism.
 1. If so, Christians out of Christ; 1st blessing.
 2. New creatures out of Christ (2 Cor. 5:17).
 3. Then first blessing out of the church (Eph. 2:16; 5:23).
 4. First blessing also without faith (Acts 10:44-47; Rom.

10:17).

D. Only one baptism, A.D. 64 (cf. Matt. 28:18-20).

III. How Is One Sanctified?

- A. By the Will, Word (Heb. 10:9-10; John 17:17).
- B. By the blood of Christ (Heb. 13:12).
- C. Christian influence (1 Cor. 7:14).
- D. By faith (Acts 26:18).
- E. Self-purge (2 Tim. 2:21; 2 Cor. 6:17; 7:1).
- F. Baptism (Rom. 6:3; Eph. 5:25-26).

IV. Order of Sanctification (1 Cor. 6:11).

- A. We are washed (Mark 16:16; Acts 8:36-39; 22:16).
- B. We are sanctified (Eph. 5:26; Acts 18:8; 1 Cor. 1:2).
- C. We are justified (Rom. 3:24).
- D. Justified, held guiltless, after sanctification.

Conclusion:

- 1. All Christians are sanctified.
- 2. All should strive to be holy and perfect (Phil. 3:12-13).

EVIDENCES OF GOD

Psalm 19:11-14

Introduction:

- 1. Unbelievers are fools (Psa. 53:1). For good reason.
- 2. God has given abundant evidence.
 - a. The heavens declare the fact (Psa. 19:1).
 - b. All nature is witness (Acts 14:15-17).
- 3. No valid argument **against** God can be made.
- 4. Consider arguments in favor of God. Mostly philosophical.

I. The General or Intuitional Argument.

- A. "The general argument is that form of theistic proof which is based on the universal belief in God and the religious

instinct” (Keyser).

- B. Man is incurably religious; regardless station in life he will worship something, though not always admitted.
- C. All nations, tribes believe in a supernatural Being.
- D. How could material substance invent idea of God? If no God, material substance becomes universal falsifier.
- E. In all ages man has believed and engaged in worship.
- F. As a rule, human hearts desire to know God.
- G. So man looks up, hence, there must be a reality to man’s craving for God.

II. The Esthetic Argument.

- A. “The esthetical argument is the argument for the divine existence of God which is based upon the presence of beauty and sublimity in the universe” (Keyser).
- B. Man has the faculty that enables to appreciate beauty.
 - 1. No monkey ever planted a rose garden.
 - 2. Or stood in awe of massive mountains.
 - 3. Or appreciated the glitter of gold, precious stones.
- C. Beauty and grandeur mark the universe; man has the ability to appreciate them, so designed to complement each other; therefore, evidence of divine purpose.
- D. What other creature investigates the mysteries and wonders of the universe?

III. The Moral Argument.

- A. “The moral argument is proof of divine existence which is based on the moral constitution of man and the moral order of the world” (Keyser).
- B. Man possesses moral nature, to respect moral law.
 - 1. “Thou shalt not kill.”
 - 2. “Thou shalt not steal.”
 - 3. Thou shalt not commit adultery, lie, pervert justice.
 - 4. Thou shalt do good (Matt. 22:37-39; Gal. 6:10; Jas. 1:27).
- C. The moral law demands a divine Creator and Ruler.

1. Morality can never spring from non-moral forces.
2. An inborn ability to know right and wrong.
3. Conscience could not evolve from dead matter (Rom. 2:15).
 1. An animal may kill a man, but is not arrested and tried.
 2. Why wrong to kill a person, but not a cow?
 3. Conscience a human quality animals do not possess. If all from the same cell, or stock, why not?
- D. Inner sense of right and wrong attested (Rom. 2:14-15).
- E. Hence, morality can come only from rational personality — the moral God.
- F. The Bible teaches that God is the source of all good; gives moral law in a universe, hence personality, which leads to God — the Lawgiver.

IV. The Cosmological Argument.

- A. “The cosmos is an effect produced by a Primal Cause — argument from cause to effect; effect to Cause” (Keyser).
 1. Nothing comes from nothing, therefore, something is eternal.
 2. Heb. 3:4: “Every house is builded by some man, but he who built all things is God.”
- B. Benjamin Franklin in Paris; elite social and scientific club; mock up of the solar system.
- C. Man cannot start perpetual motion, therefore, there must be a Prime Mover; First cause. Planets move.
- D. The watch illustration. Blind force: Accident? Who wound up the universe?
- E. Factors and combinations demand intelligence.
 1. Arithmetic — nine numbers and a zero. Unlimited combinations. 123; 321; 312; 231; 213; 132
 2. Literature. 26 letters; millions of books. Star; rats; arts; tars. Different meanings.
 3. Matter. 102-109 elements. Diamonds, graphite; coal,

clay; all kin, from same elements, but different arrangement, so the cosmos.

- F. Are all these combinations by chance? Try it out.
 - 1. Sunday paper result of explosion in type room?
 - 2. Law: Makes a Lawgiver necessary. Not dumb matter.
 - 3. Nature. Is nature blind force? Or, directed by intelligence?
- G. Intelligence connotes personality, hence, back to GOD.

V. The Teleological Argument: or Argument From Design.

- A. Closely related to cosmological argument.
- B. The universe demonstrates design and order, therefore, must have had a Designer. Could lifeless, non-intelligent matter form such complexities?
- C. Computers require a designer. Then what of the complex physical – chemical – biological organism, the human body?
- D. The logical mind that notices that a human mind makes complicated things concludes that living beings have been made by a “Master Mind.”
- E. Some examples of design (A. Cressy Morrison).
 - 1. The size of the earth, exactly right (Job 38:3-4).
 - 2. The inclination of the earth’s axis.
 - 3. Distance from the earth to the sun. (12,000 degrees)
 - 4. Speed and rotation of the earth. Slower, faster.
 - 5. If moon were only 50,000 miles from earth.
 - 6. Density of atmosphere and meteors.
- F. Wisdom of animals and insects.
 - 1. Little spider in North Pacific coast.
 - 2. The yucca moth and yucca plant.
 - 3. The young salmon. Return to stream.
 - 4. A type of wasp stings grasshopper.
 - 5. American and European eels in Atlantic.
- G. Balance of nature.
 - 1. Rabbits in Australia. Imported foxes.
 - 2. Cactus in Australia. Imported insects.

3. Foxes and snowshoe rabbits in Arctic regions.
- H. So, everything in the universe from the component parts of the atom to the greatest heavenly body gives evidence of design.

Conclusion: Pennies numbers one to ten.

1. When all the facts are honestly considered, it is harder to disbelieve than to believe.
2. The Bible, which could not be a human production, also declares the supernatural First Cause — God.
3. The Bible properly classifies unbelievers (Psa. 14:1).

“CHILDREN OBEY YOUR PARENTS”

Ephesians 6:1-4

Introduction:

1. Next to husband, wife; parent-child relation closest.
2. First century Roman practice.
 - a. Father had absolute control; could sell or kill child.
 - b. Merciless to sick or afflicted child.
 - c. Children reared under unbelievable conditions.
3. Consider what the gospel has done for society.
 - a. Promotes perfect family relationships.
 - b. Panacea for many social ills, others.
4. “The generation gap has always been; always will be” (Mark Twain, 7:21).

I. “Children Obey Your Parents.” God Regulates All Conduct.

- A. Chinese: Kwok Chak Chan. “We do what our parents say.”
- B. God places responsibility upon children.
 1. Present tense: Keep on obeying.
 2. Obligation as long as family unit lasts.
 3. In society there must be authority and obedience.
- C. Good reasons why children should obey.
 1. Wisdom speaks (Prov. 1:7-9; 4:1-4).

2. The way of a fool (Prov. 12:15).
 3. Sacrifice of parents; give much. Reciprocate (1 John 4:19).
 4. Experience of parents gains wisdom.
 - a. See youthful mistakes; help child avoid.
 - b. See tragedies among young people; try to protect.
 - c. Usually places child's needs first; mother may sit up all night with sick child.
 5. Needs of the child.
 - a. Guidance. Wisdom gained by years.
 - b. Respect for authority: At home, school, police, church.
 6. That the child may be happy; not confused; frustrated.
- D. "In the Lord."
1. "For this is right." Why? God commanded it. His will.
 2. To disobey parents is to rebel against God.
 3. Parents want children to be Christians.
 - a. Interest in present and future, eternal welfare.
 - b. Obey gospel, not to please parents only, but God.

II. "Honor Thy Father and Mother."

- A. One of the Ten Commandments. Principle eternal.
- B. Honor involves respect, love, obedience, bearing responsibility at home; make self worthy.
- C. Extends into old age (1 Tim. 5:4-8).
- D. The first command with promise (Deut. 5:16).
- E. "That it may be well with thee." How? Why?
 1. Blessings due to obedience to God.
 2. "That thou mayest live long." Where? How? Why?
 - a. Parents protect from evil that can destroy as drugs, strong drink, immorality, reckless driving.
 - b. Clean living helps prolong life.
 - c. God's providence promised (Matt. 10:29-30).
 - d. Good enough reason: God commands (Prov. 6:20-23).

F. God wants us to live long, happy lives; must do our part.

III. Parents Obligation.

A. Negative: Provoke not. Unreasonable severity.

1. That they be not discouraged (Col. 3:21).
2. Reward for good, as well as punish.

B. Positive: Nurture and admonition.

1. Abraham's example (Gen. 18:19).
 - a. Great tragedy. Neglect of training.
 - b. First importance, moral, spiritual. Not secular.
2. Nurture: Breeding, education, training; to feed or rear; to educate; bringing up or training.
 - a. Especially spiritual training.
 - b. Not to be left up to the church, totally.
 - c. Secular and spiritual training compared. (Eternal)

C. "Admonition of the Lord."

1. Admonish: To warn of a fault; reprove gently, but seriously; to enjoin by a warning.
2. As Timothy was taught (2 Tim. 3:15; 1:5).
3. What are we teaching? Truth and faithfulness? Or, neglect and unimportance?
4. "Like father, like son; like mother, like daughter" (Deut. 4:6-8).
 - a. Every parent should be an example.
 - b. Parents should teach truth to children.

Conclusion:

1. Primary responsibility upon parents.
2. Child has a responsibility, too.
3. Primary aim in life: Serve God through Christ.
4. Responsible young people should obey the gospel before tragedy takes hold.
5. Now is the time (2 Cor. 6:2).

IMMORTALITY OF THE SOUL

2 Cor. 4:14; 5:1; Psa. 8:1-4

Introduction:

1. Comment on size of universe; greatness of God. Why concerned about man? The Bible gives the answer.
2. Purpose of the lesson:
 - a. To impress minds with the value of the soul, and
 - b. Show accountability, and allegiance.

I. Immortality of The Soul.

- A. Fact of soul's existence. Not like animals (Job 32:8; Dan. 7:15).
- B. Thought not seen. Possibility shown by dry ice; coal.
- C. Biblical evidence.
 1. Enoch and Elijah (Gen. 5:21-23; 2 Kin. 2:1-11).
 2. Moses and Elijah (Matt. 17:1-9). Mount of Transfiguration.
 3. Souls under the altar (Rev. 6:9-11).
 4. Paul's experience in Paradise (2 Cor. 12:1-4).
 5. Resurrections: Lazarus; Widow's son; Jairus' daughter.
 6. Inner man eternal (2 Cor. 4:14-16). Never ceases to be.
- D. Spirit is the knowing part of man (1 Cor. 2:11).
 1. Knowledge, consciousness not properties of physical body (Jas. 2:26).
 2. Heart lives forever (Psa. 22:26; Prov. 23:7; Rom. 10:9-10; Matt. 13:15).
- E. Soul incorruptible, immortal (1 Pet. 3:3-4; 1 Tim. 1:17).
- F. Angels reserved (Jude 6; 2 Pet. 2:4, 9). No physical body.

II. Relation of The Soul to God The Father.

- A. Spirit given by Jehovah (Gen. 2:7; Eccl. 12:7).
- B. Spirit formed by the Lord (Zech. 12:1b).
- C. In God's image (Gen. 1:26-27; John 4:24; Luke 24:36-39).
- D. Offspring of God (Acts 17:28). Like begets like (Gen.

2:11).

**DIAGRAM SHOWING RELATION, BODY & SPIRIT.
EVE'S BODY FROM ADAM, NOT SPIRIT. SO WITH
EARTHLY PARENTS NOW.**

- E. God the Father of spirits. Link with above (Heb. 12:9).
- F. All souls belong to God (Ezk. 18:4). Emphasize allegiance.
- G. Spiritual relation to Christ now (Gal. 3:26-29).

III. Value of The Soul.

- A. To the body: Understanding, judgment, affections, will, intellect, consciousness, memory, reason, life, hope, etc.
- B. Over the physical body (Matt. 10:28).
 - 1. Seek best for physical. Vast sums for prevention, cure.
 - 2. Grief over loss of the physical. [God not to blame for evils. Luke 13:1-5)].
 - 3. Cries of infidels at death.
- C. Compare value of the world (Matt. 16:26). World conquerors.
 - 1. World to pass away (2 Pet. 3:10-14).
 - 2. Soul lives on (2 Cor. 4:16; Matt. 25:34, 41, 46).
- D. Blood of martyrs: Burned, arenas, crucifixions.
- E. Labors of Paul (2 Cor. 11:23-28).

IV. Who Cares For The Soul?

- A. God the Father (Rom. 5:8-9).
- B. Christ does (John 15:13; Matt. 11:28-30).
- C. Holy Spirit (Rev. 22:17).
- D. The angels (Luke 15:7, 10).
- E. The church, at large must (Eph. 3:9-10).
- F. The lost (Luke 16:19-28).

Conclusion:

- 1. Soul belongs to God. He comes first (Matt. 6:33).
- 2. Allegiance to God first (Matt. 10:34; Luke 14:26).
- 3. Hence, principal need: Salvation, service to God.
- 4. Come today (Rev. 3:20-21).

THE WIDOW'S MITE

Mark 12:41-44

Introduction:

1. Jesus taught the greatness of little things (cf. Zech. 4:10).
 - a. Two of smallest coins made great lesson.
 - b. Some little things great. Her ALL.
 - c. Some give small amounts; to them it may be sin.
2. Difficulty of teaching Christians some things. We wonder how world can reject simple gospel. Great wonder: How can Christians reject plain teaching in living and service?
3. God appreciates drunkard much as covetous man (Col. 3:5; Eph. 5:5).

I. What Jesus Observed (v. 41).

- A. "Sat." Was there for a purpose. Not accident.
- B. Beheld how they gave. Giving indicates attitude.
 1. May express love for God in giving.
 2. May express covetousness (Col. 3:5).
- C. Jesus beholds all now (Matt. 18:20).
 1. All men, as Ananias and Sapphira, public, private.
 2. Sees state or condition: Abundance of rich, poverty of the poor. Dives and Lazarus.
 3. Sees what we possess, how we use it; whether we give liberally or sparingly.

II. What Jesus Saw.

- A. Many cast in much. Some rich didn't.
- B. Visualize Pharisees, finery, display.
- C. Widow cast in **all**. Less than one cent.
- D. God commended her, not the rich. "Commend us, compliment."
 1. Do like the widow; let God commend.
 2. Didn't say she gave too much.

III. Jesus Teaches The Disciples.

- A. Why commend her above the rich? Answer in paradoxes.
 - 1. Gave less than all, yet more. They gave a little of their abundance; she, abundance of her little (2 Cor. 8:2-3).
 - 2. Her quality vs. their quantity. Yet quantity in her quality.
 - 3. Rich made a contribution; she made a sacrifice.
- B. Thus, Jesus considered the amount, based on what they had.

IV. The Great Contrast.

- A. Small part of abundance vs. all.
- B. The great faith of the widow. All her living (Heb. 13:5-6).
 - 1. The promise of Christ (Matt. 6:19-33).
 - 2. David said: Psa. 37:25.
 - 3. The widow of Sarepta (Luke 4:25-26; 1 Kin. 17:8-16).
- C. In the church now:
 - 1. Poor widow vs. rich, well off.
 - 2. Those with houses, those who have none.

V. Giving Is Pleasing to Jesus.

- A. So many would blame widow, could not expect to find many who would imitate her.
- B. Who has much should give much; who has little should give of that little.
- C. God loves a cheerful, liberal giver (2 Cor. 8:8-12; 9:6-8).
- D. Lesson:
 - 1. To the rich who for covetousness and luxury give little.
 - 2. To the poor who distrust God, give nothing.
- E. Better give more than able, be blest, than give less and be condemned.
- F. Widow could have made excuses.

Conclusion:

- 1. Would we be different in giving if we realized "Jesus sits over against the treasury?"
- 2. Does our contribution represent an abundance of our little or a little of our abundance?

3. We should give ourselves first to the Lord (2 Cor. 8:2-5).

PREEMINENCE OF THE CHURCH

Eph. 1:20-23; Isa. 2:2-3

Introduction:

1. Common expressions: “Church not necessary; play it down, play Christ up; the church only an atmosphere.”
2. When we see the relation of the church to Christ, we see the elevated place of the church and its importance.
3. Hence, Preeminence of the Church.
 - a. “Pre,” means priority; “eminence,” distinguished above others.
 - b. So, superiority; priority, above the eminent. Illustrate.
4. Note what accomplished when Christ raised.

I. Christ Raised to Be King (Eph. 1:20).

- A. God’s power demonstrated (Rom. 1:4).
- B. Christ raised to sit (Acts 2:30, 34).
- C. Christ did sit (Heb. 8:1).
- D. To be king when priest (Zech. 6:13). Priest now (Heb. 8:4).

II. Set “Far above All Principality, Etc.” (Eph. 1:21).

- A. Christ has all authority (Matt. 28:18; Acts 3:22-23).
- B. Far above all, visible, invisible.
 1. Includes kingdoms, orders of men (Dan. 4:30-32).
 2. Orders of angels, demons, included in meaning of words.
- C. “Hath put,” past time, “All things,” (Eph. 1:22).
 1. Devil HAD the power (Heb. 2:14). – KATARGEO.
 2. No power now (1 Pet. 5:8-9). Must be IN the faith.
- D. “Led captivity captive” (Eph. 4:8. cf. Heb. 9:15).
 1. Made free (Rom. 8:2). In Christ (Col. 1:13).
 2. Must get INTO Christ (Gal. 3:26-27).

III. "Gave Him to Be The Head" (Eph. 1:22).

- A. Per-eminence of church emphasized by relation to Christ.
 - 1. Where is Christ? Far above all (v. 21).
 - 2. Church is His body; where put it?
- B. Sets forth the singularity of the church.
 - 1. Distinguished; unique; unparalleled.
 - 2. Christ THE head; How many heads? (cf. Col. 1:18).
- C. Shows oneness of the church, spiritually (Eph. 4:4; Rom. 12:4-5).

IV. "Head Over All Things to The Church" (Eph. 1:22).

- A. Christ head, because belongs to him (Acts 20:28).
- B. Head TO it; rules over it. (Father of vs. father to.)
 - 1. Head is seat of authority.
 - 2. Christ is absolute monarch (1 Tim. 6:15). King of kings.
- C. Nothing unauthorized connected to Christ (1 Cor. 4:6).
- D. Hence, can't please God by pleasing self.
 - 1. "Join the church of **your** choice" (Psa. 127:1).
 - 2. "Be baptized as **you** please" (Rom. 15:3).
 - 3. But, "Even Christ pleased not himself."
- E. Nothing commanded can be removed (Rev. 22:19).
- F. No unapproved act of worship reaches throne of God.

V. "The Fulness of Him That Filleth All in All" (Eph. 1:23).

- A. PLEROMA: "That which literally fills up something."
- B. Note blessings IN Christ (Eph. 1:3, 7, 11; 2:16, 19-22).
- C. Condition of those out of Christ (Eph. 2:1-3, 12).
- D. Therefore, one must be IN the church to be saved (Eph. 5:23-27).
- E. Can one be in God, and not in Christ?
- F. So, in God; in Christ; in Christ in the church.
- G. Every saved person in the church universal.
- H. Bold contrast between church and denominations.
 - 1. Church defined, Illustrate with circles.
 - 2. Denomination, defined and illustrated.

3. No denomination could or would contain all saved.
4. Christ not the head of denoms. Synod; conference, etc.

VI. How Does One Become a Member of The Lord's Church?

- A. What saves him also adds him.
- B. Added **WHEN** saved (Acts 2:41, 47). Compare with denominational teaching.

Conclusion:

1. To view Bible teachings concerning the church, correctly, one can not help but see the importance of it, and the necessity of being in it.
2. To get to heaven must recognize Christ's authority, obey his word, and leave results to him (Heb. 5:9).

CAMPAIGN FOR GREATER ACTIVITY IN THE NEW YEAR

Introduction:

1. Present world conditions cause for concern: Communism; Catholicism; liberalism; immorality; infidelity; crime.
2. Time fleeting for all (Jas. 4:14; 1 Pet. 1:24).
3. In becoming a Christian assume obligations (1 Cor. 11:1).

I. We Are Traveling a New Path (Josh. 3:3-4b).

- A. Make right start (Matt. 7:13-14). Narrow way.
- B. Don't look back (Luke 9:62).
 1. To worldliness (1 John 2:15-17).
 2. To past accomplishments (Luke 17:10). Yet unprofitable.
 3. Become self satisfied (Luke 12:15-21).
- C. Redeem the time (Eph. 5:15-16). Days are evil.
- D. Set affections above (Col. 3:2; Matt. 6:19-20).
- E. Trim your lamps (Matt. 5:14-16; 25:7-8).
- F. Press toward the mark (Phil. 3:12-14).

II. Let Us Put Forth Greater Efforts For Growth.

- A. Growth in attendance at all services.
- B. Growth in additions, reclamations (Eph. 3:9-11).
- C. Growth in knowledge (2 Pet. 3:18).
- D. Growth in spirituality. Follow Jesus (1 Pet. 2:5).
- E. Greater program of work (cf. John 9:4; Heb. 4:11).

III. A Question Considered: Why Not Take it Easy as Some?

- A. Consider the sluggard (Prov. 6:6-11; 10:26; 13:4; 26:13-16).
- B. Condemned (Matt. 25:14-30). Note every judgment parable.
- C. Must lay up treasure (Matt. 6:20). Rich fool, again.
- D. Time for harvest (John 4:34-35); Night comes (John 9:4).

IV. God Will Always Bless Those Who Try.

- A. Respect his law (Psa. 19:7; 1:2; Rom. 2:13; Jas. 1:25).
- B. God was with Joshua (Josh. 1:5; 23:14-16). WHY?
- C. God provides means (Isa. 41:17-20; Psa. 37:25; Heb. 13:5-6).
- D. As long as we are faithful (Heb. 11:6).
- E. Purpose and accomplish greater things (2 Cor. 8:10-11).

V. Reward Will Be According to Deeds.

- 1. When the Lord comes again (Matt. 16:24-27).
- 2. Must be faithful stewards (1 Cor. 4:2).
- 3. Not how successful, but how faithful.
- 4. Not how long one lives, but how he lives.
- 5. Past deeds recorded. Will we do better?

Conclusion:

- 1. Get a good start.
 - 1. Obey the gospel (Rom. 1:16).
 - 2. Be restored, if need be (Isa. 55:6-7).
- 2. Strive to live closer to God (Psa. 145:18).

THE FIRST PSALM

Introduction:

1. "Every man is seeking after happiness." If so, read this and the Beatitudes; direct to happiness in highest degree.
2. Blessedness for a certain kind of person. Read conversely.
 1. God meant man to be happy. He seeks it. Abhors misery.
 2. But often seeks happiness where it can't be found.
 3. True way of obtaining happiness here revealed.
3. "Ungodly, sinner, scornful," declining scale, downward.
4. Evidences of God (Heb. 3:4; Acts 14-17).

I. Negative Character of The Blessed Person.

- A. "Walks not in the counsel of the ungodly."
 1. Uninfluenced by God; unconcerned; not interested in own soul or others; irreligious.
 2. Not grievously evil; may attend service occasionally; but God not in life and thoughts.
 3. Some ungodly (Luke 12:15-21; 16:19-31). Not accused of immorality; just don't follow God.
- B. "Does not stand in the way of sinners."
 1. Sinners: Flagrantly transgress; ungodliness may lead there.
 2. Sinners love evil (Rom. 8:1-7; 1 John 2:15-17).
 3. Not only does no good, also does evil (1 John 3:4).
 4. Not guilty of all: Drunkard may hate lying, etc.
 5. Blessed man avoids evil (1 Thess. 5:22; Rom. 12:9b).
- C. "Does not sit in the seat of the scornful."
 1. No religion; defies God, repudiates, ridicules God and the Bible; exceeds both ungodly and sinner.
 2. Devil first scorner; Eve listened. Sodom scorned angels. Jews and Romans scorned Christ. Infidels now.
- D. Progressive scale to total apostasy: Unconcerned; openly sinful; utter rejection.

II. The Blessed Man's Positive Character.

- A. His delight is in the law of the Lord.
 - 1. Supreme pleasure in loving God (Matt. 22:37).
 - 2. Joyfully harmonizes life with God's will.
 - 3. Is a doer, not forgetful hearer (Jas. 1:22).
 - 4. To some worship is like going to a whipping post.
 - 5. Like a letter from home; is a letter from heaven.
- B. Meditates on the law of God day and night.
 - 1. Living too fast to please God. Read AND meditate. (Man who reads Bible through 20 times, on knees.)
 - 2. Food to soul (1 Pet. 2:1-2; Acts 20:32).

III. The Result: Delighting After, Meditating on Law.

- A. Shall be like a tree, not a dead, sapless pole.
 - 1. Planted; pruned; cared for; not wild.
 - 2. Cf. child reared without religious training. F.B. I.
 - 3. By the rivers of the waters. Drink life-giving liquid.
 - a. If roots die, no life in body.
 - b. Rooted, grounded in Christ; imbibe His Spirit.
- B. Shall be fruitful in his season.
 - 1. Yields when expected (Luke 13:6-10).
 - 2. Fruits of righteousness (Gal. 5:22-23).
 - 3. Ready, uses opportunities (Phil. 1:9-11).
- C. Beautiful — leaf shall not wither.
 - 1. Vital connection between root and leaf.
 - a. Roots cease to drink, wither (cf. Heb. 5:12-14).
 - b. Can't see roots of Christian character, but can see leaves. Withered leaves — withered life.
 - c. Hidden conditions seen in outward appearances.
 - d. Stream never runs dry. Something wrong with roots.
 - 2. The beauty of the Lord upon us. (Spiritual, moral, & material)
- D. He shall prosper.
 - 1. Solomon sought wisdom, prospered.
 - 2. Joseph faithful, prospered.
 - 3. May have trials, tribulations, tragedy, still prosper in

grace, faith, love, true happiness.

4. Located where never see drought.
 1. Always healthy, well fed.
 2. Extends roots, grows, spreads.
5. God knows his way. Psalm 46:1 — God is our refuge and strength, a very present help in trouble.

IV. The Ungodly Are Not So. (Avoid fox hole religion.)

- A. No joy, thought, hope, fruit, beauty, real success.
- B. Like a tree in barren soil, desert.
- C. The ungodly shall not stand.
 1. Like chaff of wheat (Matt. 3:12; 25:41-46).
 2. No convictions, driven here and there.
- D. Sinners no part in congregation of the righteous.
 1. 1 Pet. 4:17-18
 2. One taken, the other left (Matt. 24:40-41).

Conclusion:

1. God is our Guardian.
2. Are you sore depressed? Do waves of grief roll over your soul? Pour out your heart to God; He knows and can help.
3. Begin the way that leads to happiness today, by obeying God's gospel.

PERVERTERS OF THE TRUTH

Gal. 1:6-12

Introduction:

1. Define pervert: To turn aside. To cause a deviation from the truth, right, or regular; to lead astray; to corrupt (Webster).
2. Perversion is sinful and unprofitable (Job 33:27).
3. Truth indestructible (2 Cor. 13:8; Matt. 24:35).

I. The First Perversion (John 8:44; 3:36).

- A. Impossibility of apostasy (Gen. 3:4).
- B. Satan uses truth to deceive. Causes perversions.

II. God Is Unchangeable.

- A. Perverts not (Job 8:3; 34:12; 2 Pet. 3:9).
- B. Permits none (Deut. 4:2; Gal. 3:15; Rev. 22:18).
- C. Misapplication inexcusable (Isa. 35:8; Deut. 29:29).

III. God's Attitude Toward Perverters.

- A. Balaam; Nicolaitans (Rev. 2:14-17; Rom. 6:1-2).
- B. Elymas (Acts 13:10). Satan's angels (2 Cor. 11:13).

IV. Warnings Against Truth Perverters.

- A. False prophets in sheep's clothing (Matt. 7:15).
- B. Destructive heresies (2 Pet. 2:1-2).
- C. Receive not false teachers (2 John 10).
- D. Some will fall away (2 Tim. 4:1-4).
- E. Be not carried away (Eph. 4:14; Heb. 13:9).

V. Doctrines of Men And Dangers.

- A. Man's wisdom perverts (Isa 47:10).
- B. Vain worship (Matt. 15:9).
- C. Precepts and doctrines perish (Col. 2:20-23).
- D. Some will heed and fall (1 Tim. 4:1-2).

VI. Evils of Perversions and Results.

- A. Division (1 Cor. 1:10; 12:25).
- B. Forgetfulness (Jer. 3:21).
- C. Judgment and damnation (Jer. 23:36-40).

VII. Some Present Perversions.

- A. Reasons some pervert (Deut. 16:19; 1 Cor. 1:22, 27).
- B. "No difference what church one belongs to."
- C. Sectarianism (2 Pet. 3:16).
 - 1. Faith only; grace only; prayer for baptism.
 - 2. Other denominational doctrines.

VIII. How Know If Truth Perverted?

- A. Try spirits (1 John. 4:1; Gal. 1:16-17).
- B. If any go beyond (2 John 9).
- C. If not of sound doctrine (Titus 2:1).
- D. If given of men (Gal. 1:12; Acts 5:29).

Conclusion:

- 1. Paul's attitude (1 Cor. 9:16).
- 2. Doctrines and adherents accursed.

WALKING WORTHY OF OUR VOCATION

Eph. 4:1-6

Introduction:

- 1. Paul made an earnest appeal, "I beseech." Means an urgent appeal; to beg, implore. Stronger than "ask."
- 2. Walk used figuratively for conduct.
 - 1. "Walk after the flesh...after the Spirit" (Rom. 8:1-2).
 - 2. "Walk by the same rule, mind same things" (Phil. 3:18).
 - 3. "If we walk in the light..." (1 John 1:7).
- 3. Walk worthy of the vocation. Our main objective. Heavenly calling (Matt. 6:33; Col. 3:1-3).
- 4. Characteristics of such walk tell us how. Note following:

I. With All Lowliness of Mind (Tapeinophrosune).

- A. Humility often enjoined (Matt. 5:3).
- B. "Before honor is humility"(Prov. 15:33).
- C. Our Lord professed it (Matt. 11:29-30).
 - 1. Acclaimed by Paul (Phil. 2:3-9).
 - 2. To be imitators of Christ (1 Pet. 2:21; 1 Cor. 11:1).
 - 3. The Christ demonstrated humility (John 13:1-17).
 - 4. Hence, no wonder we are so to practice (Rom. 12:3; 1 Pet. 5:6; Jas. 4:6).
- D. To what, or whom do we compare ourselves (2 Cor. 10:12)?
 - 1. Great orator like Bryan? Or scholar like F.E. Wallace?

2. Do we measure selves by Christ or Paul?

E. Need to look into the mirror of the soul (Jas. 1:23-25).

II. "With All Meekness." (Prautes)

A. Closely linked with humility (Col. 3:12; Matt. 5:3, 5).

B. Not to be classed with weakness or cowardice (Matt. 11:29).

C. First, submissiveness to God; next, to man.

D. Christians charged to show meekness (Titus 3:2).

E. Does not forego indignation. Christ showed it (John 2:13-17).

F. Involves keeping such passions under control.

G. Moses was very meek (Num. 12:3); But, Ex. 32:15-20.

H. A disposition of mind enjoined by the Spirit.

1. Receive the word with meekness (Jas. 1:21).

2. A command to the wise (Jas. 3:13).

I. God hates highmindedness (Prov. 6:16; Rom. 11:20).

III. "Longsuffering." (Makrothumia)

A. "Longsuffering is that quality of self-restraint in the face of provocation which does not hastily retaliate; it is the opposite of anger, and is associated with mercy" (VINE).

B. Literally, to suffer long, as did God (1 Pet. 3:20; 2 Pet. 3:9).

C. A fruit of the Spirit (Gal. 5:22).

D. Paul extolled the longsuffering. Rom. 2:4; 9:22, else world could not yet be standing. How long???

IV. "Forbearing One Another in Love." (Anecho)

A. Literally, "to hold up,...to bear with, endure."

B. To put up with weaknesses, peculiarities.

C. In love – AGAPE – Regulates whole Christian conduct.

1. Love without hypocrisy (Rom. 12:9).

2. Not in word only. Demonstrate it (1 John 3:18). "I'd rather see a sermon than hear one any day."

3. Jesus began to do and teach (Acts 1:1).

4. But, it may be a two way street (Rom. 12:10). "In

honor preferring one another.”

V. “Endeavoring to Keep the Unity of the Spirit.”

- A. SPOUDAZO, to make haste; to be zealous; be diligent.
- B. As long as possible (cf. Rom. 16:17; 12:18).
- C. Keep. TEREQ. TEREIN. To watch over; preserve.
- D. “Unity.” HENOTES, from, HEIS. One, one and the same.
- E. Qualities previously mentioned almost guarantee unity.

VI. Reasons For Unity Among Christians.

- A. **ONE BODY – THE CHURCH – Unity of Organization.**
 - 1. Harmony of the physical body (1 Cor. 12:20, 25).
 - 2. All members subject to one head, Christ (Col. 1:18).
- B. **ONE SPIRIT – HOLY SPIRIT – Unity of Revelation.**
 - 1. Complete in first century (Jude 3; 2 Pet. 1:3).
 - 2. Bound, loosed (John 20:21-23; 16:13-15; cf. Eph. 4:30).
- C. **ONE HOPE — Unity of Aspiration.**
 - 1. Every faithful Christian has it; not two or more hopes.
 - 2. Binds us to heaven (Heb. 6:19-20).
- D. **ONE LORD — Unity of Authority (Matt. 28:18).**
 - 1. Only Potentate (1 Tim. 6:15).
 - 2. Must hear and obey (Acts 3:22-23; Heb. 5:9).
- E. **ONE FAITH — Unity of Doctrine.**
 - 1. Word produces only one kind (Rom. 10:17; Jude 3).
 - 2. Obedient to the faith (Acts 6:7). Same rule (Phil. 3:16).
- F. **ONE BAPTISM — Unity of Practice.**
 - 1. Others mentioned, but not applicable now. Spirit, etc.
 - 2. Clearly, immersion in water (Acts 10:47-48; Rom. 6:3-4).
- G. **ONE GOD AND FATHER — Unity of Worship (Matt. 4:10).**
 - 1. If one can worship as he pleases, why not **whom** we please, as Buddha, Mahomet, etc.?
 - 2. The Father superior to all (1 Cor. 15:27).

3. All Christians related alike to the Father (Gal. 3:28).

Conclusion:

1. To abide by principles and provisions just discussed would automatically produce unity (1 Cor. 1:10).
2. None can accomplish God's required unity by following his own whims, desires, opinions.
3. To be properly reconciled to God, must be in the one body, which demands doctrinal, moral, spiritual unity (Eph. 2:16).
4. For any to be united with God, must be reconciled through obedience.

PREACHING: MEN AND METHODS APPROVED BY GOD

2 Tim. 4:1-5; Jer. 1:10

Introduction:

1. Many desire only positive preaching today. Demons (Matt. 8:29).
2. Two-thirds the texts read demand negative preaching.
3. Most of the Old and New Testaments given to correction.
4. Define, reprove, rebuke, exhort:
 - a. **Reprove:** Convince, "Refute, confute, convict, bring to light, to expose, find fault with, correct, reprehend severely, chide, admonish, to call to account, show one his fault, chasten, punish" (Thayer, ELEGKO).
 - b. **Rebuke:** "To tax with fault, rate, chide, reprove, censure severely, admonish or charge sharply" (Thayer, EPITAMAO).
 - c. **Exhort:** "To incite by words of advice; to advise or warn earnestly" (Webster).

I. What Is Expected of Preachers Today?

- A. "Good mixers, socialites, Get along with the denoms..."
- B. Please the members (Gal. 1:10; 2 Tim. 4:3; 1 Thess. 2:4).

- C. Slip up on blind side; make Christians unawares, “Method of approach,” substitute psychology for gospel.
- D. Be like nations (1 Sam. 5:5-7a, 20; Hos. 13:11).
- E. Why not preaching as effective now? Preachers ruined churches; churches ruined preachers (cf. Matt. 13:15).

II. Men And Methods Approved by Jehovah.

- A. God’s judgment upon the gods of Egypt (Ex. 12:12).
- B. Gideon tore down father’s altars (Judg. 6:25-27; Luke 14:26).
- C. Elijah. (Little men would criticize his methods.)
 - 1. He troubled Israel (1 Kin. 18:17). How? Why?
 - 2. Translated (2 Kin. 2:11). What of his critics?
- D. Micaiah (1 Kin. 22:8, 14). Ahab hated him. Why?
- E. Josiah, prophecy of (1 Kin. 13:2; 2 Kin. 22:2).
 - 1. Cleansed the temple. Utter destruction of sinful things. (2 Kin. 23:4-20). Needed in church.
 - 2. Did what was right. God’s promise to him (2 Kin. 22:20).
- F. Ezekiel 13:2, 17; 3:16-20. Cf. Paul (Acts 20:26-27).
- G. Command to Jeremiah (Jer. 1:10. 7-10).
- H. John the Baptist (Matt. 3:7-10).
 - 1. Work: Tore down, built (Luke 3:4-5).
 - 2. Condemned king’s marriage. Beheaded (Matt. 14:4, 10).
- I. Peter (Acts 2:22-23, 36; 3:14-15; 5:29).
- J. Stephen (Acts 7:51-53, 56). Full of Spirit. Christ stood.
- K. Apostle Paul (Acts 13:9-11).
- L. Christ himself.
 - 1. Root up (Matt. 15:13).
 - 2. The Jews (John 8:30-44).
 - 3. To the leading denomination of his day (Matt. 23:3); Hypocrites, 7 times; blind guides, 2; fools and blind, 2; serpents, 1; generation of vipers, 1; graves of corruption, 1.
 - 4. Did that mean Christ did not love them (Matt. 23:37)?

5. Does strong preaching mean preachers don't love souls now?

III. New Testament Commands Won't Allow Winking at Evil.

- A. "Mark them which cause divisions" (Rom. 16:17).
- B. "Them that sin rebuke before all" (1 Tim. 5:20-21).
- C. "Whose mouths must be stopped..." (Titus 1:9-11).
- D. "Rebuke them sharply...(cf. Jude 22-23; Titus 1:13).
- E. "Exhort, rebuke with all authority" (Titus 2:15).
- F. Paul, Phil. 1:27: "Strive for the faith of the gospel."
- G. Paul, Eph. 6:10-17: Armor. Front. No protection for back.
- H. Paul's charge, again (2 Tim. 4:1-2).

IV. What Should We Do Today? What Is Hard Preaching?

- A. Threats as well as promises part of the gospel.
- B. Proportionately as many negative commands in N.T. as O.T.
- C. How plant and build today? Is there no excavating? Does one plant without preparing the soil? removing weeds?
- D. What must be torn down? Rooted up in order to build?
 1. Religious error. As much responsibility to turn from darkness as to turn to light (Acts 26:18).
 2. Sin in the hearts of church members.
- E. What shall we use?
 1. Gospel is God's dynamite (Rom. 1:16).
 2. Gospel is God's sword (Eph. 6:17).
 3. Gospel pulls down strongholds (2 Cor. 10:4; Heb. 4:12).

Conclusion:

1. Whose side are you on: Lord's or Satan's?
2. Let us put on the whole armor; stand, not run.
3. Some preaching like this needs to be done, but I would not recommend a steady diet. Preach more expositively.

THE CONFESSION

Matt. 10:32-33

Introduction:

1. The promise of a Savior (Gen. 12:1-3).
2. Expectation and conception of the Messiah.
3. Confession a part of God's plan.
4. Stressed at every service of church of Christ.

I. What The Confession is:

- A. Not dreams, experiences, feelings, opinions.
- B. Not; "God for Christ's sake, etc."
- C. Christ, the son of God.
 1. Acknowledged by God (Matt. 3:17; 17:5).
 2. Acknowledged by demons (Matt. 8:29).
 3. Acknowledged by men (Matt. 16:15-16; Acts 8:37; 7:55-60).
 4. Acknowledged by Christ, Himself (John 17:3; Matt. 26:63; 27:40-43; 1 Tim. 6:13).

II. Confession a Condition of Salvation.

- A. To be confessed in heaven (Matt. 10:32).
- B. Unto salvation (Rom. 10:9-10). "IF."
- C. Coordinate with faith (Rom. 10:9).

III. How Confess Christ.

- A. By mouth (Rom. 10:9-10; Eph. 2:10-11).
- B. Before witnesses (1 Tim. 6:12). Consider effect on selves and others.
- C. In our conduct (1 John 1:7; Matt. 5:14).
 1. In speech (Eph. 4:29).
 2. In prayer, forgiveness (Matt. 5:44).
 3. Benevolent works (Gal. 6:10).

IV. When Confess Christ.

- A. Before baptism (Acts 8:35-38).

- B. After faith, primary.
- C. After baptism (Rev. 2:10).
- D. Before death (Rom. 14:11).
- E. Each must decide for self — NOW.

V. What it Means to Confess Christ.

- A. Shows faith in greatest truth. Whole Bible.
- B. 1 Tim. 3:16
- C. Unconditional surrender to Christ (Acts 3:22-23).
- D. Christ is our creed; not the Bible.

VI. Folly Not to Confess Christ.

- A. Rulers of the synagogue (John 12:42-43; Matt. 10:33).
- B. God won't dwell in us (1 John 4:15).

Conclusion:

- 1. Confession is faith spoken, revealed.
- 2. Recapitulate.
- 3. Only Bible confession requested.

WHO WROTE THE BIBLE?

2 Tim. 3:16-17

Introduction:

- 1. Internal evidence; study Bible, learn answer.
- 2. Ans. ques. by elimination process.

I. Devil Didn't.

- 1. Opposes his kingdom (Matt. 12:25-27).
- 2. Satan fights the Bible (Luke 8:12).
- 3. Bible predicts his overthrow (Matt. 25:41).
- 4. Couldn't, wouldn't write a good book (John 8:44).

II. Infidels Didn't (Atheist).

- 1. Would eliminate (Gen. 1:1).

2. Bible calls them fools (Psa. 14:1); No God.
3. Writers were believers not deceivers (John. 20:31).
4. Infidels not martyrs (John 16:2).

III. Universalists Didn't (Teach All Saved).

1. Matt. 25:41, 46; Heb. 9:27.
2. "Marvel not" (John 5:28-29).
3. "The wicked turned into hell..." (Psa. 9:17).
4. Vengeance... (2 Thess. 1:7-9; 1 Pet. 4:17).

IV. Sectarrians Didn't. (One good as another).

- A. One body. (Eph. 4:4; Col. 1:18; Eph. 1:22-23).
- B. Bible teaches unity, **peace** (1 Cor. 1:10; 14:33).
- C. Sects condemned (1 Cor. 3:4; Matt. 15:13).
- D. Acts 11:26 speaks of Christians, **not Mormons**, etc.
- E. Fall from grace; keep law (Gal. 5:4).
- F. Mark 16:16; Acts 2:38; 8:38-39; 22:16 eliminated!
- G. Creed-makers didn't (2 Tim. 3:16-17; 2 Pet. 1:3).

V. Some Members of The Church Didn't.

- A. Matt. 6:33 not considered.
- B. Would eliminate (Heb. 10:25; Rev. 2:10).
- C. Changed (1 Cor. 16:12).
- D. Titus 2:11-12; 1 John 2:15-17 disregarded.

VI. Others Who Did Not.

- A. Profligate (Gal. 5:19-21; Rev. 21:8).
- B. Covetous (Mal. 3:8-9; 2 Cor. 9:7; Eph. 5:5).
- C. **Lukewarm members** (Jas. 4:17; Heb. 2:3; Rev. 3:15-16).

VII. God Is Its Author.

- A. Heb. 1:1-2; 2 Pet. 1:21; 1 Cor. 2:13; John 16:13.
- B. 2 Tim. 3:16-17 through men (2 Thess. 2:15).

Conclusion:

1. To do what God says, obey the Bible.

2. Disobey the Bible is disrespect to God (1 John 2:3-5).

ATTITUDES TOWARD TRUTH

John 8:30-40

Introduction:

1. Attitude defined: "Position assumed as result of a particular mood or state of mind." Involves saint and sinner in and out of church.
2. One's attitude toward truth determines salvation or condemnation. "The reception of any truth depends upon one's attitude toward it." Cf. Jews in texts.
3. Truth demands opposition to sin and error.

I. "What Is Truth" (John 18:38a)?

- A. The word of God (John 17:17; 1:17).
- B. The law of God (Psa. 119:142, 151).
- C. Delivered through the Spirit (John 16:13-15; Rom. 8:2).
- D. The New Testament (Heb. 9:16-17; Jude 3, R.V.).
- E. Indestructible (Matt. 24:35; 1 Pet. 1:23; 2 Cor. 13:8).

II. The Importance of Having The Truth.

- A. The truth makes free (John 8:32).
- B. Converts (Psa. 19:7). Purifies (1 Pet. 1:22; 1 John 1:7).
- C. Truth furnishes all our needs (2 Tim. 3:16-17; 2 Pet. 1:3).
- D. Serious judgment for perverting truth (Gal. 1:6-9).
- E. Christ's attitude toward error (Mark 7:7-13).

III. We Should Never Be Offended at Truth.

- A. God's word his representative (John 8:47; 2 Cor. 5:18-20; John 16:15).
- B. To receive truth is to receive God (Matt. 10:40; Luke 10:16).
- C. To reject truth is to reject salvation (John 12:47-50).
- D. Galatians seemed offended at correction (Gal. 4:16).
- E. Some offended at Jesus (Matt. 15:12-14).

IV. To Love The Truth Is to Love God.

- A. Love demonstrated in obedience (John 14:15, 21, 23-24; 1 John 5:3; 2:3-4).
- B. Failure to love truth brings condemnation (2 Thess. 2:10-12).
- C. Hence, must receive truth without prejudice.
 - 1. Wayside hearer not receptive (Matt. 13:14-15, 19).
 - 2. Good ground hearer receptive (Matt. 13:23).
- D. Open the door of the heart (Rev. 3:20-22).

V. Must Believe And Obey The Truth.

- A. Obedience makes acceptable (Acts 10:34-35; Heb. 5:9).
- B. Demands of Scripture (Acts 3:22-23).
- C. Grace alone insufficient (Eph. 2:8-9; cf. Matt. 6:11; Phil. 2:12; 1 Thess. 2:13).
- D. Faith alone insufficient (Jas. 2:17, 24, 26).

Conclusion:

- 1. Every person, **saint and sinner, should examine heart**; What is our disposition of mind toward truth? Receptive? Otherwise?
- 2. Knowing the terror of God, we persuade men (2 Cor. 5:11).

THE SIN OF ANANIAS AND SAPPHIRA

Acts 5:1-11

Introduction:

- 1. Spirit of the early church: Unity (Acts 2:44-45); liberality (Acts 4:34-35). Not communistic; only needy received help.
- 2. Barnabas received recognition (Acts 4:36-37).
- 3. Text shows God cannot be deceived. Gives example of discipline.
- 4. Satan prompts sin. We are accountable (1 Pet. 5:8-9).
- 5. Consider sin of Ananias and Sapphira; learn to avoid it.

I. What Their Sin Was Not.

- A. Not failure to attend services (Heb. 10:25).
- B. Not in possessions (Acts 5:1).
- C. Not failure to give (v. 2). Gave more than many now.
- D. Not in agreeing what to give (v. 2).
- E. Not in keeping back part (vv. 3-4).

II. What Their Sin Was.

- A. Lying to God and the Holy Spirit (vv. 3-4).
 - 1. Misrepresented liberality (v. 2).
 - 2. Indicated they gave all, as Barnabas (4:36-37).
- B. Tempted the Holy Spirit (v. 9).
 - 1. To see if he could detect their lying.
 - 2. As Achan tried to deceive God (Josh. 7:19-26).
- C. Covetousness (Eph. 5:5). Their great sin.
 - 1. Praise of men (Acts 4:36-37; John 12:42-43).
 - 2. Money (1 Tim. 6:10).
- D. Yielded to Satan (Acts 5:3).

III. Ways of Duplicating Their Sin.

- A. Indicate giving as prospered when not.
- B. Indicate liberality greater than ability.
- C. Underestimate amount of wealth.
- D. Tempt God.
 - 1. Think he doesn't know our prosperity.
 - 2. See if condemn us for not giving as prospered.
- E. Covetousness (Col. 3:5).
 - 1. Praise. Won't give unless honored (cf. Matt. 6:1-2).
 - 2. Lover of money (Heb. 13:5-6, R.V.).
 - 3. "Dollar habit." "Got to hold it for children."
- F. Yield to Satan. Has no power unless we cooperate.

IV. Other Ways We Might Lie to God.

- A. "Devoting all time possible to church work."
- B. Impression of able to attend only one service a week.

C. Suppose all drop in tracks?

V. Christ's Law of Giving.

A. As prospered (1 Cor. 16:1-2; 2 Cor. 8:12). Willingly.

B. Purposefully, cheerfully (2 Cor. 9:7).

Conclusion:

1. Seriousness of lying (Rev. 21:8).

2. Seriousness of covetousness (Eph. 5:5).

TRAINING WORKERS FOR COMMUNITY OUTREACH

Introduction:

1. Judge Raulston: "I am not so much concerned about whence I came as whither I am going; not so much concerned about the origin of the body as the destiny of the soul."
2. Man created to glorify God. Failed in Eden (1 John 3:4).
3. Man's greatest need is salvation. God developed a scheme of redemption:
 - a. because of His infinite love,
 - b. through His infinite wisdom,
 - c. executed by His infinite power.
4. The first century church succeeded in:
 - a. Turning the world upside down (Acts 17:26).
 - b. Taking the gospel to every creature (Col. 1:23).
 - c. Can it be done again? What will it take?
5. The need is great, the fields are white; workers needed.

I. God's Method of Bridging the Gap.

A. By His inspired word (John 16:13-15).

1. First recorded sermon emphasized word (Acts 2:22, 37).
2. Stand fast in written word (2 Tim. 4:2; 1 Thess. 2:13; 2Thess. 2:13-15).

- B. Hence need for teaching (John 6:44-45; Acts 20:32).
- C. To avoid repetition of Judges 2:10-12. In the church.
- D. Power of God's word to save sinners (Rom. 1:16-17).
 - 1. Note power in creation (Psa. 33:6, 9).
 - 2. Over elements (Matt. 8:24-26).
 - 3. Physical or man (Matt. 8:1-23; John 11:1-40).
 - 4. Over the soul (1 Pet. 1:22-23).

II. Hence, Who Should Spread the Gospel?

- A. Every Christian (Rom. 12:4-5; 1 Cor. 12:12-27). Sphere of operation may be limited. No all can be public proclaimers.
- B. Generally, the church (Acts 8:1-4; Eph. 3:9-11).
- C. Disciples are salt, light (Matt. 5:13-14).
 - 1. Salt is positive force, not passive, inactive.
 - 2. Light dispels darkness.
- D. Older women teach younger (Titus 2:3-4).
- E. Husband and wife team (Acts 18:24-26).
- F. Older preachers teach younger (2 Tim. 2:2).
- G. Young women (Acts 21:9).
- H. All Christians (Heb. 5:12-14). Grave problem today.

III. Our Lord Trained Men to Be Soul Winners.

- A. Chose twelve: "Follow me" (Matt. 10:1-15).
- B. Their qualifications.
 - 1. Called ignorant, unlearned (Acts 4:13a).
 - 2. Had been with Jesus (Acts 1:21; 4:13b).
 - 3. Later, Paul, educated, zealous, honest (Acts 26:9; 23:1; Phil. 3:1-14).
- C. The seventy sent two by two (Luke 10:1-16).
 - 1. Not professionals, but from every walk of life.
 - 2. Jesus taught them. Need to go to Jesus today.
 - 3. Best education at feet of Jesus (Luke 10:38-42).
- D. Too much measuring according to wealth and degrees today. "Many find it difficult to accept a humble carpenter as God's Chosen One."

IV. The Responsibility of the Home.

- A. Influence of Moses' mother (Heb. 11:24-26).
- B. Background of John the baptist (Luke 1).
- C. Timothy's background (2 Tim. 1:5; 3:15).
- D. Parental responsibility cited (Deut. 6:4-8; Eph. 6:4).

V. The Responsibility of the Church.

- A. The church the fulfillment of God's purpose on earth.
 - 1. Consumption of His plan (Eph. 1:20-23; 5:23-27).
 - 2. To make known GOD'S wisdom (Eph. 3:9-11).
 - 3. Wherein God is glorified (Eph. 3:21). Not human made churches.
- B. Some specifics (Eph. 4:12-14).
 - 1. Whole church involved according to ability (Acts 8:1-4).
 - 2. Church the greatest affair (Isa. 2:2; Eph. 1:20-22).
- C. Mission of Christ committed to the church.
 - 1. To seek and save the lost (Luke 19:10).
 - 2. Provided through his death (Rom. 5:8-9).

VI. Need to Restore Soul-saving Methods of Christ and Apostles.

- A. Much talk of 20th century methods, as if superior to first century. Some advocate new, improved gospel. If greater why not accomplish more (Col. 1:23)?
- B. The method Jesus used.
 - 1. Personal evangelism.
 - 1. Samaritan woman, Many believed (John 4:5-39).
 - 2. Nicodemus (John 3:1-10).
 - 3. Zaccheus (Luke 19:5-9).
 - 2. Interest in a single soul (Luke 15). Sheep, etc.
 - 3. Why not as much interest in a single soul now?
 - 4. Where can we start? Father, mother, brother, sister, husband, wife, son, daughter.
- C. Notable examples of others.
 - 1. Andrew brought Peter. (One YOU bring may be great work.)

2. Philip and Ethiopian (Acts 8:26-39).
3. Paul and Silas and Lydia (Acts 16).
4. Aquila and Priscilla to Apollos (Acts 18:24-26).

VII. Some Twentieth Century Tradition must Be Broken.

- A. Bench warmers, "went to church;" never influence any.
- B. "Come and get it." Commission says, "Go."
- C. Early church took gospel in 35 years (Col. 1:23).
- D. Professionalism needs de-emphasis.
- E. De-emphasize physical assets. Millions for creature comforts, entertainment, comparatively little on missions.
- F. Ignorance increasing (Hos. 4:6; Heb. 5:12-16).

VIII. What Is the Remedy?

- A. Realize individual responsibility.
- B. Proper organization, work.
 1. Elders – spiritual oversight – not serving tables (Acts 20:28; 1 Pet. 5:1-4).
 2. Deacons – material affairs benevolence (Acts 6).
 3. Preachers (2 Tim. 4:1-4).
 4. All members to capacity (John 15:1-6).
- C. Realize the value of a soul (Matt. 16:25-26).
- D. Where start? In the home; in the church; in the neighborhood.

Conclusion:

1. God ordained that the church spread the gospel.
2. That saints should be developed, and help develop selves to be soul winners.
3. The church is responsible for training its workers.
4. Need to restore first century methods. God knows best.
5. Each individual needs to determine how he can best serve in evangelism.
6. Before one can begin, he must enter the vineyard (Matt. 21:28-30).

DOES EVERYONE HAVE A RIGHT TO HIS OWN BELIEF?

Introduction:

1. Satan has impressed many that anyone is one's own standard.
2. One may have a legal or personal right, but God's law not determined by civil law or one's conscience.
3. Let the Bible determine.

I. Reasons One Does Not Have a Spiritual Right to Own Belief.

- A. Christ is absolute in authority (Matt. 28:18).
 1. God said to hear him (Mark 9:7; Acts 3:22-23).
 2. Must do God's will only (Matt. 7:21-27; Heb. 5:9).
- B. God forbids variation.
 1. Addition (1 Cor. 4:6, R. V.; 2 John 9).
 2. Subtraction (Deut. 4:2; Rev. 22:18-19).
- C. Only one source of authority (2 Tim. 3:16-17).
 1. The New Testament (Heb. 10:9-10; Gal. 3:15).
 2. No change allowed (Gal. 1:6-9).

II. Bible Examples Showing One Does Not Have Such Right.

- A. Cain (Gen. 4:3-5). Opinion versus faith.
 1. God prescribed the worship (Heb. 11:4; Rom. 10:17).
 2. Cain substituted own belief. Rejected.
- B. Nadab and Abihu (Lev. 10:1-2). God did not say not to.
- C. Saul of Tarsus. Followed own conscience. Contrary to Christ (Acts 26:5, 9; 23:1).

III. Some Things in Which We Have No Personal Right.

- A. To choose the name we shall wear in religion.
 1. Given in Jehovah (Isa. 56:5; 62:2; Acts 11:26).
 2. Only "Christian" divinely given (1 Pet. 4:16).
- B. To determined to what church belong.
 1. Physical infant can not choose his family.
 2. Nor can one born into God's family (1 Tim 3:15; Acts 2:47).

3. No right to join another (Rev. 18:4).
- C. To determine our personal course in Christian service.
 1. Belong to Christ (1 Cor. 6:20).
 2. Holy lives (Jas. 1:27; 1 Tim. 5:22).
 3. Worship (Heb 10:25-29).
 1. In spirit and truth (John 4:34; John 17:17).
 2. Not all worship acceptable (Matt. 15:9; Acts 17:23).
- D. To determine how we shall be saved (Prov. 14:12; 28:26).
 1. God's plan the same to all (Acts 10:34-35).
 2. All must obey the same (Heb. 11:6; Acts 17:30; Acts 8:37; 2:38).

Conclusion:

1. Man a free moral agent.
2. Has two choices: Accept or reject.

A PROPHECY OF THE CHURCH

Isa. 2:1-4

Introduction:

1. Capital of Judah at Jerusalem (Isa. 2:1).
2. Cf. Isa. 2:3; Luke 24:46-49: "It is written..."
3. Should be interested in how, when, where church began.

I. "Shall Come to Pass in The Last Days..."

- A. Speculative ideas of premillennialists.
- B. Cf. Isa. 2:2; Micah 4:1-8. (760 and 710 B.C.).
- C. "Last days" began on Pentecost (Acts 2:15-17; Heb. 1:1-2; 2 Tim. 3:1; 1 Tim. 4:1).
- D. Commission to last to end of world, hence, "last days."
- E. Church to last through all ages (Eph. 3:21).
- F. Hence, kingdom begun (Heb. 12:28; Col. 1:13).

II. "Mountain of The Lord's House Be Established."

- A. Lord's house is the church (1 Tim. 3:15).
- B. Not established before Pentecost.
 - 1. No gospel then (Matt. 16:20; 17:9; 1 Cor. 15:1-4).
 - 2. No church then (Luke 24:47-49; Isa. 2:1-4).
 - 3. No Spirit until then (John 7:39); Then only to whom promised.
 - 4. No gospel (Matt. 16:20).
- C. Spirit given in the beginning (Acts 11:15; 2:1-4; 15-17).
 - 1. No foundation. Isa. 28:15-18.

III. "Exalted Above The Hills."

- 1. Above hills — other institutions.
- 2. Through it, no other, is salvation (Eph. 5:23; 4:4; Col. 1:18).
- 3. "All nations." Jews and Gentiles (Mic. 4:3; Col. 1:23; Acts 2:5. John 10:16).
- 4. "All nations invited" (Mark 16:15-16; Matt. 28:19; Acts 10:34-35).

IV. "He Will Teach Us His Ways."

- A. Old law abolished (Amos 8:5, 9; Matt. 27:45).
- B. To be taught (Matt. 28:19; Mark 16:15).
- C. God's method of drawing (John 6:44-45).
- D. "Come ye." All invited (Rev. 22:17).
- E. Men must be teachable (cf. 2 Cor. 4:3-4).

V. "Out of Zion Shall Go Forth The Law."

- A. Zion is Jerusalem. Right place.
- B. The place it started (Luke 24:47-49).
- C. Peter given keys (Matt. 16:19). Fulfillment.
 - 1. Terms of pardon.
 - 2. Lord added to the church, House (Acts 2:47).
- D. Joel 2:28-32; Acts 2:21; Parallel (Acts 2:38; Mark 6:16).

Conclusion:

- 1. Come to the Lord and His ways (Heb. 12:18-28).

SOME THINGS FOR WHICH THE CHURCH STANDS

2 Thess. 2:13-15

Introduction:

1. Establishment of the church (Isa. 2:2; Acts 2:17).
2. Its unity (Acts 4:32). Organization (Phil. 1:1).
3. Departures (Acts 20:28-30; 1 Tim. 4:1; 2 Thess. 2:3-7).
4. None can direct own steps (Jer. 10:23; Isa. 55:8-9).
5. Therefore the church of Christ stands for:

I. Complete Return to New Testament Pattern (Jer. 6:16; 2 Thess. 2:15).

- A. The reformation and restoration. 15th to 19th centuries.
- B. Return to New Testament principles (2 Cor. 11:2-3).
- C. To simplicity of organization, worship, work, salvation.

II. Complete Return to The Authority of The Bible (Opposition).

- A. Contains all needed (2 Pet. 1:3; 2 Tim. 3:16-17).
- B. Judged by it (Acts 17:31; John 12:48; Rev. 20:12; 2:11).
- C. Alterations prohibited (Deut. 5:32; 1 Cor. 4:6; 2 John 9).
- D. Doctrines of men rejected (Mark 7:7, 9; Prov. 14:12; 30:6).

III. A Complete Submission to The Authority of Christ. (Opposition).

- A. His position (Eph. 1:20-21; Matt. 28:18, R.V.).
- B. Authority delegated to apostles (Matt. 28:19-20).
 1. Guided by Spirit (John 16:13; 1 Cor. 2:12-13; 14:37).
 2. Bound God's will (Matt. 18:18; John 20:21-23).
 3. Must stand in their word (2 Thess. 2:15; Gal. 1:8-9).
 4. Ambassadors of Christ (2 Cor. 5:20; 2 Tim. 2:2).

IV. The Name of Christ. Members of Church Can't Compromise With Sectarians.

- A. Salvation in no other (Acts 4:12; Col. 3:17).

- B. Be Christians only (Acts 11:26; 1 Pet. 4:16).
- C. To follow others carnal (1 Cor. 1:10-13; 3:3-4; Rom. 8:7).
- D. Church belongs to Christ (Acts 20:28; 2 Cor. 11:2).

V. Stands For Unity of All Believers.

- A. Not a merger of incompatible groups.
- B. Bible calls for unity (John 17:20-21; 1 Cor. 1:10; 12:25).
- C. Oneness of the New Testament church.
 - 1. Only one promised (Dan. 2:44; Matt. 16:18).
 - 2. Singleness expressed (Eph. 4:4; Col. 1:18; Eph. 5:25-27).
- D. Composed of the redeemed (Eph. 1:7; Rom. 12:4-5).

VI. Preaching The Simple Gospel of Christ.

- A. Reason: Rom. 1:16; 1 Cor. 15:1-2; Mark 16:15-16.
- B. Terms: John 8:24; Luke 24:49; Acts 8:37; Acts 2:38.
- C. Promises: Remission; Spiritual blessings (Eph. 1:3, 7); eternal life (1 John 2:25).

VII. Consecration to Christ.

- 1. Study and grow (2 Pet. 3:18).
- 2. Rich in good works (1 Tim. 6:18; Gal. 6:10).
- 3. Moral, spiritual purity (Titus 2:11-12; 2 Cor. 7:1).

Conclusion:

- 1. Knowing God will judge by his law, and will know no respect, we plead with all to return to God's way, authority, etc. This is the only way we can be saved.

**SOME MISCONCEPTIONS
ABOUT THE CHURCH OF CHRIST**

Acts 28:17-31

Introduction:

- 1. Truth has always been misunderstood, misrepresented.
 - a. Christ was (Matt. 26:61). Temple.

- b. By disciples (John 20:9, 24-25).
- 2. Many misunderstand nature, mission of N.T. Church.
 - a. Some due to lack of investigation (Acts 17:11).
 - b. Some to prejudice (Acts 28:26-27; 2 Pet. 3:5).
 - c. Some allow selves to be misled that, "If the church of Christ has anything to do with it, it is wrong."
- 3. The Restoration Movement: Purpose:
 - 1. Unity (John 17:20-21; 1 Cor. 1:10-13).
 - 2. To save (Rev. 22:18-19).
- 4. Note some misconceptions.

I. "You Don't Believe The Bible; Reject Old Testament."

- A. We believe it all (2 Tim. 3:16-17; 2 Pet. 1:21; 2 Sam. 23:2).
- B. Proper division of the word. OLD AND NEW.
 - 1. Old law removed (Rom. 6:14; John 1:17).
 - a. To the Jews (Deut. 5:2-3; 16).
 - b. Duration (Gal. 3:19).
 - c. Abrogated (Col. 2:14).
 - 2. New Law now (Heb. 8:8-13).
 - 3. Hear Christ now (Heb. 1:1; Matt. 17:5).
- C. Some insist Old Testament binding now.
 - 1. Then must keep Passover, sacrifices, etc.
 - 2. Fallen from grace (Gal. 5:3-4).
- D. Uses (Rom. 15:4; 1 Cor. 1:10).

II. "You Don't Believe in The Holy Ghost."

- A. Yes (Rom. 8:14; Acts 5:32; 2:38).
- B. Holy Spirit grievously abused.
 - 1. Credited with division.
 - 2. Wild imaginations about conversion.
- C. H.S. not merely an influence.
- D. A person (John 15:26). Intercedes Rom. 8:26; speaks, 1 Tim. 4:1; searches, 1 Cor. 2:10; loves, Rom. 15:30; forbids, Ac. 16:6; Mind, Rom. 8:27.
- E. Convicts, converts (John 16:7; Acts 2:37).

- F. Thru the word (John 8:32; 17:17; 1 Pet. 1:22-23; Luke 8:11-12; John 6:45; 2 Thess. 2:13-15).

III. “You Don’t Believe in Heartfelt Religion.”

- A. Yes, heart must be changed.
- B. Not mysterious emotion (1 Cor. 1:18, 21).
- C. Heart purified by faith (Acts 15:7-9; Matt. 13:15; Rom. 10:4; 6:17-18).

IV. “You Teach Water-salvation; Stress Baptism Too Much.”

- A. Do not; no efficacy in water.
- B. Naaman could have so argued.
- C. Those who baptize babies teach water salvation.
- D. We place baptism exactly where Christ placed it (Mark 16:16; Acts 2:38).
- E. No more than other commands (Jas. 2:10).
- F. Puts into Christ (Gal. 3:26-27; Rom. 6:3-4; 1 Pet. 3:21).

V. “You Don’t Stress Repentance.”

- A. Make it as important as Christ and apostles.
- B. Sorrow, agonizing, not repentance (2 Cor. 7:10).
- C. Repentance is turning from sin (Matt. 12:41; Jonah 3:8; Acts 26:18).

VI. “The Church of Christ Is Too Narrow.”

- A. Most broad minded. Universal church vs. denominations
- B. Must be as narrow as Christ (Matt. 7:13-14).
- C. “Only one church.” Yes (Eph. 4:4; Col. 1:18). THE church (Acts 2:47). BUT one (1 Cor. 12:20).
- D. Is it narrow to abide in the doctrine of Christ (John 8:31)?
 - 1. Be a Christian only (Acts 11:26; 1 Pet. 4:16)?
 - 2. To refuse additions (2 John 9-11)?
 - 3. To reject man-made institutions (Psa. 127:1; Matt. 15:13)?
 - 4. To insist on obeying Christ (Luke 6:46; Matt. 7:21).

Conclusion:

1. Will you meet us on the Divine Standard?
2. Take Christ as your creed? The Bible as your only rule of faith and practice?
3. We ask none to be less or more than the New Testament authorizes.

THE BODY AND BLOOD OF CHRIST

Matt. 26:26-28

Introduction:

1. Catholics: Transubstantiation: Bread, fruit of vine become literal flesh and blood after blessing.
2. Lutherans: Consubstantiation: Literal flesh present in, with, under the bread.
3. They object to saying “Represents body, blood.”
4. Learn to distinguish between literal and figurative.
5. Metaphor, figure of speech meaning represent, or signify. Illustrate: A location or direction on blackboard — “This is...”

I. Other Bible Metaphors to Illustrate.

- A. Gen. 41:26-27; Represents 7 years (cf. Matt. 26:26).
- B. Gen. 49:14-15; Servitude of Issachar, (cf. Matt. 26:26).
- C. Dan. 2:38; Head of gold, (cf. Matt. 26:26).
- D. Matt. 13:19-23; Represents hearers, (cf. Matt. 26:26).
- E. Luke 8:11; Seed is word. Represents, (cf. Matt. 26:26).
- F. Mark 14:12; “Killed the Passover.” Ate.
 1. Signified death angel, (Ex. 12).
 2. Lamb not passover, (cf. Matt. 26:26-28).
- G. John 15:1-6. “I am vine,” (cf. Matt. 26:26-28).
- H. Photograph. “This is my...” Represents.

II. Does Matthew 26:26-28 Mean Literal Flesh, Blood?

- A. Did Christ hold his literal flesh in his hands? “Took bread...This is...”

- B. Did he drain blood from his veins to cup? “Took cup;” “This is...This fruit of vine...”
- C. “Is shed...is given” (Luke 22:19-20).
 - 1. If literal, then blood shed before Cross.
 - 2. If literal, body already given.
- D. “Is the New Testament...” (Luke 22:30).
 - 1. Was “cup” literally the N.T.?
 - 2. If so, could not be literal blood.
- E. Forbidden to eat blood (Acts 15:28-29).
 - 1. But commanded to eat Lord’s supper.
 - 2. Would Christ contradict self? Cannibalistic.
- F. Blood of Christ cleanses (1 John 1:7).
 - 1. If fruit of vine literal blood, can cleanse.
 - 2. Sinner could drink and be cleansed without obedience and prayer.
- G. Was Christ a literal loaf of bread (John 6:51)? Refers to spiritual life.

III. Simply a Memorial, Communion Service (1 Cor. 11:24).

- A. Communion of body and blood (1 Cor. 10:16, 18).
 - 1. If it means EAT literal body, men ate each other (Luke 5:11; 24:15).
 - 2. Means fellowship (2 Cor. 6:14).
- B. “In memory of me” (Luke 22:19). “Show the Lord’s death,” (1 Cor. 11:26). Represent “Discern body.” Picture it (1 Cor. 11:29).
- C. Therefore, not literal, but picture, representation.

IV. To Be Remembered Every Lord’s Day (Acts 20:7; Heb. 10:25). Important.

- A. Not the judgment. No exhortation (John 5:28-29).
- B. Not destruction of Jerusalem.
 - 1. No command to be there (Matt. 24:15-20).
 - 2. Not a good work (Heb. 10:24).
 - 3. Means more than one assembly (Heb. 10:25).
 - 4. No law, no sin (Heb. 10:26).

- C. Refers to Lord's day and Lord's supper.
 - 1. Whole chapter refers to Christ's death and law sealed by it (Heb. 10:3-4, 9-12, 14, 19-23).
 - 2. Wilful sin — neglecting worship.
 - a. No other sacrifice coming (Heb. 10:12, 26).
 - b. No second supper instituted.
- D. Refers to Lord's day law, not Jerusalem (Heb. 10:29).
 - 1. No compassion under Moses.
 - 2. Trod under foot Christ (Heb. 6:6).
 - 3. Count blood unholy.
 - 4. Despite to Spirit.
- E. To prevent apostasy (Heb. 10:25-26).

Conclusion:

- 1. Bread and fruit of vine figurative.
- 2. A memorial to be kept by all Christians.
- 3. To neglect, or forsake, is sin.
- 4. To never begin is condemnation already.

THE HOLY SPIRIT IN CONVERSION

Titus 3:5-6

Introduction:

- 1. Mooted question; battleground for debates.
- 2. All agree that Spirit converts; differ as to how.
- 3. No question of what God can do, but what he does.
- 4. No conversion without having been begun, continued and completed by the Holy Spirit.
- 5. Let the Bible be our teacher; prove all things by it (1 Thess. 5:21).

I. The Meaning of Conversion.

- A. What it is not.
 - 1. Not pardon alone; this takes place with God.
 - 2. Not change of heart; this leads to conversion.

3. Not getting religion (Jas. 1:27).

B. What it is.

1. A change, or transformation (Col. 1:13).

2. Complete process that puts one into Christ.

a. Purification of heart (Acts 15:9).

b. Repentance (Luke 13:3).

c. Baptism into Christ (Rom. 6:3; Gal. 3:27).

3. Turning from sin to God (Acts 3:19, R.V.; Acts 26:18; 15:3, 19; 11:20-21; 1 Thess. 1:9).

4. Reconciliation to God (2 Cor. 5:18-20).

5. New creation (2 Cor. 5:17).

C. Bible terms for the process.

1. Born of water and Spirit (John 3:5).

2. Regeneration (Titus 3:5-6).

3. New life (Rom. 6:3-4).

4. Quickened with Christ (Eph. 2:5).

II. The Necessity of Conversion.

A. To remove sins (Acts 3:19).

B. No salvation without it (Matt. 18:3).

III. How The Holy Spirit Converts.

A. Two ideas prevalent: Direct (apart from the word) or indirect (through the word).

B. Objections to the direct operation theory.

1. Nowhere taught in the Bible.

a. Preacher always present.

b. All heard, believed, obeyed (Rom. 6:17-18).

2. No conversions where Bible not preached.

3. If true, why send missionaries; direct would be quicker and cheaper.

4. Makes God a respecter of persons (Rom. 2:11; Acts 10:34-35).

a. If not, why are any lost?

b. Wants none to perish (2 Pet. 3:9).

5. Gives birth to total depravity theory.

a. Psa. 51:5; Eph. 2:3, perverted for proof.

- b. Demands miracle to save.
 - c. If true, God responsible for all lost.
 - d. But no infant born a sinner (Isa. 59:1-2; Ezk. 18:20-24; 1 John 3:4).
6. Makes salvation unconditional on man's part.
- a. If can't move without special power, not responsible.
 - b. Makes man a mere machine. No stream.
 - c. But man is responsible and salvation is conditional (Matt. 11:28-30; John 5:40; Luke 6:46).
 - d. Man can and must obey (Heb. 5:8-9; Matt. 7:21; 2 Thess. 1:7-9).
- C. The indirect method — how Spirit really converts.
- 1. Thru earthen vessels (2 Cor. 4:7; 2 Tim. 2:2).
 - 2. Thru teaching (John 6:44-45).
 - 3. Thru the gospel (Rom. 1:16).
 - 4. Thru word of truth (Jas. 1:18, 21-22).
 - 5. Gives light by word (Psa. 119:105, 130).
 - 6. By word begets (1 Pet. 1:23).
 - 7. Purifies by the word (1 Pet. 1:22).
 - 8. Quickens by the word (Heb. 4:12; Psa. 119:50).
 - 9. Cleanses by the word (John 15:3).
 - 10. Gives faith by the word (Rom. 10:17).
 - 11. Sanctifies by the word (John 17:17).
 - 12. Purifies hearts by the word (Acts 15:7-9).
- D. God gave man a mind to understand; intellect to reason, think; will to do or obey.
- 1. Instructs through word (Acts 2:6, 14, 22-23).
 - 2. Scriptures all needed (2 Tim. 3:16-17; 2 Pet. 1:3).
 - 3. Man can obey without additional power.

IV. Examples of Conversion (John 16:7-9).

- A. Same commands obeyed by all (Matt. 28:18-20; Mark 16:16; Luke 24:46-47).
- B. Pentecostians (John 16:7-9; Acts 2:36-38).
- C. Samaritans (Acts 8:4-5, 12).
- D. Eunuch (Acts 8:26, 29, 35-39).

- E. Cornelius (Acts 11:14-15; 10:47-48).
- F. Jailor (Acts 16:31-34).

Conclusion:

- 1. Gospel is God's power to save (Rom. 1:16).
- 2. Men must obey of own wills (Heb. 5:9).
- 3. Same things that made Christians in apostolic times make Christians now.

IS IT NECESSARY TO ATTEND ALL SERVICES?

Introduction:

- 1. Ezk. 3:16-17; Acts 20:26-27; 2 Cor. 7:8-10; 2 Tim. 4:2; Define "reprove, rebuke" (John 8:30-44; Matt. 15:12). Why?
- 2. Purpose: Give reasons for attending all services.
- 3. Exceptions:
 - a. Physically handicapped.
 - b. Feeble with age.
 - c. Hindered by things that keep from work, school, play.
 - d. Away temporarily on visit.
- 4. To the law and testimony (Isa. 8:20; 1 Thess. 5:21).

I. Miscellaneous Reasons For Attending All Services.

- A. "Called out" from the world (2 Cor. 6:14-18; Col. 1:13).
 - 1. Not to love world (1 John 2:15-17; Jas. 4:4).
 - 2. Cf. boys called to army; man to job.
- B. Give diligence (2 Pet. 1:5-11). **ONE SERVICE?**
- C. Always abounding (1 Cor. 15:58). **ONE SERVICE?**
- D. Fervent, serving the Lord (Rom. 12:11). **ONE SERVICE?**
- E. Reasonable service (spiritual - Rom. 12:1) **ONE HOUR?**
- F. Need spiritual food (1 Pet. 2:2; 2 Pet. 3:18). **NOT HUNGRY?**
- G. The good part (Luke 10:38-42).
- H. Meet the Lord (Matt. 18:20; 22:37). **CAN'T STAND HIM**

TWICE?

- I. Belong to God (1 Cor. 6:19-20). Right to command. Saves the obedient (Heb. 5:9; 1 Pet. 4:17-18).
- J. Negligence condemns (Heb. 2:3).
 - 1. The foolish virgins (Matt. 25:1-13).
 - 2. The one talent man (Matt. 25:30).
- K. Yield selves to God (Rom. 6:13).
- L. Seek first the kingdom (Matt. 6:33). **SEEK IT TONIGHT? WEDNESDAY?**
- M. Closer associations with Christians (1 Cor. 15:33, R.V.).
- N. Follow Paul (1 Cor. 11:1; Phil. 3:17). Would he attend only one service if here? Christ?
- O. Should be a joy (Psa. 122:1).
- P. Is it good to attend? Then bad not to do so.
- Q. Because of brevity of life (Psa. 90:10).
- R. Need to redeem the time (Eph. 5:15-16). Days few, evil.
- S. God keeps complete record of works (2 Cor. 5:10; Rev. 20:12).
- T. Obedient to all things insufficient (Luke 17:10). Cf. two hours.

II. The Sunday Morning And Night Services. Day Belongs to Christ.

- A. The Lord's supper (1 Cor. 11:20). Profane it?
- B. The Lord's day, not the Lord's hour (Rev. 1:10). This day peculiar to Christ, Desecrate it?
- C. Which part of supper memorializes death of Christ?
- D. Which part of first day memorializes resurrection?
- E. Assembly commanded (Heb. 10:25-26; 1 John 2:3-4).
- F. Had evening services (Acts 20:7-8). Lights.

III. Is it Necessary to Attend The Mid-week Service?

- A. "No example. Not required to attend."
- B. Daily in the temple (Acts 2:46-47). Teaching there (Acts 5:21).
- C. Week-night service (Acts 12:12; Phil. 3:17). Would

apostles miss a service?

- D. Is it a good work? Do you think you should be there (Jas. 4:17)?
- E. Elders set the time.
 - 1. "Don't have to obey the elders."
 - 2. Do you have to obey God (Jas. 4:7)?
 - 3. God commands submission (Heb. 13:17).

IV. We Should Attend Because of The Influence.

- A. Upon companion, husband or wife (1 Pet. 3:1-7).
- B. Upon children (Eph. 6:4; Prov. 22:6). Train them up to despise service to God?
- C. Upon outsiders (Matt. 5:14-16).
 - 1. No saving power if don't attend. No light, Lead none.
 - 2. Walk in wisdom toward them without (Col. 4:5).
- D. Upon the whole church.
 - 1. Who lost the ball game?
 - 2. Offends weak members.
 - 3. Poor example for new converts.
- 5. We are debtors (Rom. 1:14).

Conclusion:

- 1. Lord wants all saved (2 Pet. 3:9). Scoffers?
- 2. "Awake thou that sleepest..." (Eph. 5:14).
- 3. Glorify God in the church (Eph. 3:21).

CAN WE UNDERSTAND THE BIBLE ALIKE? (OR: Why do so many smart men differ with us?)

Introduction:

- 1. Often affirmed: "We can't see, understand the Bible alike."
- 2. "I can't see it that way." "I believe this, regardless."
- 3. In ordinary documents men are expected to see alike, and do understand alike.
 - a. Physicists and chemists see the laws in science alike.
 - b. Builders see blueprints alike.

- c. Druggists see prescriptions alike.
- 4. Was God Unable to speak so clearly as to be understood?
 - a. A word can have only one meaning in one place at a time.
 - b. No contradictions in God's word; nothing ambiguous.
 - c. If we understand the Bible at all, we understand alike.
- 5. Scholars in Greek language see original meanings alike, yet uphold organizations that teach opposites. Examples: form and design of baptism.

I. God Demands Unity of Faith And Practice.

- A. Jews not divided over meaning of law of Moses.
- B. Clear to the humble; dark to others (Matt. 11:25-26).
- C. The Christ anticipated that all would see alike.
 - 1. John 17:6-8, 17, 19-21. Cf. Amos 3:3.
 - 2. No apostle taught anything that would divide.
- D. Unity of the body (Rom. 12:4-5; 1 Cor. 12:12, 20).
- E. No distinctions (Gal. 3:26-29).
- F. All made one, (Eph. 2:13-22). God's word tears down partitions, does not build them up.
- G. Holy Spirit demands unity (1 Cor. 1:10; Eph. 4:1-6; Phil. 1:27).
- H. Be of the same mind (Rom. 12:16; 15:4-6; 2 Cor. 13:11; Phil. 2:1-2).
- I. Letters to all churches in New Testament taught unity.

II. Creeds Vs. Bible: Is it Because Can't Understand? Quote:

- A. Book of Mormon, 2 Nephi 29:6, 10; Vs. Jude 3; Gal. 1:8-9.
- B. Faith only, 1944 Methodist Discipline, Vs. Acts 9 Jas. 2:24.
- C. Reconciliation, Discipline, '44, p. 27, Vs. 2 Cor. 5:18-20.
- D. Multiple baptisms, Discipline, p. 448, Vs. Eph. 4:5.
- E. Total depravity, The Hiscox Standard Manual for Baptist Churches, 1951, p. 60, Vs. Matt. 18:3; 19:14.
- F. Grace only, Bap. Man., p. 61, Vs. Acts 2:38; 16:31; Gal. 3:27.
- G. D.O.H.S., Bap. Man., p. 63; Vs. John 8:32; 1 Pet. 1:22-23.
- H. Election. Philadelphia Confession of Faith. Chapters 9 &

- 10, Vs. 2 Pet. 3:9; Rev. 22:17.
- I. Sprinkling, Luther's Small Catechism, p. 170, Vs. Acts 8:36-39.
 - J. Liberties forbidden (Matt. 15:9-13; 1 Pet. 4:11; 2 John 9; Rev. 22:18-19).

III. Why Don't People See The Bible Alike?

- A. Review INTRODUCTION, Number 3.
- B. Satan blinds minds of those who allow it (2 Cor. 4:1-4).
- C. In the Old Testament (Neh. 9:30).
- D. Wilfully refuse truth (Acts 28:26-27).
- E. Wilful rejection (Matt. 23:37; John 5:39-40).
- F. Love praise of men (John 12:42-43).
- G. Worldly wise (1 Cor. 1:18-27; 2 Cor. 11:13-15; Prov. 28:26).
- H. How can we know we are right? **USE THE STANDARD.**

Conclusion:

- 1. Hence, it is not a matter of can't.
- 2. Illus.: Write Mark 16:16 on board. What does it say? That is the way I see it; how do you see it?
- 3. Men **MUST** see and follow the Bible alike, because it is possible and God demands it.

CAN WE UNDERSTAND THE BIBLE ALIKE? NO. 2

Eph. 5:17; 4:17-18

Introduction:

- 1. In a previous lesson we noted:
 - 1. Man can understand secular matters alike.
 - 2. God demands that we see alike (1 Cor. 1:10).
 - 3. Creeds of men contradict unmistakable passages.
 - 4. Not because men can't see alike, but won't, or else are deceived (Matt. 23:37; John 12:42-43; Luke 8:12; 2 Cor.

4:4).

5. Where there is difference, there is not understanding.
2. Catholics ignore; Protestantism destroys, the Bible.
 1. Some try to defend division.
 2. A pity in view of Christ's prayer (John 17).

I. An Appeal to Common Sense.

- A. Suppose one preaches ten conflicting doctrines?
- B. Why wrong for one man, if right for ten different ones?
- C. Illus: Story of man who would join all churches to get all the good; preach all the doctrines. Tried as crazy.
- D. Honest soul cannot defend division by common sense.

II. An Appeal to Scripture.

- A. Unity is good and pleasant (Psa. 133:1).
- B. Have not the Spirit if don't seek unity (Rom. 8:9; John 17:21).
- C. Either we can or can't obey (1 Cor. 1:10; Phil. 3:16; Eph. 5:17). If not, God demands the impossible.
- D. God's attitude toward confusion (1 Cor. 14:33; Prov. 6:16-19; Rom. 16:17; Gal. 5:19-21).

III. What Is the Cause of Doctrinal Difference and Division?

- A. Exercising liberties God does not grant (1 Cor. 4:6, R.V.).
- B. Examples: **Agreement** **Disagreement**
 1. God appeared to Moses -----kind of bush (Ex. 3:1-4).
 2. Paul had a thorn, what thorn was (2 Cor. 12:7).
 3. Nicodemus by night for what reason (John 3).
- C. Hence, division not caused by WHAT the Bible teaches.
 1. Baptism by immersion vs. sprinkling, pouring. Give scripture.
 2. Scriptural subjects vs. infants (Acts 8:12).
 3. Scriptural names vs. human names. Enumerate (Acts 4:12).
- D. Paul's teaching clear (1 Cor. 1:10; 3:3-4).

- E. Give diligence (Eph. 4:1-6). Necessary?

IV. The Rule to Follow.

- A. Prove all things (1 Thess. 5:21; Isa. 8:20).
- B. Preach only that recorded (Deut. 29:29).
- C. Preach all that is recorded (Acts 20:20, 27-31).
- D. Add nothing. Subtract nothing (Rev. 22:18-19).
- E. Substitute nothing (Gen. 4:1-8; Lev. 10:1-2).
- F. Where is there room for misunderstanding and division (2 Tim. 4:2; 2:2; 1 Tim. 1:3)?

Conclusion:

- 1. Bible and common sense demand we see alike.
- 2. God does not demand the impossible or unnecessary.
- 3. Ask all that abide only by the Bible.

JOHN THE BAPTIST

Luke 1:13-17

Introduction:

- 1. Events of New Testament begin properly with John the Baptist.
- 2. Christ's tribute (Matt. 11:11).

I. John a Subject of Prophecy.

- A. Isa. 40:3. Cf. Matt. 3:1-3.
- B. Malachi 3:1. Cf. Matt. 11:10.
- C. Malachi 4:5. Cf. Luke 1:16-17. GREAT. WHY?

II. His Parents And His Birth.

- A. Of priestly tribe. Luke 1:5. Character. 1:6.
- B. Annunciation (Luke 1:8-20).
- C. His name, John (Luke 1:57-64).
- D. Discuss "the baptist," or "the immerser." [American Bible Union Version (1865) by Baptist denomination used "John the Immerser." Took Baptist name out of Bible. Version

rejected by Baptists in general.]

III. His Life.

- A. Early life unknown (Luke 1:80). Greatest preachers from obscure places.
- B. Food, clothing simple (Matt. 3:4).
 - 1. Cf. Christ (Isa. 53:2; Luke 9:58).
 - 2. Now: Appearance, manner, above content.
- C. Probably a Nazarene. Filled with spirit (Luke 1:15).

IV. His Character.

- A. Spirit and power of Elijah (Luke 1:17).
 - 1. Energy, zeal, force. Elijah vanquished false prophets, (1 Kin. 18), condemned the king (1 Kin. 21:17-18).
 - 2. John condemned Herod's sin (Mark 6:17-28; Lev. 18:16; 20:21).
- B. Unselfish. "I must decrease..." (John 3:25-30).
- C. Do we have such a spirit now?

V. John as a Preacher.

- A. Commanding appearance even in simplicity.
- B. Style of preaching blunt, pointed.
 - 1. No compliments for ladies, babies, rabbis, political and social leaders. (Define compliments, Jesus didn't do it.)
 - 2. Different now. Flattery, pretty speeches demanded.
- C. Sought no popularity (cf. Gal. 1:10).
- D. Made no class distinctions (Matt. 3:7-12). "Abraham's seed."
- E. Preached Christ, not self (cf. 2 Cor. 4:5).
- F. Earnestness. Man with a message. Interested in souls (cf. 1 Cor. 2:1-2).
- G. Result: Emptied cities (Matt. 3:5-6).

VI. His Message Threefold.

- A. Call to repentance without discrimination (Matt. 3:8).

- B. Preached coming kingdom (Luke 3:2).
- C. Prepared a people for Christ (Luke 1:17).

Conclusion:

- 1. Be well for preachers to follow John's example.
- 2. God calls for repentance today. Entrance to eternal kingdom conditional (2 Pet. 1:8-11).
- 3. Are we prepared for Christ (Matt. 25:31-46)? Which side on?

**BIBLE: IS IT COMPLETE? ACCURATE?
PRESERVED BY CATHOLICS?**

Introduction:

- 1. Many claims by Catholics today to cover truth about them.
- 2. Learn from history, present day activity about them.
- 3. Make many claims. Investigate a few.

I. Claim Bible Given, Preserved by Catholic Church.

- A. Only a version, the Latin VULGATE, completed by Jerome, A.D. 385.
 - 1. Translation made in 4th Century, not the Bible.
 - 2. Full of errors, revised a number of times.
 - 3. Yet "infallible" popes said "perfect."
 - 4. We depend on originals, not translations.
- B. Manuscripts: Sinaitic, Vatican, Alexandrian. Oldest. 4th Century.
 - 1. Vatican at Rome; good; incomplete. None allowed to examine until recent years.
 - 2. Alexandrian; excellent; Catholics won't use it.
 - 3. Sinaitic. Complete N.T. Discovered by Tischendorf. Tell how he got it.
 - 4. 1500 copies. Disappearance of originals providential. Cf. brazen serpent (2 Kin. 18:4).

II. Does The Bible Contain All The Books?

- A. The Apocrypha — Maccabees.

1. Not accepted by any Jews at any time. Josephus, etc.
 2. Not accepted by Catholics as canonical until April 8, 1516; Rejected by Jerome.
 3. Contain errors in history, geography, chronology, doctrine. Justify deception, falsehood.
 4. Promote superstition: Book of Tobit: evil spirit in love with woman, slew those who married her.
 5. Justifies suicide and prayers for dead.
 6. Nowhere claim inspiration. 2 Macc. 15:38-39: "Wrote according to ability."
- B. Accuracy of Texts.
1. Care of Hebrew copyists (Collett. p. 14-15).
 2. Possible errors, 1/1,000 of entire text in N.T., less in Old Testament.
- C. O.T. Canon done by Ezra, completed in reign of Artaxerxes, 424 B.C. None added since (Josephus).
- D. CATHOLICS say Bible insufficient; does not contain all God revealed, or Christ said. Also revealed tradition. ANSWER: 2 Thess. 2:15; Acts 20:20, 27; 2 Pet. 1:3; 2 Tim. 3. Spirit wrote all needed. Too, what Christ said before Cross doesn't change AFTER (Heb. 9:16) – Christ condemned tradition (Matt. 15:9; Mark 7:7-13).

III. Is Bible Authority in Religion? Or Catholic Church?

- A. Catholics claim Bible authority only in their hands.
- B. Use Bible to prove Romans Catholic church then use Roman Catholic church to prove Bible.
- C. If Bible not authority, why quote it? or get doctrine from it? (This they cannot do.)
- D. Bible claims inspiration, perfect, but no doctrine peculiar to R. C. found in it.

IV. Must Bible Be Interpreted by Catholic Church?

- A. They outlaw private interpretation (2 Pet. 1:20-21).
- B. If "laity" can't understand Scripture, why cite Scrip. to prove it? Above passage ruins Catholic doctrine.

- C. Scriptures for all (Col. 3:16; 1 Pet. 2:2; Rom. 15).
 - 1. To US (1 Cor. 10:11).
 - 2. Teach EVERY creature (Mark 16:15; Matt. 28:19).
 - 3. Roman letter to **all** IN Rome (Rom. 1:7).
 - 4. To all brethren (1 Thess. 5:27).
 - 5. To be read in churches (Col. 4:16).

V. Catholic Opposition to The Bible.

- A. John Wycliffe (1320 to 1384) translated Bible, but Catholics forbade reading it under penalty of death; many burned at stake; wouldn't give up Bibles. 40 years after death, his bones exhumed, burned, scattered on Swift River.
- B. Opposition to Wm. Tyndale (1525) printed first N.T. in English (Collett, p. 34).
 - 1. Fri., Oct. 6, 1536, strangled, burned at stake by Catholics.
 - 2. Bibles to England in barrels, bales, sacks of flour.

VI. Do Scriptures Assert Own Authority, Authenticity, Inspiration.

- A. The Old Testament:
 - 1. God spoke face to face with Moses (Ex. 33:11).
 - 2. Spirit guided the prophets (Neh. 9:20, 30).
 - 3. Law of Moses given by the Lord (Ezra 7:6).
 - 4. Men spoke, moved by Spirit (2 Pet. 1:21).
- B. The New Testament.
 - 1. Not follow cunningly devised fables (2 Pet. 1:16-17)
 - 2. Inspired of GOD (2 Tim. 3:16-17).
 - 3. What Paul wrote was Scripture (2 Pet. 3:16).
 - 4. Paul wrote commands of God (1 Cor. 14:37).
 - 5. Paul inspired (Gal. 1:11-12, cf. 2 Thess. 2:15).
 - 6. To produce faith. What he wrote (John 20:30-31).
 - 7. Spoke by inspiration (Matt. 10:20).
- C. Catholics claim Scrip. not declared inspired until 239. No pope until 606. Not infallible till 1870!!!!

Conclusion:

1. Bible is inspired word; complete will of God.
2. All will meet in judgment (John 12:48).

OUR HOUSE IS HIS HOUSE IN TIME OF CRISIS

Introduction:

1. Definition of terms.
 - a. "Our house;" not the dwelling. Dissociate (Acts 10:2; 11:14).
 - b. "His house." Possessive case; close relationship (Eph. 2:19).
 - (1) The church (1 Tim. 3:15).
 - (2) The temple (Eph. 2:21; 1 Cor. 3:16; 6:19-20).
 - (3) Habitation (Eph. 2:22). Composed of (Rom. 12:4-5).
 - (4) Indwelling (Eph. 3:16-17; 1 John 4:15).
 - c. Crises: juncture, emergency, straits, pinch, etc.
 - (1) Point or time of suspense: good or evil.
 - (2) Medical: disease turning point.
 - (3) A crucial time: relating to supreme trial or final choice, hence, includes choice, decision, stand.
2. The Bible and crises. Every form dealt with: Social, civil, moral, spiritual (Rom. 15:4).
 - a. All sufficient (2 Pet. 1:3).
 - b. Wise unto salvation (2 Tim. 3:15).

I. Biblical Examples of Crises And Results.

- A. Moses (Heb. 11:23-27). "Refused, chose."
 1. Sinful pleasures seasonal (1 John 2:15-17).
 2. Pleasure vs. suffering; riches vs. hardships.
- B. Three Hebrew children (Dan. 3:5, 12-30).
- C. Gideon: of poor family; least in father's house; destroyed Baal's altar, saved. father (Judg. 7).
- D. The repentance and fall of Ninevah, capital of Assyria.

1. Jonah's work, 802 B.C.; result (Jon. 3:8, 10).
 2. Universality of God's grace. Threats usually conditional.
 3. Nahum pronounces her doom. Greater atrocities than Hitler's Germany. Perished. Alexander the Great saw no evidence of Ninevah.
 4. Results of flagrant disregard for God.
- E. Joel: "The Valley of Decision" (Joel 3).
1. Plagues of locusts; drought added to devastation.
 2. People frightened; ready to listen.
 3. Picture of God's judgment and mercy. Lesson to us.
- F. Habakkuk. Shows Assyria to overrun Israel.
1. Why allow a more wicked nation to do so?
 2. Shown God would also destroy Assyria.
 3. Lesson to United States of America.
 4. God judges nations as well as individuals.
 "Though the mills of God grind slowly,
 Yet they grind exceedingly small:
 Though with patience He stands waiting,
 With exactness grinds He all"
 — Longfellow, from "Retribution."

II. The Value of Crises.

- A. "The trials of life" (Royal Path of Life, p. 508).
1. Stars shine brightest in the darkest night.
 2. Grapes are best for pressing.
 3. Trees lashed by winds grow taller, straighter.
 4. Spices smell sweetest when pounded.
 5. Scoured gold shines the brighter.
 6. Gold and silver purer when subjected to refiner's fire.
 7. When afflictions hang heaviest, corruptions hang loosest.
 8. Kites arise against the wind.
 9. Sail boats do not move in a calm.
 10. Acorns must endure elements to become oaks.
- B. Some Biblical estimates.

1. Jas. 1:2-4; 1 Pet. 1:1-9.
 2. Heb. 11:17; Issac offered. Result (Jas. 2:21-23).
 3. Worthy of the kingdom (2 Thess. 1:3-10).
 4. Chastisement (Heb. 12:5b-11). "THAT," (v. 10).
 5. Job: The problem of human suffering.
- C. Some practical lessons gained.
1. Trials make us stronger; fit for greater service. Cf. soldier in the army.
 2. All material things perishable; spiritual and eternal of real value.
 3. Brings us to our senses; back to God. Cf. oppression during the days of the judges. DEPRESSIONS.
 4. Hard ground hearer needs plowshare of adversity.

III. How Shall We Deal With Crises?

- A. Crisis not a mere decision, but outcome. We can often change results.
- B. Joseph's faith in God. Faced trials. Kept self pure.
- C. Esther's declaration (Est. 4:13-16c).
- D. David's faith (1 Sam. 17:47). "Do all things through Christ" (Phil. 4:13).
- E. Daniel's courage (Dan. 6:10, 22). "Cast thy burdens..."
- F. Prepare ourselves (Matt. 6:33; Heb. 13:5-6).
- G. Prepare our children.
 1. Moses' mother. Result.
 2. The law of Moses (Deut. 6:5-7).
 3. The New Testament (Eph. 6:4; Titus 2:3).

IV. Retrospect And Prospect.

- A. Our nation. 19 world power civilizations; 16 fallen. America due?
- B. The church. Seducers waxing worse and worse.
- C. God fails not (Josh. 21:45; 2 Tim. 2:12-13).
- D. A crisis all shall meet (Heb. 9:27; 2 Tim. 4:6-8). WE MAKE THE DECISION.

THE CHURCH AND THE GOSPEL

Eph. 3:9-11; Rom. 1:14-17

Introduction:

1. Both according to divine goodness, wisdom, power.
2. Both designed for the good of the soul.
3. Judge Raulston: "I'm not so much concerned about whence I came as whither I am going; not so much concerned about the origin of the body as the salvation of the soul" (Scopes Trial).
4. We should be equally concerned about the soul.

I. The Value of The Soul.

- A. As compared to material things.
 1. David's question (Psa. 8:1-3).
 2. The Lord's estimate (Matt. 16:26).
- B. The reason.
 1. In God's image (Gen. 1:26; Acts 17:28; John 4:24).
 2. Formed by Jehovah (Zech. 12:1).
 3. Hence, immortal (1 Pet. 3:3-4; 1 Tim. 1:17).
- C. World passes away; soul lives on (2 Pet. 3:10-12).
 1. Cries of the infidels. See "Atheism and the Bible," Smith.

II. The Importance of The Church.

- A. Preeminent (Isa. 2:2; Eph. 1:20-22).
 1. Pre-priority; eminence-distinguished as above others.
 2. So, superiority, priority above the eminent.
 3. Thus, exalted (Isa. 2:22; Eph. 1:20-21).
- B. Consummation of God's plan (Eph. 1:10; 3:10-11).
- C. All spiritual blessings in it (Eph. 1:3, 7, 11; 2:16-22).
- D. Place of salvation (Eph. 5:23-25).
- E. Pillar and support of truth (1 Tim. 3:14-15).

III. The Importance of The Gospel.

- A. Power of God unto salvation (Rom. 1:16-17).
 1. Influenced the Corinthians.

2. "Called" the Thessalonians (2 Thess. 2:13-14).
- B. Medium used in all cases of New Testament conversion.
- C. Power inherent in the word (Heb. 4:12; Psalms 33:6, 9).
- D. Motives that prompted it contained in it.
 1. God's love (Rom. 5:8-9).
 2. Glorious promises.
 3. Threats (2 Thess. 1:7-9).
- E. Obedience puts into Christ (Acts 2:41, 47).

IV. Importance of Biblical Knowledge.

- A. Commanded (1 Pet. 2:1-2; 2 Pet. 3:18).
- B. To be able to properly discern (Phil. 1:9-10).
- C. To please God (Col. 1:9-10).
- D. To gain heaven (2 Pet. 1:5-11).
- E. Lack of knowledge brings destruction.
 1. Scoffers condemned (2 Pet. 3:3-5, 7).
 2. Rejected (Hos. 4:6).
 3. Alienates from God (Eph. 4:17-18).
 4. Makes dull of hearing (Heb. 5:12-14).
 5. Fertile ground for error (Eph. 4:10-14).
- F. Salvation through knowledge (2 Pet. 1:3).
- G. Makes free (John 8:32; 12:50; 1 Pet. 1:22).

V. The Importance of Teaching.

- A. God's emphasis in the Old Testament (Deut. 4:6-8; Judges 2:7, 10).
- B. Heavily emphasized in the New Testament (Matt. 5:2; 7:29; Acts 1:1).
- C. God's method of drawing (John 6:44-45).
 1. O.T. Appeal (Isa. 1:18).
 2. N.T. Appeal (Acts 17:2-3).
- D. Pleases God (1 Cor. 1:18, 21).
- E. Early church felt the urgency (Acts 5:42).
- F. Means of calling unto salvation (Rom. 10:13-15).

VI. The Great Demand For Qualified Teachers.

- A. Prepared teachers (2 Tim. 2:15; 1 Tim. 4:13, 15-16).
- B. Courageous teachers (Acts 5:28-29; 7:51, 56, 60; Eph. 6:10-18).
- C. Teachers with great faith (Heb. 11:32; 12:2).
- D. Sacrificial teachers (Acts 21:13).
- E. Dedicated teachers (2 Cor. 11:23-28).
- F. With love for lost souls (Rom. 9:1-3; John 4:33-34).
- G. Who feel responsibility (1 Cor. 9:16; Rom. 1:14).

Conclusion:

- 1. Be impressed with:
 - a. Preciousness of souls;
 - b. Greatness of the church;
 - c. Power of the gospel;
 - d. Need to preach to the lost.
- 2. Statement from infidel.
- 3. Don't be a quitter (Luke 9:58-62).

WHY WE MUST OPPOSE DENOMINATIONALISM

Introduction:

- 1. Mainly for benefit of weak, compromising members.
- 2. Ready to answer (1 Pet. 3:15).
- 3. Denominationalism defined: "Holding distinctive beliefs and called by a particular name so as to distinguish from a more inclusive class." SECT. "A group cut off from a larger body." "A part of a general class."
- 4. Lesson strong; trust you may be able to accept it.

I. Unscriptural in Origin.

- A. None existed until 1531.
- B. Many are offspring of Catholicism.
- C. Of men (Matt. 15:13; Psa. 127:1).
- D. Christ established only one church (Matt. 16:18; Acts 20:28; Eph. 4:4; 1:22-23; 5:23; Col. 1:18).

E. A.D. 33 — Jerusalem — Christ. Cf. denoms.

II. Unscriptural in Name.

A. Denominational names from:

1. Forms of Gov't.: Episcopal; Presbyterian.
2. Emphasizing certain doctrines: Baptism; Holiness; Advents.
3. Undue honor to men: Luther; Wesley.

B. Salvation in Christ's name (Acts 4:12).

C. Scriptural names:

1. Individuals: Disciples; Saints; Christians (Acts 11:26; 1 Pet. 4:16; 1 Cor. 1:2).
2. Church (Matt. 16:18; Rom. 16:16; 1 Cor. 1:2; Heb. 12:23; Matt. 6:23).

III. Unscriptural in Doctrine.

A. Bible sufficient (2 Tim. 3:16-17; 2 Pet. 1:3; 1 Tim. 1:3; 2 Thess. 2:15; 2 Tim. 2:2).

B. Deceptive in doctrine (Eph. 4:14; Col. 2:8; 2 Cor. 11:13-15).

1. Faith only (Jas. 2:19, 24-26).
2. Grace only (Acts 10:34-35; Heb. 5:9).
3. Impossibility of apostasy. 2500 warnings.

C. Pervert (Gal. 1:6-9; 2 John 9; Rev. 22:18-19).

1. Methodist Discipline, Art. 9.

IV. Unscriptural in Practice, Worship.

A. Scriptural worship:

1. Sing, (Eph. 5:19; Col. 3:16).
2. Pray, (1 Tim. 2:8).
3. Study, (2 Tim. 2:15; 4:2).
4. Give, (1 Cor. 16:1-2).
5. Lord's Supper, (1 Cor. 11:23-30; Acts 20:7).

B. Inst. music: pray-disobedient (Prov. 28:9). Politics, book reviews; tales, experiences; money.

V. Unscriptural in Organization.

- A. New Testament order (Phil. 1:1; Acts 14:23; Titus 1:5).
- B. Ecclesiasticisms. Examples.
- C. Corrupted (2 Cor. 11:3; 1 Cor. 4:6).

VI. Condemned by God and His Word.

- A. Divided house (Matt. 12:25).
- B. Foster division (1 Cor. 1:10-13; 3:3-4).
- C. Contrary to God's word.
 - 1. Christ prayed for unity (John 17:20-23).
 - 2. Spirit commands unity (1 Cor. 1:10; Phil. 3:16).
 - 3. Unity portrayed (Eph. 4:1-6; 1 Cor. 12:12, 20).
- D. Uprooted (Matt. 15:13; Luke 6:47-49).
- E. Work of the flesh (Gal. 5:19-21; Rom. 6:17).

VII. Destructive to the Souls of Men.

- A. Prov. 14:12; 28:26; 30:6.
- B. Teach disobedience; disrespect God's word.
 - 1. Must obey (Matt. 7:21-27; Heb. 5:9).
 - 2. Can't know saved if don't obey (1 John 2:3-5). Thus denominations. **DON'T EVEN KNOW GOD.**
- C. Parable of the tares (Matt. 13:24-30, 36-43).
 - 1. Look like genuine.
 - 2. Not to destroy by physical force. Many will come out from among them; and are.
- D. Oppose Christ (Matt. 28:18; Acts 3:23).
 - 1. Some brethren uphold them; why not join?
 - 2. Other fraternal-religious organizations too.

Conclusion:

- 1. Church militant (Eph. 6:10-18).
 - a. Satan's purpose to deceive, destroy.
 - b. Those who uphold denominationalism with its curses and evils are traitors to Christ.
- 2. Come out (2 Cor. 6:17-18) on the Lord's side (Matt. 12:30).

AUTHORITY IN THE CHURCH

Matt. 7:21-29; John 16:12-15

Introduction:

1. God's authority distinguished from men.
2. Must be able to tell whether human or divine.
3. Bible only divine revelation, hence, only source of authority.
4. This plainly revealed. God won't give law can't understand.

I. Source of Authority Now. God Speaks Through Christ.

- A. Old and New Testament messengers contrasted (Heb. 1:1-2).
- B. Christ the new law-giver (John 1:17).
- C. Authority to Christ (Matt. 11:27a).
- D. Christ speaks God's will (John 12:49-50; 17:7-8).

II. Christ Governs Now. Not Moses And The Prophets.

- A. Hear Christ (Mark 9:2-8; Acts 3:19-23).
- B. Christ over the law (Matt. 5:21ff).
- C. Under law to Christ (Heb. 5:9).

III. Apostles Guided by the Holy Spirit.

- A. Spirit for the apostles, not world (John 14:16-17).
- B. Purpose (John 14:26; 15:26).
- C. To convict the world (John 16:7-8).
- D. Confirm the word by miracles (Heb. 2:1-4).

IV. Christ's Authority Revealed Through The Apostles.

- A. "In the regeneration" (Matt. 19:27-28; John. 20:23; cf. Romans 8:2; John 16:13-15).
- B. Apostles ambassadors (2 Cor. 5:18-20; Word committed).
- C. Authority delegated (cf. Matt. 28:18-20).
- D. Those "of God" hear the apostles (1 John 4:6).
EMPHASIZE.

V. The New Testament Is Christ's Complete Law.

- A. Gospel is God's righteousness (Psa. 119:172; Rom. 1:16).
- B. Completely furnished (2 Tim. 3:16-17).
- C. All we need to know (2 Pet. 1:3).
- D. Acknowledge as God's commands (1 Cor. 14:37).
- E. Once and for all delivered (Jude 3).
- F. King says not go beyond things written (1 Cor. 4:6; cf. 1 Cor. 14:37; 2 John 9-11).

Conclusion:

- 1. Bible from God (1 Thess. 2:13). Hence, must obey it to be saved.
- 2. New Testament the divine constitution of God's kingdom, the church.

JUDGING

Matt. 7:1-6, 15, 20

Introduction:

- 2. In this sermon, Jesus:
 - a. Contrasts kingdom of Heaven with Old Testament system; popular expectations and Pharisaical hypocrisy.
 - b. Gives characteristics of citizens of the Kingdom.
- 3. This text deals apparently with Phariseism (Matt. 5:20).
 - a. They put heavy burdens on men (Matt. 23:4).
 - b. Pronounced condemnation on some (Matt. 23:16, 18).
 - c. Jesus taught followers not to be like them.
- 4. But, does Jesus forbid any kind of judging?

I. Instances Where the Bible Calls for Judging.

- A. Judgment in civil courts (1 Pet. 2:13-15).
 - 1. Government authorized by Jehovah (Rom. 13:1-7).
 - 2. Christians to be in subjection (Titus 3:1).
- B. Judgment upon unruly members of the church.
 - 1. Paul's judgment of Corinthians (1 Cor. 5:3-5, 11-13; 3:1-4).

2. Withdraw from the disorderly (2 Thess. 3:6, 14).
 3. Fictious men refuse (Titus 3:10-11; cf. 1 Tim. 1:20).
 4. Mark them that cause division (Rom. 16:17).
- C. Private judgment regarding good and evil. False Teachers (Matt.15:9; 1 John 4:1).
1. Prove all things (1 Thess. 5:21).
 2. Hate evil, love good. Must judge (Rom. 12:9; 1 Thess. 5:22).
 3. Paul rebuked Peter at Antioch (Gal. 2:11-14).
 4. Must be able to judge, to distinguish (Gal. 6:1).
 5. In some cases with individual's (Matt. 18:15-18).

II. The Proper Application of the Text.

- A. Prejudicial judging or condemning.
1. To the Pharisees, any others were publicans or sinners.
 2. Jews look upon Gentiles as dogs; Samaritans as worse.
 3. Unfair judging of any kind is condemned.
- B. The judgment here has specific reference to mote hunters.
1. Failure to see own faults, but hunting flaws in others.
 2. Condemning others for things we do (Rom. 2:1-4).
 3. Failure to realize individual responsibility (Rom. 14:11-12).
- C. Without proper grounds, judging motives of others.

III. Shall We Pass Judgment upon Other Religious Bodies?

- A. Jesus did (Mark 7:1-13; Matt. 23).
- B. Paul did (Acts 13:8-11). Stephen (Acts 7:51-52).
- C. To try the spirits (1 John 4:1).
- D. False teachers are agents of Satan (2 Cor. 11:13-15).
- E. Cf. Use of yard stick; weights and measures.

Conclusion:

1. Areas in which to judge; areas not.
2. We cannot render judgment for eternity. God does that.
3. We can judge ourselves unworthy of eternal life (Acts 13:46).

WHY JESUS HAD TO DIE

Heb. 2:9-15

Introduction:

1. Man became separated by sin (1 Cor. 15:22; Isa. 59:1-2).
2. Reconciliation must be affected (“To make friends again.”).
3. Came to save that which is lost. Blood shed (Matt. 26:28).
4. Several reasons for the death of Christ.
5. Render law today (1 Cor. 9:21; Rom. 8:2; Gal. 6:12).

I. To Satisfy the Demands of Justice.

- A. God does not ignore transgression (Gen. 2:16-17).
 1. Demands penalty be paid (Rom. 6:23; Ezk. 18:20).
 2. Uphold majesty of Law (Psa. 89:14).
 3. Zaleucus; Brutus.
- B. Somebody must pay. Only Christ’s blood could remove sin; hence, only fit substitute (Heb. 9:22; cf. vv. 11-14).
- C. All are sinners (Rom. 3:23). Why not all saved (Titus 2:11)?
- D. Benefits of blood conditional (Heb. 9:15-17; 10:9-10, 14).
 1. The alien (Heb. 10:14; cf. 10:3-4). EMPHASIZE.
 2. Child of God (1 John 1:7-8; Acts 8:22). We need it, too.

II. To Change The Disposition of The Sinners.

- A. Injure enemy of injured. Cf. Cain (Matt. 12:30).
- B. Enmity toward God (Col. 1:19-22 – Removed).
- C. How remove the enmity?
 1. Not by punishment. Israel often punished. Could not remove sin-stains.
 2. Adam driven out; enmity not removed. Promise (Gen. 3:15).
 3. Manifestations of love (John 3:16; Rom. 8:8-9; 6:23).

III. To Show by Example How to Please God.

- A. Abraham; Moses, Noah; Joshua; none perfect.

- B. Example strong; follow whom we admire.
- C. Christ the perfect example (1 Pet. 2:20-24; Rom. 15:8).
- D. Follow him (1 Cor. 11:1; Eph. 5:1-2). Christ sought to obey in smallest matters.
- E. Some lessons taught:
 - 1. Obedience (John 4:34; Luke. 22:42; Matt. 3:15).
 - 2. Mode of resisting temptation (Matt. 4:4, 10).
 - 3. Personal consecration to God (Titus 2:14).

IV. To Destroy the Works of Satan (Heb. 2:14; 1 John 3:8).

- A. "Destroy" — "KATARGEO — "Render inactive; deprive of strength; cause to have no more power."
- B. Power in blood sealed law (Matt. 4:4; 1 Pet. 5:8-9).
- C. Way of escape provided (1 Cor. 10:13; Heb. 4:14-16).
- D. If not for Christ's death, be as fallen angels (Jude 6).
- E. Christ died, triumphed, crowned, gives life.
 - 1. Reconciled to God (2 Cor. 5:18-20).
 - 2. Tree of life restored (Rev. 22:14).

Conclusion:

- 1. Mighty conflict rages. Where are you (Matt. 12:30)?
- 2. What Satan purposes to do for you.
- 3. What Christ purposes to do for you. Will you accept him?

JESUS WEPT

John 11:35

Introduction:

- 1. Lazarus sick. Sisters sent for Jesus.
- 2. Jesus at Bethlehem (John 10:40).
- 3. Lazarus dead when Jesus arrived (John 11:17).
- 4. Conversation with Martha and Mary (John. 11:20-32).
- 5. "Jesus wept." Why?
 - a. Not because of death of Lazarus.
 - b. Deliberately delayed (vv. 6, 15).

- (1) Knew he would raise him (vv. 4, 11).
- (2) Unnecessary to be there (cf. Jn 4:46-53).
- c. Jesus a man of sorrows (Isa. 53:3).
- 6. Weep implies grief. Why was Divinity grieved?

I. God Was Grieved.

- A. Anti-dilluvians (Gen. 6:6).
- B. Israel (Heb. 3:10-11, 17; 4:1). See R.V. also.
- C. Idolatry (Ex. 32:6).
 - 1. Fornication (Num. 25:11).
 - 2. Made trial; murmured (Ex. 16:2).

II. Causes of Christ's Grief.

- A. Rejected (John 1:11).
- B. Unbelief of the people (Mark. 6:1-6).
- C. Betrayed (Matt. 26:47-49; John. 13:18).
- D. Denied by Peter (Luke 22:54-61).
- E. On the cross (Luke 23:34).
- F. Tears of regret over Jerusalem (Luke 19:41-44; Matt. 23:37).
- G. Thus, he wept at home of Lazarus (John. 11:35). See footnote, R.V. Review points in Intro. 5.

III. God Is Grieved; Jesus Weeps Now.

- A. Rejected (Luke 9:48; John 12:48).
- B. Reject word, reject Christ (Luke 6:46).
 - 1. Addition (1 Cor. 4:6, R.V.).
 - 2. Subtraction (Mark. 16:16).
 - 3. Substitution (2 Tim. 3:16-17).
- C. Many Christians now reject him (2 Cor. 11:3).
 - 1. "Please us" (Gal. 1:10). (Sugar coat.)
 - 2. "Tickle our ears" (2 Tim. 4:3-4).
 - 3. "Pervert the counsel" (Acts 20:20, 27).
- D. Faithful preachers weep now (Acts 20:31-35).
 - 1. Too many want sob stories.
 - 2. "Preach the word" (2 Tim. 2:2).

3. Get back to the Bible (Jer. 6:16).
- E. Weeps over you, church, city, nation (Matt. 23:37).
- F. Weeps over unbelief of his people (Heb. 3:10-11; Hos. 4:6).
- G. Weeps over covetousness (Eph. 5:5; Col. 3:5).
- H. Weeps over indifference, neglect (Luke 17:10).
 1. Singing, teaching, growth efforts.
 2. Mission work.
- I. Weeps over ungodly living (Jas. 1:27).

Conclusion:

1. God not primarily concerned about physical man (Matt. 16:26).
2. Christ died for our souls (John. 3:16; Rom. 5:8-9).
3. God grieves over sins of his children, as you would over yours.
4. Jesus wept not for self (Luke 23:27-28).
5. Christ touched now (Heb. 2:17-18; 4:15).

THE GODHEAD — ONE OR THREE?

Acts 17:29

Introduction:

1. The Oneness Holiness theory.
 - a. Only one in Godhead – Christ. Godhead done away after Pentecost.
 - b. All names in Bible refer to Jesus, hence, one name embraces all, since God and H.S. done away, and all incorporated in one being. (Not a new theory.)
2. Notice, first, proof texts used to sustain position; second, irrefutable evidence showing Godhead three-fold.

I. Proof Texts of Oneness Position.

- A. Deut. 6:4 “The Lord our God is ONE Lord.” Not three, one.
 1. Jews believed in ONE. Why condemned (John 8:24; cf. v. 38)?

- a. Cf. Acts 13:46. If Jesus only one, Jews didn't reject.
 - b. Hence; ONENESS hold same position of Jews. Deny Son of God.
- B. Christ is the Father (Isa. 9:6; John 14:9).
- 1. Compare the seven ONES of Eph. 4:4-6.
 - 2. "God the Father AND the Lord Jesus Christ" (1 Cor. 8:5-6).
 - 3. Heb. 2:13, "God gave Christ children."
 - 4. I am a father; my father was a father.
 - 5. Christ not THE Father (John 14:28).
- C. Isa. 44:6-8, "Beside me there is no God" (45:5-6).
- 1. V. 9, in contrast to graven images.
 - 2. See also vv. 10, 15; chap. 48:5, 11.
- D. John 1:1-3, "Christ is God."
- 1. God from THEOS, means "deity," of divine nature.
 - 2. Word was WITH God. Three deities (Matt. 28:19).
- E. John 10:30, "I and my Father are one..."
- 1. WEBSTER: One means single in kind.
 - 2. Husband and wife one (Matt. 19:5; Cf. John. 17:11, 20-22).
 - 3. 1 Cor. 8:6, "BUT one God...AND one Lord, Jesus Christ."
- F. John 14:8-9: "He that hath seen me hath seen the Father."
- 1. Verse 6 shows two (cf. John 4:24; Luke 24:36-39).
 - 2. Saw God representatively (John 1:18).
- G. Col. 2:9: "In Christ dwells fulness of Godhead."
- 1. FULNESS, not Godhead. Power, attributes.
 - 2. If v. 9 eliminates two, v. 10 eliminates US.
 - 3. Such would eliminate God and Christ (Eph. 3:19; 4:13).
- H. 2 Cor. 5:18-19, God in Christ — God left heaven in virgin-born body. "God vacated heaven."
- 1. If I can be in Christ and not be Christ so can God.
 - 2. Eph. 4:6, God is in US, but we are not God.

II. Plural Pronouns Showing More Than One in Godhead.

- A. Gen. 1:1-2; John. 1:1-3 (EL and ELOHIM); John. 16:13-15.
- B. Gen. 1:26, "Let US...;" Gen. 11:6-7, "Let US."
- C. Three mentioned (Gen. 1:2; Heb. 1:1-2).

III. Positive Proof of Trinity and Refutation of Oneness Theory.

- A. Matt. 6:9: "Our Father which art in heaven..." (cf. 7:21.)
- B. Mark 13:32, Christ didn't know time of end of world.
- C. John 6:38, Two wills.
- D. John 14:16-26, ANOTHER Comforter.
- E. John 14:28; 20:17: "I go unto the Father..." (GREATER).
- F. John 16:27, Came from God.
- G. John 17:5, They were two before creation.
- H. John 17:11, 20-22, Unity of the many.
- I. Acts 2:1-4; John. 14:26, Why go and send self back?
- J. Acts 4:25-27, Father and Son distinguished (Psa. 2:1-3).
- K. Eph. 4:4-6, The seven unities.
- L. Heb. 9:24, Christ appeared in God's presence.
- M. 1 Cor. 15:24-28, Christ delivers kingdom back to God.
- N. Rev. 14:1, R.V., Names of Christ and God.

IV. The Anti-Christ. (1 John 4:2-3).

- A. The Jews accepted God, rejected Christ. (Only one.)
- B. Theory also held in second century.
- C. "Jesus only" people today reject two members of Godhead.
- D. Deny Christ is Son of God.

Conclusion:

- 1. Have shown three members in the Godhead.
- 2. God committed authority to Christ (Matt. 28:19; Acts 3:22-23).
- 3. Must accept and obey Him. God ordained (Acts 17:1).

CHRIST CAME TO SAVE THE WORLD

John 3:11-21

Introduction:

1. Jesus answers Nicodemus (v. 11); gives further explanation.
 - a. Not mere conjectures as Scribes, etc. (Matt. 7:29).
 - b. Had been in heaven (John 3:13). Jesus was in communication with heaven, and only one who could come and bring message.
2. Jesus could tell of heavenly things. Couldn't learn of men.

I. Jesus and the Brazen Serpent (John 3:14).

- A. The story (Num. 21:1-9).
- B. Points of analogy between Christ and serpent.
 1. Instrument of death resembled means of recovery (Rom. 5:12-15). Snake bit, snake provided.
 2. Both divinely provided (cf. 1 Cor. 1:19-29; Isa. 55:8-10).
 3. Each was ONLY remedy provided. No choice (Acts 4:11-12).
 4. Both were similarly exhibited (John 3:14; 12:32).
 5. Both designed to save (John. 3:15; cf. Num. 21:8b).
 6. Both required faith and obedience. "Look" (John 3:36).
 7. Each within easy reach, but none forced to accept.
- C. In this Jesus foretells death and reason — redemption.

II. Death of Christ Shows God's Love for Man (John 3:16).

- A. The degree of his love; SO. (Rom. 5:8; 1 John 3:16; 4:10).
- B. The object of his love; WORLD.
 1. Tasted death for all (Heb. 2:9; 2 Pet. 3:9).
 2. The whosoever (cf. Rev. 22:17).
- C. The accomplishment of his love: SALVATION (Luke 24:46-47).
 1. Shows all would perish without Christ.
 2. Everlasting life. When (Mark. 10:30; 1 John 2:25)?

- D. Expresses man's responsibility. BELIEVE. Show difference between inclusive, exclusive (John 8:30, 44; Jas. 2:19-26).

III. Jesus Death Necessary Because of Sin-ruined World (John 3:17).

- A. Sin separates from God (Isa. 59:1-2; Gen. 2:16-17; 3:1-6).
- B. Sin brings death (Ezk. 18:20; Rom. 6:23; Jas. 1:15).
- C. All sinned, hence, need salvation (Rom. 3:23; 1 John. 1:9).
- D. Jesus came to provide and offer salvation (Luke 19:10).
 - 1. Those who reject already judged (John 3:18).
 - 2. Cf. Drowning man, or one in burning building.
- E. Death necessary to satisfy divine justice.

IV. The Conflict Rages Between Light and Darkness (John 3:19-21).

- A. Common symbols: Light: Instruction, truth, guidance; Darkness: Ignorance, superstition, error, sin.
- B. Evil does love darkness: Crimes committed mostly at night; sins kept secret if possible. None can hide from God.
- C. Reason Jesus was rejected – exposed evil. Reason some hate church and truth today.
- D. Righteousness love the light. Read John 3:21. Come to light.

Conclusion:

- 1. Christ the true light came to save souls.
- 2. Do you love the light? Will you walk in light? Then do truth. (John 3:21).

IMPORTANCE OF GETTING KNOWLEDGE

Prov. 1:5-7

Introduction:

- 1. Knowledge defined: "Acquaintance with fact...clear perception

of truth...enlightenment, learning” (Webster).

2. Wise to get knowledge (Prov. 18:15; 23:12).
3. Purpose: Stress, instill, need for getting knowledge.

I. Wrong Kind of Knowledge to Be Rejected.

- A. God would prefer one never know evil (Eccl. 1:16-18; Gen. 3:5).
- B. Vain. What puffs up (1 Cor. 1:21a; 8:1b).
- C. Any that causes to reject truth.

II. Knowledge Evaluated.

- A. By Jehovah (2 Chr. 1:10-12).
- B. By David (Psa. 119:72); By Solomon (Prov. 20:15).
- C. By Paul (Phil. 3:8; Col. 2:3. cf. Matt. 13:44).

III. Reasons Knowledge Important.

- A. Drawn (John 6:44-45; 2 Thess. 2:13-14); Drawn closer.
- B. Escape pollution of world (2 Pet. 2:20).
- C. Necessary to obedience (2 Pet. 3:18; John 14:15).
- D. Necessary to growth (Col. 3:9-10, R.V.; 2 Cor. 4:16).
- E. Can't submit to God without it (Rom. 10:1-3; Jas. 4:7).
- F. Between us and heaven (2 Pet. 1:5-11).
- G. Preserves the way (Prov. 2:1-8).
- H. Without it how can you know:
 1. Function of the church?
 2. Responsibility to God, church, family, others, self?
 3. How to escape the wrath of God (Rom. 5:9)?
 4. To defend the truth (Jude 3; Phil. 1:27, 17)?
 5. Teach others (2 Tim. 2:2)?
 6. Resist the devil (1 Pet. 5:9; Rom. 10:17; Eph. 6:11).
- I. Phil. 1:9-11, “THAT...prove things excellent...be sincere...without offense...filled with fruit of righteousness...”

IV. Knowledge Necessary to Understanding.

- A. Commanded to understand (Eph. 5:17).

- B. Understanding given (1 John 5:20).
 - 1. How (cf. Matt. 6:11; 2 Tim. 2:7)? Consider what I SAY.
 - 2. Read, search (Eph. 3:1-4).
- C. Should love instruction (Prov. 12:1).

V. Folly of rejecting knowledge.

- A. Reprobate (2 Tim. 3:7-8).
- B. Classified as fools (Prov. 1:22; Eph. 5:17a).
- C. Rejected (Prov. 1:24-33).
- D. Destroyed (Hos. 4:6; Heb. 5:12-14).
- E. No more revelation or sacrifice (Heb. 10:26).

Conclusion:

- 1. Can't come to God without it; Can't live Christian life without it.
- 2. Can't get to heaven without it.
- 3. Then why not seek it (John 8:32)?

PREPARATION FOR A GOSPEL MEETING

1 Thess. 1:4-9

Introduction:

- 1. Time for meeting at hand. With God's help can make it success.
- 2. God's word always accomplishes its purpose (Isa. 55:11).
- 3. The church and each member has responsibility (Esth. 4:14; Judg. 5:23).

I. Need for Mission Work.

- A. Sin flourishes (1 John 5:19; Rom. 3:23).
- B. God's garden, earth, is murderer's city. Devil (John 8:44).
- C. Foremost purpose to save souls (Luke 19:10).
- D. Overcome Satan by the power of God (Rom. 1:16).

II. Examples from the First Century Church.

- A. Liberality and unity (Acts 2:42-47).
- B. Church scattered (Acts 8:4-5, 12).
- C. Church sent Barnabas to Antioch (Acts 11:22).
- D. Church sent Paul and Barnabas on first tour (Acts 13:1-3).
- E. Paul and Silas to Thessalonica (Acts 17:1-4).
- F. The Thessalonians commended (1 Thess. 1:4-9).

III. Responsibility of the Church Now.

- A. Satan at work 6,000 years. Always against God and man.
 - 1. Opposed early church by persecution.
 - 2. Now indirectly by false doctrines, indifference.
- B. Thus great effort of the faithful needed now.
- C. Responsibility of the church (Eph. 3:10-11).
- D. Must never be satisfied. Press on.

IV. Individual Responsibility. What Composes the Church?

- A. Individual responsibility often overlooked in emphasizing preacher and song leader.
- B. Things that can hinder.
 - 1. Absence of members. Reflection upon Christ.
 - 2. Lack of punctuality. "Be not slothful" (Rom. 12:11).
 - 3. Indifference. Lukewarmness (Rev. 3:15-17).
 - 4. Poor singing. Can make or break a meeting.
 - 5. Misconduct during and right before a service.
- C. Things that can help.
 - 1. Contact backsliders, sinners.
 - 2. Use telephones; see that way is provided.
 - 3. Be on time; meet people; be friendly after service.
 - 4. Meeting house in order. Proper dress of members.
SLOPPY.
- D. Full cooperation of everyone (Rom. 12:4-5; John 9:4; 1 Cor. 15:58).

V. Spiritual Preparation of Members.

- A. Spirituality an influence (1 Pet. 2:11-12).

- B. Rid selves of worldliness (2 Cor. 6:17; 7:1).
- C. Individual duty toward world (Matt. 5:13-16).
- D. Pray for meeting; preacher; song leader; the lost (Eph. 6:18-20).

Conclusion:

- 1. Not purpose to merely swell church roll, or be showy.
- 2. Whole purpose is to save souls.

THE LORD'S DAY

Psalm 118:19-25; Rev. 1:10

Introduction:

- 1. New covenant promised (Jer. 31:31-34; 1 Kin. 8:9, 21).
- 2. Other things new demand a NEW DAY of worship.
 - a. Eccl. 1:16-18; Gen. 3:5.
 - b. New name (Acts 11:26).
 - c. New religion (Gal. 1:13).
 - d. New covenant (Heb. 8:8-13).
 - e. New law (Rom. 8:2).
 - f. New Mediator (Heb. 8:6; 2 Tim. 2:5).
 - g. New, living way (Heb. 10:20).
 - h. New King (Rev. 1:5).
 - i. New Priest (Heb. 7:28).
 - j. New sacrifice (1 Pet. 2:5).
 - k. New priesthood (1 Pet. 2:5).
 - l. OLD DAY FIT NEW THINGS? NEW not according to OLD.

I. Importance of The First Day Shown by Events of That Day.

- A. Days important because of what happened on them. Cf. July 4.
- B. Christ arose that day (Mark 16:1, 9).
- C. Resurrection proclaimed on that day (Luke 24:1, 3, 6).
- D. Christ acknowledges God's Son (Acts 13:22-23, 32-33).

- E. Day of Pentecost typical. Happenings on that day.
 1. Holy Spirit given (John 7:39; Acts 2:1-4).
 2. Kingdom established (Isa. 2:1-3; Acts 2:17).
 3. Christ crowned King (Zech. 6:13; Acts 2:29-36).
 4. New law in Christ's name (Isa. 2:3; Acts 2:38; Luke 24:49).
 5. Firstfruits of Christian harvest (Acts 2:41, 47).

II. Prophecies of Christ's Resurrection.

- A. Be killed, raised the third day (Matt. 16:21).
- B. In three days, temple raised (John 2:19, 21).
- C. After three days (Matt. 27:63).
- D. Him God raised up the third day (Acts 10:40; 1 Cor. 15:4).

III. Christ Raised from the Dead the First Day of the Week.

- A. Tacitly admitted, day of resurrection is day of worship.
- B. Christ not raised on:
 1. Thursday — betrayed. Sadness (Matt. 26:75).
 2. Friday — Crucified. People lamented (Luke 23:27).
 3. Saturday — was in tomb. Disciples wept (John 20:11-13).
- C. Raised the first day (Mark 16:9). Joy (Luke 24:41).
- D. Trace in Luke 24, show raised on first day.
- E. Day Lord HATH made. "Rejoice" (Psalm 118:22-24).
REJECTED by men, but established in God.

IV. The Lord's Supper on the Lord's Day.

- A. Jesus commanded it (Matt. 26:26-28).
- B. Supper in the kingdom (Luke 22:19-20, 29-30).
- C. Whole church to partake (1 Cor. 1:1-2; 11:23-30).
- D. Only eating allowed in assembly (1 Cor. 11:20).
- E. Frequency — show yearly, monthly, weekly. Observe day mentioned (cf. Num. 28:1-17).
- F. Importance (John 6:51-55, Not transubstantiation).

V. Use of Word "Lord's" in Connection With Day And Supper.

- A. Lord's day of O.T. — sabbath (Isa. 58:13).
- B. Lord's table of O.T. — altar (Ezek. 41:22).
- C. These are not the same as in the New Testament.
- D. KURIAKOS USED ONLY TWO PLACES:
 - 1. KURIAKON DEIPNON — Lord's supper (1 Cor. 11:20).
 - 2. KURIAKE HEMERA — Lord's day (Rev. 1:10).
 - 3. Never KURIAKON SABBATON, Lord's sabbath.

VI. The First Day Assembly.

- A. Assembly commanded (Heb. 10:25-29). On forsake, compare Matt. 27:46, "My God, My God, why hast thou forsaken me."
- B. The day implied (1 Cor. 14:23; 16:1-2).
- C. Day of assembly stated (Acts 2:46; 20:7).

Conclusion:

- 1. The first day of the week is the Lord's day — belongs to him.
- 2. Christians must assemble, worship that day.
- 3. The **Lord's** day. Not to be used selfishly for selves.

BROTHERLY LOVE

1 John 2:1-11

Introduction:

- 1. Love defined:
 - a. A feeling of strong personal attachment induced by sympathetic understanding.
 - b. The benevolence attributed to God as being like a father's affection for his children.
- 2. Love of God and Christ greatest shown to man (John 3:16).
- 3. Insight into Christ's love shows better how and why we should love each other.

I. The Unfathomable Love of Christ (Eph. 3:14-19).

- A. Breadth: Broad as the needs of the world.
 - 1. Shown while on earth (Luke 4:18).
 - 2. Embraces all men (Heb. 2:9; Matt. 11:28).
- B. Length: To what length go (John 15:13-14)?
 - 1. Humbled (Phil. 2:7-8). Became poor (2 Cor. 8:9).
 - 2. Died for sinners — enemies (1 Tim. 1:15).
- C. Depth: Deep as depth of human sin and wretchedness.
 - 1. Not separated from his love (Rom. 8:35, 38-39).
 - 2. Benefits extended to vilest who turn (2 Pet. 3:9).
- D. Height: Supreme desire for others to share with Him the glory (John. 17:24). Lifts men up (John 12:32).

II. Must Love as Christ Loved Us (Eph. 5:1-2).

- A. With Acts 17:28-29; Heb. 12:9, show relationship.
- B. Knit together in love (Col. 2:2).
- C. A new commandment (John 13:34). Occasion (vv. 15-16).
- D. Let brotherly love continue (Heb. 13:1).
 - 1. One condition of salvation (1 John 3:14-20).
 - 2. Liars if we don't (1 John 4:20; Rev. 21:8).
 - 3. Not all murderers behind bars (1 John 3:15).

III. Love Demands Mutual Forgiveness to Receive God's Mercy.

- A. Be as children (Matt. 18:3; 1 Cor. 14:20).
- B. Must forgive to be forgiven (Matt. 18:21-22).
 - 1. Our prayers may condemn us (Matt. 6:12; Mark 11:25-26).
 - 2. The two debtors (Matt. 18:23-35).
 - 3. Forgive but not forget (cf. Heb. 8:12)?
- C. Reconciliation necessary (Matt. 5:23-24).

IV. Lack of Love a Hindrance to the Cause of Christ.

- A. Organic heart trouble dangerous; some churches may have it. Danger of sudden death.
- B. Can't raise corn in December. No conversions amid strife, malice, discord. LET US KEEP THEM OUT.

Conclusion:

1. Love prompts obedience (John 14:15; 1 Pet. 1:22).
2. Let us love as Christ loved (John. 15:12).

REWARDS FOR LEADERSHIP

Heb. 13:17

Introduction:

1. The word “reward” means:
 - a. As a verb, to recompense, or repay (2 Thess. 1:16).
 - b. As a noun, something that is given in return for good or evil done or received (Heb. 2:2).
 - c. So, we shall see there are different kinds of rewards. The word is used many times in the Bible, with its variations, as rewarded, rewardeth, etc.
2. The word “leadership” is not found in the English Bible.
3. The words, lead, leader, leaders, leadest, leadeth, are used in numerous ways and times. These words imply leadership, and is a synonym of terms in Greek that apply to elders.
4. Hence, leadership implies **responsibility** of those who are in a position to direct, govern, manage activities, exercise paramount authority (Jas. 3).
5. Thus, Leadership suggests a place of prominence, importance and responsibility.
6. In view of the nature of the lessons in this lectureship, it seems necessary to focus attention upon what the Bible teaches about the rewards of leadership.
7. Note 1.b. above: Good or evil (Rom. 6:23). Death — Life.

I. The Rewards Given for Evil or Improper Leadership.

- A. Balaam (Num. 22-24).
 1. Greedy for reward, gain, honor; covetous (Col. 3:5. Jude 11).
 2. Rev. 2:14
 - a. Led to sacrifice to idols, fornication.

- b. 24,000 — Num. 25:1, 9.
- B. Jeroboam, concerned for own glory.
 - 1. God chose him to reign over ten tribes of Israel.
 - 2. Promised to bless, if faithful (1 Kin. 12); 500,000 slain (2 Chr. 13:17, 19).
 - 3. Led people into idolatry (1 Kin. 12:28).
 - 4. His curse pronounced and family tree destroyed.
- C. Rehoboam, son of Solomon (1 Kin. 12).
 - 1. Refused to listen to counsel of older men.
 - 2. Divided the kingdom; led to war with Israel, destruction.
 - 3. Some divide the church today, uselessly (1 Cor. 3:3).
- D. Diotrefes (3 John 9-10).
- E. Hymeneus and Philetus, condemned by Paul, led astray saints in Ephesus (2 Tim. 2:17-18).
- F. Judas, an apostle, a leader, condemned (Acts 1:17-18).
 - 1. Covetousness encrusted his soul.
 - 2. Son of perdition, lost (John 17:12). Not necessary.
- G. Elders at Ephesus (Acts 20:28-30); Led to the great apostasy. They have their reward (2 Thess. 2:8).

II. Rewards Given for Proper Leadership.

- A. Moses (Heb. 11:24-29).
 - 1. Forty years of hardship, fearful responsibility, problems of 2 ½ million people.
 - 2. Appeared on Mount of Transfiguration (Matt. 17:5).
 - 3. Song of Moses and the Lamb (Rev. 15:3).
- B. David. Not perfect in later life, but honored.
 - 1. Chosen to be king.
 - 2. Honored to have Psalms in his name.
 - 3. Greater honor to be progenitor of Christ (Acts 2:30-36).
 - 4. Counted among the redeemed (1 Kin. 15:5).
- C. Apostle Paul, not an elder, but a great leader (cf. 1 Cor. 11:1). Also a follower, Need more followers.
 - 1. His great attitude (1 Tim. 1:12-14). Gave up much

- (Phil. 3).
2. Sufferings for Christ (2 Cor. 11:23-28).
 3. Love to all the saints expressed.
 4. His reward (2 Tim. 4:6-8; 2:12).

III. Rewards for Leaders in this Life.

- A. Reward in the works that abide (1 Cor. 3:14).
- B. Some areas of reward that bring rejoicing.
 1. Satisfaction over a job well done, to best of ability.
 2. Joy of watching the saints develop in Christ.
 3. Happiness over restoring the erring (Jas. 5:19).
 4. Pleasure of working with godly people in the Lord.
 5. Satisfaction of seeing the gospel spread over the world.
 6. Pleasure in seeing the church grow and prosper.

IV. The Final Reward (1 Pet. 5:4).

- A. The Chief Shepherd will appear.
 1. The good Shepherd (John 10:11-14).
 2. The Great Shepherd (Heb. 13:20).
- B. Sobering thought, elders to account to Chief Shepherd.
- C. Will give a crown of glory — glorious crown because:
 1. Of what it represents — faithfulness.
 2. Of Chief Shepherd who will give it.
 3. Fades not away (1 Pet. 1:3-4).
 4. Equal to Paul's crown of righteousness.
- D. When faithful unto death (Rev. 2:10; 14:13), then can say:

*Servant of God well done,
Thy glorious warfare's past,
The battle is fought, the race is won,
And thou are crowned at last.*

Conclusion:

1. Everyone of us to give account (2 Cor. 5:10).
2. The elder, too, and he will receive a special blessing for faithful service.

LOVE

1 Cor. 13 (R.V.); 1 Pet. 4:8

Introduction:

1. Outgrowth of discussion of spiritual gifts (1 Cor. 12).
 1. Strife, envy, jealousy among Corinthians.
 2. Paul shows folly. Pictures unity (12:12-29).
2. Desire best gifts; but consider MOST excellent way: Love (12:31). Love one of church's greatest shortages.
3. Many sins in Corinth. Some guilty of opposites of all Paul said here.

I. "If I Have Not Love."

- A. "Tongues of men, angels" (1 Cor. 13:1). Sounding brass, etc.
 1. Big noise; vain; valueless; empty wagon.
 2. Cf. Worldly accomplishments now (Miracles gone).
- B. Greatest degree of faith, gifts, without love is nothing.
 1. Judas equalled other apostles — lost (Matt. 7:22-23).
 2. Without love we fail in God's design and purpose.
- C. Liberality without love is valueless (1 Cor. 13:3).
 1. Gives no license to hate, misrepresent brethren.
 2. If merely to be seen (Matt. 6:1-4; Acts 5:1-4).
 3. Salvation can't be bought with money (Love without liberality).

II. The Negative Side: What Love Does Not Do.

- A. Envieth not/Not grieved if another has more, mentally, materially, spiritually (Rom. 12:10). Some did, etc.
- B. Vaunteth not: Not boast, brag of superiority, or treat others with contempt (Luke 18:10-14).
- C. Is not puffed up: Proud, vain. Must be humble (Matt. 5:3).
- D. Not behave unseemly: Improper, disgraceful conduct (1 Cor. 11:18-20).
- E. Seeketh not its own: Not selfish; seek own good to hurt of others.

F. Not provoked: Roused to anger, wrath.

III. The Positive Side: What Love Does:

- A. Suffers long: Slow to anger; slow to judge (Rom. 2:1-4); Patient endurance. We hold much inconsistent with love.
- B. Is kind: Gentle, tender, affectionate.
- C. Rejoiceth with truth: Will not oppose it (2 Cor. 13:8).
 - 1. Over good done, truth advanced, regardless who does it.
 - 2. That others might be successful (Phil. 1:12-18).
- D. Bears all things. Hides, conceals, faults of others. Patient, longsuffering, not disposed to revenge.
- E. Believes all things. Ready to believe best of everyone. Tendency to look for flaws. Mote hunters (Matt. 7:4).
- F. Hopeth all things: All turn out well (Psalm 71:5).
- G. Endureth all things: Personal injuries, maltreatment, etc.
- H. No account of evil: Not disposed to find fault; criticize.
- I. Rejoiceth not in unrighteousness: Not delighted when others guilty of sin or crime, or are avenged, or evil reports given (this a great sin among brethren); but grieved when one sins.

IV. Love Is Specifically Commanded.

- A. 1 Pet. 1:22-23; 1 John 3:14-20.
- B. To love God (1 John 5:3; 14:23).
- C. Love is eternal (1 Cor. 13:13); So are faith without love – no hope; faith valueless.

Conclusion:

- 1. Love a condition of eternal salvation.
- 2. Love God, not the world. Love in word and in deed.
- 3. Can't properly commune with Christ without love in hearts.

MOSES: — THE FORKS OF THE ROAD

Heb. 11:23-27

Introduction:

1. “When he was come to years.” – Forks of the road.
2. Forks of the road show a man what he is:
 - a. One man stands still; does nothing (Judg. 5:23; Matt. 25:30).
 - b. Another flits from road to road, — indecision.
 - c. Another sets his course, weighing carefully.
3. Moses chose the right; set himself steadfastly; refused one chose the other
4. Young people confronted as they leave school enter life.

I. Element of Moses’ Decision.

- A. Negative: “Moses refused...,” a positive **no** (Ours weak?).
- B. Positive: “Choosing rather...”
 1. Didn’t refuse so as to stand still at forks.
 2. Too many think Christianity all negative. It is a fight, a race (2 Tim. 4:7; Heb. 12:1).
 3. Cf. Statue in park; blind, deaf and motionless.
 - a. Offer all kinds temptations.
 - b. Invite to prayer meeting.
 - c. Can’t see collection plate, needs of poor; need for good example.
 4. Christ wants us to say “NO” to the lowest, “YES” to the highest; darkness, light; sin, righteousness, etc.
- C. Christ reveals character. Man shows by choice.
 1. Pig offered a bag of gold or bucket of slop.
 2. Bible or bottle; prayer or pleasure; ball game or mission meeting; television, card table, or services; truth vs. error.
- D. Moses revealed character. All need power to discriminate.

II. Moses at the Forks of the Road.

- A. His decision far-reaching; time and eternity (Eccl. 12:3).

- B. He had to refuse much. Cut off nose to spite face.
 - 1. Highest social position. (Many sac. to gods of society).
 - 2. Honor, power, glory as king.
 - 3. The pleasures of sin; Seasonable (1 John 2:16-17).
Egypt the playground of the world.
 - 4. Treasures of Egypt (Heb. 11:26). Granary of world (Matt. 16:26).
 - 5. Refused to be called son of Pharaoh's daughter (Heb 11:24).
 - a. Saved life; educated. Could feel obligated (Acts 7:22).
 - b. Some educated in sectarian schools.
 - c. Gave up teachers, classmates, friends.
- C. Moses had to choose much that was not easy.
 - 1. Suffering (Heb. 11:25); burdens, disappointments; brunt of people's complaints, criticisms.
 - 2. Poverty, hardships vs. riches.
 - 3. A despised people — slaves [Ashamed of Christ (Mark 8:38)?].

III. What Motivated His Choice?

- A. Influence of a godly mother (Ex. 2:8; 2 Tim. 1:5).
- B. Able to distinguish between right and wrong.
 - 1. Could have thought of service Joseph rendered.
 - 2. Might could save Israel by becoming king.
 - 3. Realized God's calling best.
- C. Knew pleasures of sin are seasonable (Heb. 11:25).
 - 1. Sin is pleasure presently. Bible, teaches it.
 - 2. Sting comes later. Remorse here, hereafter.
- D. Was able, willing to compare values (Matt. 16:26).
- E. Looked to recompense of reward (Heb. 11:26; cf. vv. 10, 13, 16).

IV. 'The Result of Moses' Choice.

- A. Talked with God. Face shone (Ex. 33:11).
- B. Appeared at transfiguration with Christ (Luke 9:30-31).

C. Heaven the recompense of reward (2 Tim. 4:6-8).

Conclusion:

1. Are we on the wrong road? Stop! Turn back!
2. Are we at the forks of the road? Make a decision for right.
3. Christ still invites (Matt. 11:28-30); Change minds (Matt. 21:28-30).

SOME MIRACLES OF CHRIST

Matt. 8

Introduction:

1. Modernists reject miracles.
 - a. Pay not needed to produce faith;
 - b. Put Christ's on plane with Mohammed and others;
 - c. But Christ thought needful.
2. Miracles defined. "Scheme of Redemption," by Robert Milligan, p. 263).
3. Purposes of miracles (John 20:30-31; Matt. 7:29-30; Mark. 16:19-20; Heb. 2:4).

I. The Leper (8:1-4; Mark 1:40-45; Luke 5:12-15).

- A. Condition: "Full of leprosy" (Luke 5:12).
- B. Effects of leprosy.
 1. Rots flesh.
 2. Practically incurable.
- C. Lepers shut out of camp (Lev. 13:44-46).
- D. Leprosy typical of sin.
 1. Eats as a canker; destroys.
 2. Only cured by the Lord (1 John 1:7).
 3. Sinners shut out (Rev. 21:27).
 4. Must be cleansed to enter (Rev. 22:14, R.V.).
 5. "Full of leprosy." Regardless how evil; Paul (1 Tim. 1:12-15).
- E. Law against touching unclean (Lev. 5:3).
 1. But Christ touched and healed.

2. Can associate with sinners if to bring to Christ.
- F. Take heed of plague (Deut. 24:8; 1 Cor. 10:12; Heb. 3:12).

II. The Centurion (8:5-13; Luke 7:1-10).

- A. Humility of the centurion.
1. "Above" Christ in civil authority (cf. Matt. 11:30).
 2. Yet humbled self (v. 8).
 3. All must do likewise (Matt. 18:3-4).
- B. His faith. v. 8. (v. 13 – What if our blessings were according to our faith?).
1. A Gentile; probably heard, saw his works.
 2. Recognized power of word (v. 8; Heb. 4:12).
 3. All things (Disease) under Christ authority.
 4. Cf. Now vs. Modernists (John 20:29).
- C. Our faith; how great (8:10-12)?
- D. Will heathen enter before we do?

III. Peter's Mother-in-law (8:14-17; Mark 1:29-34; Luke 4:38).

- A. Recorded for several purposes.
1. Foresaw connections of false doctrines (1 Tim. 4:1-3; 2 Tim. 3:1).
 2. Wisdom of H.S. in interweaving such testimony. Cf. Gen. 1 and Evolution.
 3. Providential element in Archeology; science.
- B. Immediate effect of Christ's cure (Mark. 1:31).

IV. Stilling of the Tempest (8:23-37; Mark 4:35-41; Luke 8:22-25).

- A. Further proved Christ (v. 27; Heb. 1:3; Matt. 28:18).
- B. Lesson on perfect trust in God.
1. Matt. 8:26; 6:30; Heb. 13:5-6.
 2. Sea: Symbol of restless, sinful world (Isa. 57:20).
- C. Only Christ can still tempest of sin-laden souls.
- D. Church is only Ark of safety on rough sea of life.

V. Reasons Miracles No Longer Needed.

- A. Complete revelation (1 Cor. 13:8-10; Jas. 1:25; 2 Tim. 3:16-17).
- B. Spiritual law now in force (Gen. 1:11; Luke 8:11).

Conclusion:

1. Throughout the centuries Christ has been proved the Messiah, the Son of God.
2. The Bible, His word, has been confirmed by every true science.
3. Christ is supreme; why not submit to Him and be saved? What safer course is there to pursue?

PRO'S AND CON'S OF GREAT COMMISSION

Mark 16:16

Introduction:

1. About last words of Christ on earth.
2. Scope of the Great Commission (Acts 1:8).
3. A number of passages refute error and teach truth. Emphasize need (cf. Acts 26:18).
4. Whatever contained in commission — sovereign act of God.
5. “Can’t preach truth without exposing error.”
6. “Almost every book in N.T. warning against error.”

I. Refutes Infidelity (Unbelievers Lost. John 3:18.)

- A. No belief in Christ, hence, no belief in damnation.
- B. All infidelity dangerous (Luke 10:16; Heb. 3:12-14).

II. Refutes Universalism.

- A. Teaches all will be saved. One exception makes false.
- B. Dives: “I am tormented in this flame” (Luke 16:24c).
- C. Punishment as certain, long as salvation (John. 5:28-29; Matt. 25:46; Rev. 21:8).
- D. “Believeth not shall be damned.” (See Thayer on

“condemned.”)

III. Refutes Foreordination and Predestination.

- A. God recognizes man’s will (Matt. 11:28; Rev. 22:17).
- B. “He shall be saved.” (Belief and baptism — condition — HE).
- C. One who does nothing — damned.

IV. Refutes Infant Baptism (See Also Luke 24:46-47).

- A. Infants can’t hear, believe, understand (Rom. 10:9-10).
- B. No case on record. WHOSE INFANT? WHEN? WHERE? BY WHOM?
- C. Infant baptism religious forgery (Matt. 28:19). Not taught.

V. Refutes the Faith Only Theory.

- A. Two conditions joined by copulative “and.” (Analyze).
- B. FAITH PLUS OBEDIENCE SAVES (John 8:30-32, 44; Heb. 11:29).

VI. What it Does Teach.

- A. Salvation condition (Heb. 11:6; John 8:24).
- B. Refers to present salvation (cf. Luke 24:46-47; John 20:20-23).
- C. Baptism necessary to present salvation (1 Pet. 3:21). NOW!
- D. Baptism in water meant:
 - 1. Men to do baptizing (Matt. 28:19).
 - 2. H.S. Baptism a promise.

Conclusion:

- 1. Future salvation conditional also (Matt. 24:13; Rev. 2:10; 2 Pet. 1:5-11).
- 2. To receive future salvation, must accept present salvation.
- 3. Law of Christ supreme.

REBUILDING JERUSALEM — A PICTURE

Neh. 1:1-4; 2:1-4

Introduction:

1. Historical background: God's promises, threats; kingdom established; division; idolatry; captivity; restoration.
2. Nehemiah's position: cupbearer. Some allow prominent positions to doom them. Cf. Paul (Phil. 3:4-8).
3. His appearance before the king; sore afraid. Why?
4. His ejaculatory prayer; already prayed four months; prayed again before answering. "The man who prays much is the man who prays more,"
5. God's providence extended; Esther been queen. Grant to Ezra.

I. Nehemiah's Concern for the Work of the Lord (1:2).

- A. Evidenced by his question (1:2). Could have asked about relatives, business, etc.
- B. Not too busy to be concerned about Jerusalem. Cf. **Church**.
- C. Reasons for his concern (1:3); Affliction, reproach.
 1. Crumbling walls evidence of neglect; 90 years.
 2. "Sin is a reproach to any people" (Prov. 14:34).
- D. Shocking conditions in the church today. (Religious world).
 1. Bowing to gods of this world (Jas 4:4).
 2. Walls of separation, gates of sanctification broken down (2 Cor. 6:14; 7:1; 14).
 3. Indifference to the Lord's work.
- E. Nehemiah deeply touched by the news (1:4).
 1. Characteristic of Nehemiah's grief.
 - a. Intense – Sat down, wept (1:4).
 - b. Enduring – Certain days. Chislev to Nisan; four months; not flimsy; some touched momentarily.
 - c. Fasted. Self denial (cf. Matt. 16:24).
 2. Other tears over Jerusalem (Luke 19:41-44). Better know than be deceived (Rev. 3:31; 17-18).

II. Nehemiah Makes a Survey of the Needs (2:12).

- A. Never been there, hence, meditation (2:11). 3 days.
- B. Made thorough, secret investigation (2:12).
- C. We should have personal knowledge of needs, conditions.
- D. A pathetic scene. Visualize it: Wreck and ruin.
 - 1. Pathetic in its cause; Rebellion (1 Sam. 15:22-23).
 - a. Crumbled monument to neglect (Heb. 2:3-4).
 - b. Sin paints death scene of life of the church.
 - 2. Pathetic when man's work above God's (Matt. 6:33).
- E. Many Christians in a "fool's paradise."
 - 1. Refuse to believe conditions or investigate.
 - 2. Nehemiah believed, did something about it.
 - 3. Some view the "city" only on Sunday mornings.
- F. A challenging scene; enough to dishearten:
 - 1. Devastation, neglect. (Application spiritually).
 - 2. Challenge to faith (2:2). Saw God was faithful to promises, too?
 - 3. A challenge to action to us now (Jas. 5:17-18). See Heb. 11; Heroes of faith.

III. Nehemiah Made an Appeal of Help (2:17-18).

- A. Grounds for appeal.
 - 1. Need apparent: "Ye see..." (2:17).
 - 2. Shame: "Distress we are in..." (2:17).
- B. Nature of the appeal.
 - 1. "Come, let US build;" not YOU go.
 - 2. For united effort, "Let us..." All workers, no shirkers (Matt. 21:28; John 9:4).
 - 3. Encouragement offered (2:18a).
 - 4. God with us now (Phil. 4:13; Heb. 13:5-6).
- C. Success of the appeal (2:18b).
 - 1. Prompt response: "Let us rise..."
 - 2. Action, "Strengthened hands..." (2:18c). Cf. Titus 2:14; Jas. 2:14-17.
 - 3. Elders, deacons, preachers not to work alone.

IV. APPLICATION TO THE CHURCH TODAY.

- A. Example (Rom. 15:4). What of our concern?
 - 1. Some not; never inquire; take for granted.
 - 2. Preoccupied with other affairs (cf. Luke 12:15-21).
- B. "Is it nothing to you...?" That sad conditions prevail?
 - 1. Should be touched with grief.
 - 2. Grief should last longer than message.
 - 3. Grief with no outlet makes despondent.
 - 4. Prayer is an outlet (Phil. 3:6).
- C. Nehemiah went to the ONE concerned (2:4c).
 - 1. Every Christian should be concerned.
 - 2. If can't pray or others, need to pray for selves (Matt. 5:4).
- D. Nehemiah sat down and wept; kneeled down and prayed; rose up and worked.
 - 1. Our hearts must melt before our hands will move.
 - 2. "Take it to the Lord in prayer" (1 Tim. 2:8).

Conclusion:

- 1. We must come out of the Babylon of lethargy and indifference and rebuild spiritual Jerusalem.
- 2. Look upon the condition of the world and church. Consider and be concerned about conditions in church; needs round about.
- 3. Awaken to responsibility that is ours.
- 4. Each should awaken to his spiritual needs first, then together we can help others.
- 5. Many have departed from God. World needs a reformation and restoration.
 - a. Reform lives.
 - b. Restore Christ to throne.

THE TONGUE

James 3:1-12

Introduction:

1. Sermon a personal one. Liberality of some members. Make it personal, not think how fits another. The sermon on cursing.
2. Servant sent for meat, best, worst; both were tongue.

I. The Tongue Is a Deadly Instrument (Jas. 3:1-5).

- A. As a fire (Jas. 3:6). Cf. Atlanta, Chicago fires.
- B. Destroys as a sword (Prov. 12:18 – Gun now).
- C. Death in its power (Prov. 18:21).
 1. Cf. To modern guns. Tongue stab across nation.
 2. Supplies from hell (Jas. 3:6).
- D. Poison (Rom. 3:12-18). Affects body. Cf. Church.

II. Why David Feared Tongues.

- A. Devised mischief (Psa. 52:1-3). A mind behind it.
- B. Spoke against him (Psa. 109:1-3). Falsely accused Christ, Paul.
- C. Asked deliverance (Psa. 120:1-2). Irreparable damage.

III. How Evil Tongues Work.

- A. Exalt selves at expense of others (Psa. 12:3-4).
- B. Hate victims (Prov. 26:28).
- C. Babbling like a serpent (Eccl. 10:11).
- D. Hell-bent organization: “The They-Say Company.”
 1. “Social hyenas.” Rob graves. Eat decomposed.
 2. Liars hear naughty tongues (Prov. 17:4).
 3. Curse the deaf; stumbling block in way of blind.
 4. Stab innocent in back. SERPENT. Poem.

IV. Evil Done by Tail-bearing.

- A. Separates good friends (Prov. 16:28).
- B. Spreads evil. Irreparable damage often done.
- C. Loose tongue may cause church trouble, bring reproach

- (Jas. 3:6; 1 Cor 10:32; Acts 19). On offense (Mark 9:42).
D. Defiles the man (Matt. 15:11). Preachers not immune.
E. God hates such (Prov. 6:16-19).

V. How One Sins with the Tongue.

- A. Forthright, fact speakers vs. whisperers.
- B. By not bridling it (Jas. 1:26). Cf. Eccl. 5:1-2.
- C. Improper use (Jas. 3:9-12).

VI. The Remedy.

- A. Keep mouth, eliminate trouble (Prov. 21:23).
- B. Keep fuel from fire (Prov. 26:20).
- C. Shun evil appearances (1 Thess. 5:22).
- D. Purify hearts (Eph. 4:31-32). Think on good (Phil. 4:8).
- E. Love one another (1 Pet. 1:22).
- F. ASK SELVES:
 - 1. Is it true?
 - 2. Will it help me to tell it?
 - 3. Will it help one of whom spoken.
 - 4. Necessary to tell?

Conclusion:

- 1. Evil talkers condemned (Psa. 101:5).
- 2. "To see good days" (1 Pet. 3:10).

EVIDENCE OF PARDON

Isa. 55:6-7

Introduction:

- 1. Many "feel" saved. What say the Scriptures (Isa. 8:20)?
 - a. Where feeling described in the Bible?
 - b. Text suggests God expects man to do something.
 - 2. How know one is saved, remove all doubt. There is a way.
 - 3. Salvation is a two-sided affair; God's side, man's side.
- I. Christianity Is Also a Taught Religion (Matt. 28:19).**

- A. Jews were taught, little by little (Isa. 28:10).
- B. Jesus taught while on earth (Luke 4:31; John 7:14-17; Acts 1:2).
- C. Miracles for special purposes (John 20:30-31).

II. Hence, Salvation Is a Matter of Knowledge, and Obedience.

- A. Read John 6:44-45; 1 Tim. 2:4; 2 Pet. 1:3.
- B. Mark 16:15-16; Heb. 5:9; 1 John. 2:3-4; Rom. 6:17-18.

III. Something to Be Done by Man (Acts 16:31; Rev. 22:14).

- A. Repeat (Isa. 55:6-7).
- B. Man must return, not God (2 Cor. 5:20).
- C. New Testament written for our assurance (1 John 5:13; 3:24).
- D. Know He is in us if we keep His commandments.

IV. Forgiveness Takes Place in the Mind of the Forgiver.

- A. Our forgiving a brother not felt by him (Luke 17:3).
- B. Criminal can't feel governor pardoning him.
- C. Pardon takes place in the mind of God.
- D. Moral change no evidence of pardon.
- E. Gospel is God's converting power (Rom. 1:16; 8:2; Psa. 19:7).
- F. Feelings are a result of evidence, and as false or true as the evidence, or testimony producing such.
 1. Jacob believed Joseph was dead (Gen. 37).
 2. Paul in persecuting (Acts 26:9; 23:1; 1 Kin. 13:1-18).
 3. Effects of good and bad message.

V. Doctrine of Feelings Contrary to Common Sense.

- A. Should not in marriage. Feels like marriage won't make it so.
- B. Not in buying a car, house, etc.

VI. Doctrine of Feeling from False Teachers.

- A. Satan a reality (Job 1:7).

- B. Satan uses agents (2 Cor. 11:13-15).
- C. Dependence on feelings assists Satan.

VII. Holy Spirit Bears Witness With (Rom. 8:16).

- A. Reveals God's will in New Testament.
- B. Human spirit testifies if he has obeyed.

Conclusion:

- 1. Christ saves the obedient (Matt. 7:21).
- 2. Be not deceived. Make calling sure (2 Pet. 1:10-11).

“AS I WAS BUSY HERE AND THERE”

1 Kings 20:35-43

Introduction:

- 1. O.T. Prophets continually called for reform, faithfulness.
- 2. Parable shows one responsibility, duty.
- 3. The obligation of a soldier from moment charge given; compare ours from primary obedience. To glorify God (Eph. 3:21).
- 4. King decided own fate. Displeased (1 Kin. 20:40). So do we.

I. Reason for the Soldiers Failure.

- A. Not because of ignorance (1 Kin. 20:39). Understood.
- B. Not for lack of mental, physical ability.
- C. Not because he was idle. Was busy (v. 40).
- D. BUT: to busy with everything else but his duty.
- E. Too many too busy to glorify God.

II. Too Busy to Take Advantage of Opportunities.

- A. Childhood gone, learned nothing about Christ.
- B. Youth gone; no effort to serve God (Eccl. 12:1; Prov. 1:1-7).
- C. Manhood, womanhood gone, talents buried (Matt. 25:30).

III. Too Busy to Rear Children Properly.

- A. "Must make them a living." Spiritual food more important.
- B. Old professor and former student. Christian example.
- C. Rear them up in the Lord (Gen. 18:19; Eph. 6:4b).
- D. Lodges, parties, clubs, shows, children left to servants.
- E. "Prodical Father;" "As the Twig is Bent."
- F. Busy here and there, children gone; no spiritual guidance; lamentation of parents in later years; remorse, no peace.
- G. Business and success ruin many homes, souls for eternity.

IV. Too Busy to Study the Bible.

- A. Plenty of time for secular literature. Some trashy.
- B. Result of lack of study (Hos. 4:6; Heb. 5:12-14).
- C. Eternal life depends upon knowledge (John 17:3; 2 Pet. 1:3; Eph. 5:17; John. 8:32). More to truth than first principles.

V. Too Busy to Attend to the Lord's Work.

- A. To plan and effect program of work for the church.
- B. To attend all services; sometimes not even one.
- C. Too busy to pray (1 Thess. 5:17). Hog under oak tree.
- D. Too busy to serve God (Matt. 6:33).
 - 1. The rich fool (Luke 12:15-21).
 - 2. Russian fable by Tolstoi. How much land does a man need.
- E. Too busy to save our souls (Matt. 16:26; Jas. 4:13-17).

Conclusion:

- 1. For most purpose in life: Serve God; prepare for eternity.
- 2. Judgment coming (Amos 4:12).

MARRYING OUT OF THE CHURCH

Introduction:

- 1. God has regulated the lives of His people.
 - a. He knows best; instructs wisely.

- b. To rebel endangers happiness, salvation.
- 2. Young people should seek guidance, wisdom of heaven, follow them.
- 3. Some won't appreciate the lesson (Gal. 4:16).
- 4. Purpose: Save you (Esp. women) life of misery.
- 5. Perhaps no specific command to all against it.
 - a. Deal with principles, inferences, examples.
 - b. Grant Bible advisory rather than mandatory.
- 6. Will be strong dose, but compare preacher to doctor; do anything to save, improve physical life, but what about spiritual?
- 7. Not merely a matter of converting companion to "your" religion, but a question of right and wrong.

I. Some Questions and Objections Considered.

- A. What of those who have done so?
 - 1. Too late to benefit them.
 - 2. God's word our standard, not they.
- B. But how many are converted after marriage?
 - 1. Yes, but most are lost.
 - 2. No excuse to go contrary to God's will.
 - 3. Dealing with rule, not exceptions.
- C. If you don't perform ceremony others will.
 - 1. True, but cf. Whiskey selling, other evils.
 - 2. Don't care for the fee.

II. Evils and Dangers of Mixed Marriages.

- A. Woman Christian at disadvantage in every case.
 - 1. Weaker vessel (1 Pet. 3:7).
 - 2. Subject to husband (1 Pet. 3:1; Eph. 5:23).
- B. Usually hard to convert one after marriage.
 - 1. If won't attend before, not likely after.
 - 2. Some attend to get a wife, then quit.
 - 3. Convert them before, or don't marry.
- C. Weakens the church.
 - 1. Some lower standard to please prospective.

2. Please companion instead of God (1 Cor. 7:32-34; Matt. 10:37; 6:24, 33).
- D. Non-Christians may not respect God's law (Eph. 5:23, 25).
- E. Endangers souls of unborn children.
 1. Catholic pre-nuptial agreement.
 2. Parents examples; duty to save children.
 3. How save if one sets example of disobedience and unbelief? Parent responsible (Eph. 6:4).
 4. Some lost to Christ. Why? MIXED MARRIAGES.
- F. Good overcome by evil (Hag. 2:12-13).
- G. "Love" used as club to force harmony.
- H. "Church superiority" brings domestic troubles.
- I. "Marry in haste, repent at leisure."
- J. Examples: Everywhere I go.
- K. Those who have suffered will testify; listen to them (Luke 16:27-28).
- L. Hard to witness death of unsaved companion.

III. Old Testament Testimony (Rom. 15:4; 1 Cor. 10:11).

- A. Ante-diluvians (Gen. 6:1-6).
- B. Lot's daughters.
 1. Some lost; married unbelievers (Gen. 19:14).
 2. Two committed incest. Why (Gen. 19:31)?
- C. Abraham chose Isaac's wife. Why (Gen. 24)?
- D. Esau's parent grieved. Why (Gen. 26:34-35)?
Descendants became heathen nations.
- E. Jacob forbidden to marry Canaanites (Gen. 28:1-2).
- F. Priests restricted (Lev. 21:14; 1 Pet. 2:5).
- G. Law to Israel (Deut. 7:3-4).
- H. Joshua warns (Josh. 23:11-13).
- I. Ezra showed evils; results (Ezra 10:2-3).
- J. Nehemiah warns (Neh. 13:23-27).
- K. If displeased God then why not now?

IV. New Testament Testimony.

- A. Christ showed evils (Matt. 10:34-36).

- B. Paul implied Christians marry believers only (1 Cor. 9:5).
- C. “Only in the Lord” (1 Cor. 7:39).
 - 1. Specifically to widows.
 - 2. Are virgins any freer?
 - 3. Is God a respecter (Acts 10:34)?
- D. “Unequally yoked” (2 Cor. 6:14).
 - 1. Origin of the principle (Deut. 22:10).
 - 2. Means not controlled by unbeliever.
 - 3. “Can two walk together...” (Amos 3:3; Matt. 12:25)?
 - 4. True of every wife who marries non-Christian.
- E. Heirs together (1 Pet. 3:7).
 - 1. Like knowledge in religion (1 Cor. 1:10).
 - 2. For prayers to be answered.
- F. “Believers” and “Unbelievers.”
 - 1. Primarily refers to “heathen.”
 - 2. God condemns denominationalism (Matt. 15:9, 13; 1 Cor. 12, 13; 3:3-4; 2 Cor. 6:17-18).
 - 3. Align, subject selves to whom God does not recognize (Matt. 7:22-23).
 - 4. True believer is one that obeys God (Num. 20:11-12; Heb. 3:17; 4:1).

“FOR WHAT INTENT HAVE YE SENT FOR ME?”

Acts 10:25-33

Introduction:

- 1. Humility of Cornelius; homage to Peter.
- 2. Humility of Peter: only a man (Human inclinations).
 - a. Cf. That of Matthew (Matt. 9:9). No long statement.
 - b. Peter wouldn’t allow exaltation; “I am only a man.”
 - c. The Bible demands humility on the part of all.
- 3. The attitude of Cornelius (Acts 10:33).
 - a. “Ready to hear all things commanded.” Are we?
 - b. Anxiety – immediate action. Compare ourselves.

- c. Solemnity of occasion – souls needing, seeking salvation.
- 4. Why send for me? State purpose of lesson.

I. To Be a Leader in Civic Affairs?

- A. No objection to community projects if don't hinder Lord's work. Some have "no time for church."
- B. Church must come first (Matt. 6:33; 2 Pet. 1:10).

II. To Make Social Contacts?

- A. Preacher or promoter? or social worker?
- B. Christian association good (1 John 1:7; Jude 12).
- C. Mary or Martha (Luke 10:38-42)?
- D. Every Christian salt, light (Matt. 5:13-14).

III. To Take Charge of the Church?

- A. Elders have the oversight (Acts 20:28; Heb. 13:17).
- B. "Pastor system" sectarian; often forced on preachers.
- C. Been asked elsewhere: "Do you have a charge?"
- D. I come as a servant (Phil. 1:1; Eph. 6:6).

IV. To Visit the Sick?

- A. Members care for each other (1 Cor. 12:25-27).
- B. Work of all Christians (Matt. 25:34-46).

V. To Be a Model of Morality?

- A. God requires that of me (1 Tim. 5:22).
- B. Required of all (Titus 2:11-12; 2 Cor. 6:16; 7:1; 1 Cor. 10:31-32; Jas. 4:4).

VI. Or, to Preach the Gospel?

- A. This should be foremost. No friends in pulpit.
 - 1. Preacher has responsibility (2 Tim. 4:1-5; Ezk. 3:17).
 - 2. To attract to self doesn't save (1 Cor. 2:1-5).
- B. Study — teach — wholly (1 Tim. 4:13-16). 6 to 8 hours daily.
- C. Purpose of church (Eph. 3:9-10).

Conclusion:

1. Church must function as a unit (Rom. 12:4-5).
2. Let us work, study, learn, grow together.

IS THE CHURCH CHRIST BUILT ON EARTH TODAY?

Eph. 5:23-27

Introduction:

1. If not, no church has divine right to exist (Matt. 28:18-20).
2. If not, all are human; no salvation in them (Psa. 127:1; Matt. 15:13).
3. Admitted: Existed in apostles' days. Does it exist now? Can we identify it? God is not the author of confusion.
4. Any beginning before or after apostles cannot be it.

I. Involves the Question of Church Succession.

- A. Can any church trace a line of succession to apostolic times? Three say, yes. To what (1 Tim. 4:1-7; Acts 20:28-31; 2 Thess. 2:4-12)?
- B. Is it necessary to trace succession? **THINK. REASON.**
 1. Book of rules for ancient game.
 2. Plans of ancient building. Parthenon. String to present?
 3. Wheat seed in Pharaoh's tomb.
 4. Georgia melons to Texas; Ohio corn to Mississippi.
- C. Pattern, not succession; seed, not perennial crop.

II. The Succession Is in the Seed.

- A. God's law (Gen. 1:11). Tell seed by fruit (Matt. 7:20).
- B. All institutions perpetuated by seed: Communism, etc.
- C. So, all religious organizations. Doctrine is seed. What if doctrine not taught? Seed not planted?
- D. **THE SEED OF THE KINGDOM** (Luke 8:11; Matt. 13:19-23).
- E. Do we have the same seed (1 Pet. 1:22-25; Alive? Heb.

4:12).

- F. Do we have the same soil? HUMAN HEARTS (Matt. 13).
- G. Seed sown (Acts 2). What produced (cf. Acts 11:26; 1 Pet. 4:16).
- H. Church in the seed. No succession needed.

III. What Difference Does it Make Anyway?

- A. Christ built only one (Matt. 16:18).
- B. Only one recognized by Paul (Eph. 4:4; Col. 1:18).
- C. Only one bride (Rom. 7:1-4; 2 Cor. 11:2-3).
- D. Salvation in it (Eph. 5:23-27; 1:7; 2:1-12).
- E. Not interested in similarity (Matt. 16:13-16).
- F. Spiritual institution, not merely a physical, corporate body.

IV. Some Characteristics of the N. T. Church.

- A. Time, place, foundation (Isa. 2:2-3; 29:16; Mark 9:1; Luke 24:49; Acts 1:8; 2:1-4, 47).
- B. Terms of admission. Commission (cf. Acts 2).
- C. Doctrine (Gal. 1:8-9; 2 Tim. 2:2; 1 Tim. 1:3).
- D. Organization (Phil. 1:1).
- E. Worship (Acts 2:42; Col. 3:16).
- F. Work (Mark 16:15-16; Jas. 1:27).
- G. Names.

Conclusion:

- 1. **Have seen dangers of altering God's word.**
- 2. Salvation is in Christ; His body. Not ours, yours, theirs.
- 3. If such on earth today, must be members of it.
- 4. Become such by obedience.

IMPORTANCE OF OBEYING GOD

1 Cor. 7:19b; Matt. 4:4

Introduction:

- 1. God more pleased with obedience (Matt. 7:22-23).

2. God has selected commands to test faith: Passover – blood sprinkled; Abraham – offered Isaac; Israel – serpent; Naaman – Jordan; Blind man – Siloam; Sinner – baptism.
3. Both salvations conditional: From past sins, entrance into heaven.

I. Some Passages Stressing Obedience.

- A. To enter Kingdom (Matt. 7:21; cf. Col, 1:13-14).
- B. To abide forever (1 John 2:17).
- C. No right to call (Luke 6:46; Prov. 28:9).
- D. Must hear Christ (Acts 3:22-23).

II. What Does it Mean to Hear Christ?

- A. Hearers only, deluded (Jas. 1:21-22).
- B. Hearer must do (Matt. 7:24-27).
- C. Christ saves the obedient (Heb. 5:9).
- D. To reject Christ's word is to reject Him (Matt. 10:40; Luke 10:16).
- E. No loving God without obedience (1 John 2:3-5).

III. Partial Obedience is Disobedience.

- A. Saul (1 Sam. 15:13, 20).
- B. The young prophet (1 Kin. 13:18-22). Obedience to false teaching, opinions won't excuse.
- C. God always against the rebellious (1 Sam. 12:14-15).
- D. Suppose Naaman dipped only once, etc.?
- E. James teaches so (Jas. 2:10-12). Guilty of ALL.
- F. To disobey is to judge the law (Jas. 4:11-12); to judge the law is to judge God.
- G. Sanctified by the will (Heb. 10:10).
- H. How know we are not condemned (1 John 2:3-5)?

IV. God's Law to the Alien, to the Christian.

- A. Enumerate. Have you obeyed? or spurned?
- B. Apply the forgoing principle.

V. Now Examine Ourselves (2 Cor. 13:5).

- A. If you love Christ would you knowingly reject His law (1 John 3:2; 2:3-4)?
- B. Danger of being deceived (2 Thess. 2:10-12).

Conclusion:

- 1. Is God a liar (Num. 23:19; Rom. 3:3-4)?
- 2. A respecter at judgment (Acts 10:34-35; Rom. 2:11)?
- 3. Only the obedient can expect to enter heaven.
- 4. Satan deceives, saying obedience is unnecessary.
- 5. Be deceived no longer. Obey today.

THE DIVINITY OF CHRIST

Matt. 22:42

Introduction:

- 1. Extremes: Trinitarians, Unitarians (Pendulum).
 - a. No command to believe, no blessing, no judgment.
 - b. But, must believe on Christ (John 8:24; Acts 16:31).
- 2. Efforts of destructive critics, infidels, to destroy faith.
- 3. Efforts of Satan to destroy, Herod, the temptation.

I. Some Objections That Have Been Made to Christ's Divinity.

- A. A biological impossibility.
 - 1. But consider doctrine of Biogenesis; origin.
 - 2. No greater miracle than first pair.
 - 3. No greater puzzle than fusion and fission of cells.
- B. Only a myth.
 - 1. As of Greeks and Romans; but Jesus seen by thousands.
 - 2. Evidence by contemporaries; none say He was a myth.
 - 3. More evidence than for man Washington, etc.
 - 4. Few opponents said Christ never lived.
 - 5. Dates don't begin with mythological characters.
 - 6. Time grows a myth; 3000 baptized ten days after

ascension.

7. No history, geography about myths; 1,000's books of Christ.
 8. Absurd, unbelievable? Christ neither.
 9. Not adapted to man's needs; Christ's teachings are.
 10. Apostles would not die for a myth. Enemies refute a myth; not murder apostles.
 11. No dates, places for myths; but Christ born in Bethlehem, days of Herod.
- C. Merely a good man, not divine.
1. Good men are honest; if not divine, not good.
 2. Claimed to be God's Son; miracle (John 20:30-31).
- D. Imposter and falsifier.
1. No. They can be trapped in speech, not He.
 2. Didn't act one; poverty, hardships, birth to Calvary.
 3. No flattering promises of easy paths, rich rewards in this life, but crosses and persecutions, even to death.
 4. If so, imposters, falsehoods done more than all truth.
- E. Fanatic.
1. Religion at low ebb; no cause for fanaticism.
 2. Fanatics lack poise. Jesus had it; could not be trapped, taken off guard.
 3. Not convincing. Jesus spoke with authority (Matt. 7:29).
 4. Fanatic has only one idea; Christ covered all phases of life; master of every subject; balanced.
- F. Partially insane.
1. If so, the world needs more partial insanity.
 2. Would bring peace, happiness, prosperity.

II. How Account for Him?

- A. Heredity? Parents not unusual.
- B. Education? No formal education, yet astounded doctors (John 7:15).
- C. Birth? Environment? Lived in despised province; poor; no great libraries; no great men to associate with (1 Cor. 1:27-

30).

- D. Long life? Socrates 70; Plato 83; Jesus 33.
- E. Evolution? Then we should have surpassed Him in 2000 years.
- F. Natural product of His generation? Why not before – after?

III. That Christ Is Not Limited Evidences His Divinity.

- A. By individuality: Ford; Rockefeller; Baruch; Edison.
- B. By nationality: Caesar; Napoleon; Washington; Christ belongs to whole world. UNIVERSAL IN CHARACTER.
- C. By time: Luther; Lincoln. Christ every century.
- D. Not by laws of nature, nor by death (Heb. 1:2-3; John 5:28-29).

IV. Further Evidence: Religion of Christ Lives:

- A. In world's greatest literature: Dante, Goethe, Milton. Not so of Mohammed, Buddha, others.
- B. In greatest art galleries of the world.
 - 1. Rafael's "Transfiguration."
 - 2. Michelangelo's "Judgment."
 - 3. Leonardo da Vinci's "Last Supper."
 - 4. Reuben's "Descent from the Cross."
- C. In the realm of music.
 - 1. Handel's Messiah: Perhaps greatest production.
 - 2. Not so of Confucius, etc.
- D. In the realm of economics; Golden Rule (Matt. 7:12).

V. Scriptural Evidence.

- A. Philosophy, literature can't change cannibal, others.
- B. The Master Teacher (John 7:46; Matt. 7:29).
- C. Perfect example of love, sacrifice (1 Pet. 2:21; Heb. 4:15).
- D. O.T. Prophecies; 333 testify (Luke 24:44).
- E. Resurrection witnesses (1 Cor. 15:1-8).
 - 1. Sixty-four soldiers guard the tomb. Sixteen hours under penalty of death, but none put to death for three offenses; Sleeping; allowing seal to be broken; allowed

body to be stolen.

2. Were bribed: "While we slept" (Matt. 28:11-15). Then how know stolen? or who did it?
- F. If not what He claimed, apostles first to know.

VI. Answers to Matthew 22:42; "Whose Son Is He?"

- A. John Baptist: "Behold the Lamb" (John 1:29-34).
- B. Peter (Matt. 16:16); Thomas (John 20:24-28).
- C. Pilate, wife: just man (Matt. 27:19, 24).
- D. Roman centurion: "Truly, Son of God" (Matt. 27:54).
- E. Demons (Luke 4:41). Angels (Luke 1:19, 32; 2:8-14).
- F. God (Matt. 3:17; 1 John 5:9-13). To deny makes God liar.
- G. Miracles: Hush storm, calm seas, diseases, etc. (John 10:30-31).

Conclusion:

1. Can't be neutral toward Christ.

SOME WOMEN OF THE BIBLE

Mark 14:3-9

Introduction:

1. Bible abounds in praises of courageous women.
2. God has highly honored woman. Christ.
3. Many a worthy woman unappreciated. They are more faithful in numbers than men.
4. A study of some Bible characters may help us to be more appreciative.

I. The mother of Moses — Jochebed.

- A. Wonderful faith in God's promise.
- B. Trained son to be Israel's deliverer.
- C. Foundation of useful persons laid in childhood.
- D. How do you want your child to grow up?

II. Hannah, the Consecrating Mother (1 Sam. 1:9-18).

- A. Childless Hannah despised by Peninnah.
- B. Prayed to God: Helper of the helpless.
- C. Vowed to consecrate son to Jehovah.
- D. Samuel grew before Jehovah (2 Sam. 2:18-21).
- E. Mothers now have greatest influence over children.
 - 1. Closer contact, thus.
 - 2. Need to set example smokers, drinkers, gamblers (cf. 2 Tim. 1:3-5).

III. Hospitable Woman — The Shunamite (2 Kin. 4:18-37; 8:1-6).

- A. Called a “great woman.” Kind, hospitable, great faith in God. Reject God’s order (1 Sam. 8).
- B. “Wouldst thou be spoken for to the king?”
 - 1. “I dwell among mine own people.”
 - 2. Did not speak prominence, political, otherwise.
 - 3. Content to dwell at home; understood woman’s mission. Some would sacrifice home, children, husband for prominence. Not inferior. Cf. Christ to God.

IV. Esther Willing to Sacrifice Self for People.

- A. Give background briefly.
- B. Ready to sacrifice (Esth. 4:14-17).
- C. Many a godly woman has saved the cause. Deborah.
- D. In the main, women more religious than men.

V. Mary and Martha (Luke 10:38-42).

- A. Always cordially received the Lord.
- B. “Mary ALSO sat at the Lord’s feet.”
 - 1. “Also” suggests she helped prepare meal.
 - 2. Made use of opportunities.
- C. Martha also loved Jesus. Expressed differently.
 - 1. “Cumbered about much serving.”
 - 2. The better part – Learning of Christ.

VI. Dorcas: Friend of the Poor (Acts 9:36-42).

- A. “Always have the poor with you” (Mark 14:7).
- B. “He that giveth to the poor” (Prov. 19:17; 22:9; 28:27).
- C. Dorcas did not cater to the rich. (Read Prov. 14:20, 23).
- D. To ignore the poor is to release claim to God’s mercy.

VII. The First Woman: “Mother of All Living.”

- A. Man created; “not good to be alone” (Gen. 2:18).
- B. “A help meet;” “fit...worthy.”
 - 1. Not created for a slave, servant.
 - 2. Worthy of man in every way.
 - 3. To be a companion.
- C. The “weaker vessel” — physically (1 Pet. 3:7).
 - 1. Not a beast of burden.
 - 2. Saved from hard physical labor, common to men.
 - 3. Some men have no respect, sympathy for wives.
- D. Things she does unappreciated.
 - 1. Often helps in the field.
 - 2. Cooking; hot meals ready.
 - 3. Shirts, sox, in place for husband.
 - 4. Responsibility of bearing children.

VIII. Mary.

- A. “She hath done what she could.”
 - 1. Ointment valuable (John 12:1-8).
 - 2. Borne as testimony. Of love, liberality.
- B. She did not intend act to memorialize her.
- C. Many are doing what they can.
- D. “Life is made up, not of great sacrifices or duties, but of little things, in which smiles and kindness and small obligations, given habitually, are what win and preserve the heart and secure comfort.”

IX. The Sinful Woman (Luke 7:36-50).

Conclusion:

1. One cannot begin to do anything for Jesus until he obeys His word.
2. Works of man or woman invalid (Matt. 7:21-23).

THE MISSION OF THE CHURCH

Eph. 4:12-14

Introduction:

1. Three divinely appointed institutions.
 - a. The home (Gen. 2; Matt. 19:3-6).
 - b. Civil government (Rom. 13:1-6).
 - c. The church (Eph. 3:9-11).
2. The church is the fulfillment of God's eternal purpose.
 - a. Consummation of His plan on earth (Eph. 1:21-23; 5:23-27).
 - b. Many misconceptions, as non-essential; includes all kinds.
 - c. Lack of spiritual understanding as to functions. Anything goes today, if it suits the fancy.
3. Purpose: Discuss a few pro's and con's about its work.

I. Some Affairs That Are Not the Work of the Church.

- A. Not to run the civil government. Can oppose immorality.
- B. Not merely a fraternal order. Some think of it as such; or, as an expedient conforming to human wisdom.
- C. Not designed merely to regulate society. Some think so; that it has no vital part on our salvation.
- D. Not in the business of secular education.
 1. Argument: Church can do what individual can. But see Matt. 18:15-18; 1 Tim. 5:4-9.
 2. The responsibility of the home. An adjunct.
- E. Not responsible for material or secular interests.
 1. Real estate development, other business ventures.
 2. Unscriptural fund raising projects, as soliciting from aliens, sales, etc. Not mine to give (cf. Acts 5:4).
- F. The church has no scriptural right to provide from its

treasury for Missionary Societies.

1. Youth camps and other such as combine with recreation.
 2. To provide entertainment for anyone. Not our mission.
 3. To see to special needs of some to the neglect of others.
 4. Ball games, X-mas parties, other such.
 5. To build gymnasiums for church and community use.
- G. Building may be used for certain functions as weddings, funerals. Not wrong to eat in (Who baptized it?).
- H. Functions of the church provided for by Scripture: Four things in particular.

II. For the Perfecting of the Saints or Edification.

- A. Define edification: Instruction and improvement, esp. in moral and spiritual matters. Grow up (1 Cor. 14:20).
- B. Scriptural requirements of all saints.
1. Milk of the word (1 Pet. 2:1-2). Respect it (Matt. 10:40).
 2. Graces, including knowledge (2 Pet. 1:5-11).
 3. Grace and knowledge (2 Pet. 3:18).
 4. Spiritual exercise of senses (Heb. 5:12-14). Worry when child fails to develop. Some don't spiritually.
 5. The whole armor (Eph. 6:10-18). Many of Satan's wiles now adopted by the church.
 6. Press on toward the mark (Phil. 3:12-14). A special one.
 7. Running the race (Heb. 12:1).
 8. Being filled with knowledge of what (Col. 1:9-10)?
 9. Rooted and grounded (Col. 2:7).
 10. Abounding in love and knowledge (Phil. 1:9-10).
 11. Give heed (Heb. 2:1-4).
- C. Results of edification:
1. Strengthened (Phil. 4:13; Col. 1:11).
 2. Offer proper sacrifices (Rom. 12:1-2; 1 Pet. 2:5).
 3. Active in service (1 Cor. 15:58).
 4. Defeat Satan (Eph. 6:10-18).

5. Keep the faith (2 Tim. 4:6-8).
6. Care for each other (1 Cor. 12:25; Phil. 2:1-4, 19-21).
7. Resist temptation (1 Pet. 5:8-9).

III. The Work of Ministering (R.V.) Benevolent Work.

A. Under the Old Testament.

1. Not glean the vineyard (Lev. 19:10).
2. Open hand wide; poor never cease (Deut. 15:11).
3. Happy that hath mercy on the poor (Prov. 14:21, 31).

B. Instructions in the New Testament (Acts 20:35).

1. Ministering from DIAKONEO, DIAKONOS, to wait upon, to serve, to minister. FROM DIACHO or DIECHO, to run, to hasten, therefore active service.
2. First use of the word in N.T., Acts 6, and was charity.
3. Congregational cooperation (Acts 2:45-46).
4. Antioch to Judea (Acts 11:27-30).
5. Macedonia (Rom. 15:26; 1 Cor. 16:13; 2 Cor. 8:1-12).
6. Other exhortations (Gal. 6:6-10).
7. Individuals: Dorcas (Acts 9); Barnabas (Acts 4:34-35).

IV. Evangelization, the Great Commission. (Note: when the church properly fulfills the first two points, this will follow as a natural result. Growth in numbers.)

A. Men sent by the early church.

1. Rom. 10:13-17; Acts 13:1-5.
2. Church, the pillar and support of truth (1 Tim. 3:15).
3. Glorify God in it (Eph. 3:9-11, 21).
4. Phil. 4:15-18 (Supported Paul).
5. World turned upside down (Acts 17:6).
6. Gospel preached to the whole world (Col. 1:23).

B. Personal evangelism.

1. Paul's obligation (Rom. 1:14-15).
2. Andrew, Philip, Samaritan woman.

V. Worship (John 4:24). Elements of True Worship.

A. Right object. No image worship.

1. Idolaters in the church (Col. 3:5; Eph. 5:5).
 2. Whom? God (Ex. 20:3; Matt. 4:10).
- B. Right way — Truth.
1. Includes all God authorizes, excludes all else.
 2. Not truth alone — external rites (Rev. 2:1-5).
 3. Not spirit alone (cf. John 16:2; Rom. 10:1-3).
- C. The right spirit (Not interior decorators. Gimmicks).
1. New Testament worship spiritual (1 Pet. 2:5, 9).
 2. Humility (Matt. 5:3-5).
 3. Reverence, love, devotion (Heb. 12:28).
- D. Channels or avenues of worship.
1. Song service (Col. 3:16).
 2. Prayer (1 Tim. 2:8; Acts 2:42).
 3. Teaching; to save (1 Tim. 4:16), not entertain (Gal. 1:10).
 4. Giving (1 Cor. 16:1-2).
 5. Lord's supper (1 Cor. 11:23-30; Acts 20:7).

Conclusion:

1. Let the college be the college, school be the school, the grocery be the grocery, etc.
2. Let the church be the church, fulfill its function as such.
3. Let the home be the home and take care of its obligations, and not place them upon the church.

REVIEW — IMMORTALITY / THE RESURRECTION

1 Cor. 15:20-22, 35-44

Introduction:

1. Some taught no resurrection (1 Cor. 15:12).
2. Possibility proved by science (Heb. 11:3).
3. Cf. Coal gas; carbon dioxide — “dry ice.”
4. Paul delivers what he receives. Scriptures show actuality of resurrection (1 Cor. 15:3-4).

I. The Resurrection of Christ.

- A. Now is Christ risen (v. 20).
- B. Foretold (vv. 3-4).
- C. Witnesses (vv. 5-8).

II. Hope of the Resurrection.

- A. Faith vain if Christ not raised (vv. 17-18).
- B. Our hope rests in His resurrection (Rom. 1:4).
- C. Christ's death valueless without resurrection (1 Cor. 15:18-19; Acts 5:30-31).

III. Resurrection of the Dead.

- A. Be made alive in Christ (1 Cor. 15:18, 22).
- B. Christ shall come again (Acts 1:9-11).
- C. Encouragement (1 Thess. 4:13-18).

IV. The Resurrection Body.

- A. How raised up? What body (1 Cor. 15:35)?
- B. Not our mortal body (v. 37). No cripples, etc.
- C. A God-given body (v. 38; 2 Cor. 5:1-8).
- D. A spiritual body (1 Cor. 15:39-44).
 - 1. Incorruptible.
 - 2. Glorious body.
 - 3. Body of power; not subject to natural laws.

V. Resurrection Mystery.

- A. "I show you a mystery" (1 Cor. 15:51-54).
 - 1. Not all shall die.
 - 2. All shall be changed: Enoch; Elijah.
- B. Dead raised first (1 Thess. 4:15-17).

VI. Victory Song.

- A. Victorious over death (1 Cor. 15:54b).
- B. Song of praise (1 Cor. 15:57).

VII. Exhortation.

- A. Stedfast (1 Cor. 15:58). Stability of character.
- B. Watch (Matt. 25:13; Heb. 9:27).
- C. Constant service. Abounding, overflowing (1 Cor. 15:58).
Faith not in vain.
- D. Allow nothing frivolous to condemn us.

Conclusion:

- 1. "Precious" (Psa. 116:15).
- 2. Sorrow not (1 Thess. 4:13).

A MESSAGE FROM THE DEAD

Luke 16:19-31

Introduction:

- 1. The dead speak (Heb. 11:4). Teach lessons.
- 2. This account refutes Universalism; Spiritualism; Purgatory; Materialism; Predestination; Doctrine of D.O.H.S.
- 3. Wicked dead speak (God speaks thru written word.)

I. Temporal Conditions Contrasted.

- A. Rich man: good food; clothing; well; best attention; friends; servants; honor; pleasure.
- B. Poor man: Crumbs, rags; sick, sores; no attention; weak and helpless; no friends; despised; miserable.

II. Death of the Beggar.

- A. "Died." No indication of ceremony, funeral.
- B. "Rest" (Rev. 14:13). Angels ministered. Servants now.
- C. Glorious change: comfort for poor, miserable. Holy.

III. Death of the Rich Man.

- A. All must die (Heb. 9:27; Jas. 4:14).
- B. Was buried — great funeral, flowers, friends, oration.
- C. Went to torment (Luke 16:23). Warning to us (Heb. 2:1-3).

IV. Rich Man's Condition After Death.

- A. Conscious. Saw Lazarus in Abraham's bosom (Luke 16:23).
- B. In misery, torment; realized lost condition (Luke 16:24c).
- C. Cried for mercy (Luke 16:24a). Universalism.
 - 1. Failed to show any (Matt. 5:7). Desired small favor (v. 24).
 - 2. Too late (Rev. 6:12-17; 2 Cor. 6:2).
- D. Had memory; "Son, remember" (Luke 16:25).
 - 1. Opportunities neglected (Heb. 2:3; cf. Matt. 25:34-40; Gal. 2:10; 6:10).
 - 2. No repentance (Luke 13:3).
 - 3. No plea of ignorance. REMEMBER!

V. Destiny Sealed at Death.

- A. Great gulf fixed (Luke 16:26).
- B. No argument avails (Matt. 7:22-23; John 5:28-29).

VI. Objection to Eternal Punishment.

- A. "Man ceases to exist." How punish what does not exist (2 Thess. 1:7-9)? Punishment is pain.
- B. No happiness in heaven if know others suffer in hell. (Yet, happy in this world with misery on every hand.)
- C. No day and night in heaven and hell, hence no eternal punishment (Rev. 14:11). (Eternal day, heaven; night, hell).
- D. "Merciful God wouldn't send to torment."
 - 1. God sends none; they go voluntarily. Christ begs you not to go (Matt. 11:28-30; John 8:21-24).
 - 2. Hell prepared for the devil and his angels. Men go to hell by following the devil (Matt. 25:41).

VII. Why Did the Rich Man Go to Hell?

- A. Same reason his brother on way (Luke 16:29). Wouldn't hear Moses and prophets.
- B. Request for miracle denied. None now (v. 30).
- C. Christ arose; gave His law; some won't hear now; hence,

- proves won't hear once risen from the dead (Rom. 1:16).
- D. Atrophy, bound arm. Cf. those who reject gospel.
 - 1. Deliberate rejection equals cutting off arm.
 - 2. Procrastination results in same.
 - E. If Lazarus had gone back and told brothers rich man was in hell, they would resent it. SAME NOW. Mother, etc.

Conclusion:

- 1. Awakened to facts of eternity — TOO LATE.
- 2. SAW own danger — TOO LATE.
- 3. Prayed — TOO LATE.
- 4. Concerned about others — TOO LATE.
- 5. Everyone should take warning. COME NOW BEFORE TOO LATE.

**BASIS OF UNITY:
ABIDING IN THE DOCTRINE OF CHRIST**

2 John 9-11

Introduction:

- 1. "Whosoever" a universal term (Matt. 7:24). No exceptions.
- 2. "Transgresseth." To go before, beyond limits.
- 3. "Abideth not in the doctrine." Continues out of harmony with, or stays beyond the bounds of right doctrine.
- 4. "Hath not God." No fellowship; communion, connection. Jews were rejected because of human tradition (Matt. 15:8-9; Mark 7:7-13).
- 5. Progression may result in digression.
- 6. "He that abideth in" – continual (present tense). Must be satisfied with New Testament teaching and authority.
- 7. "Hath the Father and the Son." Intimate relationship; fellowship; partnership (John 17:21-23). Communion.
- 8. In view of the strong passage consider the following:

I. The Strictness of God's Law.

- A. Some apparently foolish laws of God.

1. Cure for snake bite (Num. 21:4-9).
2. Healing of leprosy (2 Kin. 5:1-14).
- B. Examples of strictness (Rom. 15:4).
 1. Cain and Abel (Gen. 4:1-8; Prov. 30:6; 14:12).
 2. Nadab and Abihu (Lev. 10:1-2).
 3. Uzzah (2 Sam. 6:1-7).
- C. Law of Christ stricter.
 1. No escape (Heb. 2:1-4; Acts 3:22-23).
 2. Greater punishment (Heb. 10:28-31).
 3. All called upon to repent (Acts 17:30-31).

II. Source of Authority in the Church.

- A. God the Father, first (Heb. 1:1-2; John 12:49-50).
- B. Committed to Christ (Mark 9:2-8; Matt. 28:18; Acts 3:23).
- C. Holy Spirit revealed (John 16:13-15).
- D. Apostles (Acts 1:8; 2 Cor. 5:18-20).
- E. The New Testament (2 Tim. 3:16-17; 2 Pet. 1:3; Jude 3).

III. The Curse of God upon Perverters (Gal. 1:6-9).

- A. Applies to all, regardless education, ability, etc.
- B. Angel from heaven would be condemned.
- C. Pervert – to deviate, pollute, corrupt.
- D. Bounds of the gospel set, limited.
 1. Principle: Remove not ancient landmarks (Prov. 22:28).
 2. Bounds of the law of Moses (Deut. 4:2; 12:32).
 3. Bounds of the gospel (Gal. 1:6-9; 2 John 9; 1 Cor. 4:6).
- E. God set the bounds (Isa. 5:20). Things of God cannot be moved (Heb. 12:28-29).

IV. Some Ancient Landmarks Being Removed.

- A. Landmarks of the gospel.
 1. Necessity of obedience (Heb. 5:9; Matt. 7:21-27).
 2. Bible preaching ridiculed. “Bible bangers, five steppers.”
 3. “Need a new gospel for a new age.”
- B. Landmarks of sound preaching.

1. "Located a year, no doctrinal sermon."
 2. "First gospel sermon I have heard in years."
 3. "No sermon on first principles in three years."
 4. Almost entire meetings, no Bible referred to.
 5. Bible not a Book of absolutes; all relative.
 6. Direct operation of the Holy Spirit (Jas. 1:21; 1 Pet. 1:22).
 7. Reflection on the power of the word (Heb. 4:12).
- C. Landmark of unity. "Unity in diversity" (John McRae).
1. "Healthy trend toward unity among Christians — One Body — principally sparked by the catholic church."
 2. "No one place in the New Testament that says how Christians should worship." (No one place where all commands of salvation found, either.)
 3. "Find out what we have in common (or feel in common) and can understand" (cf. Gal. 1:8-9). A.B.C.D.
 4. "How much of OUR tradition are we willing to give up" (cf. 2 Thess. 2:15; 2 John 9)?
 5. "We must be willing to come half way" (1 Cor. 4:6).
 6. Compare Jesus' prayer: "That they all may be one in diversity..." (John 17:21)? "That ye all speak the same thing in diversity — be joined together in diversity — be of the same mind in diversity."
 7. Recent efforts in Joplin, Mo, and Tulsa, OK, to bring unity between church of Christ and Christian Church. (Show how many things in Christian Church that are contrary to the Scriptures.)
- D. Landmarks of the Lord's church (Col. 1:18; Eph. 4:4; 1:20-23). FULNESS.
1. Quote INTEGRITY magazine, January 1972, pp. 112-113.
 2. Ketcherside, Shelly, others advocating Christians in all denominations, equating the church with such.
- E. Landmarks of the work of the church, or mission.
1. Some things not the mission or work of the church.
 - a. Not a merely fraternal order, or expedient

conforming to human wisdom.

- b. Not designed to merely regulate society; some think so, that it has no vital part in salvation.
 - c. Not in the business of secular education.
 - 1) Argument: What the individual can do the church can do. See Matt. 18:15-18; 1 Tim. 5:4-9.
 - 2) Is the responsibility of the home. An adjunct.
 - d. Church has no scriptural right to provide from its treasury for youth camps, recreation, entertainment, ball games, X-mas parties, Halloween, others. To build gymnasiums — “family life centers.”
- F. Functions of the church provided for by the Scriptures: Four items in particular.

V. The Four Aspects of the Mission of the Church (Eph. 4:12).

- A. “For the perfecting of the saints.”
- B. Edification: Instruction and improvement, especially in moral and spiritual matters.
 - 1. Desire the milk of the word (1 Pet. 2:1-2).
 - 2. Add graces (2 Pet. 1:5-11).
 - 3. Exercise spiritual senses (Heb. 5:14).
 - 4. Active service (1 Cor. 15:58; Heb. 12:1).
 - 5. Abound in love and knowledge (Phil. 1:9-10)
 - 6. Resist temptation (1 Pet. 5:8-9).
- C. The work of ministering (R.V.) BENEVOLENT WORK.

SIGN SEEKING REBUKED

Matt. 12:38-42

Introduction:

- 1. Sign-seekers in every generation; prevalent now.
- 2. Scribes and Pharisees sought to discredit Christ.
- 3. Men yet refuse to be content with what Christ has done and

revealed; demand more.

4. Object of lesson: Show folly of such, and to outline the only way acceptable to God.

I. A Sign Demanded (Matt. 12:38).

- A. Many miracles already performed by Christ.
 1. Marriage feast at Cana (John 2:1-10).
 2. Man with infirmity (John 5:1-16).
 3. Showed power over elements (Matt. 8:23-27).
 4. Not to save, but to prove Christ (John 20:30-31).
- B. Signs from heaven already given.
 1. At Christ's birth (Matt. 2:2; Luke 2:8-17).
 2. At Christ's baptism (Matt. 3:17).
- C. Pharisees wanted other signs from heaven (John 3:2).
 1. Showed distrust in Christ's works (Matt. 16:1).
 2. Christ refused (Matt. 16:2-4).

II. Men Still Pharisaical in Spirit. They still:

- A. Reject miracles of Christ.
- B. Reject testimony of Christ, who gave:
 1. Testimony by the Spirit (John 16:12-15).
 2. Laws through Apostles (Matt. 16:19; John 20:23; 2 Thess. 2:15).
 3. Laws to be obeyed (Matt. 7:21-27; John 12:48-49; Heb. 5:9).
- C. Demand signs in lieu of God's word.
 1. A religious experience; class of feelings.
 2. Indicates shortage of faith, trust.
- D. No sign shall be given them NOW either.
 1. Only evil and adulterous seek (Matt. 12:39).
 2. Cf. Rich man (Luke 16:27-31).
 3. True: Christ raised; won't hear Him.
 4. Strong delusions sent (2 Thess. 2:9-12).
 5. Not of faith (Rom. 10:17); therefore, signs only for the rebellious.

III. Only One Positive Way to Know One Is Saved.

- A. Obey God's commands (1 John 5:3; 2:3-5; Acts 10:34-35; Psa. 119:172).
- B. God's word, not signs, leads to salvation.
 - 1. Draws (John 6:45).
 - 2. Converts (Psa. 19:7).
 - 3. Purifies (1 Pet. 1:22-23).
 - 4. Sanctifies (John 17:17; Col. 1:13).
 - 5. Saves (Acts 11:14; Jas. 1:18, 21).
- C. Steps to obedience and salvation plainly revealed.
 - 1. Enumerate.
 - 2. Only proud, worldly wise reject (1 Cor. 1:18, 22).

IV. Woe Pronounced Upon the Pharisaical.

- A. Chorazin, Bethsaida (Matt. 11:20-22).
- B. Capernaum (Matt. 11:23-24).
- C. Cf. Enlightened America.
- D. Take warning (Heb. 3:17 - 4:1).

Conclusion:

- 1. Great faith leads to unquestioning obedience.
- 2. Weak faith demands additional, unlawful, testimony.
- 3. Why not obey the simple teachings and commands of Christ and depend on Him to keep His promises (2 Pet. 3:9)?

THE SECOND COMING OF CHRIST

Heb. 9:27-28

Introduction:

- 1. Great interest in the subject. "Signs of the times."
- 2. Much speculation, false predictions, abuse, etc.
- 3. Should be more concerned about fact than when.

I. Does the Bible Teach a Second Coming?

- A. Watch (Mark 13:34-37).

- B. Wait for it (Phil. 3:20, R.V.).
- C. Desire it (2 Pet. 3:12, R.V.).
- D. Stated as well as implied (Dan. 7:13-14; Acts 1:11).
 - 1. To be seen (Rev. 1:7).
 - 2. He will appear (Heb. 9:28).

II. What Is the Date of His Coming?

- A. Some erroneous prophecies:
 - 1. William Miller (March 1843, October 1844).
 - 2. Ellen G. White (1850, 1851, 1856).
 - 3. Russell, Rutherford (Not seen, Rev. 1:7).
 - 4. Others more recent. Conclusion: Deut. 18:21-22.
- B. When? Nobody knows (Acts 1:6; Mark 13:32).
- C. Unexpectedly (1 Thess. 5:1-3; Matt. 24:44).

III. What Conditions Will Christ Find When He Comes?

- A. Mockers (2 Pet. 3:3-6).
- B. Indifference, ignorance, evil (Luke 17:26-30; 2 Tim. 3:13).
- C. Faith (Luke 18:8)? What of present trends?

IV. What Will Take Place When Christ Returns?

- A. A general resurrection (John 5:28-29).
- B. A general judgment (Matt. 25:31-33; Acts 17:31).
- C. Righteous to be rewarded (Matt. 25:34; 1 Thess. 4:13-18).
- D. Mortal bodies of living changed (I Cor. 15:50-55).
- E. Wicked judged (Matt. 25:41, 46; 2 Thess. 1:7-10).
- F. End of time and universe (1 Cor. 15:24; 2 Pet. 3:8-10).

V. Application and Admonition.

- A. What is it to be ready?
 - 1. Not merely to look, or expect.
 - 2. Must make preparation (Matt. 25:6-7).
- B. How prepare?
 - 1. By becoming a Christian, if not already (Rev. 22:14).
 - 2. Living godly lives (Titus 2:11-12; 2 Pet. 2:11-14).

Conclusion:

1. Lord's second coming certain.
2. Time to us uncertain.
3. Things to transpire revealed.
4. Future in eternity depends upon present lives (2 Cor. 5:10; Rom. 2:11).
5. What is our condition today? Get ready in obedience.

THE TRUTH SHALL MAKE YOU FREE

John 8:31-36

Introduction:

1. Christ says truth is means to spiritual freedom (v. 32).
2. Truth is indestructible; immutable (2 Cor. 13:8).
3. Error can't make free; knowledge of truth can (2 Pet. 1:3).
4. In reference to TRUTH MAKES FREE, not concerned with:
 - a. Abstracts of truth; politics, law, sciences.
 - b. Theological dogmas, speculations, perversions or part truth.
5. We are concerned with God's law (John 17:17; 1 Pet. 1:22-23).

I. Can Be a Disciple Only by Abiding in God's Word (John 8:31).

- A. Measured by God's standard, not ours (2 Cor. 10:12).
- B. Jesus did not say: "You will be made free, if:"
 1. You feel just right (Prov. 14:12).
 2. You do what you think is right (Prov. 28:26; 30:12).
 3. Be what you are brought up to believe (Acts 23:1).
 4. Abide by father's religion (Deut. 27:16; Gal. 1:14).
- C. Must realize truth is God's supreme law (Psalm 19:7; 119:142).
 1. Not mere belief makes saved. "Abide" (John 9:31).
 2. Know, believe, obey truth (John 3:21).

II. "The Truth Shall Make You Free" (John 8:32).

- A. Cynics ask: "What is truth" (John 18:33-38)? How do we

know we have the truth? What difference does it make anyway?

- B. Such are props of infidels and denominations. Truth exists and we must be able to find it.
- C. Truth never contradicts itself.
 - 1. Illus: Speaking over mike; Spirit through apostles.
 - 2. Illus: Contradictory doctrines of men. Time pieces.
 - 3. Two contradictory positions cannot be right.
- D. Since can make free, truth is accessible. God's word (John 17).
 - 1. Hence, individuals responsible (Isa. 35:8).
 - 2. Honest searcher never rebels (John 6:67-68).

III. Where Do We Find the Truth (John 8:36)?

- A. Must be revealed (1 Cor. 2:11-13). Not in creeds of men.
- B. Being revealed, must be infallible (John 16:13; Gal. 1:6-12).
- C. Being infallible, must be authoritative (Matt. 28:18).
- D. No loyalty to Christ without loyalty to His word (2 John 9; Matt. 10:40).

IV. What Shall Be Our Attitude Toward Truth?

- A. Must receive it (Luke 8:11-15; John 12:48).
 - 1. No crop unless seed received.
 - 2. Prejudice is one of Satan's strongest weapons (Acts 17:10-13; 2 Cor. 4:4).
- B. Bow in submission to truth (Heb. 5:9; Matt. 7:21-27).

Conclusion:

- 1. The truth shall make you free.
- 2. Disciples only if abide in God's word, hence, conditional.
- 3. No promise to those who spurn it. Obey today.

THE LOVE OF GOD

1 John 5:3; Phil. 1:9-11; Matt. 24:12

Introduction:

1. Many sermons; usually one-sided; basis of real love neglected.
2. No salvation without love; increased by knowledge (Phil. 1:9).
3. Purpose: Learn what it is, determine if we do. Need to be concerned about conditions today, in nation and the church and home.

I. Why Love God?

- A. Reciprocal (1 John 4:19). In God's image; material things.
- B. Redemption price (Rom. 5:8-9). Awfulness of sin measured.

II. How Much Love God?

- A. Above worldly pleasures (Jas. 4:4; 1 John 2:15-17).
- B. Above material affairs (Matt. 6:19-33; Phil. 3:8, 13-14).
- C. Above human ties (Matt. 10:37; Mark 10:29-30).
- D. More than life (Mark 8:34-38).

III. What Is it to Love God?

- A. To keep [continuous action] (1 John 5:3; 1:7; 1 Pet. 1:22).
- B. What does God need of us (Acts 17:24-26)?
- C. Faith expressed in obedience (cf. Heb. 11:7). Faith only?
- D. Love also (John 14:15, 21, 23-24; Matt. 10:40). What about love only (1 John 3:18)?
- E. Cf. 1 John 5:3 and 2:3-4. Substitute love for know (Rev. 21:8).
- F. Emotionalism minimized (Luke 11:27-28; Matt. 12:47-50).

IV. How Can We Properly Demonstrate Love for God? (Affection)

- A. By loving the truth (cf. 2 Thess. 2:10).
 1. Search it (2 Tim. 2:15; Acts 17:11). Accept.
 2. Defend it (Jude 3; Phil. 1:17).

3. In preaching (2 Tim. 4:1-4; Acts 20:26-27; Titus 1:13).
 4. No perversion allowed (Gal. 1:6-10; Eph. 5:11), "reprove."
- B. By loving the church.
1. It is exalted (Isa. 2:2-3; Eph. 1:20-23).
 2. Jesus loved it (Eph. 5:25-27).
 3. In humble service. Attendance, every phrase.
 4. No reproach in questionable practices. Never bring reproach.
- C. By good works.
1. Purity of life (Titus 2:11-15; 2 Cor. 6:16 - 7:1).
 2. Benevolence (Matt. 25:34-46; Gal. 6:10).
- D. By loving each other. Test of citizenship.
1. Otherwise cannot love God (1 John 3:11, 14-15; 4:20).
 2. Pure heart, fervently, glowing, ardent (1 Pet. 1:22b).
 3. "Knit together in love" (Col. 2:2; 1 Cor. 1:10; 12:25).
- E. By loving the lost. God does (John 3:16).
1. Paul's love for countrymen (Rom. 9:1-3; 10:1-2).
 2. Must seek to save them (Prov. 11:30b; Jas. 5:19-20).

Conclusion:

1. All love embraced in 1 John 5:3.
2. Love demonstrated in obedience (John 14:21).
3. Salvation not a matter of feelings only, but of knowledge, obedience, action, service.

THE ANCIENT LANDMARKS

Introduction:

1. Landmarks (Deut. 19:14; 27:17; Job 24:2; Prov. 22:28; 23:10).
2. Many kinds: Custom, State, Christianity.
 - a. Some customs should be abolished. Cf. China. (Money on table.)
 - b. State: Freedoms. Effects of liberals: Prayer, Bible reading.
 - c. Gross dishonesty to remove some landmarks.

3. Bible principles applied in spiritual matters.
 - a. Bounds of the law (Deut. 4:2; 5:32; 12:32).
 - b. Bounds of the gospel (Gal. 1:8-9; 2 John 9; 1 Cor. 4:6, R.V.).
 - c. God set the bounds (John 16:13-15; 1 Tim. 1:3).
4. "Some remove the landmarks" (Job 24:2; Isa. 5:20).
5. Landmarks buried; must uncover them (cf. Heb. 12:25-28).

I. Landmarks of God and Creation (Define Modernism – 1 Cor. 2:14).

- A. Atheism: "Ancient mariner, nothing beyond." "God is dead."
- B. What if God suspended law of nature one minute (Heb. 1:3)?
- C. Evolution in schools, even ours (P.D. Philips).
- D. Reverence for God. "You," etc. (O.T. Allis, p. 52).

II. Landmarks That Pertain to Christ (Modernism Here).

- A. Virgin birth, divine Sonship (Isa. 7:14; Matt. 1:23; 3:17).
New "Versions." Only Son instead of "only begotten."
- B. Make Mary an harlot, Jesus an illegitimate child.
- C. Atonement (Matt. 1:21; 1 John 2:2; Heb. 2:9).
- D. Resurrection (1 Cor. 15:1-8, 17).

III. Landmarks of the Gospel (Liberalism defined – 2 Tim. 4:1-5).

- A. Necessity of obedience (Heb. 5:9; Rev. 22:14; Matt. 7:21-27).
- B. Discussions on grace only, baptism not essential, instrument of music O.K.
- C. Form and design of baptism (Rom. 6:1-4; Col. 2:12; Gal. 3:27).
- D. Subjects of baptism – believers (Acts 8:12).
- E. Terms of pardon. Faith, repentance, baptism.
- F. D.O.H.S., miracles now. Battles fought and won.

IV. Landmarks of Worship, Simplicity Corrupted (2 Cor. 11:2-3).

- A. Lord's day ignored (Rev. 1:10); Sabbath, recreation.
- B. Lord's supper removed (Heb. 10:25; Acts 20:7; 1 Cor. 11:20).
- C. Instrumental music added (Col. 3:16; Eph. 5:19).
- D. "In spirit, truth" (John 4:24); one or other ignored.

V. Landmark of Sound Preaching (2 Tim. 4:3; 1:13).

- A. "Preacher located one year, no doctrinal sermon."
- B. My experience in past few years.
 - 1. "That's the first gospel sermon I've heard in years."
 - 2. "No sermon on first principles in three years."
- C. College President: "I'm glad the Foy E. Wallace era has passed."

VI. Landmarks of the New Testament Church.

- A. Starting point. Start wrong; always wrong.
- B. The number (Eph. 4:4; Col. 1:18).
- C. Exalted position (Eph. 1:20-23).
- D. Value, essentiality (Eph. 1:3; 5:23, 25; 3:21).
- E. Unity of Spirit (Eph. 4:1-3).

VII. Landmarks of Morality.

- A. Feminine decency (1 Tim. 2:9; 1 Pet. 3:1-4).
- B. Smoking, drinking. "Hand that rocks the cradle..."
- C. Masculine decency. "Boys, get a haircut."
- D. Some preachers now uphold social drinking etc.
- E. Marriage and divorce, every situation O.K.

VIII. Landmarks of Godliness.

- A. Commanded (Titus 2:11-12; 2 Cor. 7:1).
- B. Church in world; world in church, no line of distinction (2 Cor. 6:14-18).

IX. Result of Removing the Landmarks.

- A. Israel and Judah into captivity.
- B. Church into great apostasy (1 Tim. 4:1).
- C. Digression and apostasy of Christian church. Some now completely absorbed by infidel sectarian bodies.

Conclusion:

- 1. Observe the prohibition: "Remove not..."
- 2. Observe the principles of Introduction number three.
- 3. Abide IN the word of God (1 John 2:17).

HELL AND WHO IS GOING THERE

*
Luke 12:4-5

Introduction:

- 1. Seldom heard; more teaching on it needed.
- 2. Must give warning plainly (Ezk. 3:16-17).
- 3. As plainly taught as in plan of salvation.

I. Reasons for Believing in Hell.

- A. Bible declares it (2 Pet. 2:4).
- B. Redemption implies it.
- C. Reasoning that eliminates hell does so to heaven, God, etc.

II. Nature and Torments of Hell.

- A. Not death, or grave (Luke 12:4-5).
- B. Literal place (Luke 16:19-24).
- C. Eternal fire (Matt. 25:41; Mark 9:47-48). Unquenchable.
- D. Eternal association with loathsome, repulsive. Darkness (Matt. 25:30).

III. Sin Makes Hell Necessary.

- A. To punish sinners (Ezk. 18:20-24).
- B. Character not changed by death (Rev. 22:11).
- C. Lovers of evil can't stand good (John 3:20). God knows all.
- D. Suppose: Murderers and victims; violators and violated;

haters of God in heaven.

IV. Day of Vengeance a Surety (Rom. 12:19).

- A. Appointed (Acts 17:30-31). Repent.
- B. When Christ comes (2 Thess. 1:6-10).
- C. Certain (Heb. 10:26-27).
- D. Unexpectedly (2 Pct. 3:3-14).

V. Objections Considered.

- A. It would deny God's goodness (Isa. 55:8-9).
- B. Not just, fair.
 - 1. Ezk. 18:25-32.
 - 2. Warned, as Felix (Acts 24:24-25).
 - 3. Distinguished between justice and mercy.
 - 4. Suppose you spurn mercy?
 - 5. Cruel and narrow (1 Pet. 4:15-17).
- C. Unphilosophical. But cf. to civil crime.

VI. Who is Going to Hell?

- A. Fallen angels (2 Pet. 2:4-6). Are we better?
- B. The disobedient (Matt. 7:22-23; Heb. 3:17 - 4:1).
- C. The neglectful (Heb. 2:1-3; 10:26-30).
- D. The covetous (Luke 12:15; Eph. 5:5).
- E. Fornicators, liars, etc. (Rev. 21:8; 1 John 2:3-4).
- F. Unfaithful (Matt. 25:21, 30).
- G. Ungodly (Matt. 23:13, 33).
- H. Some present today – perhaps (Rev. 3:14-17).

VII. How Escape Hell?

- A. Fear God (Eccl. 12:13; 1 John 4:17-18; 5:3).
- B. Obey gospel (Rom. 1:16).
- C. Live Godly (Titus 2:12; 1 Pet. 4:15-17).

Conclusion:

- 1. To ignore warnings doesn't eliminate hell and punishment (2 Pet. 3:9).

2. No need for any to go to hell. God has made way of escape (John 3:16).
3. Way plan. No excuse for refusal (Isa. 35:8).

ROMANS 1:16

Introduction:

1. Paul before conversion (Acts 26:9-14; 23:1).
2. After conversion Paul sent (Acts 26:16-17).
3. Though suffered greatly not ashamed.
 - a. The gospel was from God, hence great.
 - b. The remedy for sin (Grievousness of sin measured by penalty for sin.)
 - c. Attitude of the apostles (Acts 5:41).
4. The world hated and hates Christ (John 15:18).
5. The world needs saving; hence, we must not be ashamed of the Gospel to proclaim it anywhere.

I. "I Am Not Ashamed."

- A. Shame: Embarrassment, humiliation.
- B. Some who were ashamed of Christ.
 1. Rulers of the synagogue (John 12:42-43).
 2. Disciples who turned away (John 6:66-68).
 3. Peter (Matt. 26:69-75; Gal. 2:11-14).
- C. Temptations strong: Be honored; "The Pastor," "Reverend," "Doctor," no opposition to anything; everyone speak well (cf. Luke 6:26).
- D. Danger of being ashamed (Mark 8:38).
- E. We should not be ashamed:
 1. To confess Christ is divine; and all things that pertain to His life, birth, death, atonement, etc.
 2. To wear His name (1 Pet. 4:15-16 — church of Christ).
 3. Of being a member of His church (Eph. 4:4; 1:22-23); Christ died for all (Eph. 5:25); Christ will save it (Eph. 5:23).

II. "I Am Not Ashamed of the Gospel"

- A. The gospel defined.
 - 1. Glad tidings; good news; message of salvation (Luke 2:10-11).
 - 2. The word of truth (Col. 1:5).
 - 3. Saved by truth (John 8:32; cf. Psa. 119:142; 151).
- B. Development of the gospel.
 - 1. A part of God's eternal purpose (Eph. 3:8-11).
 - 2. Promised to and in Abraham (Gal. 3:8, 16).
 - 3. Preached in fact after the cross (Acts 2). Apostles believed facts before (Matt. 16:21-23). Paul to Corinthians (1 Cor. 15:1-4).

III. "For It Is the Power of God"

- A. Gospel is God's word (Acts 8:4, 25; 2 Tim. 4:2).
- B. Word is powerful (Heb. 4:12); Creative power (Psa. 33:6-9).
- C. Power exercised through teaching (John 6:44-45; 2 Thess. 2:14).
- D. Motives that prompt contained in gospel.
 - 1. God's love (Rom. 5:8-9; 1 John 4:19).
 - 2. Glorious promises. Here, hereafter (Mark 10:28-30).
 - 3. Treats of punishment (Rev. 6:15-17).

IV. "Power of God unto Salvation."

- A. Power that influenced Corinthians (1 Cor. 15:2).
- B. Pleases God to save by it (1 Cor. 1:18, 21).
- C. No salvation where Gospel is not preached (2 Cor. 4:3-7).
- D. Used in all cases of N.T. conversions.
- E. Begets (1 Cor. 4:15); born (1 Pet. 1:22-23); saves (Jas. 1:21).
- F. This power is our possession; hence, no reason to pray for it (Rom. 1:16; 2 Thess. 2:14-15).

V. "To Everyone That Believeth."

- A. Not to those who believe not (John 3:18).

- B. Not those who believe only (John 1:11-12; 8:30-31, 44; 12:42-43).
- C. Those who refuse to obey do not really believe, trust Christ for the promises (Mark. 16:16; Acts 2:38).
- D. Saves the obedient believer.
 - 1. Can be obeyed (Rom. 10:16). Some had.
 - 2. Disobedient judged (1 Pet. 4:17-18; 2 Thess. 1:7-10).
- E. Can save or destroy (2 Cor. 2:15-16).

Conclusion:

- 1. God wants to save all; all should desire salvation.
- 2. We have no right to promise or expect salvation without obedience.
- 3. Why not accept and obey God's saving power today.
- 4. Facts, commands, promises, threats.

FELLOWSHIP

Introduction:

- 1. I am assuming:
 - a. That most of you believe in the one God — the perfect harmony of the universe demands this.
 - b. That most of you believe Christ is God's Son — Every dept. of literature and art attests this.
 - c. That most of you believe the Bible to be God's inspired word (Matt. 10:16; Luke 10:19).
 - (1) Bible proves self by internal evidences.
 - (2) Every branch of SCIENCE, proves the Bible.
 - (3) Its arch-enemy, Satan, proves it by attempts of destruction. Cf. Voltaire, Tom Paine, Ingersoll, etc. No such attempts against Koran, etc.
- 2. Some have blamed Christianity for evils of the world. Humanity failed, not Christianity. Some religions have caused wars, etc., but not all religion is Christianity. I do not recall the United States ever started a war of aggression.

I. Fellowship Defined and Illustrated.

- A. The state of an associate; comradeship; a company of equals; mutual relation among members of the same church.
- B. Partnership, joint participation.
- C. Fellowship implies unity, oneness, agreement (Amos 3:3).
- D. Illustrated:
 - 1. Mud on car; water on duck's back.
 - 2. Oil in water; or union of elements of different make-up; adhesion, but cohesion.
 - 3. Powder and fire; phosphorus and air.
- E. Unity means combination of elements of same composition.
- F. Fellowship — combination of elements untied to accomplish same end.

II. Fellowship from the Bible Viewpoint (2 Cor. 5:17).

- A. Among the first Christians (Acts 2:42).
 - 1. Had all things common (2:44-45).
 - 2. Oneness, interest in others (4:32-35).
 - 3. Of free will, not communistic. Love for other.
- B. Christ's prayer (John 17:20-21).
 - 1. "That world may believe" — to convince.
 - 2. Most fruitful field of infidelity — lack of unity, fellowship among professed Christians.
- C. What an influence — if all good people bound by ties upon basis of Bible record.
- D. Bible uses human body as illustration.
 - 1. Show perfect coordination of physical body governed by one mind.
 - 2. The church parallel (Rom. 12:4-5; Eph. 1:22-23; Col. 1:18; 1 Cor, 12:25-27; 1:10; 3:3-4; Col. 2:2).
 - 3. Suppose members of the physical body refuse to obey the mind? Compare religion.
 - 4. Why are we not agreed in religion?
 - a. Not fault of the Bible. Demands unity.
 - b. Things apart from Bible cause it.
 - 5. Cf. body — unity, mutual care, because submit to same

mind, authority.

6. Never have agreement, unity, fellowship, until all submit to same set of rules and authority. This impossible unless we recognize higher authority than man. Only one higher – God – His revelation the Bible.
 - a. But I don't believe the Bible.
 - b. Blind man may deny the moon.

III. How Can We Have the Fellowship Taught by the Bible?

- A. Walk in the light (1 John 1:7; Phil. 1:3-10).
 1. God's word, the Bible (Psa. 119:105, 130).
 2. Word cleanses (John 8:32; 15:3).
 3. Word makes one, combines like elements (1 Cor. 1:10; John 17:20-21).
- B. All genuine Christians follow Bible implicitly.
- C. Gladly fellowship all on matters of faith; must refrain from opinions, legislation of men.
- D. Ready to strike hands with all upon the Bible.
- E. When doctor diagnoses, points out needs, administers corrective treatment, no animosity between him and patient.
- F. Cf. one believing it his solemn duty to correct spiritual ills.

Conclusion:

1. What would be result of real Bible fellowship?
 - a. We'd all be one in Christ.
 - b. We'd love and esteem each other.
 - c. Enmity, jealousy, envy, backsliding, strife, eliminated.
 - d. If REAL Christians, we would look after needs of our fellows.
2. Purpose of church of Christ: Not start another church; but restore N.T. Christianity; promote unity peace, fellowship, love, salvation, according to God's plan in the Bible, no more, no less.
3. FOR IF we are all:
 - a. Born of the same Father — God;
 - b. Members of the same Body — the Lord's church;
 - c. Bought by the same price — Christ's blood;

- d. Taught and led by the same Spirit — the Holy Spirit.
- e. Walking in the same path — to glory;
- f. Serving the same Master — Christ;
- g. All heirs of the same inheritance — eternal life; we cannot help but be one and have perfect harmony, unity, peace and fellowship.

WHY BE A MEMBER OF THE CHURCH OF CHRIST?

Introduction:

- 1. Give reason (1 Pet. 3:15).
- 2. Every member should know.
- 3. Every person should know why he is what he is.
- 4. Should have higher motive than heritage; popularity; parents' standard; friendly; marriage; fine building; etc.

I. Christ is the Foundation.

- A. "Upon this rock" (Matt. 16:18).
- B. Christ is the Rock.
 - 1. Not Abraham, John Baptist, Peter, etc.
 - 2. Foretold, confirmed (Isa. 28:16; Acts 4:11; Rom. 9:33; 1 Cor. 3:10-11; 10:4).
 - 3. Other foundation sandy (Luke 6:47-49).

II. Christ is the Builder.

- A. "I will build" (Matt. 16:18).
 - 1. Those by men worthless (Psa. 127:1).
 - 2. Churches of men rooted up (Matt. 15:13).
- B. "Will build," then future.
 - 1. 1800 years after Abraham.
 - 2. After John's death (Matt. 14:1-11).
 - 3. Foundation laid after cross (Isa. 28:16).
 - 4. Preaching Christ forbidden (Matt. 16:20; Acts 2).
- C. Hades didn't matter (Matt. 16:18).

III. Bought by Christ (Acts 20:28).

- A. Redeemed by His blood (Eph. 1:7; Rom. 5:8-9).
- B. Gave Himself for it (Eph. 5:25-26).
- C. Others not recognized (1 Cor. 1:10-13; 3:3-4).

IV. Wears Name of Christ (Acts 11:26; 1 Pet. 4:16).

- A. Church His bride (2 Cor. 11:2; John 3:29; Eph. 5:27; Isa. 56:5; 62:2).
- B. Gives honor to Christ (Col. 3:17).
- C. Salvation in no other (Acts 4:12).
- D. Scriptural (Rom. 16:16).
- E. Others not of faith (Rom. 10:17; Heb. 11:6).

V. Preaches the Gospel of Christ.

- A. Truth makes free (John 8:32).
- B. Gospel is truth; saves (Rom. 1:16).
- C. "Gospel" comprehensive.
 - 1. Facts (1 Cor. 15:1-4); enumerate.
 - 2. Commands; enumerate.
 - 3. Promises; enumerate.

VI. Holds Simplicity of New Testament Pattern (2 Cor. 11:3).

- A. Singing; Giving; Lord's Supper; Prayers; Teaching.

Conclusion:

- 1. We ask none to belong to anything not authorized by God's word.
- 2. We ask none to submit to anything not commanded by Christ.
- 3. Come, obey Him now.

WHAT DOES THE CHURCH NEED?

Introduction:

- 1. Broad subject. What meant by the church?
 - a. Body of baptized believers. Redeemed, etc. (Eph. 1:7);

Body of Christ (Rom. 12:4-5; Col. 1:18).

- b. Two senses, local and universal. Illustrate.
2. Many separate items could be listed: Vision, leadership, zeal, faith, love, liberality, purity, holiness, reverence.
3. Some things may be helpful locally, but not necessary: Large membership; educated; wealth; fine building. But these may even be hindrances.
4. Discussion to involve mainly what could be applied locally and to the church universal. Shall discuss under three headings.

I. The Church Must Have the Spirit of Christ.

- A. What is it (Phil. 2:5; 1 Pet. 4:1)? Mind, disposition.
- B. Why is it important (Rom. 8:9b)? “None of His.”
- C. What are some things included in Spirit of Christ?
 1. Humility (Phil. 2:5-9; cf. Matt. 5:3; John 13:1-3).
 2. Meekness – submission. First to God (John 6:38; Rom. 15:3). Second, submission to man (1 Pet. 2:21-23).
 3. Unselfishness (2 Cor. 8:9; 8:3-5; Col. 3:5). Cf. Rich fool here (Luke 12:15-21).
 4. Compassion, mercy (Luke 7:11-13). Nain (John 8:1-11).
 5. Prayer (Luke 6:12; 22:39-44). Fervent, submissive.
 6. Work (John 4:34; 17:4; John 9:4; 1 Cor. 15:58).
 7. Forgiveness (Luke 23:34; Mark 11:25-26; Matt. 5:43-48).
 8. Courage like a lion (Rev. 1:5). Cleansed temple (Matt. 21:12). Cf. Matt. 23: Hypocrites, 7; Blind guides, 2; Fools and blind, 2; generation of vipers, 1.

II. The Church Needs That Which is Classed as Greatest by Paul (1 Cor. 13:13).

- A. God the first and supreme object (Matt. 22:37).
 1. He first loved us (1 John 4:19; John 3:16).
 2. Obedience a test of our love (1 John 2:3-5; 5:3).
- B. Must love the Lord Jesus Christ (Rev. 1:5; cf. Matt. 10:40).

1. More than earthly treasures (Matt. 6:33).
2. More than earthly ties (Matt. 10:37; Luke 14:26).
3. More than life itself (Mark 8:34-37).
- C. Must love the truth (John 17:17; Psa. 119:142, 151).
 1. John 8:30-44; 2 Thess. 2:10.
 2. Search it (Acts 17:11); Reverence it as God's representative.
 3. Defend it (Phil. 1:17, 27).
- D. Must love the church.
 1. Christ loved it (Eph. 5:25; Acts 20:28).
 2. Give lives in humble service; never bring reproach.
- E. Must love each other. Test of citizenship; badge of discipleship.
 1. A command (1 Pet. 1:22). Emphasize, pure, fervent.
 2. Knit together in love (Col. 2:2; 1 Cor. 12:18-25).
 3. Otherwise can't love God (1 John 3:11, 14-16; 4:20).
 4. Felt by Christ (Matt. 25:37-40; Acts 9:4).
 5. Corn won't grow in December.

III. As a Natural Result of What Has Been Presented the Church Will Be: (All these are musts)

- A. Truly converted (Acts 3:19; Matt. 18:3).
 1. Change old life (Rom. 6:1-2, 5; 2 Cor. 5:17).
 2. Will glorify God (1 Cor. 6:19-20).
- B. Will be zealous (Rom. 12:11; 1 Cor. 15:58; 2 Pet. 1:5-11).
- C. Grow spiritually (Matt. 5:6; 1 Pet. 2:2; 2 Pet. 3:18).
- D. Rich in faith (Heb. 11:6). Characters in this chapter.
- E. Will have unity (1 Cor. 1:10; cf. John 17:20-21).
- F. Have efficient leadership.
- G. Church will fulfill its mission.
 1. Seek and save the lost (Eph. 3:9-10).
 2. Save and edify members (Eph. 4:12-16; 1 Tim. 4:16).

Conclusion:

1. Have you been truly converted? Born again?
2. Are the members individually trying to live up to the best of

- their ability what the New Testament teaches?
3. Is this congregation doing all it could do as a group to the glory of God?
 4. What kind of church will Jesus take home (Eph. 5:27).

THE SPIRIT OF CHRIST

1 Pet. 2:21; 4:1; Rom. 1:9; 7:25

Introduction:

1. Important: Must have, or not His; not a Christian (Rom. 8:9).
2. Our pattern (1 Pet. 2:21; 1 Cor. 11:1).
3. What is the spirit of Christ (Phil. 2:5; 1 Pet. 4:1)?
4. How is the Spirit of Christ demonstrated in our lives?

I. Spirit of Humility.

- A. Lowly in heart (Matt. 11:28-30).
- B. Of low estate (Phil. 2:6-8).
- C. Washed disciples feet (John 13:1-15).
- D. The poor in spirit (Matt. 5:3). Basic principle.

II. Spirit of meekness, submission to God.

- A. "My meat to do the will, etc." (John 4:34; 5:30; 6:38).
- B. "I do...those things that please" (John 8:29; Rom. 15:3).
- C. In the garden (Luke 22:42; cf. Isa. 53:7-8).
- D. "Blessed are the meek" (Matt. 5:4).

III. Spirit of unselfishness.

- A. Why came to earth (2 Cor. 8:9).
- B. No earthly possessions (Luke 9:58).
- C. Macedonians caught this spirit (2 Cor. 8:3-5).

IV. Spirit of Work.

- A. "Work the works of Him that sent Me" (John 9:4).
- B. "My meat — accomplish work" (John 4:34; 17:4).

V. Spirit of Service.

- A. Went about doing good (Acts 1:1; 10:38).
- B. A prerequisite to salvation (Matt. 25:34-46; Gal. 6:10).

VI. Spirit of Prayer.

- A. Lived prayerful life. Retired to wilderness to pray.
- B. Pray and faint not (Luke 18:1); Paul's custom.
- C. Spirit's commands (1 Tim. 2:8; 1 Thess. 5:17).

VII. Spirit of Courage.

- A. "Lion of the tribe of Judah" (Rev. 5:5).
- B. Condemned hypocrites (Matt. 23). Note condemnation here.
- C. Judas and mob fell to the ground.
- D. Paul (Acts 13:10-11); Stephen (Acts 7:51-53).

VIII. Spirit of Love.

- A. "Greater love hath no man" (John 15:13; cf. 1 John 4:19).
- B. Who shall separate us, etc. (Rom. 8:35-38; 5:8-9).
- C. Bryan: "Limits of Christ's love have been so far flung that no human being has ever been able to travel beyond them."

IX. Spirit of Compassion.

- A. Widow of Nain (Luke 7:11); Adulterous woman (John 8).
- B. The blind. Hungry multitudes.
- C. Application of prodigal son.

X. Spirit of Forgiveness.

- A. Luke 23:34; Stephen (Acts 7:60), Paul (2 Tim. 4:14).
- B. Matt. 6:14-15; Mark 11:25-26.

Conclusion:

1. To be saved must obey Christ.
2. Follow His life and instructions (Rev. 22:14).

WHAT CONSTITUTES A STRONG CHURCH?

Introduction:

1. Must be strong (Eph. 6:10; 1 Cor. 16:13).
2. Weak churches must grow (1 Pet. 2:1-2; 2 Pet. 3:18).
3. Only the word can build a strong church (Acts 20:32).
4. Strong churches needed. Weakness prevails.

I. Some Things Maybe Helpful, but Not Essential.

- A. Large membership. Don't trust in numbers. Not always mean strength (1 Sam. 14:6; Deut. 7:7).
- B. Wealthy. Weak if not humble.
 1. Laodicea. Rich, weak (Rev. 3:14-19).
 2. Riches inclined to hinder (1 Tim. 6:6-11, 17-19).
- C. Popular, educated, honored (1 Cor. 1:26; Mark 12:37).

II. Membership Must be Truly Converted.

- A. Not merely whitewashed (Acts 3:19; Matt. 18:3, K.J.V.).
- B. Not half converted (Matt. 13:20-21; Rom. 12:1; John 2:15-17).
- C. New creatures (2 Cor. 5:17).
- D. Unspotted (Jas. 1:27; 4:4). Change lives.

III. Membership Must be Zealous.

- A. Fervent (Rom. 12:11). Abounding (1 Cor. 15:58). Enthusiasm.
- B. Work while it is day (John 9:4).
- C. Diligent (2 Pet. 1:5-11).

IV. Membership Must be Studious.

- A. Hunger and thirst (Matt. 5:6; Psa. 1:2; 1 Pet. 2:2).
- B. Commanded to add knowledge (2 Pet. 1:5; 2 Tim. 2:15).
- C. Attendance to Bible study (Heb. 5:12-14).

V. Membership Must be Rich in Faith.

- A. Faith is increased through study (Rom. 10:17).
- B. Must have it to please God (Heb. 11:6). Must be demonstrated.
- C. Worship regularly (Acts 20:7); Pray, (1 Tim. 2:8); Give (2 Cor. 8:7; 9:7). Good works.

VI. Membership Must be United.

- A. 1 Cor. 1:10. That the world might believe (John 17:20-21).
- B. Division is carnal (1 Cor. 3:1-4). Stand, work together.
- C. In faith, unity; in opinion, liberty; all things, love.

VII. Must Have Efficient Leadership (1 Cor. 14:20).

- A. Army, nation, school, strong as officers, teachers.
- B. Seek to develop eldership. Membership respect.
- C. Respected. Good report. Plan work, use all talent.

VIII. The Church must Fulfill its Mission to Be Strong.

- A. Save the lost (Eph. 3:9-10).
- B. Save and edify members (Eph. 4:12-16).
- C. Must be united in this effort.

Conclusion:

- 1. All Christians purpose to be more faithful, zealous.
- 2. Those outside-obey (Matt. 21:28-30).

PAUL'S FAREWELL TO TIMOTHY

2 Tim. 4:6-8

Introduction:

- 1. Paul's state: In prison, forsaken by friends (2 Tim. 1:15; 4:10). Treated as an evil doer (2 Tim. 2:9).
- 2. Paul was ready to go (Phil. 1:21-23).
- I. **"The Time of My Departure Is at Hand."**
 - A. Been tried. Soon to die (2 Tim. 4:6).
 - B. Brevity of life (Jas. 4:4; 1 Pet. 1:24).

- C. Maybe at hand for all of us.
 - 1. Warnings abundant (Matt. 25:13).
 - 2. Exhortation (2 Pet. 3:9-14).

II. "I Have Fought a Good Fight."

- A. Alludes to warfare (2 Tim. 2:3-5).
- B. Christian life is a warfare (Eph. 6:10-18).
- C. Are we in the fight? Enter for battle or parade?

III. "I Have Finished My Course."

- A. Allusion to races (Heb. 12:1).
- B. His course (Acts 26:16-18; Col. 1:23). What is ours?

IV. "I Have Kept the Faith."

- A. Not "a" faith (Jude 3; Eph. 4:5).
- B. The system of faith (Acts 6:7).
- C. Whole legal system of the gospel (1 Pet. 4:17-18).

V. "Henceforth There Is Laid up for Me a Crown of Righteousness."

- A. Crown. Garland of victory (1 Cor. 9:24-27).
- B. Crown of life (Jas. 1:12).
- C. Fades not away (1 Pet. 5:4). Cf. Earthly glory (Matt. 6:5).
- D. Laid up (John 14:1; Mark 10:30; 1 John 2:25; Titus 1:2; Rom. 8:24-25).
- E. To be given by Christ (Heb. 5:9).
- F. "In that day" (Acts 17:21; John 5:28-29; Matt. 25:34, 46).

VI. Why Was the Crown Laid up for Paul?

- A. Obedience (Acts 9:5-6; 26:19). Former life, religion, etc.
- B. Service to God (Rom. 12:11; Phil. 3:12-14)
- C. According To the law of God (2 Tim. 2:5; Rom. 8:2).
- D. Must hear Christ (Acts 3:22-23; Matt. 7:24).

VII. "All Those That Love His Appearing."

- A. Love His appearing by loving Him.

B. Love Him by obedience (1 John 5:3; John 14:15).

Conclusion:

1. Can we speak as did Paul?
2. Are you sure of a crown? Why?
3. Are you running the course? Keeping the faith?
4. Keep in mind, must strive lawfully.

THE BALM OF GILEAD

Jer. 8:18-22

Introduction:

1. Background of Judah and captivity. Time of Jeremiah.
2. Lament of a good man for a sin-stricken people.

I. The Malady: “The Hurt of the Daughter of My People.”

- A. Seat of the malady — heart — a vital organ (Matt. 15:19)
Developments (Jas. 1:15).
- B. Sin has devastated soul-health of humanity.
- C. Universality of sin (Rom. 3:23; 1 John 5:19).
- D. Contagiousness of sin. Cf. Plague of London – one man (Eccl. 9:18; 1 Cor. 5:6; 15:33).
- E. Deceitful nature of sin (Heb. 3:13).
 1. Promises vain (Rom. 6:23).
 2. Blinds victim to real danger, condition.
- F. Fâtal termination. Like some diseases: no tendency to arrest self. Becomes worse (Ezk. 18:4; 2 Tim. 3:13).

II. The Remedy: “There Is a Balm in Gilead.”

- A. The balm equal to the disease. Discuss Gilead balm tree.
- B. Blood of Christ balm for sin-sick (Isa. 53:5; Heb. 9:14).
- C. Analogy between Christ’s blood and balm of Gilead.
 1. In origin: One flowed from tree; other from Christ’s side. One opened with axe; other with a spear (John 19:34).

2. In healing value. One healed body; other healed soul (1 Pet. 1:18-19; Luke 19:10; Rom. 5:8-9).
3. Impartiality of healing: Balm blessed all alike; blood of Christ for all nations (Heb. 2:9).
4. Demonstrative of God's grace; Provided; man most appropriate. Cf. Air, water, food, etc. (Rev. 3:20-21).

III. One to Heal: "There Is a Physician There."

- A. Physicians established in Gilead to treat afflicted.
- B. Jesus assumed name of physician (Matt. 9:12).
 1. In office of healer. Brazen serpent type (John 3:14-15).
 2. Son of righteousness, healing in wings (Mal. 4:2).
 3. Christ qualified; passed all tests (Luke 24:44).
- C. Christ loves the stricken race (Isa. 53:4-6). Filled with patience toward us (2 Pet. 3:9).
- D. Knows nature of illness: start, development, end (John 2:25; Jas. 1:14-15).
- E. Skillful in administering remedy (Matt. 28:19-20; Mark 16:15; Luke 24:46-47; John 1:8-10; 2:1-2).
- F. After healing, nourishes (John 6:51). Can't grow on medicine.

IV. A Remonstrance: "Why Then Is Not Health Recovered."

- A. Israel not saved from bondage. Why (Jer. 8:20)?
- B. Many unhealed today. What is the explanation?
 1. Many unconscious of danger (Rev. 3:17).
 2. Delusion a symptom (Jas. 1:22).
 3. Healer and remedy ignored. Become numb.
- C. "Remedy convenient; can be healed anytime."
 1. Dangerous procrastination; trifling with grace.
 2. Repentance put off a day makes one more to repent of, one less to repent in (2 Cor. 6:2).
- D. Some see error; they think they are beyond recovery.
 1. But God is able to save to the uttermost (Heb. 7:25).
 2. Examples: Pentecostians; Saul of Tarsus.
 3. Many wait too late.

Conclusion:

1. "Balm of Gilead" for both saint and sinner.
2. Come today and be healed.

TYPES AND ANALOGIES — THE CREATION

Introduction:

1. Spiritual truths revealed in material.
 - a. Christ often used nature; parables.
 - b. A type cannot be carried in every detail.
2. God Christ, Holy Spirit; work together in material and spiritual creation (Gen. 1:1-2; John 1:1-3; Heb. 1:2).
3. God the planner; Christ the executor; Holy Spirit the organizer and revealer.

I. Material Creation (Gen. 1:1).

- A. Material prepared (Gen. 1:1).
- B. Condition in beginning.
 1. Waste — void (v. 2).
 2. Darkness.

II. Work of the Holy Spirit.

- A. Didn't work alone (Gen. 1:1; John 1:1-3).
- B. Miraculous, "moved upon" (define miracle).
- C. Through the word.
 1. Not direct operation (Psalm 33:6, 9; Heb. 11:3).
 2. "God said." (Gen. 1:3, 6, 9, 11, 14, 20, 24, 26).
- D. His work to organize.
 1. Light first (v. 3). Sun gives life.
 2. Separation — land and seas — by word.
 3. Life brought forth; seed to perpetuate.

III. Natural Law Given.

- A. Miracles ceased when organization completed.

- B. The laws.
 1. "After his, its, kind," 10 times (v. 11).
 2. Cf. Plants, etc., "Like begets like."
 3. People born now (Gen. 2:7; 1:26).
- C. How the law works.
 1. Soil prepared; seed sown.
 2. No fruit if seed out of soil, environment.
 3. Illustrate principle: Different seed sown.
- D. God's laws immutable.

IV. Spiritual Creation Compared (2 Cor. 5:17).

- A. Material in existence (People).
- B. Condition of world at time of Christ.
 1. Chaos, confusion, sin (Rom. 1:29-31).
 2. Darkness, ignorance (Matt. 4:16).

V. Work of the Holy Spirit.

- A. Didn't work alone (John 14:16; 16:12-15).
- B. Miraculous manifestation (Acts 2:1-4).
- C. Worked through the word.
 1. Not direct operation (John 16:7-8; 15:26; 2 Cor. 5:17-19).
 2. By God's word (John 16:15; Psa. 119:105, 130; Acts 4:31; 1 Thess. 2:13; 1 Pet. 1:23).
- D. Organized material (John 7:39).
 1. Light (John 1:4-9). Preceded organization.
 2. A separation (2 Cor. 6:17; Col. 1:13).
 3. Church brought forth; seed to perpetuate.

VI. Spiritual Laws Given.

- A. Miracles ceased (1 Cor. 13:8-13).
- B. The law.
 1. Seed of kingdom is WORD (Luke 8:11).
 2. "After kind;" "Like begets like."
 3. Born into God's family now (John 3:5; Jas. 1:18).
- C. How laws work.

1. Soil (heart) prepared (Luke 8:15).
 2. Seed sown (Luke 8:5-15).
 3. No fruit without seed in soil (Luke 8:5).
 4. Illustrate:
 - a. Cf. Doctrines (seeds) of men.
 - b. "Christians only." Seed of kingdom.
- D. Laws immutable (Isa. 40:8).

Conclusion:

1. Have seen Godhead participates (Matt. 28:19).
2. Law and order given. Not elastic.
3. Must obey to be saved.

PLOWING IN HOPE

1 Cor. 9:7-10

Introduction:

1. Hope defined: Desire and expectation (Rom. 8:24-25).
2. Hope of reward lies beyond effort.
 - a. Dig much gravel to get gold. Drill deep for oil.
 - b. Can't plow one row and quit; must keep plowing.
3. Consider some things suggested by text (Plow used various ways).

I. One Prohibition (Deut. 22:10). You make application.

- A. Contrast natures of ox and ass as we know of them.
- B. Different species make incompatible association.
 1. Must be mutual affection (1 John 3:23).
 2. Mutual love for truth (1 John 1:7); striving (Phil. 1:27).
 3. Cf. Improper alliances (2 Cor. 6:14 – 7:1; Amos 3:3).
Enoch.

II. Plowing Suggests Labor.

- A. Labor done in hope of results, reward.

1. School; preparation; success.
2. Plowing — harvest expected.
- B. Workers in vineyard; not loafers (Matt. 20:1-3).
 1. “Work...today,” not sit and wait (Matt. 21:28-30).
 2. “Harvest ready” (John 4:35-36).
 3. “Night cometh.”

III. Plowing Suggests Regular Labor.

- A. Different temperament among animals.
 1. Mule may be slow, balky, or steady.
 2. Race horse — fast and steady to win race.
 3. Compare faithful members.
- B. Not to work only when watched. Dishonest (Matt. 6:1ff).
 1. Man with glass eye and Indian laborers.
 2. Not with eye-service as men-pleasers (Eph. 6:5-6).
 3. “All seeing eye watching” (Job 7:19; 1 Pet. 3:12).

IV. Plowing Suggests Forward Progress.

- A. Dangerous to look back (Luke 9:57-62).
 1. To worldly pleasure (2 Cor. 6:17 – 7:1; cf. Num. 11:1, 5-6).
 2. To past accomplishments (Phil. 3:4-14).
 3. Self-satisfaction dangerous. Is God satisfied?
- B. Crooked row — uproot tender plant (Rom. 14:13; Col. 4:5).
 1. Cf. Man plowing, picked grazing cow as object.
 2. Follow Paul (Phil. 3:13; Heb. 12:1-2).

V. Labor of Plowing Suggests Hope of Reward.

- A. No reward without effort (1 Cor. 9:7-10).
- B. Not always easy. Breaking new ground. Cf. Stumps, roots to our lives — removing sin.
- C. Reward at end of labors (2 Tim. 4:6-8; Rev. 2:10).
- D. No reward for the lazy, indifferent (Prov. 6:9-11; Matt. 25:30).

VI. Our Hope of Reward Depends upon Our Efforts. Reason Here.

- A. What is our purpose in being here? Attending?
- B. There is always much to do. What will we accomplish?
- C. Therefore, let us all plow in hope in ensuing months: FOR:
 1. Increased zeal, activity, expanded program.
 2. Numerical growth, possibilities for saving.
 3. Spiritual growth and development.

Conclusion:

1. Christian life is a field of labor.
2. To have hope of harvest, reward, must enter the field with all equipment, and keep plowing.
3. Christian's hope lies beyond the grave (Heb. 6:19).
4. "Now" is our salvation nearer (Rom. 13:11).

THE INSPIRATION OF THE BIBLE

1 Cor. 2:11-16

Introduction:

1. Read "The Temple of God's Revelation."
2. All we know about Godhead, heaven, origin, destiny of man.
3. Lesson to strengthen faith, enhance respect for the Bible as the inspired word of God.

I. The Bible as a Literary Production.

- A. Antiquity: Among the oldest books.
 1. Events transpired before pyramids built.
 2. David, Solomon before Trojan wars, wanderings of Ulysses.
 3. Most written before Athens library in 6th Century B.C.
 4. Isaiah to Malachi before Plato, Socrates, Aristotle.

5. As applicable today as 1900 years ago.
- B. Its unity: 66 books by about 40 different writers.
 1. Disadvantages; harmony (cf. Sculptors, painters put works together over centuries, make perfect figures).
 2. Simplicity versus scientific terms (Yet profound).
 3. Translated into 1,000 tongues, dialects.
 4. Does not become obsolete.

II. The Indestructibility of the Bible.

- A. Efforts of Voltaire, Paine, etc.
- B. Efforts of Roman Catholic church, then and now.
- C. Efforts to defeat in apostolic times, modernists now.

III. Claims of the Bible for Inspiration.

- A. Man could not, would not, write it. Supernatural.
- B. "God spake," "thus saith the Lord," 2,500 such in O.T. alone.
- C. Bible writers never claimed credit for original writings.
 1. "The Spirit of the Lord spake by me" (2 Sam. 23:2).
 2. "Which things also we teach" (1 Cor. 2:13).
 3. "For the prophecy came not in old time" (2 Pet. 1:21).
 4. "I have put my words in thy mouth" (Jer. 1:9).
- D. Our Lord endorsed the Old Testament (Luke 24:44).
 1. Approved the record of creation (Matt. 19:4).
 2. Corroborated the Flood (Matt. 24:37-38).
 3. Confirmed the account of Jonah (Matt. 12:40).
- E. Confirmed as God's inspired word (Heb. 2:1-4).

IV. Evidences of Inspiration.

- A. Impartiality of its contents.
 1. Moses (Num. 20:10-12). Yet only Old Testament person so connected with Christ as in Revelation 15:3. Song of Moses and the Lamb.
 2. David's sins (2 Sam. 12). Peter's denial, hypocrisy (mark 14:66-72).
 3. Examples (1 Cor. 10:11; Rom. 2:11).

- B. No effort to satisfy human curiosity.
 - 1. What did Jesus write (John 8:1-8)?
 - 2. What did Paul see (2 Cor. 12:1-4)? Dorcas, others.
- C. Anticipated and answered error of all kinds.
 - 1. Cup denied “laity” (Matt. 26:27; Mark 14:23; 1 Cor. 11).
 - 2. Maryolatry; A.D. 788 (Luke 8:20-21; 11:27-28).
 - 3. Purgatory; A.D. 1438 (Luke 16:26).
 - 4. Mediatorship (1 Tim. 2:5).
 - 5. Priesthood (1 Pet. 2:9).
 - 6. Supererogation (Luke 17:10).
 - 7. Meats and marrying (1 Tim. 4:1-3).
 - 8. Denominational division (1 Cor. 1:10-13; 3:1-3).

Conclusion:

- 1. God is supreme.
- 2. The word of God is our supreme law.
- 3. We shall be judged by it; let us live by it.

INSPIRATION OF THE BIBLE #2

Introduction:

- 1. “What does science say on the subject;” is asked in relation to nearly every human problem.
- 2. Not science, but the Bible has the answers.
- 3. The Bible has withstood every onslaught of its enemies, and can stand every test as to authenticity, inspiration, genuineness.
- 4. Must meet it at the judgment.

I. The Scientific Value of the Bible.

- A. The only fully reliable work on science. “Science is a correlated body of absolute knowledge.” Science textbooks change every few years; the Bible has remained unchanged over 2000 years, still true and applicable, in science.
- B. Hence while the Bible is not a textbook on science, nor does

it use scientific terms, yet it is highly scientific. The Bible corroborates science, not science the Bible.

1. Such scientific statements not in other ancient writings.
 2. French Academy of Science, 1861, gave 51 “facts” of science, all contradicting some Bible passage. None valid today.
- C. Failures to understand Bible or science, or both. “Apple.”

II. Scientific Statements Found in the Old Testament.

- A. Five fundamentals: Time, force, space, matter, motion. Herbert Spencer, 1820-1903 (Gen. 1:1-2).
- B. Waters in one bed – “maqom” (Gen. 1:9).
- C. Plurality of seas (Gen. 1:10).
- D. Rotation of the earth (Gen. 1:5).
- E. Evidences of oil (Ex. 2:3).
- F. Life is in the blood (Lev. 17:11). Wm. Harvey theory, 1628. Circulation discovered only last century.
- G. The long day of Josh. 10:12-13. Long day in legends.
- H. Empty space in the north (Joh. 26:7).
- I. Suspension of the earth (Job 26:7).
 1. Egyptians, five great pillars. Greek, Atlas. Hindus, elephant, giant turtle, cosmic sea.
 2. Substitute “gravity” “for nothing!” Centrifugal and centripetal forces. Revolution, rotation.
- J. Some interesting statements of Job 38:
 1. Sound of light (v. 7).
 2. Seas bound (vv. 8, 10).
 3. Springs in the sea (v. 16). Search of the deep.
 4. Measures of the earth (v. 18).
 5. Treasures of snow and hail (v. 22).
 6. Movements of the planets (vv. 31-32). Copernicus, 1543; Galileo punished by apostates.
- K. Paths in the sea (Psa. 8:8). Lt. Com. M.F. Maury.
- L. Value of dust (Prov. 8:26; Isa. 40:12).
- M. Earth’s rotundity (Prov. 8:27; Isa. 40:22).
- N. Hydrologic cycle (Eccl. 1:7). Sea not full. Contemplate

- cubic mile of water; 286,000 into seas annually.
- O. Stars innumerable (Jer. 33:22). Systems, galaxies, spirals.
 - P. The Jew (Jer. 30:11).

III. Scientific Statements in the New Testament.

- A. All nations of one blood (Acts 17:26, ASV).
 - 1. Can distinguish between blood of animals.
 - 2. Can distinguish between animals and man.
 - 3. No distinction between races or color or nationality.
- B. Four kinds of flesh (1 Cor. 15:39). Cytology.
- C. The atom (Heb. 11:3). "Skinful of nothing, satellites, etc."

IV. How Came the Bible to Contain All This?

- A. Inspiration (2 Pet. 1:21).
- B. Evidences could be multiplied.

Conclusion:

- 1. The Bible could not be other than inspired (2 Pet. 3:16b; 2 Tim. 3:16; Gal. 1:11-12; 1 Cor. 14:37).
- 2. Reading: "The Bible contains... etc."
- 3. Bible is living and active (Heb. 4:12).
- 4. God's message to man. Must obey it to live eternally in heaven.

"YE ARE THE SALT OF THE EARTH"

Matt. 5:13

Introduction:

- 1. Christ now speaking directly to disciples.
- 2. Citizens of kingdom described in beatitudes.
- 3. Highest compliment: "Salt of the earth."
- 4. Faithful Christians are to human race what salt is to food.

I. "Ye Are the Salt of the Earth."

- A. Salt is a positive force.
 - 1. In ice cream. Can't hide it.

2. Lack of it in food.
3. Christians are a positive force in world.
 - a. Not passive, inactive.
 - b. World must know they are here.
 - c. Christ and apostles stirred things.
 - d. Militant (1 Cor. 15:58; 16:13).
- B. Gives flavor, relish.
 1. A necessity of life.
 2. Christians a necessity in the world.
- C. Salt preserves from corruption.
 1. Prevents rotting, disintegration.
 2. Purifies, sweetens what it contacts.
 3. The Christian also.
 - a. Elisha to Elijah.
 - b. The Flood.
 - c. Sodom, Gomorrah. Cf. To world now.
- D. Has permeating effect. Salting a ham.
 1. Contrast to sponge.
 2. Christians not to be sponges.
 3. How do you affect those you contact? How do they affect you?

II. What Shall We Salt?

- A. In the home. Are we saving those not Christians?
- B. In the school. Are we influencing?
- C. In the church. Are we purifying it?
- D. In the community. Contact (Mark 16:16).

III. How Salt the Earth?

- A. By having salt in self.
- B. Go preach; individually, collectively.
- C. Example; contact.
- D. Church activities.
- E. Col. 4:6; Rom. 1:16; Matt. 28:19.

IV. If the Salt Loses its Savor?

- A. Ancient's salt; lime, iron, other insolubles.
- B. Laodicea (Rev. 3:16-17).
- C. Void of spiritual life.
- D. Unsalty Christians like unsalted meat, potatoes, lukewarm water.
- E. Where do you stand today? Fit to be trodden, OR?

Conclusion:

- 1. Need to realize our spiritual condition, both in the church and out.
- 2. Need to save ourselves first, then set about saving others.
- 3. The need is great; the time is now.

THE LORD'S SUPPER

1 Cor. 11:23-30

Introduction:

- 1. Purpose of the study.
- 2. Always be guided by scriptures in our study.
- 3. In order to get a clear conception first consider:

I. The Passover as a Type (Ex. 12-14).

- A. Historical background (In bondage).
- B. Lamb chosen (Ex. 12:5).
- C. The blood (Ex. 12:13). Salvation.
- D. Instituted before what it commemorated (Ex. 12:25).
- E. Definite time to be kept (12:18).
- F. Purpose (Ex. 13:9-10). Command. Protect. Commemorate.
- G. Duration (Ex. 12:14; Gal. 3:19).
- H. Penalty for neglect (Ex. 12:19).
- I. Reason for keeping.

II. The Lord's Supper.

- *A. Historical background (World steeped in sin).
- B. Christ the Lamb, Passover (1 Cor. 5:7).

- C. Protection afforded (Acts 20:28).
- D. Instituted before event (Matt. 26:26-30).
- E. Time to be kept (Acts 20:7).
- F. Purpose (1 Cor. 11:24-25).
- G. Duration (1 Cor. 11:26).
- H. Penalty for neglect (1 Cor. 11:30; Heb. 10:24-31).
- I. Reasons for keeping.
 - 1. Commanded (John 14:15; 1 John 2:3-4; 5:3).
 - 2. Meet with Christ (Matt. 18:20; 26:29; Luke 22:29-30).

III. The Elements Used.

- A. Unleavened bread as used in passover.
- B. Fruit of the vine eliminates all else.

IV. Proper Observance.

- A. All detractions eliminated.
- B. In offering thanks (Not “spilt”).
 - 1. Consider elements, wording of thanks.
 - 2. No long prayer.
- C. In worthy manner (1 Cor. 11:27).
- D. Examine selves; not others (1 Cor. 11:28).

V. Errors Considered.

- A. Transubstantiation.
- B. The one cup system.
 - 1. Define “cup” (Matt. 26:27-29).
 - 2. “We,” at different places (1 Cor. 10:16; 16:8).
- C. Free, open, closed communion.
- D. Thursdays, etc (Christ not present).

Conclusion:

- 1. Blood delivers at judgment.
- 2. Must eat to have life (John 6:48-56).

APOSTASY NO. 1 — THE POSSIBILITY

Introduction:

1. Discuss the free agency of man (Matt. 11:28; John 5:40; Rev. 22:17; Heb. 5:8-9).
2. Origin of the impossibility idea (Gen. 3:4).
3. The question:
 - a. Can a child of God sin?
 - b. If so, to what extent?
4. To prove by scripture: He can sin so as to be lost eternally in hell.
5. Apostasy defined: Desertion of principles of faith.

I. The Possibility Implied.

- A. To the Corinthians (1 Cor. 10:12).
- B. Paul, of himself (1 Cor. 9:27).
- C. Peter's exhortation (2 Pet. 1:10).

II. The Possibility Stated.

- A. Forsaken, cast off (2 Chr. 15:2; 1 Chr. 28:9).
- B. Righteous may die (Ezk. 18:24-26).
- C. The branches (John 15:1-6).
- D. Exhortation of Hebrews 6:4-6. Danger of unpardonable sin (1 John 5:16).
 1. Enumerate characteristics.
 2. They then fell away.

III. The Possibility Proved by Individual Cases.

- A. Adam and Eve (Gen. 3).
 1. God's Son, in His image (Luke 3:38; Gen. 1:26).
 2. Violated God's law (Gen. 3:3; 1 John 3:4).
 3. Sin entered (Rom. 5:12). Death thru sin.
 4. Cast out, condemned (Gen. 3:22-24; 2 Cor. 11:3).
- B. Demas.
 1. Paul's fellow laborer (Col. 4:14; Phi. 24).
 2. Turned to world (2 Tim. 4:10; 1 John 2:15-17).

- C. Hymenaeus and Alexander.
 - 1. Shipwreck of faith (1 Tim. 1:19-20).
 - 2. Delivered unto Satan (v. 20).
- D. Judas.
 - 1. Called a disciple (Matt. 10:1).
 - 2. Named an apostle; sent to preach; given powers (Mark 3:14-15; cf. Matt. 12:24-26).
 - 3. Perished (John 17:12).

IV. The Possibility Proved by Collective Cases.

- A. The Israelite nation (1 Cor. 10:1-12).
 - 1. Saved out of Egypt (Typical).
 - 2. Baptized (v. 2).
 - 3. In full communion (vs. 3-4).
 - 4. Overthrown, perished (vv. 5, 8-9).
 - 5. Why (vv. 6-10)?
 - 6. Examples to us (vv. 6, 11-12).
- B. The church at Ephesus (Rev. 2:4-7).
 - 1. Left first love (v. 4).
 - 2. Fallen (v. 5).
 - 3. Repent, or candlestick removed (v. 5).
- C. The church at Laodicea (Rev. 3:14-18).
 - 1. "I will spew thee out."
 - 2. Miserable, poor, naked, blind.
 - 3. Repent (v. 19). Why (Luke 13:3)?

Conclusion:

- 1. Proposition has been proved by implication, statement and examples.
- 2. Therefore, all should be exhorted to prove themselves (2 Cor. 13:5), and make calling sure (2 Pet. 1:10).

APOSTASY NO. 2 — THE POSSIBILITY

Introduction:

1. In previous lesson: Possibility implied, stated, proved.
2. Re-emphasize free agency of man (2 Pet. 3:9).
3. Further proofs and arguments here offered.

I. Additional Cases Proving the Possibility.

- A. Evil doers (2 Pet. 2:14-15).
- B. Fallen angels (Jude 6; 2 Pet. 2:4).
- C. Those justified by Moses' law (Gal. 5:4).
- D. Some turned to Satan (1 Tim. 5:15; 1 John 3:8).

II. Warnings Against Falling Away.

- A. Over 2500 warnings in the Bible.
- B. Falling away foretold (2 Thess. 2:3; 1 Tim. 4:1).
- C. To Hebrew Christians (Heb. 3:12-13, 17; 4:1).
- D. Make election sure (2 Pet. 1:10; cf. Impeached).
- E. Latter state worse (2 Pet. 2:20-21).
- F. Can be led astray (Acts 20:17, 29-31; 2 Pet. 3:17).
- G. Watch (Matt. 25:13).

III. Arguments Offered as Further Proof.

- A. To know God is eternal life (John 17:3; 1 John 2:3-4).
 1. But one can forget God (Jer. 2:32).
 2. Forgetters are lost (Psa. 9:17).
- B. Those born again are saved (John 3:3-5).
 1. Therefore, they are in the kingdom.
 2. Some will be destroyed (Matt. 13:41-42).
- C. Names of saved in Book of Life (Phil. 4:3).
 1. Some blotted out (Ex. 32:33).
 2. Cast into lake of fire (Rev. 20:15).

IV. Conditions to Be Met Imply Possibility of Apostasy.

- A. Hold fast (1 Cor. 15:2; Heb. 3:14).
- B. "If ye continue" (Col. 1:23).

- C. Faithful unto death (Rev. 2:10).
- D. Enter life by obedience (Rev. 22:14; Matt. 7:21-25).

Conclusion:

- 1. Becoming a child of God does not remove:
 - a. Man's free agency.
 - b. Nor further condition of salvation.
 - c. Nor the possibility of being lost eternally.
- 2. Thus the need for being more faithful.
- 3. If God's children are judged, what of others (1 Pet. 4:17)?

IMPOSSIBILITY OF APOSTASY
(Arguments and proof texts considered No. 1)

Introduction:

- 1. Not a new doctrine (Gen. 3:4).
- 2. Nature of the devil (John 8:44).
 - a. All perversions from him.
 - b. All perverters become his agents (2 Cor. 11:13-15).
- 3. All Scripture used to uphold the doctrine is perverted, misapplied.
- 4. Satan promoted Eve's fall — preached impossibility of apostasy; warning to us.
- 5. Now consider texts used to uphold the doctrine.

I. "Not utterly cast down" (Psa. 37:23-24, 28, 27).

- A. "Steps of a good man" (v. 23).
- B. Would God uphold an evil man (v. 27)?
- C. Cf. Judas: Not always evil (Luke 22:3; John 13:27).
- D. "Forsaketh not His saints" (2 Chr. 15:2).

II. "Cannot be moved" (Psa. 125:1-2).

- A. Who? They that trust.
- B. What of those who cease (Heb. 3:12; Ezk. 33:13, 18)?

III. “No weapon prosper” (Isa. 54:17, 14).

- A. Why? Established in righteousness.
- B. How does righteousness come (Psa. 119:172; Acts 10:34-35; cf. Matt. 7:21; 1 John 2:4; Rev. 22:14)?
- C. What if one turns (Ezk. 3:20)?

IV. “Shall not depart” (Jer. 32:39-40).

- A. Fear keeps one from departing (Heb. 4:1).
- B. Suppose one ceases to fear (cf. Eccl. 12:13)?

V. Matthew 7:23 is used to prove Christ never knew the fallen.

- A. But this refers to those who never obeyed.
- B. Three classes at judgment:
 - 1. The faithful, saved (Matt. 25:34).
 - 2. Some Christ never knew (Matt. 7:22-23; 2 Thess. 1:7-9). “Knew” = approved of.
 - 3. Some Christ ceased to know (Matt. 25:12).

VI. “Shall not come into condemnation” (John 5:24).

- A. “Hath eternal life.”
 - 1. Cf. Matt. 26:28; Josh. 6:2-5.
 - 2. Have it in promise (1 John 2:25).
 - 3. Not in this world (Mark 10:30).
 - 4. At judgment (Matt. 25:31-34, 46; Dan. 12:2).
 - 5. Don’t hope for what we have (Titus 1:2; Rom. 8:24-25).
 - 6. Didn’t say “everlastingly;” can lose it.
- B. If “shall not” means impossible, unbeliever can never be saved (See John 3:36).

Conclusion:

- 1. Series to be continued.
- 2. Review main points:
 - a. Doctrine from the devil. (Doesn’t mean all those who believe it are evil; some merely deceived.)
 - b. In every case faithfulness is conditional.

- c. God will never destroy one if he remains faithful; otherwise He will.
3. Are all here living faithful Christian lives? If not, make it right today!

IMPOSSIBILITY OF APOSTASY

(Arguments and Proof Texts Considered No. 2)

Introduction:

1. Remind of origins of doctrine (Gen. 3:4; John 8:44).
 2. Continue discussion.
- I. “Sheep follow Christ” (John 10:27-29).**
- A. “Hear My voice” (v. 27; cf. Luke 8:18; Acts 3:22-23; Matt. 7:24).
 - B. “Follow Me.” How (John 4:34; 1 Cor. 11:1)?
 - C. “Gives eternal life.” When (Matt. 25:34)?
 - D. “Man cannot pluck.” No, but see Isaiah 59:1-2.
 - E. What of strays (John 10:12)? Wolves (Matt. 7:15).
- II. “Not the spirit, but flesh that sins” (Rom. 7:15-25).**
- A. See Galatians 6:7-8. Would put body in hell, spirit in heaven! “Soul that sins” (Ezk. 18:20).
 - B. Can a body function at all without the spirit?
 - C. “Flesh” doesn’t refer to the body (esp. Rom. 8:8).
 - D. Fleshly man not subject to God’s law (Rom. 8:7).
 - E. Spirit controls body (1 Cor. 9:27; Rom. 6:12-13).
- III. “No condemnation to them in Christ” (Rom. 8:1).**
- A. Sects leave off last part of verse.
 - B. Conditional.
 1. “Who walk not after the flesh” (Rom. 8:12-13). Who are the brethren?
 2. But after the spirit (v. 14; 1 John 1:7; Psa. 119:105).
 - C. No condemnation to the faithful (2 Pet. 1:8, 10-11).

IV. “All things work...for good” (Rom. 8:28).

- A. Applies to plan of salvation, not other affairs.
- B. One man said: “I sin often; I am glad that I do sin, for it is for my good” (Gospel Advocate ’40, p. 805).
- C. Was it for David’s good (Psa. 19:13):
 - 1. To kill Uriah?
 - 2. Commit adultery, etc. (2 Sam. 12:1-9, 13)?
- D. Is hell for the good of God’s children?
- E. For good to whom? Those that love God.
- F. What is it to love God (1 John 5:3)?
- G. According to doctrine, no need to live right after becoming a child of God.

V. “Nothing can separate from God” (Rom. 8:38-39).

- A. Passage usually misquoted: “Love” omitted.
- B. Does it refer to our love for God?
 - 1. “Continue in My love” (John 15:9-10).
 - 2. “Keep...in God’s love” (Jude 21).
 - 3. How (1 John 5:3; 2:3-4)?
 - 4. Suppose one doesn’t try to keep in His love?
- C. Difference between being separated from God and from His love.
 - 1. God loves sinners (John 3:16; Rom. 5:8).
 - 2. But sinners separated (Isa. 59:2; 2 Cor. 5:20).

VI. “God holds us up” (Rom. 14:4).

- A. But how (1 Cor. 10:13)?
- B. Suppose one does not accept way of escape.

VII. “Sealed, therefore can’t be lost” (Eph. 1:13).

- A. Doesn’t mean like a tomb, or canned goods.
- B. Stamp of approval, as a notary furnishes.

VIII. “Created in Christ” (Eph. 2:10).

- A. “Can’t be un-created” (Genesis 2:7; 3:19; Job 34:15; Eccl. 12:7).

- B. Created IN, not “into.”
- C. Good works done in Christ after baptism.

IX. “Hid in Christ,” Devil can’t find (Col. 3:3-4).

- A. Arg: If a child sins, means Christ is a sinner.
 - 1. Christ commits no sin (Heb. 4:15).
 - 2. But members may (Col. 1:22-23; Heb. 3:12).
- B. Arg: Devil can’t get into Christ, so how get to God’s child?
 - 1. ANSWER: Christ will spue him out (Rev. 3:16).
- C. Life in Christ conditional (John 6:48, 50-51).

Conclusion:

- 1. All Scripture is true, and harmonious with itself.
- 2. Only perversions and failure to rightly divide lead to such error as impossibility of apostasy.
- 3. God will hold us up, and nothing can separate us, but only by being faithful to Him (2 Chr. 15:2b).

IMPOSSIBILITY OF APOSTASY

(Arguments and proof texts examined No. 3)

Introduction:

- 1. Many warnings in the Bible concerning false teachers (Matt. 7:15; Col. 2:8; Eph. 4:14; 1 John 4:1; etc.).
- 2. Thus a need to study (2 Tim. 2:15; Acts 17:11).
- 3. Now turn to further consideration of subject.

I. “Sanctified forever” (Heb. 10:14).

- A. How sanctified (Heb. 10:9-10)?
- B. Simply means Christ sealed His will by His death.
 - 1. He will not again die, or give another law.
 - 2. One is sanctified in obedience (1 Pet. 1:22).
 - 3. All must obey Christ’s will (Heb. 5:9).
- C. Can those sanctified sin (Heb. 10:29)?
 - 1. Suffer worse than death (v. 29). What?

- 2. May draw back (v. 39).
- D. Verse seventeen refers to past sins.

II. “Will never leave thee nor forsake” (Heb. 13:5).

- A. Arg: God would have to go to hell with His child.
- B. Forsakes nations, but not individuals; but what makes up nations?
- C. Conditional (1 Chr. 28:9; 2 Chr. 15:2).
- D. Verse 5 refers to material blessings, not eternal salvation (cf. Matt. 6:19-33).

III. “Kept by the power of God” (1 Pet. 1:5).

- A. But done through faith. Whose faith?
- B. Origin of faith (Rom. 10:17)?
- C. By obedient faith (Heb. 11:7; Rom. 1:5).
- D. One can slip by unbelief (Heb. 3:12).

IV. “Cannot sin” (1 John 3:9).

- A. Must reconcile with First John 1:8-10.
- B. Tense of verbs, in Greek:
 - 1. Present denotes continued action (Here used).
 - 2. Aorist denotes a single act (Not used here).
 - 3. “Cannot commit a single act of sin” (Baptist teaching).
- C. “Cannot” does not always mean impossible.
 - 1. Means permission not granted.
 - 2. People at Sinai (Ex. 19:23-24).
 - 3. Balaam (Num. 22:18b).
 - 4. Cannot serve God (Josh. 24:19-20).
 - 5. Good tree can become diseased (Matt. 7:18).
 - 6. Can God’s child get drunk? Die (1 Cor. 6:10)?
 - 7. Can one lie, commit adultery (Rev. 21:8)?
- D. “Seed remaineth in him...cannot sin”
 - 1. Seed is God’s word (Luke 8:11).
 - 2. Keeps from sin (Psa. 119:10-11).
 - 3. Devil can snatch it (Luke 8:12).
- E. No sin to become God’s child.

V. “Born of God — overcomes world” (1 John 5:4).

- A. How: “Even our faith.”
- B. What of those who depart (1 Tim. 4:1; 2 Pet. 2:20, 22)?

VI. Once a child, always a child.

- A. Parallel to human family.
- B. But can be disinherited (Num. 14:12).

Conclusion:

- 1. In this series we have learned: Possibility implied, stated, proved by example.
- 2. Proof texts for impossibility perverted and made to contradict other passages.
- 3. All should receive warnings of falling away, and repent while there is opportunity.

THE RESURRECTION

1 Cor. 15:1-8, 14

Introduction:

- 1. Objections to resurrection easily overcome.
- 2. If prove Christ not raised, whole structure of Christianity falls (1 Cor. 15:14).

I. Proof of the Resurrection.

- A. Inherent desire of man for resurrection (None in animals).
- B. Naturalness of resurrection. Material counterpart in spiritual realm (Bryan, Living Sermons, Vol. 3, p. 45).
- C. Testimony of the Scriptures.
 - 1. Lazarus (John 11:24-26). Saints (Matt. 27:53).
 - 2. Christ (1 Cor. 15:5-8). Witnesses.

II. The Resurrection Body.

- A. Christ IN a physical body. Necessary.
 - 1. His body did not deteriorate (Acts 2:27, 31).

2. Raised from Hades — the underworld.
- B. Saints also. Special (Matt. 27:53). Recognized — recent.
- C. “Only what dies can be resurrected” (Lanier). BUT
 1. “She that liveth in pleasure” (1 Tim. 5:6).
 2. “The soul that sinneth” (Ezk. 18:4).
- D. “Spirit cannot be resurrected” (Lanier).
 1. Souls under the altar (Rev. 6:9-10).
 2. Raised to sit on thrones (Rev. 20:4-5).
- E. Physical body dissolved (2 Cor. 5:1).
- F. Outward man perishes (2 Cor. 4:16).
- G. Clothed with new body (2 Cor. 5:2).
- H. Not depend on physical for existence (cf. Luke 8:26-33).
- I. Same body not raised (1 Cor. 15:35-37).
 1. Not mortal body (v. 37). Not cripples, etc.
 2. To be changed (Phil. 3:21). When (2 Cor. 5:4)?
- J. Glorious, spiritual, immortal (1 Cor. 15:37-44).

III. Resurrection to be General.

- A. All in graves (John 5:28-29; Rev. 20:12-13).
- B. All nations (Matt. 25:31-32; Acts 17:31). Ready for it?

IV. The Resurrection to Life (John 5:29).

- A. Eternal union with God (Phil. 1:21-23; 1 Thess. 4:13-18).
- B. Conditional (Heb. 5:9; 2 Pet. 1:5-11).
- C. Glories of heaven (Rev. 21:21-27; 21:4).

V. The Resurrection of Condemnation.

- A. Vengeance (2 Thess. 1:7).
- B. Lake of fire (Rev. 20:15).

Conclusion and Exhortation:

1. In order to be victorious, must be steadfast (1 Cor. 15:54, 58).
2. To which part of resurrection aspire? Life or death?
3. Obedience, faithfulness demanded.

PAUL, UNDER INDICTMENT

Acts 24:1-10

Introduction:

1. Prophecy of Agabus (Acts 21:13).
2. Paul mobbed in temple (21:30); before the people (21:40); taken before Sanhedrin (23:1)
3. Plot to slay him (23:12).
4. Appears before Felix. Orator Tertullus flatters. Charges:
 - a. A pest.
 - b. Mover of sedition.
 - c. Ringleader of the sect of Nazarenes.
 - d. Profaned the temple.

I. Pestilent Fellow.

- A. Pestilent: Injuring peace; troublesome.
- B. Unintended compliment.
 1. Once pestilent to church (Acts 8:1-3; 26:9-14)
 2. Now pestilent to enemies of the church.
- C. Sin, error; righteousness, truth, incompatible (2 Cor. 2:14-16).
 1. Must be pestilent to each other (Jas. 4:4).
 2. Church must be a pestilent institution, militant aggressive organization. Warfare.
 3. Pestilent to sin, Satan (Luke 4:34). "Don't bother us."
- D. Either a pest or pacificist.
 1. Pacifist — settle by arbitration only.
 2. If pestilent, will fight (Eph. 6:10-12).
- E. More pestilence needed, less tolerance of sin, error.
- F. Elijah pestilent to Israel.

II. Mover of Sedition. Causer of Insurrection.

- A. True, but not as Tertullus intended to convey.
- B. Gospel is seed of rebellion (Matt. 12:30).
 1. Causes revolt to Satan's kingdom.
 2. Every true Christian a rebel to Satan's authority.

3. Turned world upside down (Acts 17:6).
 4. Christ brought a sword (Matt. 10:34-36).
- C. Gospel is God's changing power. Must be insurrectionists as Paul (Rom. 1:16; 1 Cor. 15:1-4; 1 Pet. 1:22-23; Heb. 4:12).

III. Ringleader of the Sect of the Nazarenes.

- A. Was a ringleader of Pharisees in destroying church.
- B. Ringleader as a Christian.
- C. A compliment: Chief Christian of all.
- D. A need for ringleaders now.
- E. Church called a sect now. Error. Explain.
- F. This charge also false.

IV. Hath Gone about to Profane the Temple

- A. Christ also; when cleansed temple (Luke 19:45-47).
- B. Most serious charge: Death penalty.
- C. The temple of God now, ways to defile it (1 Cor. 3:16-17).
 1. Works of the flesh (Gal. 5:19-21).
 2. Every sin of commission or omission.

Conclusion:

1. Follow Paul.
2. Be all except the last.

FOLLOWING PAUL

Phil. 3:17; 1 Tim. 1:12-15

Introduction:

1. Good to follow examples, but not the wrong kind: Parents, preachers, etc. Relate story of Saul's conversion.
2. Paul: "As I follow Christ" (1 Cor. 11:1).
3. Why follow Paul as an example? He was inspired (Gal. 1:11-12).
 - a. Christ's purpose in Paul (Acts 26:16-18).

- b. Emphasize Phil. 4:9; Learned, received, heard, seen.
- c. Follow teachings, word, example (2 Thess. 2:15).
- 4. Yet, Paul did not claim perfection (Phil. 3:12; cf. 1 Cor. 11:1).
- 5. Note some ways wherein profitable to follow Paul:

I. Paul Was Honest.

- A. Conscientious (Acts 23:1; 24:16; cf. 1 Pet. 3:21).
- B. Honestly mistaken (Acts 26:9-11). Readily received truth.
- C. Any honest mind is always open to truth (John 8:32; Acts 2:41).

II. Paul Changed from False to True Religion.

- A. Jew. Clung to **traditions** (Gal. 1:13-14).
- B. Those in religious error should change. My own experience and change.
 - 1. Holy Spirit teaches (1 Cor. 11:1).
 - 2. "But I don't believe in changing." Compare mode of living, past and present.
- C. Forsook his people, all for Christ (Luke 14:26; Phil. 3:1-9).

III. This Showed Paul to Be a Man of Great Faith.

- A. True faith always expressed in obedience (Heb. 11; Jas. 2:22-24).
- B. Did not quibble at God's plan (Rom. 5:1-2).
 - 1. Desired to know what to do (Acts 22:10).
 - 2. Obeyed unquestioningly (Acts 26:19; 22:16; Heb. 10:22).

IV. Paul Became a Christian, and a Christian Only.

- A. Condemned division and party names (1 Cor. 1:11-13; 3:1-5).
- B. Was a member of the church of Christ. Others unknown.
 - 1. Only one body, church (Eph. 4:4; Col. 1:18).
 - 2. All Christians in one church (Eph. 2:16).
- C. Wore the name God gave (Isa. 56:5; 62:2; Acts 11:26).

V. Paul Had Great Strength of Character.

- A. Could not be hindered from duty (Acts 20:24).
- B. Left all for Christ (Phil. 3); persecuted (2 Cor. 11:23-28).
- C. Loyalty to God is a test of character, so (1 Cor. 11:1)

VI. Paul's Life Was Centered in One Thing.

- A. Did not revel in the past (Phil. 3:13-14).
- B. Many things we should forget (Luke 9:62).
- C. Pressed forward (Phil. 3:14); looked to Jesus (Heb. 12:1-2).
- D. Result: Crown of life (2 Tim. 4:6-8).

Conclusion:

- 1. To be saved, follow Paul in obedience, purity of life.
- 2. Are you willing? Start now!

NEHEMIAH'S INTERCESSORY PRAYER

Neh. 1:4-11

Introduction:

- 1. "My prayers are the one grace which my foe cannot refuse" (Trench).
- 2. "I can get at him through the God of heaven" (Mother of a wayward son).
- 3. Prayer is powerful.
 - a. Heavens shut up three and one half years (Jas. 5:17).
 - b. Peter delivered (Acts 12:5).
 - c. Priests of God make intercession (1 Tim. 2:1).
- 4. Notice characteristics of Nehemiah's prayer.

I. His Prayer Was in Earnest (v. 4).

- A. "Wept, mourned, fasted."
- B. More than lip service (Matt. 15:8).
- C. Didn't merely say a prayer; poured out heart.
 - 1. Cf. Christ (Luke 22:41-44).

2. Fervent prayer avails (Jas. 5:16b, R.V.).

II. A Reverent Address unto God (v. 5).

- A. Gives glory due His name.
- B. "Great and Terrible" (Ex. 19:16-20, 23-24). Thus: Psa. 33:8; 89:7).
- C. Yet can be approached (Heb. 4:15-16).
 1. Upon grounds of obedience (Neh. 1:5b; Psa. 103:17-18).
 2. God never breaks His covenant (2 Pet. 3:9a).
 3. Can be approached if we obey (cf. Prov. 28:9; Acts 10:34-35).
- D. Our love expressed in obedience (1 John 5:3).

III. Nehemiah Was Persistent in Prayer.

- A. Not once, half-heartedly; but four months day and night.
 1. Expresses his great concern.
 2. Realized evil conditions (Neh. 1:3). We ought.
 3. David cried day and night (Psa. 88:1-2).
- B. Importunity vital in availing prayer (Neh. 1:6).
 1. Abraham (Gen. 18:32); Jacob (Gen. 32:24-28).
 2. Importunate widow (Luke 18:1-7).
- C. Prayer not an end, but means. Nehemiah prayed for object sought, not merely to be praying.
- D. For others. Israel (Neh. 1:6b).

IV. Confession in Prayer.

- A. Definite; no ifs. "I and my father have sinned."
 1. Necessary for an answer (2 Chr. 7:14).
 2. All must confess (1 John 1:8-10).
 3. All have sinned; neglect; unconcern, etc.
- B. Self-scrutiny (2 Cor. 13:5).
- C. Then a plea for mercy (Neh. 1:10-11).

V. A Prayer of Faith (vv. 8-10).

- A. All prayer must be (Heb. 11:6; Jas. 1:5-6).

- B. Faith in His threat (Deut. 11:26-28; Rom. 11:22).
- C. In His promises (Heb. 13:5-6; 2 Pet. 3:9a).
- D. In God's love and concern for His people (Neh. 1:10).

VI. Prayer of Consecration (v. 11).

- A. Return to God (Isa. 55:6-7; Jer. 3:12-13).
- B. "Thy servant and Thy servants" (Neh. 1:11).
- C. "Desire to fear Thy name" (Deut. 10:12; Eccl. 12:13).
- D. Definite aim: Mercy.

Conclusion:

- 1. Need to be concerned about selves, the church, other.
- 2. If have backslide, need to return, beseech God's mercy.
- 3. If an alien, need to obey.

THE CHURCH AT SARDIS

Rev. 3:1-6

Introduction:

- 1. Ancient city; great; famous; heathen.
- 2. Home of Croesus, father of wealth.
- 3. The writer: Seven Spirits; full knowledge.
- 4. "I know." Complete appraisal; tells them truth about selves.

I. The Condition of the Church.

- A. "Thou hast a name that thou livest." Reputation versus condition, Form of godliness (2 Tim. 3:5; Matt. 23:23-28).
- B. "Thou art dead." Became too much like the city.
 - 1. Large membership; prominent people (1 Cor. 1:26-29).
 - 2. Fine building; material wealth (Jas. 2:1-6).
- C. Their need (and ours): Spiritual as early church (Acts 2:42). In our position we should be most spiritual of all.
 - 1. Spread the word (Acts 5:42; 8:4).
 - 2. There would be no strife.
 - 3. No need to beg people to attend; read Bibles; give, etc.

II. Exhortation and Admonition.

- A. "Be thou watchful" (Matt. 25:13).
 - 1. For Satan (1 Pet. 5:8-9; 1 Thess. 5:4-8; 1:6).
- B. "Establish, strengthen the things that remain."
 - 1. That which is alive, fan the flame.
 - 2. Be strong (1 Cor. 14:20; 16:13).
- C. "Remember how thou hast received and heard."
 - 1. The good news of our salvation (1 Cor. 15:1-4).
 - 2. Appreciate what the Saviour did (1 John 4:19).
 - 3. Keep; hold fast...the word.
- D. Repent (Acts 17:30-31; Luke 13:3; 2 Cor. 7:10).

III. Warning (Rev. 3:3b).

- A. "I will come as a thief." Prepare.
- B. Destroy identity. No church without Spirit can live.

IV. Commendation and Promise (vv. 4-6).

- A. "A few who have not defiled their garments."
- B. Few compliments in the Bible, esp., New Testament.
- C. Some walk in white. Purity (2 Cor. 6:14 - 7:1).
- D. Gives comfort. Can be saved when most others bad.
- E. Those who overcome, arrayed in white.
- F. Name retained in Lamb's book.

Conclusion:

- 1. Every church needs to take warning from these letters.
- 2. Fearful responsibility ours.
- 3. Congregations as well as individuals held accountable.
- 4. All of us need to make more preparation.

THE CHURCH AT EPHESUS

Rev. 2:1-7

Introduction:

- 1. Meaning of angel, stars. Churches don't represent periods.

2. The candlesticks (Phil. 2:15). They don't generate light.
3. General information about the city of Ephesus.
4. Establishment (Acts 18:19-28; 19:1-6).
5. Elders admonished (Acts 20:28-31).
6. Christ knows all (Rev. 2:2; Acts 1:24).
7. Two divisions, mainly: Commendation; condemnation or criticism.

I. Conduct (1 Tim. 3:15).

- A. Studious (Acts 19:9-10). Paul there two years.
- B. Turned from idolatry (Acts 19:18-20).
- C. Missionary zeal (Acts 19:10). Cf. Church now.
- D. Good works will be remembered (Matt. 10:42).

II. Ephesus Refused to Bear Evil Men. Discipline.

- A. Patience does not demand winking at evil.
- B. Discipline needed (Rom. 16:17; 1 Cor. 5:11-13).
- C. Discipline lax for fear of criticism.
- D. Cf. Diseased tree; fruit; vine dresser; child.
- E. The Lord's will (2 Thess. 3:6).
- F. Nicolaitanes suggests evil, immorality.

III. Tried False Teachers (1 John 4:1).

- A. What constitutes a false teacher (2 John 9)?
- B. Check all teachers (Acts 17:11).
- C. Eliminate trouble; premillennialism, etc.

IV. Had Patience: Bore Up; Grew Not Weary.

- A. Gal. 6:9; Heb. 12:3; 1 Cor. 15:58.
- B. Didn't faint because of evil men and false teachers.
- C. "Quit ye like men" (1 Cor. 14:20; 16:13).

V. Criticism of Ephesus (Rev. 2:4-5).

- A. Not "doctrinal" instability.
- B. Trouble was spiritual decline.
 1. Form of godliness (2 Tim. 3:5).

2. Motivated by custom, formality (John 4:24).
- C. Not “how much **must** we do, but how much **can** we do.”
 1. Cf. Thessalonians (1 Thess. 1:3).
 2. In good works (Matt. 25:1-4).
 3. Worship (Heb. 10:25; 2 Pet. 1:5-11).
- D. Grave warning:
 1. Repent and do first works (1 Cor. 13:1-3).
 2. Or, remove candlestick; congregation die.
- E. What is a well balanced church? Hobbyists, hairsplitters?

VI. Promises to the Faithful.

- A. Tree of life (Gen. 2:9; 3:22).
- B. Next, eternal (Rev. 22:1-3).

Conclusion:

1. To be “doctrinally” sound is insufficient.
2. Must be pure, fervent, zealous.
3. Warning must be taken individually, collectively.

THE CHURCH AT PERGAMOS

Rev. 2:12-17

Introduction:

4. Pergamos center of emperor worship.
5. The writer (v. 12; Heb. 4:12; Eph. 6:17).
6. Letters to churches benefit us; Show things God approves; disapproves. Pattern: “I know thy works.”

I. The Lord’s Commendations.

- A. “Thou holdest fast My name.”
 1. Indicated loyalty to Christ (1 Tim. 6:12).
 2. Should thus honor Him today (1 Pet. 4:16).
 3. Persecutions not cause them to forsake.
 4. Something in a name (Acts 4:12). Many ashamed of name of Christ; ashamed to be simply a Christian

(Luke 9:26).

- B. "Did not deny the faith when one slain."
 - 1. Peter denied the Lord. Weak (Matt. 26:69-75).
 - 2. Antipas. Promise his (Rev. 2:10).
 - 3. By our conduct deny Him (Titus 1:16). In society; in clubs; fraternities; in business.

II. The Lord's Reproof.

- A. "Some hold doctrine of Balaam."
 - 1. "See what the Lord says more." Soothe conscience.
 - 2. Counseled to do evil (Num. 25:1-9; 31:16).
 - 3. Too many desire God conform to their will.
 - 4. Balaam loved praise (John 12:42-43); Money (2 Pet. 2:15), even to the destruction of God's people.
 - 5. Tried to prove error by God's word.
- B. Doctrine of Nicolaitanes.
 - 1. Taught immorality (Gal. 5:19-21).
 - 2. God hates it (Jas. 4:4). Hates cause well as result.
- C. Minority guilty, but majority winked at it.

III. The Lord's Warning (Two choices).

- A. Repent (Acts 17:30; 2 Cor. 7:10; Acts 8:22).
- B. Guilty subject to God's wrath (Heb. 10:30-31; Rev. 2:16).
- C. Hard to get men to repent.

IV. The Promise Reward.

- A. Hidden manna. Sustains soul; eternal joys.
- B. White stone — justification. Held guiltless.
- C. New name — recognition in glory.

Conclusion:

- 1. Individuals must strive to be pure. Together must strive to keep the church pure. God will not hold us guiltless if we allow evil to continue in the church.
- 2. The church needs to repent when such permitted to exist. He

wrote to the whole church...”Thou hast them there.”

THE CHURCH AT THYATIRA

Rev. 2:18-29

Introduction:

1. Lydia’s home; she may have helped establish (Acts 16:14).
2. Only letter that refers to Son of God (Rev. 2:18).
3. “Eyes like a flame.” Penetrating insight, sees all (Heb. 4:12-13).
4. “Feet like brass.” Able to trample evil.

I. The Lord’s Commendation.

- A. Love for God (Matt. 22:37); for each other (1 Cor. 13:1-3).
- B. Faith (Rev. 2:19), Fidelity. Keeping word.
 1. Abraham (Rom. 4:16-22).
 2. Paul (2 Tim. 1:12; 4:6-8).
- C. Works, ministry, service (Rev. 2:19; Matt. 20:26-28).
 1. Jesus the example (John 13:1-16).
 2. The Samaritan (Luke 10:33).
 3. To all men (Gal. 6:9-10).
- D. Patience: Steadfastness, constancy, endurance.
 1. Unswerved from deliberate purpose.
 2. Makes perfect (Jas. 1:2-4; Heb. 12:1-2).
- E. “Last works greater.” Continuous growth.
 1. Going toward perfection (Phil. 3:12-14).
 2. Unusual to find growth (2 Pet. 3:18). More needed!!!

II. Condemnation (1 Cor. 10:12-13).

- A. Allowed Jezebel to seduce (Rev. 2:20). Lead from truth.
 1. Opposite of Ephesus: weak in doctrine and discipline.
 2. Tolerated error without participating in it.
 3. Can’t be neutral to error, faithful to Christ.
- B. Particular sin: Idolatry.
 1. Enemies of God (Jas. 4:4).

2. They worshipped:
 - a. God of licentiousness: Lewdness, dissoluteness, lawlessness.
 - b. God of fashion (1 Tim. 2:9-10).
 - c. God of wealth (Matt. 6:24). Pleasure.
 - d. Observance of Easter, etc.

III. Divine Mercy Rejected by Some (Rev. 2:21).

- A. God wants none to perish (2 Pet. 3:9).
- B. Repentance to hardest command, but a must!

IV. Punishment Threatened (Rev. 2:22-23).

- A. Bed of great affliction.
- B. Children: those who imbibed false teaching.
- C. Purpose: That churches may know (cf. Acts 5:1-14).

V. Exhortation,

- A. "Hold till I come" (Rev. 2:25).
- B. Overcome (Rev. 3:20-21).

Conclusion:

1. Christ knows all.
2. Trial. Promised reward (2 Cor. 5:10; Rev. 2:10).
3. WATCH.

THE CHURCH AT PHILADELPHIA

Rev. 3:7-13

Introduction:

1. Small city; small church. Cf. to Sardis (Rev. 3:1b).
2. The writer.
 - a. "He that is holy."
 - b. "He that is true." Trustworthy. Also truth (John 14:6; 8:32).
 - c. "Hath the key of David."

- (1) Key means authority; legal right (Isa. 22:22).
- (2) All authority belongs to Christ (Matt. 28:18).
- (3) Now reigns (Eph. 1:19-20).
- (4) Opens, shuts; absolute dominion over kingdom (Eph. 1:22-23; Acts 3:22-23).

I. The Church at Philadelphia Had Opportunities.

- A. God set before them an open door.
 1. First, to preach the gospel (1 Cor. 16:8-9; 2 Cor. 2:12; Acts 14:27).
 2. Then, for spiritual usefulness (Matt. 25:14-30; Eph. 4:12).
 3. Finally, to heaven (2 Pet. 1:10-11).
- B. Pray for open doors (Col. 4:3).
- C. Doors now open: Africa; Japan; India; Tennessee; here.
 1. Church now has more finances; more means of communication.
 2. Are we accepting the challenges?
- D. Philadelphia had some strength: though small (See. Intro., 1).

II. Commendations for the Church at Philadelphia.

- A. "Thou hast kept My word" (Rev. 3:8).
 1. Paul's admonition (2 Tim. 1:13).
 2. No compromise with error (Gal. 1:6-9).
 3. "Keep" also means "do" (cf. Matt. 7:21, 24).
- B. "Thou hast not denied My name."
 1. Did not refuse to wear it (1 Pet. 4:16).
 2. Did not reject authority (Col. 3:17).

III. The Church had Enemies (Rev. 3:9).

- A. Synagogue of Satan.
 1. Held error; opposed error.
 2. "Worship." Cause to respect. Maybe led to obedience.
- B. The church has enemies now; without; within.

IV. Promises of Reward.

- A. Present: Keep from temptation (1 Cor. 10:13).
- B. Future promise.
 - 1. Pillar in God's temple: permanent honor.
 - 2. "Go ye out no more." Permanent salvation (Matt. 25:34).
 - 3. Name of God, because a child; name of city; inhabitant.
 - 4. Name of Jesus; had been saved by Him (1 John 3:2).

V. Exhortation.

- A. Hold fast; don't lose crown (cf. Paul, 2 Tim. 4:6-8).
- B. Let no man take crown. Hear (Rev. 3:13).

Conclusion:

- 1. Christ to come quickly. We need to prepare.
- 2. "The young die, too."

THE CHURCH AT LAODICEA

Rev. 3:14-22

Introduction:

- 1. Never great; but noted for wealth. Manufacturing, building, medical school.
- 2. The writer: ("I KNOW" How much have we been impressed.).
 - a. "The Amen." Unchangeable; guarantee of fulfilment of every word uttered, every promise or threat made.
 - b. "Faithful and true witness." Trustworthiness; approves only that which is good.
 - c. "Beginning of creation." Thru whom done (Col. 1:15-18).

I. Condition of the Church at Laodicea.

- A. Saddest plight of all. Compare some. No praise at all.
 - 1. Lukewarm. Tepid. Not ardent or zealous.
 - 2. Hot. To boil over with zeal (Acts 18:25; Rom. 12:11).
 - 3. Cold: Never been touched, as Heb. 6:4-6. More hope

for the unconverted.

- B. How the Lord was affected (Always affected by sin.).
 - 1. Christ had been angry, grieved, but here made sick.
 - 2. “Spew.” To vomit forth; reject with extreme disgust.
- C. Why hate this more than any other sin? Aggressive sin?
 - 1. Hateful within itself. Eg., ball-player; hired help.
 - 2. Hinders cause; more hurtful than rank sinner.
- D. They were wretched, miserable, poor, naked, blind.
- E. NOTE: Nothing said about organization, form of worship, etc.

II. What Caused the Conditions of Laodicea? “Behold, I thought.”

- A. Self-deceived (Rev. 3:17). Thought all was well (1 Cor. 10:12; Luke 18:15).
- B. Self-satisfied. Had need of nothing, materially, spiritually.
 - 1. Thought had done God’s will (cf. Saul, 1 Sam. 15).
 - 2. Thought were diligent (2 Pet. 1:5, 10).
 - 3. On verge of eternal ruin (Heb. 3:12-13).
- C. Their little religion had lulled their consciences.

III. Some Ways We May Duplicate Their Sin.

- A. Excusing ourselves from worship. Visitors, etc.
- B. Not affected by what church is or is not doing.
- C. Don’t think need Bible knowledge — never study (Hos. 4:6).
- D. Don’t need guidance, strength — don’t pray (1 Thess. 5:17).
- E. In material things, no sacrificing (Mal. 3:8-10).
- F. Fail to awaken to opportunities, responsibilities.

IV. The Remedy and Divine Counsel.

- A. “Buy gold tried, refined in fire (Rev. 3:18; cf. Col. 2:2-3; 2 Cor. 7:1; Titus 2:11-12).
- B. “Buy white raiment.” Righteous acts (cf. Rev. 19:8; Phil. 3:7-8).

- C. "Anoint eyes with eye-salve." To be able to see responsibilities. "None so blind..." (Matt. 13:15).
- D. Be zealous and repent (Rev. 3:19).

Conclusion:

- 1. The divine invitation (Rev. 3:20-21).
- 2. Need to re-examine selves. Open hearts to the Lord.

THE CHURCH AT SMYRNA

Rev. 2:8-11

Introduction:

- 1. Verses 7, 11 show how the Spirit speaks (cf. 1:3).
- 2. Christ the author, by Spirit through John.
- 3. Christ has infinite knowledge of conditions. Promises.
- 4. Smyrna forty miles north of Ephesus. Strong Jewish, pagan element.
- 5. Christ, First, Last, Alpha, Omega. Deity (John 1:15; 8:58).

I. Character and Condition of Smyrna.

- A. "I know thy works." Faithfulness indicated in this case.
 - 1. Assurance (Heb. 13:5-6). No criticism of Smyrna.
 - 2. Works (1 Cor. 15:58). Evidently they did.
 - 3. Acceptableness not determined by riches (Acts 10:34-35).
- B. "I know thy tribulation (Rev. 2:10).
 - 1. Probably physical as well as mental, spiritual.
 - 2. Suffering a natural part of Christian life (Phil. 1:29). Satan naturally opposes righteousness.
 - 3. Lack of opposition a bad sign (2 Tim. 3:12).
 - 4. Not to seek opposition, but endure (Matt. 5:11-12, 43-45).
 - 5. Christ affected by persecution now (Acts 9:4).
- C. "I know thy poverty" (2 Cor. 8:9; Luke 9:57-62).
 - 1. Evidently extremely poor. Maybe goods spoiled.

Might have been for the kingdom's sake.

2. Be not anxious (Matt. 6:25; 1 Tim. 6:6-10).
- D "But thou art rich."
1. Rich in faith (Jas. 2:5). Egs., Abraham, Moses, Paul.
 2. Rich in good works (Phil. 2:12; 1 Tim. 6:17-18).
 3. Many desire riches of wrong kind (Luke 12:21; Rev. 3:17).
 4. True riches (Matt. 6:19-20).
- E. Their enemies.
1. Some who called themselves Jews (Rom. 2:28-29).
 2. Some who call selves Christians. In Lord's church; Sectarian world reviles church of Christ.
 3. Must have enemies (Luke 6:26; Matt. 10:34-35).
 4. No room for compromise, regardless.

II. Exhortation and Encouragement.

- A. "Fear not" (Luke 12:4-5).
- B. "Be thou faithful unto death." Not simply till all well, or until we die. Endure to the end (Matt. 24:11-13).
- C. Overcome the world (1 John 2:15-17).

III. Blessings Promised.

- A. "Crown of Life" (2 Tim. 4:8; 1 Pet. 5:4).
- B. Escape the second death (Rev. 2:11; Rev. 21:8).
- C. Conditional. "Hear" (Acts 3:22-23).

Conclusion:

1. Jesus knows conditions; need. Be faithful in adversity; seek true riches that fade not.
2. Christ is faithful to His promises.

CONVERSION OF THE EUNUCH

Acts 8:26-40

Introduction:

1. Acts contains examples of conversion: genuine, under inspired men; doubly approved by Spirit. Cf. so-called conversions.
2. Law of induction same now as then. Same applies to us. None has right to change it.
3. Case of Eunuch about clearest, simplest for all time.

I. The Eunuch; His Condition; His Need.

- A. Treasurer; financier; educated; intelligent; honest.
- B. Very busy; sincere, or wouldn't leave work.
- C. Journey long, tiresome, expensive. Must have relief man.
- D. Conscientious; worshipped, sacrificed according to law.
- E. Religious; devout; but not a Christian.
- F. Bible reader; honest searcher; but not a Christian.
- G. Was in need of salvation. "Christ didn't come to make world religious, but to make it right religiously."

II. Agencies Used in Eunuch's Conversion.

- A. Angel and Spirit bring preacher and sinner together.
 1. Neither approached the man needing salvation.
 2. Why not send angel, Spirit to man (2 Cor. 4:7)?
- B. Stephen great preacher; full of wisdom, Spirit.
 1. Apostles laid hands on. Could perform miracles.
 2. Preached to big crowds. Obeyed Lord. No concern about pay, crowds, fine building, social prestige.
- C. Word of God direct agent used.
 1. None converted except through instrumentality of man (Mark 16:15; Acts 15:7; Rom. 10:13-14; Acts 26:16-18).
 2. No miracles here; hence, none needed.

III. Philip's Question; the Eunuch's Answer.

- A. "Understandest thou?"

- B. "How can I, except I dream a dream, or see a vision?" NO.
- C. His answer shows humble spirit. Ready to learn.

IV. Philip's Sermon.

- A. "Preached Jesus:" birth; life; good works; teaching; death; resurrection; coronation. Fulfilled prophecies.
- B. "Preached Christ" (1 Cor. 2:2). Preached gospel (Rom. 1:16). Facts, commands, promises, threats.
- C. Tragedy today: ethics of philosophy; politics, etc. Greatest sensation now would be simple gospel.

V. Eunuch's Question: Philip's Answer.

- A. "What doth hinder me to be baptized?"
- B. Go back to Jerusalem, take a vote? Relate experience?
- C. Under suspicion six months? No need to be baptized?
- D. "Do you believe God for Christ's sake; etc.?"
- E. Pray, shout, beg, plead, testify at mourner's bench?
- F. Call for Christ, Spirit to come down, convert? What do if they did come (Rom. 1:16; 1 Cor. 1:18-21)? Gospel is the power.
- G. Say there was nothing for him to do; wholly passive?
- H. Philip's answer concurs with Mark 16:16.

VI. The Eunuch's Response to Philip's Answer.

- A. "I believe your story, but I'm a Jew. If baptized, reflect on parents?"
- B. What would the priest think? Friends? Family?
- C. Made no excuse. Honest man. Ready to obey.

VII. Baptism of the Eunuch.

- A. Come UNTO water; went INTO water; came OUT OF water (Rom. 6:3-4; Col. 2:12). Buried and raised.
- B. Obeyed immediately. Result (Heb. 11:22; 1 Pet. 3:21).
- C. To preach Christ included baptism.
- D. Not Holy Ghost baptism: "See here is water."
- E. What kind of preacher was Philip? Meth.? Bap.?

Holiness?

VIII. Which Church Did the Eunuch Join?

- A. Only one church (Eph. 4:4; Col. 1:18).
 - 1. Christ died for it (Acts 20:28; Eph. 5:25).
 - 2. Christ is the head of it (Eph. 1:22-23).
 - 3. Saved are in it (Eph. 5:23, 26).
- B. One cannot join it (Acts 2:41, 47).
- C. To enter Christ is to enter the church (Gal. 3:27; 1 Cor. 12:13; Col. 1:18).

IX. What Did Christ Do for the Eunuch?

- A. As He promised (Mark 16:16; Acts 2:38; Heb. 5:9).
- B. Can trust Christ. Eunuch able to rejoice after obedience.

Conclusion:

- 1. Reemphasize steps in conversion of Eunuch.
- 2. Show what he could recite to friends upon reaching home.
- 3. To be saved from past sins everyone must do as he did.

DELIVERANCE FROM BONDAGE

Heb. 11:24-29

Introduction:

- 1. Historical background. Moses and Aaron chosen.
- 2. Types and figures used to clarify truth.
- 3. Use of Old Testament Scriptures (1 Cor. 10:11; Rom. 15:4).
Able to make **wise** unto salvation (2 Tim. 3:15).

I. Purpose of Miracles Performed by Moses.

- A. Prove Moses and Aaron to be genuine (Ex. 4:1-5, 31).
- B. Preserve their faith.
- C. Plagues. Destroy faith in Egyptian gods (Ex. 20:3).

II. Pharaoh's (Satan's) Answer to Moses (Ex. 5:2).

- A. "Sacrifice in the land" (Ex. 8:25). Sectarianism.
- B. "Don't go far" (Ex. 8:28). Baptized brethren (Phil. 3:14).
- C. "Leave the children" (Ex. 10:9-11). Don't obey (Eph. 6:4).
- D. "Let the flocks stay" (Ex. 10:24, 26; cf. Luke 18:22-24).
 - 1. "Where my treasure is" (Matt. 6:21).
 - 2. "Everything tied up; nothing to offer as sacrifice."

III. Show How Israel Delivered From Bondage.

- A. Heard Moses and believed. Were they saved that moment?
- B. Trace march toward the sea. On which side delivered?
- C. Did they cross by believing only (1 Cor. 10:1-2)?
- D. Adversaries destroyed in the sea (Ex. 14:28).
- E. God saved Israel that day (Ex. 14:26-30).
- F. In the wilderness, trials, provisions. Sought to enter without the Lord (Num. 14:40-45). Without covenant. Murmured, complained.

IV. Discuss the Antitype: Salvation From Sin.

- A. Must get out of place of bondage (Col. 1:13).
- B. Accept. Christ by faith (John 20:30-31).
- C. Hear the deliverer (Acts 3:22-23).
- D. After faith comes work of leaving sin, as they left Egypt.
 - 1. Repentance (Acts 2:38). Turned away from Egypt.
 - 2. Baptism (Rom. 6:3-4). Line of demarcation between world and church, sin and salvation, as plain as the Red Sea between Egypt and wilderness.
- E. Rejoicing (song of deliverance) after baptism (Acts 8:36-39).

Conclusion:

- 1. If Israel had not obeyed, but stayed in Egypt, they would never have reached Canaan.
- 2. Those who don't believe in and obey Christ, be added to the church, live godly lives, shall never enter heaven (Rev. 22:14).

THE ASCENSION OF CHRIST

Acts 1:9-11

Introduction:

1. Transfigured on Hermon; crucified on Calvary; ascended from Mt. Olivet. From Bethany (Luke 24:51).
2. Predicted by David (Psa. 24:7-10; Dan. 7:13-14).

I. Circumstances Connected With the Ascension.

- A. Time, forty days after resurrection.
- B. Manner: local, visible, real.
- C. Apostles witnesses. Later Paul (Acts 9:5; 1 Cor. 15:8).
- D. Ascended to heaven (John 20:17).

II. Ascended to Send the Holy Spirit.

- A. Expedient (John 16:7-18).
- B. Purpose of sending the Spirit.
 1. To comfort apostles (John 14:15-18).
 2. To testify of Christ (John 15:26).
 3. To be infallible guide (John 14:26; 16:12-13).
 4. To confirm (Heb. 2:3-4).
- C. Spirit dwells in the church (1 Cor. 3:16).

III. Ascended to Receive the Kingdom (Eph. 1:20-23).

- A. Premillennialists place the kingdom after second coming.
- B. If Christ not reigning He has no kingdom. But (1 Cor. 15:25-26).
- C. Is reigning now (Rev. 1:9); We are in kingdom (Col. 1:13).
- D. Kingdom immovable (Dan. 2:44; Heb. 12:28).
- E. Kingdom received when ascended (Dan. 7:13-14).
- F. Parable of the nobleman (Luke 19:12-15).
- G. Reign ceases at second coming (1 Cor. 15:24).
- H. Clearly, kingdom established on Pentecost.

IV. Ascended to the Priesthood.

- A. Type (Heb. 9:6-12).

- B. Work of high priest to make atonement (Heb. 9:7).
- C. Hence, Christ presented blood in heaven (Heb. 9:12).
- D. Could not be a priest on earth (Heb. 7:12-15; Zech. 6:13).

V. Ascended to the Mediatorship.

- A. Mediator defined: One who interposes between two parties at variance to reconcile them.
- B. Christ qualified — Human and Divine.
- C. The only one (1 Tim. 2:5).
- D. Of a better covenant (Heb. 8:6).
- E. Our intercessor (Heb. 7:25; 1 John 2:1).

VI. Ascended to Prepare a Place.

- A. Is coming back (John 14:1-6).
- B. A place for the prepared (Rev. 3:20-21; 22:14).

Conclusion:

1. Renumerate points.
2. Ascension important: Kingdom established; blood applied; intercession made.
3. Are we prepared for the prepared place?

JESUS FEEDS PEOPLE WITH LOAVES AND FISHES

John 6:1-15

Introduction:

1. Miracle defined. Keep in mind purpose (Acts 2:22; John 20:31).
2. This record important:
 - a. Only one recorded by all four (cf. Matt. 14:13-21; Mark 6; Luke 9).
 - b. About a year before Jesus to die. Popularity begins to wane.
3. Disciples return from mission, journey; tired (Mark 6:30-31).

I. Lessons From the Account in General.

- A. Multitudes anxious to follow. “Outwent them” (Mark 6:33).
 - 1. Great thing to love to be with Jesus (Matt. 18:20).
 - 2. Jesus invites all (Matt. 11:28-30).
 - 3. But not merely for “loaves and fishes” (Matt. 16:24).
- B. Though weary, Jesus gladly received people (Luke 19:10).
 - 1. Will receive all who come to Him (John 6:37).
 - 2. Healed, had compassion, taught (Mark 6:34).
- C. Jesus supplied for the need that arose (John 6:5, 10-13).
 - 1. Power over all nature demonstrated (Heb. 1:3).
 - 2. Should have been convincing (John 6:14). Was.

II. Jesus Tests His Disciples.

- A. They were concerned about hungry people. “Send them to buy.”
- B. Problem too great for them (John 6:7). Often so for us.
- C. The Christ not limited as we are, but able to provide.
 - 1. God provided for Israel. Manna, meat, water.
 - 2. Elijah taken care of (1 Kin. 17:14-16).
 - 3. Can and will sustain us (2 Cor. 9:8-10).
- D. Jesus tested His disciples (John 6:5-6).
 - 1. God’s people often tested. Abraham, Daniel, et al.
 - 2. May try us (Jas. 1:2).
 - 3. Have implicit faith (Heb. 13:5-6; Psa. 37:25).
- E. Let not the size of the problem eclipse Lord’s ability.

III. Further Lessons to Be Gained from the Account.

- A. Give thanks for all blessings (Col. 3:17; John 6:11). Do we?
- B. God can provide an abundance for all (John 6:12).
- C. Jesus teaches against waste (v. 12). But use properly.
- D. There may be popularity without proper faith (vv. 14-15).
 - 1. Shallow enthusiasm (Matt. 13:5-6, 21).
 - 2. Cf. display in churches; X-mas, Easter, funerals.
 - 3. Yet, will not honor Christ’s word.

- E. Would make Christ king by force (John 6:15).
 - 1. Misunderstood nature of kingdom.
 - 2. Not of this world (John 18:38).

Conclusion:

- 1. Never question Christ's power in anything.
- 2. Trust His power to save according to promises.
- 3. Trust His power to sustain.

IS ATTENDANCE AT SERVICES NECESSARY?

Introduction:

- 1. Salvation is conditional.
 - a. To alien sinners (Acts 10:34-35, 48).
 - b. To Christians (John 15:1-6; Rev. 22:14).
- 2. Our subject question answered by other questions.

I. Is it Necessary to Honor God and Christ and the Spirit?

- A. Christ present at assemblies in His name (Matt. 18:20).
- B. We honor God through Christ (John 5:22-23).
- C. Should be a pleasure, therefore (Psa. 122:1-4).

II. Is it Necessary to Grow Spiritually?

- A. Commanded (1 Pet. 2:1-2; 2 Pet. 3:18).
- B. Need spiritual exercise (Heb. 5:12-14; cf. Acts 20:7).
- C. Worship is part of spiritual exercise.

III. Is it Necessary to Teach the World?

- A. Mission of the church (Eph. 3:10-11). Why (Rom. 1:16)?
- B. By example as well as orally:
 - 1. Light of the world (Matt. 5:14-16). Different grades of one.
 - 2. Set good example (Col. 4:5).

IV. Is it Necessary to Approach God Through Channels of Worship?

- A. Institution of Lord's supper and purpose (Matt. 26:26-29; 1 Cor. 11:20-30).
- B. Command to sing (Eph. 5:19; Col. 3:16).
- C. Command to give (1 Cor. 16:1-2).
- D. Need to pray and study (Acts 2:42; Acts 20:7); assembled.

V. Is it necessary to assemble regularly (Heb. 10:19-31)?

- A. "Hold fast" (vv. 23, 31). A good work (v. 24; Jas. 4:17).
- B. Not to forsake the assembly (Heb. 10:25).
- C. Result of willful neglect (10:26-27).
- D. Compare violations of Christ and Moses (10:28-29; Ex. 31:14).
- E. What does willful neglect indicate (Heb. 10:29)?
 - 1. Treads under foot the Lord (Heb. 6:6).
 - 2. Reflects upon the blood of the Lord.
 - 3. Is disrespect for the Holy Spirit.
- F. May lead to apostasy. Then what (Heb. 10:30-31)?

VI. Is it Necessary to Obey the Lord and Worship Him?

- A. Old Testament examples: Passover (Ex. 12:13-14; Num. 9:13), Sabbath (Ex. 31:14-17).
- B. Christ saves the obedient (Heb. 5:8-9; 2 Thess. 1:7-9).
- C. Church to be judged (1 Tim. 3:15; 1 Pet. 4:17).

Conclusion:

- 1. When one willfully absents himself from the services he:
 - a. Fails to honor God;
 - b. Fails to grow spiritually;
 - c. To teach the world;
 - d. To worship God;
 - e. To obey command to assemble.
- 2. No salvation to the unfaithful (Matt. 25:46).

LED BY THE SPIRIT

Rom. 8:14

Introduction:

1. Everyone should understand how. Shrouded in darkness due to lack of study, proper understanding.
2. Church of Christ often misrepresented.
 - a. Opposers say God must convert, imply we deny it.
 - b. Converted by Spirit and God's power, imply we deny it.
 - c. Say heart changed by faith, faith a gift of God and say we deny it.
 - d. Must call on name of the Lord, suggest we deny it.
3. No difference on WHAT God says do, but HOW to do it (cf. Isa. 8:20).

I. Faith Comes by Hearing. Calling Equals Obedience.

Witness:

- A. Christ prayed for a certain class (John 17:20).
 1. Revealed through the apostles (John 16:12-15).
 2. Saving faith, not historical (John 20:30-31).
- B. Peter testifies (Acts 15:7-9).
- C. Paul testifies (Rom. 10:13-17). Compare to the commission.
- D. All witnesses agree. Only difference now is that the word is written (2 Tim. 2:2; 2 Thess. 2:15; Gal. 1:8-9).

II. How the Spirit Gives Faith.

- A. Where Peter got the gospel (1 Pet. 1:12).
- B. Luke testifies (Acts 2:1-4, 6).
- C. The Christ testifies (Rev. 1:1-3; 2:29).
- D. Where find? In the Bible. And is sufficient (2 Tim. 3:16-17).

III. How Are Men Converted by the Power of God?

- A. Gospel given by God's power (Rom. 1:16).
- B. Given by the Holy Spirit (Gal. 1:11-12; 1 Cor. 2:13).

C. Purified by the word (1 Pet. 1:22).

IV. Demonstrated by Divine Example.

- A. Spirit preached through the apostles (Acts 2:4, 22).
- B. Pentecostians convicted (Acts 2:37).
- C. Sword of the Spirit (Eph. 6:17).
 - 1. Wielded by the mouths of the apostles (Acts 2:8, 14).
 - 2. Faith produced. "Heart work" (Acts 2:37).

V. Pentecostians Led by the Spirit.

- A. Through the mouths of the apostles, **but** where?
 - 1. To believe and cry out (Acts 2:37).
 - 2. To repent and be baptized (Acts 2:38).
- B. Therefore, to be led by the Spirit is to obey the written word.
- C. Process begun in hearing, consummated in baptism.

VI. Do We Need Something Besides God's Word?

- A. How know Christ is God's Son? About heaven? Hell?
- B. Same Bible says (Mark 16:16; Acts 2:38; 22:16).
- C. If we could hear Savior say: "Thy sins are forgiven thee," how know we are pardoned? Need other proof?
- D. What if He promises to save upon obedience?
- E. No. Just obedient faith. Nothing else needed.

Conclusion:

- 1. God's word is divine agency (John 6:44-45).
- 2. Word is sufficient (2 Pet. 1:3).
- 3. Obey and live.

AMOS REPROVES ISRAEL

Amos 5:1-15

Introduction:

- 1. Historical background (1 Kin. 12; especially v. 33).

- a. Jeroboam I, built altars.
- b. Jeroboam II, no better. Amos prophesied then.
- 2. Amos the man (Amos 7:14; 3:8; 1 Cor. 9:16).
- 3. Let us note some of Israel's sins.

I. Manifold Transgressions (Amos 5:12).

- A. God knows all (Rev. 2:2, 9, 19; 3:15).
- B. Searches hearts (1 Sam. 16:7; Rom. 8:27).
- C. Purify hearts (Matt. 5:8).

II. Israel Corrupted True Worship.

- A. Idols at Gilgal; calves at Dan, Bethel.
- B. Worship corrupted now (2 Cor. 11:3).
 - 1. Fashionable churches.
 - 2. Hired choirs, orchestras, entertainments; dances to demonstrate.
 - 3. Divided affections (Matt. 6:24).
- C. God's people worship at shrines now (Jas. 4:14; 1 John 2:15-17).

III. Hated Those That Reproved Them.

- A. Israel wholly determined to do evil.
- B. So corrupt couldn't stand a righteous man. (Some church members now in a state of misery when godly persons around; if preacher comes; faithful members visit.)
- C. Amaziah invited Amos to leave (Amos 7:8-13).
 - 1. Some churches now (2 Tim. 4:3-4).
 - 2. Sectarians refuse gospel. **TRASH!** they say.
- D. Other examples.
 - 1. Ahab — Micaiah (1 Kin. 22:1-8).
 - 2. Ahab — Elijah (1 Kin. 18:17-18; 21:20).
 - 3. Christ — Jews (John 8:31-59 – relate).
- E. Same is attitude of some members today.
 - 1. Spue venom at rebukers; mad, stomp out, quit.
 - 2. Paul said... (Gal. 4:16).
- F. What shall we do (Ezk. 3:16-17)?

1. Preach the word (2 Tim. 4:1-4).
 2. Rebuke sharply (Titus 1:13; Prov. 9:8; 12:1).
 3. Give no place (Gal. 2:5).
- G. Do you abhor (Amos 5:10)?

IV. Oppressed the Poor: Perverted Justice.

- A. Bitter and nauseating (Amos 5:7).
- B. Violated the law of Moses (Ex. 23:6-8; Deut. 16:18-20).
- C. Rich bribed judge; poor couldn't, burdened.
- D. God loves the poor (Prov. 28:27; Matt. 19:21; Acts 20:35; 4:34-35).
- E. Some made rich. H.L. Boles. A.M. Burton.
- F. Prudence (Amos 5:13).
 1. Best for poor under circumstances.
 2. But some prudent for selfish reasons: souls destroyed, feather nests.
- G. No room for partiality.

V. Exhortation.

- A. Seek the Lord. How (v. 6)?
 1. Seek good; not evil.
 2. Hate evil; love good (v. 15).
- B. Love is of God; hate of the devil. Discuss.
- C. Danger (v. 6).

Conclusion:

1. Result? Assyrian captivity (721 B.C.).
2. Our examples (Rom. 15:4; Heb. 2:3; Psa. 9:17).
3. Purpose to live godly.
4. Best friend tells truth; love God supremely; obey diligently.

GOD'S WAY UNDER PROTEST

1 Cor. 1:18-29

Introduction:

1. God's plan always been contrary to man's wisdom. Eg., creation vs. evolution.
2. Man can't receive gospel by wisdom (John 5:39; Luke 24:25).
3. Why those of v. 26 not called? Too proud to lay aside own thoughts, walk by faith (2 Cor. 5:7).
4. The design of God's plan, (1 Cor. 1:29): "That no flesh should glory " Faith necessary; boasting excluded.

I. Why is God's Way Under Protest?

- A. Ambition of men to be great.
 1. Jesus rebuked disciples (Matt. 18:1-4; 20:20-28).
 2. Jesus taught greatness in service, humility (John 13).
- B. Leading men and women ruin church.
- C. Need followers instead of leaders (1 Cor. 11:1).
- D. How lead aright when God's plan foolishness? Jews, Greeks, denominations, Catholics. Thousands deceived; none saved.

II. Old Testament Examples of God's Way under Protest.

- A. God's wisdom of Gen. 2:17, foolishness to man. Sinned.
- B. Result of Cain's common sense (Gen. 4:3-8; 1 John 3:12).
- C. Circumcision revolting to Zipporah.
- D. The utter destruction of Amalek (1 Sam. 15).
 1. Great show of piety and economy.
 2. Creature judged Creator (Judges in, out of church).
 3. His obedience disobedience.
- E. Naaman's wisdom protested God's way (2 Kin. 5:10).
 1. Foolish to wash in Jordan. Why not Abana, Pharpar?
 2. Why wash at all? Foolish. Miracle demanded.
 3. Cf. baptism now; opposition to it.
- F. Israel wanted king (2 Sam. 8).

III. New Testament and Present Day Examples of God's Way under Protest.

- A. His way of raising up a Savior.
 - 1. Stable; manger; Nazareth; carpenter; poor parents; no place to lay head; man of sorrows, etc.
 - 2. How would man bring Him? Pomp; power; cater to rich not poor, publicans and sinners.
- B. Selection of apostles.
 - 1. Are not all these Galileans (Acts 2:7; 4:13). Ignorant.
 - 2. What wisdom of men demand?
 - 3. Jesus and apostles couldn't enter churches today!!!
- C. Way of cross, atonement, contrary to human wisdom.
- D. Terms of pardon under protest.
 - 1. Men would omit blood and baptism.
 - 2. Change form of baptism.
 - 3. Abandon wisdom; follow faith.
 - 4. Lord's supper versus crucifix.
 - 5. Organization of the church.
 - 6. Work of the church. "Organize."
 - 7. Worship (Beautified? No).

Conclusion:

- 1. All works of men are works of unbelief.
- 2. Only fools can be saved (Isa. 35:8).
- 3. Become fools to become wise (1 Cor. 3:18).

UNSAVED BELIEVERS

Heb. 3:7 - 4:4

Introduction:

- 1. That one is saved by faith, no question at all.
- 2. But type of faith that saves is misunderstood.
- 3. Hence, study:
 - a. Some examples of unsaved believers and
 - b. What "believe" means and includes.

I. Some Examples of Unsaved Believers.

- A. Moses a type (Num. 20:10-12).
- B. Cain a believer. Rejected (Gen. 4:1-8).
 - 1. Came to worship, offered.
 - 2. What was wrong (Heb. 11:4; Gen. 4:6-7).
- C. Believers, sons of devil (John 8:30-44).
- D. Believers denied (John 12:42-43; 9:22).
 - 1. Wouldn't confess (Matt. 10:32-33; Rom. 10:10).
 - 2. Conditional (Luke 8:38; John 12:47-50).
- E. Felix trembled (Acts 24:22-26).
- F. Agrippa (Acts 26:24-32).
- G. Nicodemus, etc. (John 3:3-5; 1:11-12).
- H. Pentecostians (Acts 2:36-38).

II. Specific Meaning of Believe.

- A. Many think mental assent only.
- B. What of obedience (1 Pet. 4:17; 2 Thess. 1:6-10)?
- C. Specific meaning.
 - 1. Acts 19:18 (Believed – confessed – declared).
 - 2. Acts 11:21 (Believed and turned – Acts 3:19).
 - 3. Acts 18:8b (Believe, baptized – Mark 16:16).

III. Inclusive Meaning of Believe.

- A. ONE condition, seemingly (John 3:14-17; 20:30-31).
- B. Five thousand men (Acts 4:4; 13:12). Sergius Paulus.
- C. Believe, obey, synonymous (John 3:36; cf. K.J.V., R.V.).
- D. Disbelief, disobedience (Heb. 3:17-19; Num. 20:11).
- E. Crispus believed (Acts 18:8); included what (1 Cor. 1:14)?
- F. Includes baptism (Acts 19:1-5).
- G. What the Romans did (Rom. 13:11; 6:17-18, 3-4).
- H. The Jailor.
 - 1. Told to believe (Acts 16:28-31).
 - 2. Believed (v. 34). What included (vv. 32-33)?

Conclusion:

- 1. Terms must be harmonized.

- a. A passage that includes one condition does not exclude others (cf. John 8:24; Luke 13:13).
- b. All said on the subject must be included.
2. Thus, believe in two senses (Jas. 2:19; Heb. 3:17-19).
3. Have you believed fully?

WHY BE BAPTIZED?

Introduction:

1. Familiar New Testament subject.
2. Practiced by nearly all; greatly abused.
3. No conversion without baptism; no life without birth.
4. Importance seen by eunuch.

I. God Commands It. "Speak, Thy Servant Heareth."

- A. Should be sufficient (2 Cor. 13:8).
- B. How God gives law (Heb. 1:1-2; John 16:12-15; Acts 2).
- C. Writing does not weaken force (Jas. 1:21-22; 2 Thess. 2:15).
- D. Important to obey (Rev. 22:14; 1 John 2:4).
- E. Examples of wrath (2 Sam. 6:7; Lev. 10:1-2; 1 Cor. 10:11; Heb. 3:7-8).
- F. Must obey (Acts 10:48; Luke 6:46).

II. To Fulfill Righteousness (Matt. 3:15).

- A. God's commands (Psa. 119:172).
- B. Only obedient righteous (Acts 10:35).
- C. Faith leads to it (Rom. 10:17; Heb. 11:4, 6).
- D. Reject God if refuse (Luke 7:30; Matt. 10:40). Righteous saved (Matt. 25:46).

III. Answer of a Good Conscience.

- A. "Dictates of the conscience."
- B. "Answers" (Rom. 2:15; 2 Cor. 1:12; Matt. 11:25).
- C. Bears witness (Rom. 9:1; 1 Pet. 3:21).

IV. To Be Saved (1 Pet. 3:21), “By Resurrection.”

- A. Saved in the church (Eph. 1:22-23; 2:16).
- B. Blood bought (Acts 20:28; John 19:34; 1 John 1:7).
- C. Lord adds to it (Acts 2:47).
- D. Contact blood (John 19:34; Rom. 6:3-4, 17-18).

V. Baptism as Important as Faith.

- A. Baptism and faith always coordinate.
- B. Grammar rule — connectives “and.”
- C. Apply to Mark 16:16.

Conclusion:

- 1. No salvation before baptism (Acts 2:38; 22:16).
- 2. Righteousness includes baptism.
- 3. Saved in the church (Gal. 3:27).

MISSION AND WORK OF JOHN THE BAPTIST

Luke 1:16-17

Introduction:

- 1. Review points in former lesson.
- 2. Conditions at John’s coming: Famine of God’s word 400 years; moral, spiritual corruption.
- 3. Expectancy of the people (Luke 3:15; John 1:19-23).
- 4. John’s work important.

I. Theme of John’s Preaching.

- A. Faith in Christ (Acts 19:4; John 8:24).
- B. Repentance (Conditions). Indiscriminate [Define repentance (Matt. 3:2, 8; Luke 3:10-14; Luke 13:3)].
- C. Confession of sins (Matt. 3:6; 10:32).
- D. Baptism for remission of sins (Mark 1:4; Luke 7:29-30).

II. Purpose of John’s Preaching.

- A. Prepare way for Christ (Luke 3:3-6). Humility, etc.
- B. Prepare a people for Christ (Luke 1:16-17).
 - 1. Christ came unto own (John 1:11-13).
 - 2. Not Jewish nation as a whole. Not all accepted Christ.
 - 3. Especially prepared (Luke 1:76-77; Mark 1:4-5).
- C. John's disciples became Christ's (John 1:35-42).
- D. Witness Christ (John 1:6-9, 29-34).
- E. Announce the kingdom (Matt. 3:1-2).

III. Was the Kingdom Established by John or in His Day?

- A. Apostles set in church first (1 Cor. 12:28). WHEN (Eph. 4:9-10)?
- B. Did they have the Spirit (Matt. 10:19-20; cf. John 7:39; 1 Pet. 1:11; Luke 24:26)?
- C. Tabernacle argument (Bap. Ch.)? All go through it (Lev. 16:17)? [cf. Hardeman - Bogard Debate.]
- D. "Left his house" (Mark 13:32-34). Speaks here only of return (Luke 19:12; Dan. 7:13-14; Acts 1:9-11).
- E. New Testament church DURING Christ's personal ministry (cf. Heb. 9:16-17)?
- F. "Kingdom within you" (Luke 17:20-21). Not material with ostentation, display, but spiritual. Kingdom began to be preached, law still in effect (Col. 2:14; cf. Rom. 7:1-6). Couldn't be married to Christ until first husband dead.
- G. "Tell it to the church" (Matt. 18:17). But see v. 3.

IV. Temple of Solomon, John's Work, and the Church.

- A. David equals John; Solomon equals Christ.
- B. David prepared only (1 Chr. 28:3; 29:2). Likewise John (Luke 1:17; John 1:11-12).
- C. Built by Solomon when king (1 Kin. 6:1, 7). Stone fit. Church built by Christ; material prepared.
- D. Solomon on throne when built temple (1 Kin. 6:1). Christ on throne when built church (Dan. 7:13; Acts 1:9-11; Mark 9:1; Luke 24:49; Acts 2:1-4).

V. John's Baptism Compared to Baptism of Gospel.

- A. For remission of sins. Same.
- B. Prepare people (Luke 1:17). Already prepared.
- C. Believe in Christ to come (Acts 19:4). Already come.
- D. Confess sins (Mark 1:5). Confess Christ (Acts 8:37).
- E. Not in name of Godhead. Now, (Matt. 28:19).
- F. Not put into Christ. Does put into Christ (Gal. 3:27).
- G. Not in name of Christ. Gospel baptized in name (Acts 2:38).
- H. Done away (Acts 19:1-5). Continues.
- I. John's limited (Matt. 10:5-6). Universal (Mark 16:15-16)

Conclusion:

- 1. John's work preparatory.
- 2. Kingdom established.
- 3. Laws of entrance given. Laws to govern citizens.
- 4. Must enter to prepare for Christ's return. Come now.

THE NEW BIRTH

John 3:3-8

Introduction:

- 1. Much confusion, yet needlessly (1 Cor. 14:33).
- 2. Eliminate the mysterious. Explain John 3:6-10. Invisible.
- 3. Both physical and spiritual man involved, as physical birth.
- 4. Best way to learn truth: Study parallel passages that state or imply same conclusion or result.

I. The New Birth Equal to Translation.

- A. Enter kingdom by translation (Col. 1:13-14).
- B. Enter kingdom by being born again (John 3:3, 5).
- C. Translate: "Bear or change from one state or condition to another." To be born is the same.
- D. Implies a process, same as physical birth.
- E. Process implies law, natural, spiritual.

F. Not born alone in either case.

II. The Process of John 3:5 Alludes to Law.

- A. Allusion to a law must be explained by the law.
- B. The law (Matt. 28:19; Mark 16:15-16; Luke 24:46-47).
 - 1. Allusion: "Born of water." BAPTISM.
 - 2. Allusion: "Born of Spirit." The Spirit given word (1 John 5:1; Mark 16:16).
- C. Explain use of "begat" and "born."
- D. The New Birth equals entering the kingdom; entering the kingdom equals salvation (Col. 1:13-14); obeying the commission equals salvation and entering the kingdom.

III. The Process at Work.

- A. New birth to conversion.
 - 1. Converted by law (Psa. 19:7).
 - 2. Purified by law (Rom. 8:2; 1 Pet. 1:22).
- B. New birth equal to sanctify and cleanse (Eph. 5:26).
 - 1. Sanctify equal to translate (Col. 1:13).
 - 2. Sanctified by law (John 17:17; cf. Jas. 1:18).
- C. New birth equal to "washing and renewing" (Titus 3:5).
 - 1. Renewed thru knowledge (Col. 3:9-10).
 - 2. Drawn to God through knowledge (John 6:44-45).
- D. To be born again is to get INTO Christ.
 - 1. Accomplished by baptism (Gal. 3:27; Rom. 6:3-4).
 - 2. Hence, one born, brought forth, transferred by baptism.
- E. Salvation is in the body (Eph. 5:23).
 - 1. Baptized into the body (1 Cor. 12:13).
 - 2. Not H.S. baptism (Matt. 28:19; cf. John 4:1-2).
 - 3. The one body is the kingdom (Col. 1:18, 24).
- F. Compare birth from the grave (Col. 1:18; Rev. 1:5).

IV. The Process Exemplified.

- A. Acts 8:36-39. Then the change (Rom. 6:17-18).
- B. Hence, added, born, transferred when law-process completed.

Conclusion:

1. One can't obey miracle, hence, transition, by obedience to law, not to direct act upon soul.
2. To be born again to get into Christ.

CHRIST OUR KING

Acts 2:22-26

Introduction:

1. The Bible proved to be inspired.
2. If what Bible says is true, we must accept what it says (2 Pet. 1:21).
3. No reverence can be shown to God without reverencing His word (John 16:12-15; Luke 10:16; 1 Thess. 2:13).

I. Christ, the Son of God.

A. Objections considered.

1. A myth (takes many years to produce a myth).
2. Merely a good man (A good man does not falsify).
3. Imposter and falsifier. Partially insane.
4. Religious fanatic.

B. Proof of Christ's divinity.

1. Bible, God's inspired word, teaches it.
2. Proved by miracles (Acts 2:22).
3. Proved by His teachings (Matt. 7:29; John 7:46).
4. Proved by resurrection (1 Cor. 15:1-8).
5. Not limited by trade, profession, nationality, etc.
6. Contemporaries testify (Josephus).
7. Many caused to confess Him to be God's Son (John the Baptist, John 1:32-34; Peter, Matt. 16:13-17; Thomas, John 20:24-28; God, Matt. 3:16; 17:5).

II. Christ is Our King (1 Tim. 6:15).

- A. To be king one must have territory and subjects.
- B. Nature of the kingdom (No geographical bounds).

1. Not of this world (John 18:36). Spiritual.
 2. All Christians citizens (Eph. 2:18-22; Col. 1:13).
 3. We enter according to God's laws of citizenship.
- C. Christ absolute monarch; kingdom absolute monarchy.
1. All authority His (Matt. 28:19). Hear Him (Acts 3:22-23).
 2. No alterations of the King's laws (Matt. 24:35; Gal. 1:8-9; 3:15; 2 John 9; Rev. 22:18-19).
 3. All the world subject to Christ.

III. Christ Our Savior (Author of salvation).

- A. Salvation involves the nature of man.
1. Likeness, offspring of God (Gen. 1:26; Acts 17:28-29).
 2. Father of Spirits (Heb. 12:9).
- B. Involves the need of salvation.
1. All have sinned (Rom. 3:23; Result (Rom. 6:23).
 2. Spirit responsible (Rom. 6:12-13).
- C. Involves a plan of salvation.
1. God provided (Eph. 2:8-9; John 3:16).
 2. Man must appropriate (Matt. 11:28-30; Rev. 22:17).

IV. Conditions of Salvation Set Forth by the King.

- A. Christ absolute in authority.
1. By His law we are made free (Psa. 19:7; Rom. 8:2).
 2. Able to save obedient (Matt. 7:21; Heb. 5:8-9).
 3. Judged by the law (John 12:48; Rev. 20:12).
- B. The King's plan.
1. Believe (John 8:24; Acts 16:31).
 2. Repent (Luke 13:3; Acts 17:30).
 3. Confess Christ (Rom. 10:9-10; Acts 8:37).
 4. Be baptized (Mark 16:16; Acts 2:38). Law of King.
- C. Law to Christians (Matt. 25:24-46; Gal. 6:10).
- D. The King says worship, sing, pray, give, teach, Lord's Supper table in kingdom.

Conclusion:

1. One cannot be neutral toward Christ (Matt. 12:30).
2. God gave His Son; Christ made the sacrifice; man must appropriate.

IDENTITY OF THE TRUE CHURCH

Introduction:

1. The church, kingdom to be unmovable (Dan. 2:44; Heb. 12:28).
2. Perpetuated in the seed (Luke 8:11). Illustrate, Gen. 1:11.
3. Does it exist now? How may we identify it? If no, all lost.

I. Church Identified by its Foundation.

- A. A tried stone (Isa. 28:15-18; 1 Cor. 3:11).
- B. Matt. 16:18; Rock refers to Christ. Peter not raised.

II. By the Builder.

- A. A matter of prophecy (Isa. 2:2-3; 1 Tim. 3:15).
- B. Christ the builder (Matt. 16:18). Authority (Matt. 28:18).
- C. Others not acceptable (Psa. 127:1; Matt. 15:13).

III. By the Time and Place of Building.

- A. First Pentecost (Mark 9:1; Luke 24:29; Acts 1:8; 2:1-4).
- B. Jerusalem (Isa. 2:2-3; Zech. 1:16).
- C. Before or after, wrong time; many wrong places.

IV. By the Number Established.

- A. Singular number (Matt. 16:18).
- B. THE, Christ, head, etc. (Matt. 16:16; Eph. 1:22-23; Col. 1:18).

V. By Names Applied to the Church.

- A. Universal sense (1 Cor. 1:2; 1 Tim. 3:15; Acts 20:28; Heb. 12:23).
- B. Local sense (Rev. 1:11; Rom. 16:16; Phil. 1:1).

C. Importance of name (Acts 4:11-12).

VI. Names Applied to Members.

- A. Believers (Acts 5:14), Disciples (Acts 6:7), Heirs (Rom. 8:16-17), Saints (Phil. 1:1), Brethren (Heb. 13:1).
- B. New name given (Isa. 56:5; 62:2; Acts 9:15; 11:26).
- C. Name from trunk of vine (John 15:1, 5). Christian, prominent.

VII. By the Keys Used (Emphasize 2 Tim. 3:16-17; 2 Pet. 1:3).

- A. Keys of the kingdom (Matt. 16:19; 18:18).
- B. Use (Acts 2:1, 22, 36-38, 41, 47; 8:5, 12, 26-39).
- C. All New Testament conversions correspond to Great Commission.
- D. Many wrong keys: Extreme Unction: faith only, etc.

VIII. By the Day of Worship Observed (Some keep Saturday).

- A. Christ arose first day (Luke 24:1, 7, 13, 21, 46).
- B. The Lord's day (Rev. 1:10). KURIAKE HEMERA.
- C. Enumerate happenings on first day, besides resurrection.
- D. Every first day commemorates resurrection.

IX. By Observance of the Lord's Supper.

- A. Some monthly, quarterly, semi-annually, annually.
- B. Weekly (Acts 20:7). Show how monthly, yearly, indicated (Num. 28).
- C. All Christians to partake (Acts 20:7; 1 Cor. 11:23-30).
- D. Failure is sin (1 Cor. 11:30; Heb. 10:25-29).

X. Relation to the Blood.

- A. Only one sacrifice (Heb. 9:12; cf. 7:27). EMPHASIZE ONCE.
- B. Only one church bought (Eph. 5:23, 27).

Conclusion:

- 1. Do and be only what inspired word requires. Safe.

CHRISTIAN GROWTH

1 Pet. 2:1-2; 3:18

Introduction:

1. Peter writing to Lord's people; stressing spiritual growth.
2. Responsibility of stewards (1 Cor. 4:1-2).
3. Divisions of man: Body – material – outward; Soul – spiritual – inward (2 Cor. 4:16).
4. Creation of man:
 - a. Momentarily outward man, without soul; inanimate.
 - b. God breathed breath of life: “became living soul” (Gen. 2:7).
 - c. Hence, at least two parts: body and soul, or spirit.
 - (1) We are a soul; we have a body – prepared for soul.
 - (2) Body degenerates, soul lives on.
 - d. Man height of God's creation; body prepared for soul. Hence, value of soul (Matt. 16:25-26).

I. Placing the Importance.

- A. Usually upon the material being (Matt. 6:19-20, 25).
- B. Should be spiritual development (2 Pet. 1:5-11).
- C. Immortality of the soul.

II. Natural and Spiritual Growth Compared.

- A. Must understand principles of growth.
 1. Some think Christians full grown at birth. Sanctification. D.O.H.S.
 2. Can only reach maturity by growing.
 3. Born as babes physically, spiritually (1 Pet. 2:1-2).
 4. Sad when a child doesn't grow; also child of God.
- B. Many don't grow; only add the Lord's supper.
- C. Some infants die of starvation. Bad for church members not to take nourishment (Heb. 5:12-14; 6:1-6).
- D. Some in church many years; have never grown past infancy. Some of this type have desired to be elders.
- E. Inward man renewed in knowledge (2 Cor. 4:16; Col. 3:5-

10).

III. Laws of Growth Important.

- A. No food, no growth. Need study, meditation, prayer.
- B. Exercise: Work in the church (Jas. 2:14-26). Our difficulty is getting some to do anything. Various excuses.
 - 1. Can't take public part" (Different at clubs, etc.).
 - 2. "Somebody offended me" (Quit public work for money?).
 - 3. "Might ask a question at Bible study." Be a great examination some day (Rev. 20:10-13).
- C. Atmosphere – pure air: Christian association (1 Cor. 15:33).

IV. Stress Laws of Spiritual Growth.

- A. Material must give way to spiritual (Matt. 6:33).
- B. No right to engage in anything that hinders spiritual growth: legal or illegal business.
 - 1. On whom do we depend? No promise when disobedient.
 - 2. Must forget material; put spiritual first (Matt. 6:33).

Conclusion:

- 1. Give heed.
- 2. Are you growing?

EXCUSES OF MOSES

Ex. 3:11-14; 4:1-16

Introduction:

- 1. Prediction and promise (Gen. 15:13-14).
- 2. God calls Moses (Ex. 3:1-10).
- 3. Consider his excuses, be strengthened ourselves.

I. "Who Am I That I Should Go" (Ex. 3:11)?

- A. Humility a noble trait (Rom. 12:3).
 - 1. Pride debases (Prov. 16:18; Luke 14:11).
 - 2. Nebuchadnezzar (Dan. 4:23, 30).
 - 3. Moses changed (Ex. 2:11-15).
 - 4. Humility not a good excuse for negligence.
- B. Moses didn't consider what God could do.
 - 1. His objection met (Ex. 3:12). God be with him.
 - 2. Same promises ours (Heb. 13:5-6). Word sure (2 Pet. 3:9a).
- C. We're not too little for the job if God with us.
 - 1. Many underestimate own ability (Congregations too).
 - 2. Backed by God's authority, promise (Matt. 28:18-20).
 - 3. All things possible with God (Mark 10:27).
 - 4. Trust Christ more (Matt. 8:26; Phil. 4:13).
- D. Not "Who I am?," but "What?" and WHO GOD IS!!!
 - 1. Egyptians would count Moses a fool (Heb. 11:24-27).
 - 2. Devil whispers same to us — on same grounds.
 - 3. Be humble, but undertake big things. Aim high, not low.

II. "They Will not believe me" (Ex. 4:1).

- A. God gave signs to meet Moses' excuse.
 - 1. Rod to serpent: God's power to overcome.
 - 2. Leprous hand healed: God's restoring power.
 - 3. Water to blood: God's transforming power.
- B. Elijah became discouraged (1 Kin. 19:4, 18).
- C. We should not become discouraged (Isa. 55:11).
 - 1. Our Lord couldn't save all (John 6:66; 5:40).
 - 2. What we could do if faith great (Matt. 21:21-22).
- D. Gospel of Christ confirmed (Heb. 2:3-4).
 - 1. Believe in Christ as Israel believed Moses (Ex. 4:31).
 - 2. Truth preached for our benefit.
- E. We can do much more than we think. Do you have the faith?

III. "I am not eloquent" (Ex. 4:10)!

- A. Many desire ears to be tickled with oratory; emotionalism.
 - 1. Thus led to follow orator instead of Christ.
 - 2. Interested in **HOW** instead of **WHAT**.
 - 3. Better say what is needed, than orate.
- B. Paul not eloquent (1 Cor. 2:1-2; 2 Cor. 3:12; 10:10; 11:6).
 - 1. Deep interest in the audience.
 - 2. Subject of interest and importance.
 - 3. Confidence in power of truth spoken (Isa. 55:11).
- C. God meets our excuses today: Can't study; recite or pray.
 - 1. God chooses the weak (1 Cor. 1:27; 1 Kin. 19:10-13).
 - 2. Moses just unwilling to go (Ex. 4:13).
 - 3. God was angered (Ex. 4:14).
 - 4. God had renewed the promise (Ex. 4:12).
 - 5. Unwillingness of some or all won't defeat God's purpose.

IV. Result: Moses Was Successful.

- A. Obeyed, trusted God.
- B. Compare our program of work; our individual efforts.
- C. Pray for, work for it; trust, obey God (Heb. 13:5-6).

Conclusion:

- 1. God is supreme; promises to be with us; Rely on Him.
- 2. Must begin by obeying gospel.

SPIRITUAL BLESSINGS IN CHRIST

Eph. 1:3, 10

Introduction:

- 1. Salvation illustrated in types.
 - a. The ark (Gen. 6-8; 1 Pet. 3:21). "Wherein."
 - b. Houses of the passover protected by blood.
 - c. Blessings in the wilderness.
 - d. "The best house protects only those inside."

2. The anti-type clearly shown in the New Testament.
3. Ephesians addressed to the saints – sanctified; marked by blood.
4. To the faithful, hence, to be studied by the church.

I. In Heavenly Places in Christ.

- A. Heavenly, high places, five times (Eph. 1:3, 20; 2:16; 3:10; 6:12).
- B. Here modified by “in Christ.”
- C. Kingdom not of the world (John 18:36).
- D. Saints in the world, not of the world.
- E. Hence, church divine; in God’s eternal purpose (Eph. 3:8-10).

II. Spiritual Blessings in Christ.

- A. In the body (Col. 1:18; 1 Cor. 12:12, 27; Eph. 5:23).
- B. Great Commission tells how (cf. Gal. 3:26-27).
- C. Christ and the church inseparable.
- D. ALL spiritual blessings, hence, none out of Christ.

III. Some Spiritual Blessings Noted.

- A. Chosen in Christ (Eph. 1:4; cf. 2 Thess. 2:13-14).
- B. Accepted in the beloved (Eph. 1:6).
- C. **Redemption** (Eph. 1:7). Deliverance from bondage and consequences of sin.
 1. Were bondservants (Rom. 6:17-18).
 2. Redeemed by blood (1 Pet. 1:18-19; Matt. 26:28).
- D. **Forgiveness** (Eph. 1:7). Pardon; held guiltless in God’s mind; cleansed (Heb. 10:2, 22).
- E. **Inheritance** (Eph. 1:11). Something passed on to heirs (cf. Rom. 7:16-17; Eph. 3:6).
 1. Reserved in heaven (1 Pet. 1:4).
 2. Crown of life (2 Tim. 4:8).
- F. **Reconciliation** (Eph. 2:16). To cause to be friendly again; bring back to harmony (2 Cor. 5:18-20).
 1. In the body, the church.
 2. By baptism (1 Cor. 12:13).

- G. **Access** (Eph. 2:18). Approach to God through Christ.
 - 1. Mediator (1 Tim. 2:5). Define (Heb. 4:16).
 - 2. By faith (Eph. 3:12).
 - 3. In Christ's name (Col. 3:16-17).
- H. **Citizenship** (Eph. 2:19).
 - 1. Names enrolled (Phil. 3:20; Rev. 20:15).
 - 2. Blessings and privileges of the kingdom.
- I. **Household**, family (Eph. 2:19); blessing that accrue.
- J. **Sure foundation** (Eph. 2:20; Matt. 7:24-27).
- K. **Cornerstone**. Joined to Christ (Eph. 2:20; cf. John 15:1-6).
- L. **Part of Temple** (Eph. 2:21). Place of worship.
 - 1. Priests (1 Pet. 2:5-9).
 - 2. Conditional (2 Cor. 6:16 – 7:1).
- M. **Habitation** (Eph. 2:22). Great relation with Godhead.
- N. **Boldness**, confidence (Eph. 3:12).
 - 1. God compassionate; Christ sympathetic (Heb. 4:14-16).
 - 2. God hears (1 Pet. 3:12).
- O. **Providential care** (Heb. 13:5-6; Matt. 6:33). This would involve necessary material blessings.

Conclusion:

- 1. All should be interested in gaining and retaining spiritual blessings.
- 2. Conditional (Matt. 11:28-30; Rev. 3:20).
- 3. God's predestinated plan; predetermined salvation for all who submit to terms.

SOME CAUSES OF RELIGIOUS ERROR

Introduction:

- 1. That error exists none can deny. Has since Eden.
- 2. That Satan is responsible must be admitted (2 Cor. 11:13-15).
- 3. That it is not pleasing to God must be conceded.

4. Need to learn to avoid error (1 Thess. 5:21; Isa. 8:20).
5. Therefore, study some of the causes.

I. Ignorance; Lack of study (Hosea 4:6).

- A. General run of people — mentally lazy (2 Pet. 3:5).
- B. Failure to study is sin (2 Tim. 2:15).
 1. Great weakness of churches today.
 2. Could overcome — one hour a week.
 3. Develop spiritual appetite (Matt. 5:6).
 4. How expect others if we don't study?
- C. Ignorance of outsiders.
 1. Leads into error.
 - a. Sadducees (Matt. 22:23-29).
 - b. Disciples ignorant (John 20:9).
 2. Failure to study. Compare.
- D. Ignorant not held guiltless.
 1. All God's laws immutable.
 2. Physical diseases — doesn't eliminate.
 3. Farmers — coming drought.

II. Mystifying Religion.

- A. Thrives on ignorance, superstition.
- B. Bible makes clear instead of darkening.
 1. God is light (1 John 1:5).
 2. Christ is light (John 8:12).
 3. God's word gives light (Psa. 119:105, 130).
- C. Christianity not vague, mysterious.
 1. Appeals to intellect.
 2. Little appeals to emotions, mysterious.
- D. Emotions and feelings (1 Kin. 13; Acts 26:9; 23:1).
 1. Bible interpreted according to feelings, often.
 2. Feelings determined by what one thinks. Naaman.
 3. Feelings deceptive; error to follow them.
- E. Holy Spirit abused.
 1. Second blessing theory.
 2. Direct operation in conversion.

III. Rejection of Bible as All-sufficient.

- A. Revelation complete (2 Pet. 1:3).
 - 1. Nothing else needed (John 8:32; 17:17; Rom. 8:2).
 - 2. Word saves (Rom. 1:16; Acts 20:32; Jas. 1:21).
- B. Modern prophets, miracle workers.
- C. Addition or subtraction denies it.

IV. Improper Division Leads to Error.

- A. Consider to whom; when; where; why.
 - 1. Law to Adam, Noah, Abraham, Moses.
 - 2. To bind laws not to us is error (Gal. 5:3-4).
- B. Under Christ now (Gal. 3:19; Heb. 10:9).
- C. Wrong application of miracles.

V. Using One Scripture to Exclusion of Others.

- A. John 3:16 abused.
 - 1. Made to include repentance, confession.
 - 2. Why not baptism?
- B. Part worthless without the whole.
 - 1. Faith (John 3:16; Heb. 11:6).
 - 2. Repentance (Luke 13:3; Acts 3:19).
 - 3. Confession (Rom. 10:9-10; cf. Eph. 4:32).
 - 4. Baptism (Mark 16:16; 1 Pet. 3:21).
 - 5. Growth (1 Pet. 2:1-2).
- C. Thus many things necessary not given in one place, or passage.
 - 1. Crop, soil, rain, air, sun, tilling.
 - 2. Faith Only eliminates hope, prayer, word.

Conclusion:

- 1. God calls upon us to use common sense.
- 2. Must study to avoid error.
- 3. If Bible is word of God, must not minimize it by perversions.
- 4. Do what the Bible says and leave the rest up to God.

SALVATION IN THE CHURCH

Eph. 5:22-27

Introduction:

1. Review points made of chapters one and two.
2. No salvation out of — definite (5:6-7).
3. Salvation in Christ conditional (5:15-17, 24).

I. “Christ is the Savior of the Body” (Eph. 5:23).

- A. What is a savior? “One who delivers.”
- B. What is the body (Eph. 1:22-23)?
- C. Where say Christ Savior of those not in the body?
- D. What of infants? Define “safe” and “saved.”
 1. Infants not sinners (Matt. 19:14).
 2. Those in sin need to be delivered.

II. Christ Purchased the Church (Eph. 5:25).

- A. Man purchases business and stock. All others his, too?
- B. Thing purchased of equal value with purchase price.
 1. Jesus gave **self** for the church.
 2. Therefore, church of equal value with Christ.
 3. Equal in value with blood (Acts 20:28).
- C. Gave Himself for how many? **IT!** How many heads, etc. (Eph. 1:22).
- D. Saved out of church means without blood and out of Christ.

III. “That He Might Sanctify and Cleanse It.”

- A. “**That**” shows the purpose in giving self.
- B. Define “sanctify,” and “cleanse.”
- C. Sanctify and cleanse what?
- D. Sanctify and cleanse, how (John 17:17; 15:3)?
 1. “Washing of water” — baptism (Heb. 10:22).
 2. “By the word” — obedience (1 Pet. 1:22).
 3. Cf. Acts 22:16. Washing of water before washing in blood.
- E. No cleansing without washing; no washing without water

(baptism); no sanctification without either.

F. Process that saves adds to the church (Acts 2:41, 47).

IV. “That He Might Present it to Himself” (Eph. 5:27).

A. Present “it.” What else?

B. “Glorious” — “free from sin” (Thayer).

C. Members to be holy, blameless, etc. (Eph. 1:4).

V. “We Are Members of His Body” (Eph. 5:30).

A. Eve a member of Adam (Gen. 2:24). Eve part of Adam;
We part of Christ.

B. Member of Christ, if member of church; in Christ, in the
church, vice versa; out of church, out of Christ.

VI. “A Great Mystery” (Eph. 5:32).

A. Relationship of Christ and church explained.

B. Mystery learned only by revelation (1 Cor. 2:10-16).

C. Relation of husband and wife. Married.

D. Only ONE bride (2 Cor. 11:2-3).

Conclusion:

1. Become a part of the bride NOW.
2. Faithful to wife, husband, faithful to Christ.

DENOMINATIONALISM

Eph. 4:1-6

Introduction:

1. In previous lesson showed denominationalism to be unscriptural
in name, origin, doctrine, practice, worship, organization,
condemned by God, destructive to souls of men.
2. Denominationalism is an instrument in the hands of Satan. Had
it in the church at Corinth.
3. This does not deny honesty and sincerity of people.
4. Never please God until return to His ways.

I. Some causes of Denominationalism.

- A. Following men (1 Cor. 1:10-13).
- B. Taking liberties with God's word.
 - 1. Addition (Deut. 12:32); Jews (Mark 7:1-7).
 - 2. Subtraction (Rev. 22:19).
 - 3. Substitution (Gen. 4:1-8; Lev. 10:1-2).
- C. Holding unscriptural positions (Acts 15:1, 24).
- D. Compromise (Neh. 6:1-8).
- E. Disrespect for authority of Scriptures.
- F. Seeking to please self instead of God.

II. Results of Denominationalism.

- A. Confusion (1 Cor. 14:33; Gal. 5:19-21).
 - 1. What church join? Cf. heathen when denominations go among them. Many ways. Much confusion.
 - 2. Turn to infidelity.
- B. Church weakened.
 - 1. Financially. Cost of duplication.
 - 2. Spiritually. Church non-essential.
- C. Robs Christ of glory (Col. 3:17; Acts 4:12).
- D. Dethrones Christ (Matt. 28:18; 1 Tim. 6:15; Eph. 1:21).
- E. Hinders world evangelism.
- F. Blinds minds to truth (John 8:32; Gal. 1:8-9).

III. Remedy for Denominationalism.

- A. Return to the old paths (Jer. 6:16; John 16:13; 2 Thess. 2:15).
- B. Build upon proper foundation (Luke 6:47-49; Eph. 2:19-22).
- C. Distinguish between faith and opinion (Rom. 10:17; 2 Cor. 5:7).
- D. Preach the word (2 Tim. 4:2; 1 Tim. 1:3; Jude 3).
Recognize Christ's authority; eliminate creeds.

IV. Results of Eliminating Denominationalism.

- A. Restoration of New Testament church and Christianity.

- B. Unity (Eph. 4:4; 1 Cor. 12:20, 25, 27; John 17:20-23).
- C. Combined force to evangelize world.

Conclusion:

- 1. Thus, we can see the hindrances of denominational segregation.
- 2. Must separate ourselves and be Christians only.
- 3. Come out (2 Cor. 6:17-18).

ISAIAH 53:1

Introduction:

- 1. This chapter portrays tragedy of ages; each point minutely fulfilled in Christ.
- 2. To the unprejudiced, this chapter convinces He was the Messiah.

I. "Grew up as a Tender Plant."

- A. As a sapling that might easily be destroyed.
- B. Great feebleness in "humiliation."
- C. Helpless babe in danger of Herod.
- D. May well portray harmlessness.

II. "As a Root out of a Dry Ground."

- A. The meaning of the simile.
 - 1. Contrast plant from fertile, watered land.
 - 2. Plant or tree on almost every bare rock.
 - 3. Christ a root that derives nothing from soil.
- B. Christ derived nothing from heredity.
 - 1. Mother and nominal father humble circumstances.
 - 2. Royal family fallen into obscurity.
 - 3. If He had come from Pharaohs or Caesars.
- C. No assistance derived from nationality.
 - 1. If anything, a hindrance. Jews ardently hated.
 - 2. Israel dead, mentally, religiously, politically, morally.
- D. As far as followers concerned — dry ground.

1. If He had chosen philosophers, lawyers, orators.
 2. Unlearned fishermen of Galilee. Christ made them.
- E. Nothing derived from method of propagation of faith.
1. Contrast Mohammed's methods.
 2. Jesus allowed no swords, physical force (Matt. 26:52).
 3. No appeal to sensual.
 - a. Appealing doctrines — impossibility of apostasy, etc.
 - b. Entertainment – splendor – as opera, etc..
- F. Not the times of his days on earth. Corruption.
- G. Not dependent on human nature. Contrary to His principles.

III. “Despised and Rejected of Men.” Why?

- A. No form, comeliness, beauty, but simplicity, humility.
- B. Condemned denominations and doctrines (Matt. 15:8-13).
- C. Condemned hypocrisy, required inward purity (Matt. 6:23).
- D. Won every debate. “Durst not” (Matt. 22:46).
- E. Taught them the truth (John 8:31-40).
- F. What harm can tender plant do? Whose property He destroy?

IV. “A Man of Sorrows, Acquainted with Grief.”

- A. All sufferings of body and soul known to him. Poverty, hunger, thirst. Sufferings indescribable.
- B. Rejected by those He came to save. Cursed, slandered, called winebibber, connected with Beelzebub.
- C. Grieved by hardness of heart. Own family at first.
- D. Sees sin and grieves over world today.

V. “With His Stripes We Are Healed.”

- A. Sin a disease; no natural part of man. Cf. Bacteria.
- B. Sin pollutes the whole man – fatal (Ezk. 18:20).
- C. The way of the cross provides the remedy.
 1. Garden of Gethsemane; betrayal of Judas.
 2. Jewish trial – mocking, false accusations; smiting.

3. Roman trial – scourging; mockery.
4. Suffered in body and mind.
5. Stripped; thrown down; nailed to cross; dropped into hole; hot sun; torn wounds; pain; fever.
6. Disciples scattered.
7. Soul poured out unto death; FORSAKEN OF GOD.

Conclusion:

1. If Christ were to come today, would you crucify Him afresh?
2. He died for you; accept His saving grace today, and appropriate to yourself His salvation by obedience.

A RECORD OF FAITHFUL WORKERS

Nehemiah 3

Introduction:

1. Briefly review former lessons.
 - a. In them we saw work planned.
 - b. Now, the plan working.
2. Chapter three composed of names of faithful workers.
 - a. Like Mary (Mark 14:6), wrought a good work.
 - b. God does not forget the faithful (Heb. 6:10).

I. A Significance of the Chapter.

- A. Not merely a list of names (1 Sam. 16:7).
- B. Important chapter (1 Cor. 1:10-13; 10:11; Rom. 15:4).

II. Divine Record and Recognition of the Workers.

- A. Honored with whole chapter in God's book. These did not know they would go down in history.
- B. Record of other faithful (Heb. 11).
- C. God notices work of individuals (2 Cor. 5:10).
- D. God has another record book (Rev. 20:12, 15).

III. God Also Has a Record of Shirkers.

- A. Impartial in His records.
 - 1. Good and bad of Moses, David, etc.
 - 2. Churches of Asia likewise (Rev. 2 & 3)
- B. "Their nobles put not their necks..." (Neh. 3:5).
 - 1. Frozen respectability; stiffened w/dignity.
 - 2. As well expect figs from thistles as expect enthusiasm, cooperation from such.
 - 3. Some now too good to work in vineyard.
- C. There have always been shirkers, hinderers.
 - 1. The twelve spies.
 - 2. Meroz did nothing (Judg. 5:23; Matt. 15:30).
 - 3. John Mark (Acts 15:36-38); Demas (2 Tim. 4:10).
- D. When OUR third chapter written — will contain names of certain people.
 - 1. Those ready unto every good work.
 - 2. Those who didn't put neck to yoke???
 - 3. Need to learn Christ has a yoke (Matt. 11:29).

IV. Shows Value of Organized, Unified Work.

- A. A need (Neh. 1:3).
- B. Work voluntary (Neh. 2:17).
- C. United: "Next to him, them, etc."
- D. Motive: Honor God (2 Cor. 6:1).
- E. Successful: "Repaired" used thirty-four times.

- F. Priest not too priestly to work (Neh. 3:1).
- G. Women had part (Neh. 3:12). Knew where daughters were.

V. Application.

- A. God a God of order, system. Universe (1 Cor. 14:33).
- B. Church organized in work (1 Cor. 12:12-20).
- C. Preacher-priest an example (1 Tim. 4:12-16).
- D. Elder-priest an example (1 Pet. 5:2-3).
- E. "Men of the plains," all had a part. So now.

Conclusion:

1. On which list are you? Worker? Shirker? Noble? When you die what can be said, written. Will it be Rev. 14:13 or Rev. 20:15)?
2. Way we might lose life and save it.

MINISTERING TO THE POOR**Gal. 6:2****Introduction:**

1. Little preaching been done on the subject.
2. Greater emphasis on the gospel; benevolence relegated to the background, sadly neglected.
3. God has always demanded respect and help for the poor and helpless.

I. Under the Old Testament.

- A. "Not glean the vineyard" (Lev. 19:10).
- B. Open hand wide; poor never cease (Deut. 15:11).
- C. Be concerned as Job (30:25).
- D. "Blessed is he that considereth the poor (Psa. 41:1).
- E. "Happy...that hath mercy on the poor" (Prov. 14:21, 31).

II. Instructions in the New Testament.

- A. Rich young ruler (Luke 18:18-26).
- B. "Sell that ye have" (Luke 12:31-34).
- C. Apostles exhorted Paul (Gal. 2:10).
- D. Salvation to Zaccheus (Luke 19:1-9).
- E. Danger to the rich.
 1. The rich man. Neglected the poor (Luke 16:19-31).
How would you like to wake up in hell as he?
 2. "Shall not be heard" (Prov. 21:13).
 3. Hard for rich to enter. Why (Mark. 10:23-35)?

III. Basis of Benevolence.

- A. Self-consecration (2 Cor. 8:1-5).
- B. Love. Prove sincerity of it (2 Cor. 8:8).
 - 1. Proved by liberality (2 Cor. 8:24).
 - 2. In deed and truth (1 John 3:16-18; Jas. 2:14).
- C. Gratitude (2 Cor. 8:9; 1 John 4:19).
- D. Sympathy (1 Cor. 12:25-26).
- E. To keep minds on God (1 Tim. 6:17-19).

IV. New Testament Plan.

- A. Individuals: Dorcus (Acts 9:36-43).
- B. Congregational.
 - 1. The early church (Acts 2:43-45; 4:34-35).
 - 2. Helping other churches (Acts 11:29-30).
- C. Plan for raising funds.
 - 1. First day, as prospered (1 Cor. 16:1-2).
 - 2. Liberally, willingly (2 Cor. 9:6-11).

Conclusion:

- 1. On which side will you be at judgment (Matt. 25:31-46)?
- 2. Need to give ourselves and substance to the Lord.

A PECULIAR PEOPLE

1 Pet. 2:5-9

Introduction:

- 1. Israel chosen to be peculiar; wouldn't live so (Deut. 14:2; 1 Sam. 8:5-6, 19-20).
- 2. Define peculiar. Characteristic of one only, person, class.
 - a. Not in dress, custom. Some go to extremes.
 - b. But in following Christ.
- 3. Some things held in common with other religious bodies.
- 4. Some distinct peculiarities found in the Bible.

I. Peculiar in Name.

- A. Individuals (Acts 11:26; 1 Pet. 4:16; Jas. 2:7).
- B. Collectively (1 Cor. 1:2; Rom. 16:16).

II. Peculiar in creed (Rule of faith).

- A. No human creeds (Col. 2:8; Eph. 4:14).
- B. No rule but the Bible (2 Tim. 3:16-17; 2 Pet. 1:3; Jude 3).
- C. Drink at source, not polluted stream.

III. In Organization.

- A. Plurality of elders, deacons (Acts 14:23; 6:2-3; Phil. 1:1).
- B. Autonomy. No ecclesiasticism. Preacher not the pastor.
- C. No societies (Eph. 3:9-10).

IV. In Worship.

- A. John 4:23-24; Matt. 15:9.
- B. Sing (Col. 3:16).
- C. Give as prospered. Once a week (1 Cor. 16:1-2).
- D. Supper every Lord's day (Acts 20:7; 2:42).

V. Peculiar in our plea for unity.

- A. Unheard of in the Bible (John 16:13; Acts 20:20, 27).
- B. Can be a Christian and not in a denomination admitted.
- C. Since God plainly condemns denominations, why want to be like them?
- D. John 17:20-22; 1 Cor. 1:10; Phil. 3:16.
- E. One shepherd, one fold (John 10:16; Eph. 2:16).

VI. Peculiar in Doctrine.

- A. Only one (2 John 9; 2 Tim. 4:2-3; 1 Tim. 1:3).
- B. Power of the gospel (Rom. 1:16; Psa. 19:7; Rom. 8:2; 1 Pet. 1:22). Not DOHS.
- C. Origin, necessity of faith (Rom. 10:17). Not faith only.
- D. Saved after baptism (Mark 16:16). Salvation always after baptism.
- E. Peculiar in speech: "Get religion" (Jas. 1:27); "Pray

through” (Acts 2:38); “Church of choice” (Eph. 4:4; 1:22-23); “Our pastor,” “sabbath,” not Sunday. “Our denomination” (Psa. 127:1).

Conclusion:

1. Only obedience as God commands can save (Rev. 22:14).
2. Must as Christians conform to all God requires.

SIN AND ITS CURE

Ezek. 18:3, 20-27

Introduction:

1. No attempt at philosophical or theological discussion.
2. Sin, Satan, condemnation are facts.
3. Need to be concerned more about remedy than origin.
4. Judge Raulston: “Not so much concerned about whence I came as whither I’m going; not so much concerned about the origin of the body as salvation of the soul” (Scopes Trial).

I. Sin Defined (1 John 3:4).

- A. Transgress — to walk across — go contrary (1 John 5:17a).
- B. Methods: commission (Ananias, Sapphira). Omission — one talent man.

II. “Original” or “Adamic Sin.”

- A. Nearly all creeds, denominations teach this.
- B. Total hereditary depravity (Baptist Manual, Confessions of Faith).
- C The Bible to the contrary.
 1. The offspring of God (Acts 17:29; Heb. 12:9).
 2. “Your sins” (Isa. 59:1-2; Ezk. 18:20).
 3. No need for miracle; direct operation.
 4. Man fell by free will; must be saved likewise. Need as many steps to return as to leave. Hear, Believe, Obey

(Matt. 11:28; Rev. 22:17).

III. Results of Sin.

- A. Consequences here.
 - 1. Delinquency. Social betterment organizations.
 - 2. Pain, sickness, suffering, death, war, greed (Rev. 21:4).
 - 3. Silent cities of dead — monuments of sin.
 - 4. No escape here (John 14:14; Heb. 9:27).
- B. Hereafter.
 - 1. “Wages of sin” (Rom. 6:23; Rev. 20:14).
 - 2. “Smoke of torment” (Rev. 14:11; Matt. 25:30).
 - 3. Awfulness judged by results, endurance of penalty.

IV. The Remedy.

- A. Sin a disease of the spirit. Leprosy a type; no cure except by divine agency.
- B. Christ the great physician (Mark 2:17).
- C. Only God can provide remedy (Rom. 5:8-9; Matt. 26:28).

V. The Remedy Considered.

- A. Faith changes heart (Believer who waited for change).
- B. Repentance changes life. Define. Importance (Luke 13:3).
- C. Blood of Christ removes guilt. Can’t educate out guilt; only blood cleanses (1 John 1:7; Eph. 1:7).
- D. Reached in baptism by aliens (Eph. 5:23; 1 Cor. 12:13).
- E. Children by repentance, confession, and prayer (1 John 1:8-10; 2:1-2).

Conclusion:

- 1. Sinners in Satan’s kingdom, come out.
- 2. Godly sorrow, reformation doesn’t remove sin.
- 3. Daniel Webster: judgment, “Solemn thought...” (2 Cor. 5:10).

PERSEVERING IN FACE OF OPPOSITION

Neh. 4:1-11

Introduction:

1. Faithfulness under difficulty is what counts.
2. Not to seek for nor cry, "Persecution." But: (Matt. 5:11-12).
3. Yet it deepens roots of spiritual life (cf. Paul, 2 Tim. 4:6-8).
4. Better examine selves if we have no opposition (2 Tim. 3:12; Luke 6:26; 2 Cor. 13:5). Always been opposition to the righteous.

I. The Cause of the Opposition to Nehemiah.

- A. Grieved because of welfare of the people (Neh. 2:10).
- B. Mad because God's work being done (Neh. 4:1).
- C. Same now. Devil's servants (2 Pet. 2:1-2; 2 Cor. 11:13-15).
- D. Jews stirred the people (Acts 14:2).

II. The Nature of the Opposition.

- A. Sneering, ridicule and scorn.
 1. Feeble in number. But (Deut. 7:7; 1 Sam. 14:6). Thus do men classify God's work (1 Cor. 1:18-27).
 2. Sneered at motives: "Fortify selves" (Neh. 4:2; cf. 2:19). Save selves alone? See Phil. 4:13.
 3. Sneered at enthusiasm (Neh. 4:2). Enemy knows results of enthusiasm. Sneered at task attempted (v. 2b).
 - a. Revive stones? Too lofty a task.
 - b. Now, restoration and unity too ideal. Must continue.
 4. Sneered at work done — weak (v. 3). So now, but the church grows. Scorns scorner (Prov. 3:34).
- B. Conspiracy to fight (Neh. 4:7-8, 11).
 1. Many conspiracies among enemies of truth.
 2. God fights for the righteous. All hell can't stop us if we stay with God (Rom. 8:31).

- C. BUT, false brethren hinder also (2 Cor. 11:26, 28).
 - 1. Judah feared adversaries. Doubt (Neh. 4:10).
 - 2. Internal opposition greatest hindrance: Hatred, whisperings, backbitings, shirking, complaining.
 - 3. Pessimism hinders (Num. 13:27; 14:1; Josh. 1:9).

III. Steadfastness overcame the Opposition.

- A. The people had a mind to work (Neh. 4:6). A primary requirement (2 Cor. 8:12). Means later. No time for mere talk.
- B. We need to make up our minds. Why halt between opinions (1 Kin. 8:21; cf. Jas. 1:8)?
- C. A praying heart. Fervent, frequent prayers offered.
 - 1. Made God their refuge (Psa. 46:1).
 - 2. Strengthened hands by bending knees.
 - 3. Devil afraid of a praying saint (1 Tim. 2:8; 1 Thess. 5:17).
- D. A watchful eye (Neh. 4:9). Prayer without watching is hypocrisy. Watching without prayer, presumption. Prayer and watching inseparable (Matt. 26:41; Mark 13:32-37).

Conclusion:

- 1. Rom. 13:11
- 2. Eph. 5:14
- 3. Some need to arouse selves and obey the gospel.

FOUR KINDS OF SOILS: THE WAYSIDE HEARER

Matt. 13:1-6, 18-23; Mark 4:3-9, 13-20; Luke 8:5-8, 11-15

Introduction:

- 1. Christ's method of teaching. Parables. Use of natural illustrations.
- 2. Perhaps saw a sower going forth: "Behold"

I. The Meaning of the Parable.

- A. Sower: Any teacher of God's word.
- B. Seed: God's word (Luke 8:11).
- C. Pertains specifically to soils.
 - 1. Stress not on sower, quality of seed.
 - 2. Universal law: crop depends on character of ground; quality of soil.
 - 3. Soil of human understanding.
- D. Christ reflects on results of teachings.
 - 1. How would they receive His words?
 - 2. Illustrates general effects of word, anywhere.
 - 3. Depends always on condition of heart.
- E. "Great multitudes" — varying soils (Matt. 13:2).
 - 1. Idle followers; self-seeking motives.
 - 2. Revolutionaries — make Christ king.
 - 3. Some to entangle Him; Pharisees, lawyers.
 - 4. Shallow enthusiasm; some — deep longing.
- F. Emphasis on character of hearer.

II. Responsibility of the Hearer (Luke 8:18).

- A. Assumed: Speaker controls hearers.
 - 1. Quick to blame sower, seeds; not soil. Why?
 - 2. Criticism of pulpit common; pews rare.
 - 3. Some look for flaws in institution, not man.
 - a. Marriage — "Away with matrimony."
 - b. Indigestion — "Away with food."
 - c. Evil men — "Away with Christianity."
- B. BUT: Hearer may control the message.
 - 1. Greatest speaker's message voided by hearer.
 - 2. Christ's appeal frustrated by unreceptiveness.
 - a. Master Teacher — "Spake as man never spake."
 - b. Nailed Him to the cross.
- C. Hence, results depend upon disposition of hearer.
 - 1. Truth not for those who refuse (Matt. 13:53-58).
 - 2. Can't persuade some (Luke 16:31).
 - 3. Emphasis on character of hearer.

- a. Not of initiative, but response.
- b. Not of sower, seed, but soils.
- 4. Must learn to hear as well as speak.
- 5. Consider message instead of messenger.
- 6. What one gets depends on what he brings to put it into.

III. The Wayside Hearer.

- A. Wayside heart — trampled (Luke 8:5, 12).
 - 1. Same as rest of humanity, but trampled.
 - 2. Self-hardened; impervious to truth.
- B. Void of understanding (Matt. 13:19).
 - 1. Man in Las Vegas; gambling devices.
 - 2. People in Niagara; cheap carnival.
 - 3. Beethoven's Fifth Symphony; not appreciated.
 - 4. Misunderstood riches of Christ's words.
- C. Examples of wayside hearers.
 - 1. Cities (Matt. 11:20-24).
 - 2. Jews (Acts 7:51).
 - 3. Judas. Covetousness, deceit encrusted soul.

IV. Things Hearers Should Guard Against.

- A. Closing hearts to truth (Matt. 13:13-15).
- B. Becoming sermon-hardened; mere formality.
- C. Making foot-path of soul.
 - 1. Evil habits; thoroughfare of sin.
 - 2. Minds — common road to every evil influence.
 - 3. Cf. Corn on pavement; truth can't grow.
- D. Putting other things first (Luke 9:57-62; Jas. 4:4; 1 John 2:15).

Conclusion:

- 1. Preacher knows his responsibility (Ezk. 3:16-17).
- 2. Hence, responsibility transferred to hearers.
- 3. Sower can do nothing, until God drives plowshare of pain, or loss, through lives to make furrows for SEED. Tragedy often a blessing.

4. Let us pray for receptive hearts.

FOUR KINDS OF SOILS: SHALLOW GROUND HEARER

Matt. 13:5, 20-21; Mark 4:5-6, 16-17; Luke 8:6, 13

Introduction:

1. Meaning of the parable: Pertains specifically to soils.
 - a. Soil is human understanding: Hearers.
 - b. Jesus reflecting upon response, results.
2. Thin layers of soil on bedrock (Mark 4:5).

I. Hearing Necessary (Heb. 11:6; Rom. 10:17).

- A. Be careful what (Mark 4:24; Matt. 7:24-27).
- B. Take heed how (Luke 8:18; 21:8).
- C. Warning against impulsive obedience.
 1. Need for being well taught.
 2. Steady growth of the church better.

II. “Immediately Received Word With Gladness” (Mark 4:6).

- A. Advance over wayside hearer.
- B. As thin earth begets feverish growth.
 1. No deep pondering.
 2. No realization of radical change in living.
 3. Great show of enthusiasm at first.
- C. But not the joy of Matt. 13:44. Treasure in field.
- D. “Get religion type” (Luke 11:27-28).
 1. Violent emotions a sign of shallowness.
 2. Christianity a reasonable religion.

III. “Hath Not Root in Himself” (Matt. 13:21).

- A. “For awhile believe.” As plant on rock.
- B. Surface religion; shallow character.
 1. All emotional, feelings.
 2. Violent emotions soon die (Gal. 5:7). “Ye did run well.”
 3. Excitement turns to cold neglect.

- C. Remove rockiness; give depth for root (Col. 2:6-7).
- D. Hence, need for proper teaching.

IV. “In Time of Temptation (Trial) Fell Away” (Luke 8:13).

- A. “Straightway” — in vow and manner of life.
- B. Danger of apostasy (1 Tim. 4:1; Heb. 6:6).
 - 1. Satan’s influence like hot sun (Mark 4:6).
 - 2. Withers from lack of moisture, depth.
- C. Failed to count the cost (Luke 9:57-58; 14:27-33).
- D. Because of the word (Mark 4:17).
- E. Trials to all (2 Tim. 3:12).

V. Examples of Shallow Ground Hearers.

- A. Peter, at first (John 13:36-38).
- B. Many disciples (John 6:66-68).
- C. Demas (2 Tim. 4:10).
- D. Others now do well till Christianity costs.

VI. Represents Kinds of Church Members.

- A. Enlist for parade and not for battle.
- B. Tired, retired, tiresome, tireless.
- C. “Permanence a proof of genuineness.”
- D. Unemployment problem in the church. “Wash a cat.”

VII. Trials Seem Essential to the Christian Life.

- A. Sun can cause plants to grow or wither.
- B. So with God’s word (2 Cor. 2:16).
- C. Must continue faithful (Matt. 10:22; Acts 2:41; 1 Cor. 15:58).
 - 1. Follow Paul (2 Cor. 12:10; 2 Tim. 4:5-8).
 - 2. Those who faced Nero and Diocletian.
- D. Need extra strength (Matt. 25:3; Jas. 1:3-4, 12; 1 Pet. 4:14).

Conclusion:

- 1. Would that all obey the gospel.

2. But, that all understand the cost.
3. Be impressed that faithfulness until death required.

FOUR KINDS OF SOILS: THORNY GROUND HEARERS

Matt. 13:7, 22; Mark 4:7, 19; Luke 8:7, 14

Introduction:

1. Review former lessons. Seed. Soils. Sower.
2. Applicable particularly to hearers (Matt. 13:22).
3. Four kinds of lives: Gradual ascent in quality:
 - a. Hard;
 - b. Shallow;
 - c. Crowded;
 - d. Fruitful.
4. The thorny (crowded) soil has possibilities of rich harvest.

I. The Thorny-ground Hearer.

- A. The soil.
 1. Abundant; deep enough for seeds. Good. Fine. Rich.
 2. But latent seed there. Weeds not visible when sown.
- B. Compare your farms.
 1. Good, rich, deep, soil. Nothing wrong with it. But:
 2. Weed seed there: Johnson grass; tumbleweed, etc.
 3. What do about them? Let them go?
- C. Divided between irreconcilable loyalties (Matt. 6:24).
 1. Good character, but not wholehearted.
 2. Perhaps compromising attitude.

II. "Choked by the Cares of This World" (Mark 4:19).

- A. Attendance to material things (Matt. 6:25-31).
- B. Certainly, must make living, but not foremost (Matt. 6:33).
- C. Philosophy of many (1 Cor. 15:32b).
- D. Cumbered by home life, etc. (Luke 10:38-42).
 1. Little vision beyond the social function.

2. "Cumbered" — a needless burden; more important things.

E. God prefers one to be rich in faith (Jas. 2:5).

III. "Choked by Deceitfulness of Riches" (Mark 4:19).

- A. No objections to riches, per se. Solomon, David, Abraham.
- B. Riches God-given (Hag. 2:8; 1 Chr. 29:11b, 14b).
- C. Trusting in riches wrong (Mark 10:24; Matt. 6:24).
 1. Young ruler (Mark 10:17-23).
 2. Rich fool (Luke 12:15-21).
- D. Deceitful: Can't heal, restore sanity, purchase salvation.

IV. "Choked by Lust, Pleasure" (Mark 4:19).

- A. Of this life (Luke 8:14; 1 John 2:15-17).
 1. Incompatibility, fire, water (2 Cor. 6:14-16).
 2. Enemy of God (Jas. 4:4). Butterfly religion.
- B. "Lust of other things: Politics, greatness, popularity, etc.

V. Some Practical Observations.

- A. Often lawful things choke the word.
 1. Corn in wheat field becomes a weed.
 2. Trees in yard, garden.
 3. Business. Company. Healthful recreation.
- B. "Suckers?" draw sap; Small things crowd life; Farmers must keep fighting weeds. Man causes own ruin. No credit if becomes unfaithful (Ezk. 18:20-24).

FOUR KINDS OF SOILS: THE GOOD GROUND HEARERS

Matt. 13:23; Luke 8:15; Mark 4:20

Introduction:

1. Review previous lessons briefly.
 - a. Wayside: unreceptive (Matt. 13:15).
 - b. Stony: shallow, impulsive, emotional.

- c. Thorny: receptive, some good done, green, no fruit to perfection. (All these lost.)
- 2. The good-ground hearers: Reason the Lord sowed in hope.

I. The Good-ground Hearer.

- A. Heareth and understandeth (Matt. 13:23; Mark 4:20).
 - 1. This is wise (Eph. 5:17). Be fools to be wise (1 Cor. 3:18).
 - 2. Counts the cost (Luke 14:28-30; cf. 12:47-48).
- B. Having heard, keep it (Luke 8:15). Hold it fast.
 - 1. Hear means obey (Deut. 28:45b).
 - 2. Brings fruit to perfection (Matt. 7:24; Rev. 22:14).
- C. "Honest and good heart" (Luke 8:15).
 - 1. Not faultless, but sincere (Phil. 3:12-14).
 - 2. Those who readily receive the word (1 Thess. 1:5-7).

II. Characteristics of the Good Ground Hearer.

- A. Holds fast the word (Luke 8:15, R.V.).
 - 1. Satan not allowed to snatch it away.
 - 2. Meditates (Psa. 1:1-2).
- B. Brings forth fruit (Matt. 25:34-36).
 - 1. Fruitless burnt (John 15:1-6).
 - 2. Capacities (Mark 4:20). Each to produce according to own capacity, not that of others. Cf. Talents.
- C. "With patience."
 - 1. Patience does not mean inactivity.
 - 2. Means perseverance (Heb. 12:1-2). "Run;" fight.
- D. Attentive hearer. Listens to learn. Loves the truth.

III. Examples of Good Ground Hearers.

- A. The church at Smyrna (Rev. 2:7-11). Endurance, faith.
- B. The Thessalonians (1 Thess. 1:7-8). Reaching others.
- C. The Bereans (Acts 17:11-12). Honest searchers.
- D. Dorcas (Acts 9:36-39). Barnabas (Acts 4:36). Individual consecration.
- E. Pentecostians (Acts 2:37, 41). Courage. Accepted "new

religion.”

F. “Broad-minded” often means “empty-headed.”

Conclusion:

1. To hear without obedience is to harden the heart (Heb. 3:7-8).
2. Examine self (2 Cor. 13:5). How do we classify selves?
3. Are we ready to hear and become Christians?
4. As Christians, are we ready to receive all God’s word?
5. Luke 8:15 The “Honest and good heart” is the obedient one.

BLESSED ARE THE POOR IN SPIRIT

Matt. 5:3

Introduction:

1. Christ baptized; tempted; began ministry; chose apostles; many miracles; great following.
2. Nature of audience: Mixed: rich, poor, high, low.
 - a. In search of happiness; missed so far.
 - b. Jews thought wealth indicated God’s favor.
 - c. Many were seeking “loaves and fishes.”
3. Like conditions exist today.
 - a. Comforts, luxuries, make us happy?
 - b. Christ not mention Science and Invention.
4. Christ teaches fundamental laws of the Kingdom.
 - a. Reveals characteristics of subjects.
 - b. A Gideon test: Sift out carnal appetites (cf. Judg. 6-7).
 - c. How do we measure up? (Read Matt. 5-7 each week during series.)
 - d. We complain, need to look into really poor homes. See some things preachers, doctors see.

I. Whence Blessedness or Happiness in Poverty?

- A. Concept of the world.
 1. Blessed are the rich, bank account, fine homes, etc.
 2. Blessed are the successful, honored, envied.

- B. Happiness not derived from outward circumstances.
 1. Not in what we possess (Luke 12:15-21).
 2. Not in what we fail to possess. Lazarus.
 3. Riches give false independence, security. Dives.
- C. Happiness depends upon inward qualities.
 1. Not the house, but the man.
 2. Not the clothes, but the one dressed.
 3. Peter's admonition (1 Pet. 3:1-4).
- D. Ridiculous to some then, now (Matt. 5:3).
- E. "Happy are the poor in spirit."
 1. Those who feel spiritual needs (Luke 18:9-14).
 2. Proud in spirit cursed (Luke 14:7-11).
 3. Proud flesh; proud spirit most sensitive.
 4. Miserable are the proud in Spirit.
 5. Cf. Saul before coronation, after (1 Sam. 15:17).

II. What Is it to Be "Poor in Spirit?"

- A. Not self-contempt.
- B. Poor — Destitute of something.
 1. Not only want, but **realization** of something.
 2. Conscious of need and sinful condition.
 3. "Feel spiritual needs" — dependence.
- C. Long for better spiritual condition.
- D. What are some examples?
 1. One talent man?
 2. The outward pious?
 3. Prodigal's brother? Peter? His boasting.
- E. Christ our outstanding example.
 1. Sinless, yet dependent upon God.
 2. "I can do nothing of mine own self."
 3. He washed the disciples feet (John 13:1-17).
- F. When is one poor in spirit now?
 1. When abases self (Rom. 12:3).
 2. Give low and just estimate of self. "Examine selves."

III. How Attain Happiness by Poverty of Spirit?

- A. By it we come into the kingdom.
 - 1. Must be humble (Matt. 18:1-4).
 - 2. The proud cannot enter.
- B. Only by humility can we remain (Psa. 101:5; Prov. 6:17; 16:5; 1 Pet. 5:5).
 - 1. Pride before destruction.
 - 2. Is it blessed to be lost (Matt. 16:25-26)?
- C. Laodicea rich in spirit, poor in spirituality (Rev. 3:17).
- D. Paul poor in spirit; rich in spirituality; "Least of all saints," "O wretched man that I am."
- E. Fits us for service in the kingdom. Leads to glory.

Conclusion:

- 1. "Come" (Matt. 11:28). "Feels spiritual needs."
- 2. Glories of heaven, for the poor in spirit.
- 3. Which course choose today?
 - a. Are you self-exalted???
 - b. Do you feel spiritual needs?

BLESSED ARE THEY THAT MOURN

Matt. 5:4

Introduction:

- 1. Beatitudes a set of paradoxes; explain.
- 2. Happiness an inward condition; not outward circumstances.
- 3. Christ giving fundamental laws of kingdom; revealing characteristics of subjects; how do we measure up?
- 4. Text contrary to accepted opinions.

I. First, Consider Some Mourners Not Comforted, Not Happy.

- A. Not of remorse; suffering inescapable consequences.
 - 1. Jails: Inmates mourn, but not comforted.
 - 2. No sorrow or hatred for sin, only consequences.
 - 3. Hell be full; Dives regretted consequences.

4. Young regret mistakes; parents who have no care for children; conscience stricken later.
- B. Not the sorrow of King Saul: Remorse.
 1. Not sorry for his sin; sorry because of plight sin brought (cf. 1 Sam. 15:17-20, 22-24).
 2. No deep contrition; confessed because in tight place.
- C. Not who mourn loss of loved ones.
 1. Grief often makes stronger; but some don't believe.
 2. Some become bitter and rebellious.
- D. Not over loss of worldly ambition; business; popularity.
- E. Not over lack, loss of possessions. Esau (Heb. 12:14-17; cf. 1 Tim. 6:6-10; Heb. 13:5; Luke 9:58).
- F. Not sorrow of Judas: Sought no forgiveness; suicide.
- G. Not the pessimist, only happy when miserable (cf. Phil. 4:8).
- H. Not the sorrow of the world (2 Cor. 7:10).
 1. Includes most or all of above.
 2. Breaks health; leads from Christ; to ruin.

II. Who Are the Happy Mourners?

- A. The poor in spirit; mourning an outgrowth of this.
- B. Those who realize their sinful condition.
 1. Deep realization of fact of sinfulness; gravity.
 2. Here a root of shallow Christianity; complacent Christians can't see selves as they are; or as God sees us.
 3. Some say: "We do no harm." Self-deceived.
- C. Mourners over sins.
 1. Conscious not what should be. Low estimate of self (Rom. 12:3).
 2. Conscious of lack; turn to him who can supply (Phil. 4:13).
 3. Conscious of condemned condition; need to be saved.
- D. Peter went out and wept, when denied Christ.
- E. Paul "O, wretched man that I am."
- F. David: "Have mercy on me" (Psa. 51:1-3, 10, 14).

- G. The Corinthians (2 Cor. 7:8-10).
- H. Mourn over sins of others; Paul (2 Cor. 2:4); Christ (Luke 19:41).
- I. Everyone happy that is thereby led to Christ.

III. Results for Those Who Mourn Thusly.

- A. Shall be comforted.
- B. Consolation of forgiveness, cleansing from sin.
- C. The empty filled; the lowly lifted.
- D. Joys in this world (Mark 10:28-30).
- E. God shall wipe away all tears (Rev. 21:4). Eternal bliss.
- F. Reconciliation with God; peace that passeth understanding (Phil.4:7).

Conclusion:

- 1. Blessed are they that feel their spiritual needs.
- 2. Happy are they that mourn.
- 3. These God receives. Come now. The Savior's invitation.

BLESSED ARE THE MEEK

Matt. 5:5

Introduction:

- 1. Briefly review first two beatitudes.
- 2. Place: Follows inward expression of vv. 3-4.
- 3. Unpopular: World ideas opposite.
 - a. Regard meekness as weakness.
 - b. Demand heroic, great to simple; sunflower to the violet, "Blessed are the lordly, arrogant."
 - c. Survival of the fittest.
- 4. Is meekness as asset or liability? Shall see.

I. What Meekness Is.

- A. Primarily: Attitude toward God.
 - 1. Submission without murmuring, rebelling (Heb. 12:5-

- 7).
2. Not like some children when punished.
3. Ox kicks goat; not escape; wounds own hocks.
4. Patient obedience to God's will. Follow Christ.
- B. True meekness deeper than attitude toward men.
- C. Secondarily: Disposition toward men.
 1. Opposite of arrogance.
 2. Gentle towards all men. Means:
 3. Patient endurance of personal wrong (1 Pet. 2:21-23).

III. Characteristics of the Meek.

- A. Suffer wrong without bitterness, revenge (Matt. 5:44).
- B. Humble minded; not Pharisaical.
- C. Courageous (2 Pet. 1:5).
 1. Men fear being called a coward.
 2. Stand for right though ridiculed.
 3. Real cowards yield to human pressure, opinion.
- D. Strong. Gravity noiseless, but powerful. Sunlight.
- E. Quiet tempered; don't fly into rage.
 1. Rule own spirits.
 2. Show displeasure without indecencies.

III. Show Who Are Not Meek.

- A. Grasp for dominion, power. Upper room; chief seats.
- B. Howl, whine — not appreciated — don't get due.
- C. More we demand, less we get. Less demanded, more we get.
- D. Harbor malice toward brother; unforgiving.

IV. Spinelessness Mistaken for Meekness.

- A. Moses (Num. 12:3; Ex. 32:19-20).
- B. Paul (Col. 3:12; Acts 13:10; Gal. 2:11).
- C. Nehemiah. Rose to defend Zion.
- D. Stephen (Acts 7:51-52, 56). Christ STOOD.
- E. Christ (Matt. 11:20, 28-30; 23:14-24, 27, 33).
- F. Cf. personal wrong (1 Pet. 2:21-23).

- G. But if word opposes (Jude 3; Eph. 6:13).
- H. Must oppose sin, error, in out of church.

V. What is Gained? “Shall Inherit the Earth.”

- A. Beatitudes a shock to the carnal Jew.
 - 1. Lowered Messianic hopes.
 - 2. Looked for martial leader, conquer world.
 - 3. Disappointed not subjugated by force.
- B. “Race not to the swift, nor battle to strong.”
 - 1. Alexander the Great; Caesar; Napoleon, Hitler.
 - 2. Lower animals: hawk, eagle, rabbit; lion, lamb.
- C. Having title doesn’t mean really possess.
 - 1. Some have title too much, but it possesses them.
- D. “Earth the Lord’s” (Psa. 24:1).
- E. Meek under God’s care (Heb. 13:5-6).
- F. Thus inherit earth:
 - 1. Richest, fullest, happiest life.
 - 2. All necessary to life and happiness.
 - 3. Most undisturbed enjoyment of blessings.
 - 4. Meekness promotes good health, happiness.
- G. Thus inherit in two ways.
 - 1. Enjoy life more fully here.
 - 2. Heaven to come (1 John 2:25; 2 Pet. 3:13).

Conclusion:

- 1. Blessed means happy. Meekness begins with obedience, submission to God.
- 2. Must realize inward condition first (Matt. 5:3-4).
- 3. Come today.

BLESSED ARE THEY THAT HUNGER AND THIRST

Matt. 5:6

Introduction:

1. Hunger and thirst, outgrowth of preceding Beatitudes.
 - a. The poor in spirit realize needs, dependency.
 - b. The mournful regret their situation.
 - c. The meek are submissive.
 - d. Those with passionate desire for goodness seek.
2. Hunger, thirst — be conscious of want.
3. Keep in mind — describing characteristics of citizens of Christ's kingdom.

I. A Good Appetite a Blessing.

- A. An indication of life.
 1. Trees thirst, drink much. Otherwise dead.
 2. Chinese funeral custom — bread, water.
 3. Some Christians have no appetite for spiritual food offered — DEAD.
- B. Hunger, thirst, indicate normal health.
 1. Doctor asks about appetite.
 2. Something wrong if no hunger, thirst.
 3. Something wrong with many members here.
- C. Grow by satisfying appetite.
 1. Physical development — babies.
 2. Grow as long as have physical appetite.
 3. Cease to hunger, thirst, cease to grow, become weak, sickly, cry, complain.
 4. Cf. to Christian life.
- D. Good appetite a source of enjoyment.
 1. Essential to enjoying a good dinner.
 2. Difficult to feed one not hungry.
 3. Trouble with some here. Regardless of “cook” or dish, no appetite. UNLESS it be dessert — soft, sweet food.
- E. Can't live on what little some **take in**.

1. Only one meal a week.
2. No appetite for Sunday, Wednesday nights.

III. The power of Hunger and Thirst.

- A. Second Kings 6:25-29.
- B. Thirst at sea, on the desert.
- C. Soldier gives arms, life for drink.
- D. Compare to this beatitude. If hungry, thirsty, seek to satisfy. **MANY ARE NOT.**

III. Some Have No Spiritual Appetite.

- A. Scriptures, prayer don't appeal to beasts.
- B. Man got on wrong bus for ball game.
- C. Bunyan's story of a busy man — leaves, muck.
- D. The crane, swan and snails?
- E. Some "citizens of the kingdom."
 1. More comfortable around sinners.
 2. Lose crown by looking down.
 3. Have turned back (2 Pet. 2:22).
- G. The appetiteless pitiful, esp. spiritual.

IV. No Blessing to Those Merely Satisfying Flesh.

- A. Not "Blessed" — hunger for riches, fame.
- B. Not blessed "Thirst for secular knowledge, etc."
- C. Labor for meat that perishes not (John 6:27).

V. What is Righteousness?

- A. Greek: DIKAIOSUNE — Condition acceptable to God; integrity; purity of life; uprightness; correctness in thinking, acting.
- B. Righteousness — goodness, thus "Blessed."
- C. May mean hunger for all spiritual blessings.
- D. Hunger and thirst return continually. We labor continually to satisfy them.
 1. Why not spiritually?
 2. Hunger, thirst not weak, lukewarm appetites.

E. Strong desire to be Godlike, Christlike.

VI. They Shall Be Filled.

A. They will strive for the blessings.

B. Lead to purer, richer lives, happier.

C. "Peace that passeth understanding" (Phil. 4:7).

D. Happiness of heaven will fill souls.

VII. How to Attain this Righteousness.

A. Obey the gospel.

B. Live Godly; create spiritual appetite.

Conclusion:

1. Except some take more spiritual food.
2. Must be born into God's family to partake.
3. Seek the blessing today. Purpose greater faithfulness.

BLESSED ARE THE MERCIFUL

Matt. 5:7

Introduction:

1. Beatitude: "Consummate bliss; blessedness."
 - a. MAKARIOS: happy.
 - b. Many in the Bible (Psa. 1:1; Rev. 22:14; 14:13).
2. Paradoxes. "Happy the poor, mourners, etc."
3. Multitudes following Christ; sort of a Gideon Test.
4. Promises only to believers.
5. Subject of the beatitude: Christian's mercy.
6. Do we ever help anyone in need? the sick? the poor? distressed? miserable? the person who does not.

I. The Nature of the Mercy of the Christian.

A. **Misericordia** (Latin): pain of heart (esp. at sight of misery).

B. **ELEEMON**: from **eleos**: "Mercy, pity, esp. on account of misery "(Berry);" Mercy, kindness or good toward all the

miserable and afflicted” (Thayer).

- C. Hence, has its seat in the heart (Col. 3).
- D. A heavenly quality (cf. God and Christ).
- E. An active principle. Involves attitude and conduct toward:
 - 1. Inferior animals (Prov. 12:10).
 - 2. Fellow sufferers (1 John 3:17; Job 31:13-22).
 - 3. Those in spiritual misery.
 - a. Jesus over Jerusalem (Matt. 23:37).
 - b. Paul for the Jews (Rom. 9:1-3; 10:1-3).
 - 4. Our greatest enemies (Matt. 5:44-45; Rom. 12:20).

II. The Grounds or Basis of Mercy.

- A. Enjoined of God (Matt. 22:37-39).
- B. We are in constant need of Divine mercy, thus (Matt. 5:7; 6:12).
- C. Consider mercy received, and mercy yet needed (Gal. 6:7).
- D. Imitation of Jesus. Followers of God as dear children.
- E. Gratitude (2 Cor. 8:9; 1 John 4:19).
- F. Sympathy (1 Cor. 12:25-26).
- G. Prove sincerity of love (Rom. 5:8-9; 2 Cor. 8:8; Jas. 2:14-20).
- H. Self consecration (2 Cor. 8:1-5, 8).
- I. Keep minds on God (1 Tim. 6:17-19).
- J. Express condition of obtaining mercy (Matt. 6:14-15). Cf. the unmerciful servant (Matt. 18:32-34).
- K. “I will have mercy and not sacrifice” (Matt. 9:10-13; cf. 1 Cor. 13:3).

III. The Principles in Action.

- A. In the Old Testament.
 - 1. “Not glean the vineyard” (Lev. 19:10).
 - 2. “Open hand wide; poor never cease” (Deut. 15:11).
 - 3. “Blessed is he that considereth the poor” (Psa. 41:1).
 - 4. “Happy...they that have mercy on the poor (Prov. 14:21).
- B. In the New Testament.

1. Young ruler (Luke 18:18-26).
 2. Salvation to Zaccheus (Luke 19:1-9).
 3. Apostles' exhortation to Paul (Gal. 2:10).
 4. Paul's instructions to Ephesian elders (Acts 20:35).
- C. Examples of mercy in action.
1. The good Samaritan (Luke 10). "Moved with compassion."
 2. Lepers (Luke 17:13). "Have mercy on us."
 3. Father of afflicted (Matt. 17:15). "Have mercy on my son."
 4. Feeding the multitude (Matt. 15:32-38).
 5. The publican (Luke 18:13-14).

IV. The Rewards of the Christian's Mercy.

- A. A good name, because associated with Father of Mercies.
Love to be associated with the Great.
- B. Blest by prayers of those we help (Job 29:7-16).
- C. Part of seeking the kingdom (Matt. 6:33).
- D. Blessings received (Psa. 41:1-2).
- E. Public approval in last day (Matt. 25:34-40).

Conclusion:

1. Mercy is:
 - a. Feeling for the poor, sick, miserable, sinful.
 - b. An active principle; part of Christian living.
 - c. Requires personal involvement as well as money.
 - d. Blessings here, hereafter.
2. We need to claim God's mercy first, before we can get credit (Matt. 7:21-23; 21:28).

BLESSED ARE THE PURE IN HEART

Matt. 5:8

Introduction:

1. Purity defined: Separate from all extraneous matter. Absence

of anything that would pollute, corrupt. Freedom from foulness, guilt.

2. Cf. pure gold, water, air.
3. Its place among the beatitudes. Seemingly a natural result of foregoing. Review.

I. What Is the Heart?

- A. Thinks (Prov. 23:7). Understands (Matt. 13:15).
- B. Believes (Rom. 10:10).
- C. Desires (Rom. 10:1); Loves (Matt. 22:37).
- D. Trusts (Prov. 3:5). Intends (Heb. 4:12).
- E. Purpose (2 Cor. 9:7); Obeys (Rom. 6:17).
- F. The heart is the spirit, soul (Psa. 22:26).
 1. Serve with the spirit (Rom. 1:9).
 2. Serve with mind (Rom. 7:25).
 3. Spirit knows (1 Cor. 2:11).

II. How Alien Sinners Made Pure.

- A. By obeying the truth (John 8:32; 17:17; 1 Pet. 1:22).
- B. Law to alien (Acts 15:7, 9; Rom. 1:5; F.R.C.B.).

III. How Purify the Erring Child of God.

- A. 2 Cor. 6:17 - 7:1.
- B. 1 John 1:7-10; Acts 8:20-24.

IV. How Continue to Be Pure?

- A. Love not the world (1 John 2:15-17).
- B. Shun evil (1 Thess. 5:22; 1 Cor. 15:33).
- C. Prayer life (1 Thess. 5:17; 1 Tim. 2:8).
- D. Walking in truth (3 John 4; John 17:17; 1 John 1:7).
- E. Conform to Christ's image (Col. 3:9-10).
- F. Think pure thoughts (Phil. 4:8).
- G. Live godly (Jas. 1:27; Titus 2:11-12).
- H. "600 Doctrinal Illustrations," p. 271.

V. The Blessing: They Shall See God.

- A. To be a partaker of; to enjoy; greater blessings on earth, fuller, sweeter life.
- B. Be like Him, see Him as He is (1 John 3:2).
- C. Only inward purity compatible with God. If only some were as clean within as without.
- D. To see also means to enter (John 3:3-5). Thus be with God eternally. Impure not happy there; not happy with the good here.
- E. Opposite; impure shall not see God.

Conclusion:

- 1. Need to allow Christ to purify our lives today.
- 2. Need to live closer to God. Time fast passing.

BLESSED ARE THE PEACE MAKERS

Matt. 5:9

Introduction:

- 1. Sermon on Mount. Principles to govern kingdom.
- 2. Beatitudes describe characteristics.
- 3. Beatitudes regard relations of man to God first; then man to man.

I. The Nature of Christ's Kingdom.

- A. God of peace; Prince of Peace; Gospel of peace; Kingdom of peace.
- B. Not of this world (John 18:36).
- C. Not measured by worldly standards.
- D. Weapons of the Christian.
 - 1. The armor of God (Eph. 6:11-17).
 - 2. Not carnal weapons (2 Cor. 10:3-4).

II. The Need for Peacemakers.

- A. A supreme benefactor.
 - 1. Strife, discord, suffering, misunderstanding every-

- where. Need removing.
- 2. Peacemakers looked upon as fools.
- B. Because enmity, strife, hatred so costly: In money, misery, human life, souls (Gal. 5:19).
- C. Every war brings lower morals. Eternal loss.
- D. Peace will not come automatically of self.
 1. Must be made – “PeaceMAKERS.” Only by being in line with God’s word.
 2. It depends upon individuals, not governments.

III. Thus: What is Peacemaking?

- A. More than merely to abolish strife.
 1. Cessation of strife doesn’t mean peace.
 2. No peace since V-J day in World War II.
 3. Ancient Rome kept peace through fear. Russia, China, always some world power.
 4. Dogs may fight to exhaustion.
- B. Peacemaking an active principle.
 1. Ends strife by bringing opposites.
 2. Not enough to remove noxious weeds; must plant good crop to crowd out weeds.
 3. Removes hate; plants love, joy, peace. We don’t fight those we love – who love us.
 4. Enmity, jealousy removed; understanding, goodwill replace.
 5. Not merely break sword; make useful implements (Isa. 2:4).

IV. How Become Peacemakers?

- A. We can’t impart to others what we don’t have.
- B. By development of qualities in preceding B.’s.
 1. Learned poverty of spirit.
 2. Wept over sins.
 3. Humbly submitted to God; endured insults.
 4. Learned for fuller righteousness.
 5. Extend mercy, help to others.

- 6. Sought purity. Godliness.
- C. First, rectify relations to God, Christ.
- D. Then unite people, nations, races — reconcile to God (2 Cor. 5:18-20).
- E. Peacemakers “Sissies?” No. Otherwise.

V. How Make Peace? Therefore?

- A. Not by hating. Christians can’t hate anyone (Matt. 5:44-45; Rom. 12:20).
- B. Not by killing. “War to end war.”
- C. “Like begets like.” Love is not begotten by hate. Hate never killed by hate.
- D. Man not reconciled to God by hate (John 3:16).
- E. Only one thing: THE GOSPEL OF CHRIST.
- F. Prov. 16:7; Make enemies be at peace. When a man’s ways please the Lord, He is with Him.

VI. Reward for Being Peacemakers.

- A. Man at art gallery; “Bless him, I love him.”
- B. The sons of God (1 John 3:1-2).
- C. Would we be proud of sons of noble family? How much more great: sons of God?
- D. Heirs of God (Rom. 8:16-17). Eternal bliss.

Conclusion:

- 1. Peace has a threefold application:
 - a. Peace with self;
 - b. Peace with man;
 - c. Peace with God.
- 2. “Must wage warfare against sin; seek peace with all that is good.”

BLESSED ARE THE PERSECUTED

Matt. 5:10

Introduction:

1. True subjects of Christ's kingdom pictured in the foregoing Beatitudes.
2. The last reveals the reception the world gives to those of Christlike character.
 - a. One would think world readily receive such.
 - b. But no real Christian is friendless.
 - (1) Have love of the loyal.
 - (2) Godhead takes cognizance.
 - c. "Woe unto you when all men speak well of you" (Luke 6:26).

I. Christ Was Reviled, Persecuted, Slandered.

- A. Christ lived the beatitudes.
- B. He was reviled, as:
 1. Gluttonous man, winebibber (Luke 7:31-34).
 2. Blasphemer (Matt. 26:63-65; John 10:30-33).
 3. Railed on Him (Mark 15:29-32).
- C. He was accused falsely.
 1. In league with Satan (Matt. 12:22-24).
 2. At His trial (Matt. 26:59-60).
- D. He was persecuted.
 1. Scourged and mocked.
 2. Slapped and spat upon; crucified, pierced.
- E. Why??? Christ did only good (Matt. 20:15; John 7:7).

II. Why the Inevitable Antagonism?

- A. The world:
 1. Earthly minded.
 2. Age of materialism.
 3. People and popular different.
 4. Realm of sin and sinful persons.
- B. Incompatibility (2 Cor. 6:14-16).

- C. The Godly Christian is peculiar, different.
 - 1. A living rebuke to sin.
 - 2. Interferes: Calls to repentance to God.
 - a. Paul interfered at Philippi (Acts 16:16-24).
 - b. At Ephesus (Acts 19:24-29).
- D. Marvel not if the world hates you (1 John 3:13).
- E. World determined to follow evil.
- F. How end the antagonism???

 - 1. Lower Christian's standard to world's standard, or
 - 2. Raise world to Christ's standard.

III. Persecuted for Righteousness Sake.

- A. Not for evil (1 Pet. 4:12-16).
- B. Not for pressing false doctrines.
- C. Some cry "Persecution" when opposed. Not purposely drawn to create sympathy.
- D. But for RIGHTEOUSNESS sake — What???

 - 1. DIKAIOSUNE: Condition acceptable to God; integrity; purity of life; uprightness.
 - 2. Christlikeness; fulfil beatitudes as children.

IV. What Persecution Does.

- A. Brightens the hope. Stephen (Acts 7:55-56).
- B. An indication of a true child of God (2 Tim. 3:12). Spreads cause (Acts 8:1-4).
- C. Purifies us; makes stronger; more determined.

V. Room for Rejoicing.

- A. Rejoice: To feel joy, or great delight.
- B. Peter and John (Acts 5:27-28, 40-42).
- C. "Be EXCEEDINGLY glad, for great is your reward."
 - 1. Blessings on earth (Mark 10:28-30).
 - 2. Glories of heaven (Rev. 21:1-5, 10-14, 22-27; 22:1-3).

Conclusion:

- 1. Blessed means happy. There is no genuine happiness in earth

unless one is a Christian, and living to please God.

2. There is no promise of happiness in the world to come, unless we obey God.
3. All the suffering, persecutions, denials of this life are worth the efforts to endure them; to inherit the home of the soul.

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