

The
SERMON OUTLINES

Of

H. Leo Boles

Compiled and edited

By

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DEDICATION

To that host of students whom Brother Boles affectionately spoke of as "My Boys," this volume is respectfully inscribed.

PREFACE

It has now been more than three years since the lamented H. Leo Boles, like David, "fell on sleep, and was laid unto his fathers." During these intervening years, there has been a growing demand for the publication of a volume of his Sermon Outlines. This volume is, at least, a partial answer to the demand.

The Outlines appear here as Brother Boles left them, except where it was necessary to add something in order to make a contracted statement clear.

This book is a selection of Outlines most frequently used by Brother Boles.

It is the hope of the Editor that this book may give a new stimulus to preaching the gospel plainly, humbly and without fear or favor.

B. C. GOODPASTURE

August 11, 1949.

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THE CHRISTIAN'S RELATION TO AMUSEMENTS

Prov. 15:13; 17:22; 21:17

INTRODUCTION

Amusements, "rest," "recreation," "diversion," "play."

I. DO CHRISTIANS NEED THEM?

1. Our civilization has changed.
 - (a) More mental work now.
 - (b) This requires a sedentary life.
 - (c) And this requires recreation.
2. Two Extremes.
 - (a) Stoics—"Christ never smiled," can't be proved.
 - (b) Epicureans—"Eat, drink, and be merry."

II. ATTITUDES TOWARD AMUSEMENTS

1. Some say it is a misuse of time and dangerous to morals.
2. Indifference, they are more or less useless.
3. It is necessary for the best development of children and for the best work of adults.

III. KINDS OF AMUSEMENTS

1. Good or right.
2. Bad or evil.
3. Doubtful.

IV. RULES TO DETERMINE THE KIND

1. Is it right?
2. Do good people generally approve of it?
3. Will it interfere with school or business?
4. May it be productive of bad habits?
5. Will its enjoyment lead into doubtful company?
6. Will it lead into places of questionable propriety?
7. Will my example influence others injuriously?
8. Can I afford the cost in time and money?
9. Will my pleasure affect the rights of anyone in person or property?
10. Ask self three questions.
 - (a) What would Jesus do if he were in my place?
 - (b) Would it be pleasing to him?
 - (c) Would I like to be found doing this when Jesus comes?

THE SIN OF ANANIAS AND SAPPHIRA

Acts 5:1-11

INTRODUCTION

These were members of the church at Jerusalem; the church was not many months old; this record is for our warning.

I. FIRST RECORDED DEATH IN THE CHURCH

1. First recorded sin in the church—lying.
2. Not sufficient recognition given to significance of these deaths.
3. This occurrence had a fundamental significance.
4. The Lord visited upon them the extreme penalty.
5. Why was this recorded.

II. HISTORY OF THE CASE

1. Food supply of many had been exhausted.
2. Many sold possessions and gave the price to the apostles.
3. Liberality of the church had attracted the eyes of the world.
4. Ananias and Sapphira sold theirs and brought a **PART** of the price and represented it as **ALL**.

III. WHAT WAS THEIR SIN?

1. Not that they kept back a part.
2. Not only that they lied to men
3. Not only that they lied to God.
4. But that they lost the sense of God.
5. Failed to recognize God as the Inspector of their lives.
6. Lost the sense of the inward life for the outward glory.

IV. THE RESULTS

1. Fear came on the church
2. Heart-searching power of God revealed.
3. This sin connected with Lord's treasury.
4. We should not overrate our liberality.
5. Neither under-rate our ability to give.

A LESSON ON THE APOSTLES

Matt: 10:1-4; Mark 3:13-19; Luke 6:12-16; Acts 1:13

INTRODUCTION

Jesus made disciples; he chose twelve men from his disciples; they were not young men but matured.

I. BASIS OF HIS SELECTION

1. He made no mistakes.
2. We do well to study his selection.
3. He selected the best at that time.

II. AN ANALOGY TO THE CHURCH

1. They were suited for their work.
2. Different types of men in the group but each was needed.
3. All types of men are needed in the church.
4. One type as important as another.

III. JOHN: The beloved, wrote much of love; a concrete example of love; this type needed in the church today.

IV. MATTHEW: The practical business man; his type needed in the church.

V. PETER: The bold, fearless, leader; had the keys of the kingdom; leaders needed today.

VI. ANDREW: The quiet worker. (John 6:8; 12:22.) Ananias, a certain disciple baptized Saul, never hear of him again.

VII. THOMAS: The honest doubter; saw the dark side of the proposition; saw all the difficulties of it. (John 20:24, 25.)

VIII. JAMES: The sturdy pillar of the church; beheaded by Herod. (Acts 12:1, 2.)

IX. PHILIP: The servant of all. (John 1:43-45; 6:5; 12:21.)

X. JUDAS: Who became a traitor; a tragic degeneration; Matthias took his place; Who punished Judas? no court; punished himself.

THE LANGUAGE OF ASHDOD

Neh. 13:24

INTRODUCTION

*Language the mode of communication; words, signs of ideas—
Bible words express Bible ideas.*

I. SOUND WORDS

1. "Sound words" (1 Tim. 6:3.), words of Jesus—healthful words—words that convey full, rich ideas.
2. Hold pattern of sound words (II Tim. 1:13.); stick to the pattern; all teaching should conform to the pattern.

II. WHAT IS ASHDOD LANGUAGE?

1. History of mixed marriages. (Neh. 13:23.)
2. Children spoke half in speech of Ashdod. (Verse 24.)
3. Could not express ideas of law of Moses.
4. Could not understand the law.
5. Lost the ideas of God and took up ideas of idolatry.

III. ASHDOD LANGUAGE TODAY

1. "Pastor" means "elder" in New Testament. (Eph. 4:11.)
2. "Reverend" belongs to God not man. (Ps. 111:9.) *Matt. 23*
3. "Emblems" "Sacrament" for the Lord's Supper.
4. "Sabbath" for first day of the week, for Lord's day. *Acts 20*
5. "Join the church" for "added to the Lord." *Acts 2:41*
6. "My" and "Your," "our" and "their" church for the Lord's church. *Matt 18:18*
7. "My denomination."
8. Call no man "Rabbi"; "Father" or "Master." (Matt. 23:8-10.)



AUTHORITY IN RELIGION**Matt. 28:18****INTRODUCTION**

What is authority in religion? What is final authority? These are important questions. The answers will settle all disputes just as the supreme court settles all questions. Jesus spoke to the common people. If we do not put ourselves on that plane we will not understand him.

I. WHAT IS AUTHORITY NOW? (Deut. 18:18, 19.)

1. God promised to raise up a prophet like unto Moses.
2. He would put his words in his mouth.
3. This prophet should speak all these words to the people.
4. God would require it of all who refused to hear.

II. JESUS FULFILLED THIS PROMISE (Acts 3:22, 23)

1. God commands us to hear his Son. (Matt. 17:1-8.)
2. Nothing original with Jesus; all came from God. (John 12:49, 50.)
3. How much shall we hear him? Whatsoever he says. (Acts 3:22.)
4. Destroyed if we fail to hear him. (Acts 3:23.)

III. TWO CONCLUSIONS FROM THE ABOVE PREMISES

1. All that Jesus spoke has the stamp of divinity.
2. No other's words are authority—not even Moses—Now.
3. Joe Smith has none, Confession of Faith, Disciplines have none.

IV. ALL AUTHORITY BELONGS TO JESUS (Matt. 28:18)

1. In heaven, hence God, Holy Spirit and angels all work in plan of salvation by his authority—do nothing contrary to his will.
2. On earth. Hence all men must teach just what Jesus taught.
3. All civil governments have their limits—some places the stars and stripes represent no authority.

CONCLUSION

He that heareth you heareth me, etc. (Luke 10:16.)

BAPTISM

INTRODUCTION

No record of inspired man ever preaching sermon on baptism. Why? It is so plain and simple—told in a few words. Too much confusion on this simple subject.

I. IS IT COMMANDED?

1. If so, that settles it with anyone wanting to obey God.
2. John the Baptist taught it. (Matt. 3:6; Luke 7:30.)
3. Christ taught it. (John 4:1, 2.)
4. Christ commissioned it. (Matt. 28:19; Mark 16:15.)

II. THE DESIGN OF BAPTISM

1. Salvation promised after baptism. (Mark 16:15, 16; John 3:5; Acts 2:38; Acts 22:16; I Peter 3:21.)
2. Forgiveness of sins in Christ. (Eph. 1:6, 7; Col. 1:13.)
3. Baptized into Christ. (Rom. 6:3; Gal. 3:27.)

III. WHO SHOULD BE BAPTIZED?

1. Believing penitents only. (Mark 16:15, 16.)
2. Examples of conversion.
3. Those guilty of sin—no babes.

IV. WHAT MODE?

1. No mode of baptism. (Mark 1:9-11; Acts 8:36.)
2. It is a burial. (Rom. 6:3, 4; Col. 2:12.)

BAPTISM OF THE HOLY SPIRIT

INTRODUCTION

Greek, "pneuma" used 385 times in Bible. It is many times translated "spirit,"; again, "ghost," and "wind," also "breath."

I. FIRST WORK OF HOLY SPIRIT

1. Water. (Gen. 1:1-4; Psa. 33:6; 104:30; Heb. 11:3.)
2. Mind. (Gen. 41:38.)

II. DIFFERENCE BETWEEN HOLY SPIRIT BAPTISM AND FILLED.

1. John to be filled with Holy Spirit. (Luke 1:15.)
2. Elizabeth filled with Holy Spirit. (Luke 1:41.)
3. Zachariah filled with Holy Spirit (Luke 1:67.)
4. Jesus filled with Holy Spirit. (Luke 4:1.)
5. Peter filled with Holy Spirit. (Acts 4:8.)
6. Others filled with Holy Spirit. (Acts 6:5.)
7. Stephen filled with Holy Spirit. (Acts 7:55.)
8. Paul filled with Holy Spirit. (Acts 9:17; 13:9.)
9. Barnabas filled with Holy Spirit. (Acts 11:24.)

III. HOLY SPIRIT BAPTISM PROMISED

1. By John. (Matt. 3:11; Mark 1:8; Luke 3:16.)
2. By Christ. (John 1:33; Acts 1:5.)

IV. CHRIST ADMINISTRATOR

1. John said that Christ would administer it.
2. Christ sent Comforter. (John 14:26; 15:26.)
3. Christ did so after return to the Father. (John 16:7.)

V. SUBJECTS OF HOLY SPIRIT BAPTISM

1. Jews—apostles. (Acts 1:15; 2:1-4.)
2. Gentiles—house of Cornelius. (Acts 10:44; 11:15.)

VI. EFFECTS OF HOLY SPIRIT BAPTISM

1. Speak with tongues. (Acts 2:4; 10:46.)
2. Work miracles. (Acts 3:1-9; Heb. 2:3, 4.)

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THE FIVE BAPTISMS

INTRODUCTION

All in the New Testament.

- I. BAPTISM OF SUFFERING (Luke 12:50)
(Atonement)
- II. JOHN'S BAPTISM (Mark 1:4)
(Baptism of Repentance)
- III. HOLY SPIRIT BAPTISM (Acts 1:5)
(Pentecost and Cornelius)
- IV. BELIEVERS' BAPTISM (Matt. 28:19)
(Commission)
- V. BAPTISM WITH FIRE (Matt. 3:12)
(Judgment)



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BARNABAS, A GOOD MAN

Acts 11:24

INTRODUCTION

Biography a profitable way of studying the Bible. The characters whom God has chosen and used should be known. Barnabas has been eclipsed or overshadowed by Paul.

- I. HIS NAME (Acts 4:36, 37)
 1. Of the priestly tribe—Levi.
 2. First named Joses or Joseph—"may God add." (Gen. 30:24.)
 3. "Barnabas," given by apostles—exhortation, consolation or son of prophecy.

4. Nicknames often describe a character better than the original one.
 - (a) Abraham, Sarah, Jacob or Israel.
 - (b) Peter; sons of thunder.

II. A GOOD MAN

1. The Bible does not deal in eulogies or compliments.
2. Very few men are called "good" in the Bible.
3. Jesus asked why call me good. (Matt. 19:17.)
4. There must be something above the ordinary in Barnabas for him to be called "a good man."
5. He is "good" not in the common acceptance of the term, but in the divine sense.

III. A GENEROUS MAN

1. His generosity grows out of his goodness.
2. He sold his field and gave all. (Acts 4:37.)
3. Generosity is measured, not so much by what is given as by what is left.
 - (a) A poor man's penny is more than a rich man's dollar.
 - (b) The widow's mite. (Mark 12:42-44.)
4. His generosity put in contrast with Ananias.
5. He was generous also in kindness, love, and service.
 - (a) He took a second place in honor preferring one another. (Rom. 12:10.)
 - (b) Jonathan yielded to David. (I Sam. 20:30, 31.)
 - (c) John the Baptist yielded to Christ. (John 3:30.)

IV. HE WAS FULL OF FAITH

1. He was spiritually minded—full of the Holy Spirit.
2. He was glad to know the Gentiles accepted Christ. (Acts 11:23.)
3. Dr. Arnot says. "Tell me what gladdens or grieves a man and I will tell you what sort of man he is."
4. Chosen to go to Antioch and get a report of the Gentiles accepting Christ.
5. He helps to make Jew and Gentile one in Christ.

V. HIS RELATION TO PAUL

1. First introduced Paul to the apostles. (Acts 9:27.)
2. This a fine trait to bring brethren together in mutual confidence and love.

3. He brought Paul to Antioch. (Acts 11:26.)
4. He and Paul took a contribution from the brethren to Judea. (Acts 11:30.)
5. He, Paul and Mark go on first missionary tour. (Acts 13:2.)
6. Sent to Jerusalem on question of circumcision to reconcile Jews and Gentiles.
7. He and Paul separate. (Acts 15:36-39.)
8. Paul kindly mentions him. (I Cor. 9:5, 6.)
9. Wrote epistle of Barnabas, some say wrote Hebrews.



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THE BIBLE

INTRODUCTION

"Bible" means "the Book"; contains sixty-six books in ONE BOOK; forty writers.

I. UNITY OF THE BIBLE

1. Sixteen hundred years between Gen. 1:1 and Rev 22:21.
2. One writer did not know what others HAD written nor what some others WOULD write.
3. Cannot get forty men to agree on one thing today.
4. Yet these forty writers all agree.
5. Only one conclusion—one mind guided them.

II. TIMELESSNESS OF THE BIBLE

1. Never out of date—other books out of date.
2. Many are out of print.
3. Nothing has been added to or taken from it since completed.
4. Can not add to the wisdom of God.
5. Men may differ as to what it MEANS, but it remains the Word of God.

III. MAN NEEDS THE BIBLE

1. It is the best light for the PAST.
2. It is the biggest light for the PRESENT.
3. It is the brightest light for the FUTURE.
4. It teaches man his origin, mission, and destiny.

IV. HOW THE BIBLE HAS BLESSED MAN

1. It has taught him of God.
2. It has taught him of Christ and the Holy Spirit.
3. Furnished man completely unto every good work.

V. SCOPE OF THE BIBLE

1. Gives eternal thoughts of God.
2. Gives vision of the one sweeping movement of God.



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ALL-SUFFICIENCY OF THE BIBLE

II Tim. 3:16, 17

INTRODUCTION

God is all-wise, hence he knows all man's needs. He is all-powerful, hence he can supply man's needs. He is infinitely good, hence he will supply all of man's needs.

I. BIBLE WAS NOT GIVEN ALL AT ONE TIME

1. Sixteen hundred years from Genesis 1:1 to Revelation 22:21.
2. God spoke at different times. (Heb. 1:1.) Yet it all harmonizes.
3. Inspiration does not make a truth truer, but guided the writer in writing only the truth.

II. ONLY FOUR NEEDS OF MAN

(These are all amply supplied)

1. Need of teaching.
 - (a) No animal so ignorant at birth as man.
 - (b) With all classes of all ages there is a universal human need for knowledge. (Jer. 10:23.)

- (c) The word of God supplies this. A thorough knowledge of God implies all the education one needs.
- 2. Need of reproof.
 - (a) Human intentional wrong-doing and human unintentional wrong-doing.
 - (b) Every intentional wrong should be reproofed. (I Tim. 5:20; Titus 1:13.)
 - (c) The Bible teaches just how, when and in what spirit to reproof.
 - (d) When the reproof is given as God directs and received as he directs, it always corrects the wrong.
- 3. Need of correction.
 - (a) Unintentional wrongs should be corrected.
 - (b) The Bible is profitable for correction. (II Tim. 3:16.)
 - (c) It must be done in the spirit of meekness. (Gal. 6:1.)
 - (d) There is a difference between reproofing a wrong and correcting one.
- 4. Need of instruction in righteousness.
 - (a) Instruction—to build up from within.
 - (b) Man must be built up in the things of God.

CONCLUSION

Grand purpose of it all:

- 1. That the man of God may be complete.
- 2. Completely furnished for every good work.



VALUE OF THE BIBLE

INTRODUCTION

Emphasis has been placed on the Bible as a store house of knowledge, a guide to Christian living, and doctrine to be believed. It has other values not usually recognized.

I. RICH IN SPIRITUAL NOURISHMENT

1. This put in the figure of "milk." (I Pet. 2:2.)
2. Under "solid food." (Heb. 5:12-14.)
3. Under "living water." (John 4:10; 7:37-39.)
4. Under "bread of life." (John 6:51.)
5. Bible the only source for this nourishment.

II. IT HAS A MESSAGE FOR ALL OUR MOODS

1. If discouraged, a message of courage.
2. If weak, it supplies strength.
3. If joyful, it supplements our joy.
4. If sorrowful, it brings comfort.
5. If in despair, it gives hope.
6. If dying, it gives life.

III. IT SUPPLIES ALL NEEDS

1. Man a religious being; it teaches him how to worship.
2. Man a sinful being; it teaches him how to get forgiveness.
3. Man a suffering being; it teaches him of a great Physician.
4. Man an intelligent being it instructs him in the ways of righteousness. (II Tim. 3:16, 17.)



JESUS "CLOSED THE BOOK"**Luke 4:20**

INTRODUCTION

*Some phrases or words of Jesus grip us; this one does.***I. THE CONTEXT (Luke 4:20)**

1. Soon after temptation.
2. Returned to Nazareth.
3. Entered synagogue and read. (Isa. 61:1ff.)
4. Then "he closed the book."
5. Did not have to re-read to understand.

II. JESUS FULFILLED PROPHECY

1. Isaiah left it incomplete.
2. Christ fulfilled it—"He closed the book."
3. Old Testament prophecy fulfilled.
4. Jesus "closed the book" of the Old Testament.

III. COMPLETED OLD TESTAMENT

1. Books of Old Testament incomplete.
2. "Continued" could be written at end of each book.
3. Like installments of a story.
4. Jesus "closed the book" of Old Testament.

IV. NEW TESTAMENT COMPLETED

1. God gradually revealed in Old Testament.
2. Christ the last revelation. (Heb. 1:1.)
3. Christ God's final word to man.
4. Christ "closed the book" of New Testament.

V. THE FUTURE

1. Kingdom to be delivered up. (I Cor. 15:24.)
2. Many chapters in world's history.
3. Christ will write "finis" at close.
4. Each of us has story of life.
5. Jesus will "close the book." (Rev. 14:13.)
6. Christ the finality—"he closes the book." (Rev. 2:8.)
7. He shutteth, none openeth. (Rev. 3:7.)

BORN OF WATER AND THE SPIRIT

John 3:3, 5

INTRODUCTION

Entrance into the church requires such a change that it is called "a birth"; it is conversion.

I. KINGDOM OF GOD

1. It is the church.
2. A spiritual kingdom
 - (a) Has a spiritual King.
 - (b) Has spiritual laws.
 - (c) Has spiritual territory.
 - (d) Has spiritual forces.
 - (e) Has spiritual subjects.

II. "BORN AGAIN"

1. Synonyms.
 - (a) Conversion. (Matt. 18:3.)
 - (b) Obedience to gospel.
 - (c) Translation. (Col. 1:13.)
 - (d) Obedience to the faith. (Acts 6:7.)
2. "Born anew." "born of water and Spirit."
3. Some theories.
 - (a) Born of water mean natural birth; this makes two births.
 - (b) Born of water means baptism and born of Spirit when raised from the dead.
 - (c) Direct operation of Holy Spirit.

III. WHAT IS A BIRTH?

1. Two necessary actions.
 - (a) Begetting.
 - (b) Delivery.
2. Begetting process similar to natural.
3. God begets through the Holy Spirit.
 - (a) Word, the seed. (Luke 8:11; I Cor. 4:15; James 1:18; I Pet. 1:23.)
 - (b) When begotten? When one believes. (John 1:11, 12; I John 5:1.)
 - (c) Spirit giveth life. (John 6:63, 64; II Cor. 3:6.)

4. The deliverance in baptism.
 - (a) Life not imparted by deliverance.
 - (b) Birth passes the pre-existent life into a new and favorable state for growth and development.

IV. EXAMPLE OF THIS BIRTH

1. One could not be born of Spirit until Spirit came.
2. Spirit came on Pentecost.
3. Pentecostians, heard, believed, repented, and were baptized.
4. They were saved; hence born again.



15

BURDEN BEARING

Ps. 55:22; 1 Pet. 5:7; Gal. 6:1-5

INTRODUCTION

The value of burdens should be known; God has given some burdens; Why? If they come from God, they are good.

(James 1:17.)

I. HOW BURDENS HELP US

1. They develop the best in us.
2. Life is made strong and useful by them.
3. Illustration: savages wading swift stream with big rock on their heads.
4. Young married people are developed by the burden of training children.

II. THREE KINDS OF BURDENS

1. Burdens we must bear alone. (Gal. 6:5.)
 - (a) To choose between right and wrong.
 - (b) Consequences of sin.
 - (c) Burden of death.
 - (d) Burden of eternal judgment.

2. Burdens of others. (Gal. 6:2.)
 - (a) God expects us to do this. (Rom. 15:1.)
 - (b) Strengthen each other by prayer.
 - (c) Cooperate with each other in work of church.
 - (d) Sympathize with suffering.
 - (e) Comfort the bereaved.
 - (f) Make people glad you are living and they will be sorry when you are dead.
3. Burdens to cast on the Lord. (I Pet. 5:7; Ps. 55:22.)
 - (a) Become acquainted with the Lord.
 - (b) If we bear other's burdens, the Lord will bear ours.
 - (c) "Take it to the Lord in prayer."
 - (d) He only can bear these burdens.
 - (e) It is the sweetest thing of life to cast our burdens on the Lord.
 - (f) We should imitate the camel; kneel down at night to have burdens removed.



16

CAN GOOD PEOPLE BE SAVED OUT OF THE CHURCH

Acts 10:1-8; 11-4

INTRODUCTION

An important question; the Bible must answer it; we should take the Bible answer.

I. MEANING OF THE QUESTION

1. One says "good people can be saved any where." How do we know? Has God said so? Will we not have to find it in the Bible. Since it is God that saves?
2. Others say, "Oh yes, church does not save one, hence it does not matter which church you 'join.'"
3. Will he save one out of a denomination? Not the question, but out of **THE CHURCH**. Will he save one **IN** a denomination?

4. How good must one be? Whose standard of goodness—God's or man's? Is God's IN or OUT of the church?
5. Preach one to perdition; no.
6. If saved out of the church, why have the church? Christ paid too much for it.

II. ARGUMENT: WHAT IS THE CHURCH?

1. If saved out of the church, saved out of what the church is.
2. It is God's called out.
3. It is kingdom of God. (John 3:5.)
4. It is house of God. (I Tim. 3:15.)
5. It is family of God.
6. It is body of Christ. (Col. 1:18, 24.)
7. It is God's building. (I Cor. 3:9.)
 - (a) We are living stones. (I Pet. 2:5.)

III. ANOTHER ARGUMENT

1. If saved out of it, saved out of and without that which is in the church.
2. Has God made no distinction between church and world, putting same things in both?
3. All spiritual blessings in Christ. (Eph. 1:3.)
4. Redemption and forgiveness. (Eph. 1:6.)
5. Blood of Christ in his body, the church.
6. All Christians in the church—same process that makes Christians puts them in the church.
7. Salvation not in devil's territory.

IV. CORNELIUS AND SAUL

1. Cornelius, a good man: devout; feared God; gave much alms; prayed to God always; had seen and talked with an angel; he was unsaved. (Acts 11:14.)
2. Saul of Tarsus; chief of sinners. (I Tim. 1:15.)

CONCLUSION

These two extremes had to come into the church and all who come between these must do the same.

THE IMAGE OF CHRIST

Rom. 8:29; II Cor. 3:18

INTRODUCTION

Image means likeness; Christ the revealer of God.

I. CHRIST THE IMAGE OF GOD

1. The image of his substance. (Heb. 1:3.)
2. The image of God. (2 Cor. 4:4.)
3. The image of God (invisible). (Col. 1:15.)
4. He is the photograph of God.
5. "He that hath seen me hath seen the Father." (John 14:9.)
6. "We would see Jesus." (John 12:21.)

II. CHRISTIANS TO BECOME LIKE CHRIST

1. We are to be like him. (John 3:2.)
2. This our destiny and glory. (Rom. 8:29.)
3. This is to become like God.
4. "Partakers of divine nature." (2 Pet. 1:4.)

III. PROCESS OF TRANSFORMATION

1. "*Trans*," means "over," "across"; "*forma*" means "to make," "to form."
2. Metamorphose means to change the form.
3. To transfigure. (Matt. 17:2; Mark 9:2.)
4. Transformed into Christ's image. (II Cor. 3:18.)
5. How transformed. (Rom. 12:2.)

IV. PROCESS OF CONFORMATION

1. "*Cum*," "*con*," means "with, together"; "*forma*" means "form," "make."
2. To make like in form; to harmonize.
3. We are to conform to his image. (Rom. 8:29.)
4. An inward conformity.

V. THE TASK OF A CHRISTIAN

1. To become like Christ.
2. Process of transformation, removed further from the world; then the process of conforming should be going on at the same time.
3. Each new trait seen in Jesus is a new obligation incurred.

THE MISUNDERSTOOD CHRIST

Luke 24:22

INTRODUCTION

One great need—correct understanding of Christ; his divinity, his mission, his teachings—all should be understood.

I. ONLY THREE POSSIBLE ASSIGNMENTS

1. A base imposter.
2. Son of God.
3. Somewhere between these extremes:
 - (a) This impossible because of his claims.
 - (b) Claimed to come from God and return to him.
 - (c) Existed before Abraham. (John 8:58.)
 - (d) Had power to forgive sins.

II. WHO MISUNDERSTOOD HIM

1. The Devil—at temptation.
2. Jewish leaders.
3. Common people.
4. Perhaps John the Baptist. (Matt. 11:1-6.)
5. His disciples.

III. HOW MISUNDERSTOOD

1. His mission to earth.
2. His miracles.
3. Relation to Jews and Gentiles.
4. His teachings.
5. His silence.
6. His church.
7. His second coming.

CONCLUSION

A prayerful study of his life and character will clear up the misunderstanding. God wants men to understand Christ. Christ's message was **TWO-FOLD—HIMSELF and HIS KINGDOM;** cannot accept the one without the other.

CHRIST, THE PRINCE OF PEACE**Isaiah 9:6**

INTRODUCTION

Jesus presented to us under many names and figures of speech; good shepherd, the way, the truth, the life, and the light, the resurrection, the Savior, the Prince of Peace.

I. THREEFOLD PEACE

1. Peace of conscience, or with self.
2. Peace with man, one's fellows.
3. Peace with God, reconciliation.

II. "PEACE OF GOD"

1. God, a God of Peace. (Phil. 4:9.)
2. Christ, the Prince of Peace. (Isa. 9:6.)
3. Peace, the fruit of the Holy Spirit. (Gal. 5:22.)
4. The gospel of peace. (Acts 10:36.)
5. The kingdom of peace. (Rom. 14:17.)
6. Angels sang "Peace." (Luke 2:14.)
7. All books of New Testament except I John speak of this peace.

III. THE DISTURBER OF THIS PEACE—SIN

1. It first disturbed peaceful Eden. (Gen. 3; Rom. 5:12.)
2. The worship of Cain and Abel. (Gen. 4.)
3. It disturbs every relationship of life.
4. It disturbs the threefold peace.
5. No peace for the wicked. (Isa. 44:22; 57:21.)

IV. HOW TO ENJOY THE PEACE OF GOD

1. It is in Christ, the Prince of Peace.
2. God in Christ, reconciling man to God. (II Cor. 5:19.)
3. Submission to the laws of peace.

VARIOUS ESTIMATES OF CHRIST

Matt. 16:13-20

INTRODUCTION

No character of all history has had such questions asked about him. What one believes about Christ determines one's attitude toward God, Christ, Holy Spirit, church and Bible; it determines one's eternal destiny. Everyone has placed some estimate on Christ. Is it the correct one?

I. ESTIMATE OF THE JEWS

1. Some say, "John the Baptist." (Matt. 14:2.)
 - (a) Herod started this report.
 - (b) Many superstitious at that time.
2. Some say "Elijah."
 - (a) Who was Elijah? (I Kings. 17:1-7.)
 - (b) Ahab desired Naboth's vineyard. (I Kings 21:1-10.)
 - (c) Elijah taken to heaven. (II Kings 2:1-12.)
3. Some say Jeremiah.
 - (a) Jeremiah the weeping prophet.
 - (b) Jesus wept.
4. Some say "one of the prophets."
 - (a) Must put some estimate.
 - (b) Why not the correct one?
5. Some said, "a blasphemer."

II. THE ESTIMATE OF THE WORLD

1. Some say "an impostor."
2. Some, ONLY a good man.

III. ESTIMATE OF CHRISTIANS

1. The Son of God.
2. Savior of the world—MY Savior.
3. The Great High Priest.
4. My constant companion.

CONCLUSION

Christ always blesses those who put the correct estimate on him

THE GLORIOUS CHURCH

Eph. 5:27

INTRODUCTION

None but the New Testament church entitled to this name and only as it continues faithful to God

I. IT HAS A GLORIOUS HEAD—CHRIST (Col. 1:18)

1. Christ said, "I will build MY church." *It is his.*
2. The head remains the same and the BODY, the church, must be the same as in New Testament times.
 - (a) Head and body must be in HARMONY.
 - (b) This implies unity with all members.
3. Christ has not surrendered his authority to man.
 - (a) He would then cease to be the head.
 - (b) His authority ONLY is to be recognized.
4. He is head over all things to the church. (Eph. 1:22.)

II. IT HAS GLORIOUS NAMES

1. The head had AUTHORITY to name it.
2. It is called: church of God, body of Christ, kingdom of heaven, house of God, churches of Christ. (I Tim. 3:5; Eph. 1:23; 4:12; I Cor. 3:15; Rom. 16:16.)
 - (a) These all show divine ORIGIN, RELATIONSHIP and divine WISDOM.
 - (b) These all add GLORY to the head as the head adds glory to the body.
3. Denominational names are blots on the fair name of Christ.
 - (a) They give honor to human agencies and men.
 - (b) They perpetuate organic division. (I Cor. 1:12, 13.)
 - (c) Without distinctive names there could be no distinctive organization.
 - (d) Modern denominationalism would be impossible without the modern names.

III. IT HAS A GLORIOUS WORK

1. It expresses God's great PLAN and PURPOSE for the redemption of man.

- (a) The manifold wisdom of God is made known through the church. (Eph. 3:10.)
- (b) Its mission is God-ordained and spirit-guided.
- 2. Everything that its members do, that they should do, gives glory to God. (I Cor. 10:31.)
 - (a) Glorify God in our bodies. (I Cor. 6:20.)
 - (b) Glorify God in speaking. (I Pet. 4:11.)
- 3. United, sympathetic work is demanded by the head.
 - (a) Division is disastrous for good results.
 - (b) Five things hinder the work now:
 - 1. Denominational NAMES
 - 2. Denominational CREEDS
 - 3. Denominational AUTHORITIES
 - 4. Denominational ORDINANCES
 - 5. Denominational TESTS OF FELLOWSHIP.
- 4. All our glory must be in the church. (Eph. 3:21.)

IV. IT HAS A GLORIOUS DESTINY

- 1. It is finally taken as the Bride of the Lamb. (Rev. 21:9.)
- 2. To be presented as a pure virgin to Christ. (2 Cor. 11:2.)
- 3. The kingdom to be delivered to God. (1 Cor. 15:24.)
- 4. Gathered with the spirits of the just. (Heb. 12:22-23.)

CONCLUSION

All other churches shall be destroyed. (Matt. 15:13.)



HOW THE CHURCH IS MISREPRESENTED

Matt. 5:11; Acts 28:22

INTRODUCTION

Effects of evil reports; how sinful to circulate them! No honest man will continue to circulate a false report after it has been corrected.

I. MISREPRESENTATIONS

1. That Alexander Campbell founded "our" church.
2. That we are narrow-minded—selfish.
3. That we monopolize the name "Christian."
4. Don't believe in "heartfelt religion."
5. Don't believe in "change of heart."
6. Don't believe in work of Holy Spirit in conversion.
7. That we believe in water salvation.

II. THE TRUTH

1. He founded no church—I belong to the church of God.
2. Creeds and denominations are narrow—we have no creed but the Bible.
3. We want everyone to wear the name Christian only and to be worthy of it.
4. What is the heart? Religion affects the whole man.
5. How changed? (Acts 15:9; I Pet. 1:22; Jas. 4:8.)
6. No conversion without the Holy Spirit. (John 15:8.)
7. Bible teaches. (Mark 16:16; John 3:5; Acts 2:38; 22:16; I Pet. 3:21.)

III. THE HEART, WHAT IS IT?

1. It thinks. (Matt. 9:4.)
2. Understands. (Matt. 13:15.)
3. It believes. (Rom. 10:10.)
4. Loves with it. (Matt. 22:37.)
5. Obey from heart. (Rom. 6:17.)

IDENTITY OF THE CHURCH

INTRODUCTION

There are hundreds of different churches all claiming to be churches of Christ. Are they? Can they be? Can we determine which one he established?

I. A KNOWN FACT

1. Jesus established a church. (Matt. 16:18.)
2. He established only one. (I Cor. 12:20; Col. 1:18.)
3. Is this one still in existence?
4. Did it cease or go down in signal defeat?
5. Either it went down or it still exists.
6. If it is still in existence, which one is it?

II. HOW WE MAY KNOW IT

1. If we do not know it, can we tell when we find it?
2. The church Jesus established had a certain foundation.
3. Established at a certain time—Pentecost.
4. Established at a certain place—Jerusalem.
5. Established by a certain person—Jesus.
6. Terms of admission were faith, repentance, baptism.
7. Its members lived a certain type of life.
8. They were known by certain names.
9. Any church established at any other time, place, or on another foundation cannot be the church of Christ.

III. WHICH IS THE CHURCH OF CHRIST?

1. The one that has Jesus as its head.
2. He is not the head of any other.
3. The one that wears his name.
4. One that fills his mission.
5. One that is filled with his Spirit.



"I WILL BUILD MY CHURCH"**Matt. 16:18**

INTRODUCTION

Is this a promise? A declaration? Some claim it is a promise to Peter; others an expression of determination.

I. CHURCH IN THE FUTURE

1. "Will build."
2. "*Oikodomeo*," "*Oikodomeso*" is future.
3. The kingdom had not yet come.
4. The king had not been crowned.
5. Hence the church had not been established.

II. RELATION OF PETER TO THE CHURCH

1. Peter not the foundation.
2. "*Petros*," Peter, masculine gender.
3. "*Petra*," rock, feminine gender.
4. Neither was Peter the first stone in the spiritual temple.

III. RELATION OF CHRIST TO THE CHURCH

1. He is its foundation. (I Cor. 3:11; 10:4.)
2. "*Ecclesia*," first time used by Christ.
3. Second time. (Matt. 18:17.)
4. Synonyms for "*ecclesia*"—"little flock," "disciples," "kingdom."
5. "Church" found in framework of teachings of Jesus.
6. Christ the head. (Eph. 5:23.)

IV. "KEYS OF THE KINGDOM"

1. "*Kleis*," key, "authority, power."
2. Peter to use them first.
3. He announced terms of entrance into the kingdom.
 - (a) First to the Jews on Pentecost. (Acts 2.)
 - (b) To the Gentiles, house of Cornelius. (Acts 10.)
4. Does power to admit include power to exclude?

V. CHURCH A NEW CREATION

1. Requires faith in Christ. (Mark 16:15, 16.)
2. Repentance or reformed life. (Luke 24:46; Acts 2:38.)
3. Baptized into his death. (Rom. 6:3, 4.)
4. A new creature in Christ. (II Cor. 5:17.)
5. Jew and Gentile created one new man (Eph. 2:15.)

MARKS OF THE NEW TESTAMENT CHURCH

Matt. 16:18

INTRODUCTION

All should know the New Testament church; it may be known only from a study of the New Testament. There are certain marks which belong to it; these should be known by all members so that they may help keep it true to the New Testament pattern.

I. MARKS OF THE CHURCH AS A WHOLE

1. Undenominational.

- (a) It existed several hundred years before any denomination was formed.
- (b) Paul and Peter were members only of the "body of Christ."

2. Its government.

- (a) Each congregation was self-governed.
- (b) Christ the Head of the church.
- (c) Elders took the spiritual oversight.
- (d) Deacons ministered to the needy.

3. Its missionary activities.

- (a) Each church was established by missionary zeal of some other church.
- (b) They carried the gospel to the ends of the inhabited earth of their day. (Rom. 10:18; Col. 1:23.)

II. MARKS OF ITS MEMBERS

1. All were converted to Christ.

- (a) All believed on him as the Son of God.
- (b) All turned from their sins.
- (c) All were baptized into Christ. (Rom. 6:3; Gal. 3:27.)

2. All worshipped God regularly.

- (a) Met on the first day of the week to break bread. (Acts 20:7.)
- (b) Continued in prayer, praise and edification. (Acts 2:42.)

3. All were united in love.
 - (a) All were of one heart and soul. (Acts 4:32.)
 - (b) Fellowship not broken by difference of opinions.
4. All maintained a standard of purity.
 - (a) The impenitent were withdrawn from. (11 Thess. 3:6.) *Rom 16:17.*
 - (b) Jesus the standard and source of purity.
 - (c) All looked forward to his second coming.



26

CHURCH IN THE MIND OF CHRIST

INTRODUCTION

Christianity implies church as "citizen" implies state. No kingdom without a king; no Christian without a church.

I. ETERNAL PURPOSE OF GOD

1. Church in eternal purpose of God. (Eph. 3:10, 11.)
2. Christ fulfilled that purpose.
3. A new community in mind of Christ.

II. "ECCLESIA" THE NEW ISRAEL

1. Jewish kingdom, the people of God.
2. Universal mission of Israel.
3. Israel to be saved through the remnant. (Isa. 37:32.)
4. His disciples the nucleus. (Luke 22:28-30.)

III. WORK OF JOHN THE BAPTIST

1. A new kind of baptism.
2. Old Israel to be rejected. (Matt. 3:9; Luke 3:8.)
3. New Israel to be new way of life.
4. John gathered disciples.
5. Jesus' first disciples from John's.

IV. "THE LITTLE FLOCK"

1. "The little flock" to receive the kingdom. (Luke 12:32; 22:29,30.)
2. "The little flock" not composed of all Israel. (Micah 4:4-7.)

3. The remnant to return to God. (Isa. 37:32.)
4. "The little flock" the saved remnant.
5. The apostles become the nucleus of it.

V. CHRIST'S USE OF TERM "CHURCH"

1. Very few uses of the word.
2. Only two instances:
 - (a) Matt. 16:18.
 - (b) Matt. 18:17.
3. Matthew uses "kingdom" more than all others.
4. He alone records the use of the word "church."



27

MISSION OF THE CHURCH

INTRODUCTION

Everything has a purpose—a mission. "Nothing walks with aimless feet." Hence, the church has a mission, and all of its work is missionary work; it should do no other kind of work. It is a missionary church. The church of God is in nature, spirit and position, necessarily and essentially a missionary institution.

I. FALSE CONCEPTION CORRECTED

1. Not knowing "what the church is" can not know its mission.
2. A thing is defined by giving its purpose—mission.
3. Negative—what is not its mission:
 - (a) It is not its mission to give its members social prestige—The first Circle of Society.
 - (b) Not to give them financial standing.
 - (c) Not to furnish ENTERTAINMENT.
 - (1) For its members.
 - (2) For the world with operatic music or delicate festivals.
 - (d) Not to raise money for defraying expenses of human institutions.

- (e) Not to build fine houses, gorgeous temples or imposing cathedrals.
 - (f) Not an agency for the government to spread its propaganda for war or anything else.
4. A fundamental law of human nature is that we grasp more easily the negative than the positive.

II. WHAT IS ITS MISSION?

1. Church is pillar and ground of truth. (I Tim. 3:15; Phil. 2:16.)
 - (a) No other institution is.
 - (b) Church is in harmony with ALL truth—scientific, philosophical, moral and spiritual.
 - (c) All truth harmonizes.
2. It is the only God-ordained support of the TRUTH of salvation.
3. Church is identified with Christ—It is his spiritual body. (Col. 1:18, 24; Eph. 1:23.)
 - (a) So identified that one cannot come to Christ without coming into the church.
4. Their mission identical also.
 - (a) Christ's mission to seek and save the lost. (Luke 19:10; Rom. 5:8; I Tim. 1:15.)
 - (b) He was never idle. (John 4:34; 5:17; 9:4; 17:4.)

III. THE MISSION OF CHRISTIANS

1. The church is composed of members.
 - (a) Its mission becomes the mission of its members—each Christian to seek and save.
2. Christians are the LIGHT of the world and SALT of the earth. (Matt. 5:13, 14.)
3. The church with its principles, its spirit, its precepts and its spiritual life is God's highest conception of human society.
4. The highest stage of civilization is for people to be brought to Christ's conception of God and man, sin and righteousness, time and eternity in the church.
5. Put every Christian to work at soul-saving and the mission of the church will be fulfilled.

MISSIONARY WORK IN THE CHURCH

I Thess. 1:1-8

INTRODUCTION

Christ was a "missionary"; his disciples must be. Every Christian true to Christ is a "missionary." All who have learned Christ are under obligation to teach him to others.

I. GOD'S PLAN

1. Jerusalem, all Judea, Samaria, and uttermost part of the earth. (Acts 1:8.)
2. Gospel had been carried to the whole world before the death of Paul. (Rom. 10:18; Col. 1:6, 23.)
3. How the gospel like a blaze of glory reached all parts of the earth THEN but does not NOW.
4. Inspiration not the cause, for it continued through the century AFTER inspiration ceased.
5. Within three centuries conquered Roman Empire.

II. HOW IT WAS WORKED

1. Through WHAT organization did they work?
2. The kind used THEN was God-appointed.
3. Example of Jerusalem Church.
 - (a) Sent Barnabas to Antioch. (Acts 11:22.)
 - (b) Church "sent" Barnabas.
4. Church at Antioch.
 - (a) Now sent Barnabas and Saul. (Acts 13:1.)
 - (b) First journey: Seleucia, Cyprus, Salamis, Paphos, Perga, Antioch, Iconium, Lystra, and Derby.
 - (c) Second tour: Paul and Silas visit churches established on first tour and go to Philippi, established a church there.
5. Church at Philippi.
 - (a) This church sustains Paul at Thessalonica. (Phil. 4:15, 16.)
6. Church at Thessalonica.
 - (a) This church sent gospel to Macedonia, Achaia, and all around. (I Thess. 1:8.)
 - (b) What a chain! Suppose all others did as Paul and Silas; how fast churches would increase!

III. THE REPORTS

1. Made direct to the church. (Acts 14:27.)
2. Each church God's fully equipped organization for preaching the gospel.
3. In New Testament no two churches operated under ONE head.
4. Churches may cooperate but each acts independently.



29

ORGANIZATION OF THE CHURCH

INTRODUCTION

*Nothing said in the New Testament about "organizing" a church.
Its organization developed with its work.*

I. THE APOSTLES

1. These were the first in the church. (I Cor. 12:28.)
2. James, Peter, John called "pillars." (Gal. 2:9.)
3. Paul mentions the twelve only once. (I Cor. 15:5.)
4. The twelve may be referred to in Gal. 1:17.
5. Their approval of conversion of Samaritans and Gentiles.

II. AUTHORITY OF APOSTLES

1. Peter not a "pope"; if anyone, James.
2. James a leader at Jerusalem. (Acts 12:17.)
3. All given authority to preach.

III. THE ELDERS

1. Their names—overseer (*Episkopoi*); bishops (Phil. 1:1.); Presbyters (*Presbuteros*); Shepherds (*Poimenes*); pastors (Eph. 4:11.); rulers.
2. A plurality in each church. (Acts 14:23; Titus 1:5.)
3. First mentioned in Acts 11:29, 30.
4. They appear side by side with apostles. (Acts 15:2, 4, 6, 22, 23; 16:4; 21:18)
5. Appointed in every church. (Acts 14:23.)

6. How selected.
 - (a) May have been selected by the apostles.
 - (b) May have been selected by the church.
 - (c) Holy Spirit guided.
7. May be a distinction between "the younger men" and "elders" in Acts 5:6.
8. Apostles had wider mission than elders.
9. Elders remained in the congregation.

IV. THE DEACONS

1. From "*diakonos*," to serve.
2. May have served in preaching. (Acts 6: 2, 4.)
3. The seven soon found preaching.
4. "Over this business."
 - (a) "*Chireia*" may mean "office."
 - (b) May mean "matter in hand," "business."
 - (c) New Testament means "need."
 - (d) Do not know what the "business" or "need" was.
 - (e) Was this appointment permanent or temporary?

V. EVANGELISTS

1. Ministry of the word the supreme work of church. (I Tim. 3:15.)
2. The evangelist a teacher, worker, etc. (I Cor. 12:28.)
3. Evangelist one who brought first news.
 - (a) Word used only three times in New Testament. (Acts 21:8; Eph. 4:11; II Tim. 4:5.)
 - (b) Evangelist traveled.



WEAKNESS OF THE CHURCH

II Cor. 4:7

INTRODUCTION

There are many ways to look at the church. It has its strength and its weakness. A divine-human book—the Bible; the divine-human institution—the church.

I. DIVINE ELEMENT OF THE CHURCH

1. God planned it—its organization perfect.
2. Christ purchased it with his blood. (Acts 20:28.)
3. He is the head. (Eph. 5:23.)
4. It is the temple of the Holy Spirit. (I Cor. 3:16.)
5. Its strength in its divine element.
6. No one should molest or change it.

II. THE HUMAN ELEMENT OF CHURCH

1. Not composed of angels.
2. Members are frail human beings—unskillful operation of a machine is no reflection on the inventor.
3. The divine ORGANIZATION controlled by man.
 - (a) Some places by ONE man. (III John 9, 10.)
 - (b) Some places by a clique or party.
 - (c) Party politics disturb its peace.
 - (d) Some churches are filled with partisans, cliques, quarrels, critics, and self righteous snobs.
4. Its work left in the hands of man.
 - (a) Divine head will not do this work.
 - (b) He will not send angels to do it.
 - (c) If done, we must do it.
 - (d) We fall down on the job.
 - (e) No firm would keep such on payroll.
 - (f) No business can succeed by the standard set by the average church member.
5. The worship of church now with man.
 - (a) Angels have sung the praises of God. (Luke 2:13, 14.)
 - (b) They have sung praises of Christ. (Rev. 5:11, 12.)
 - (c) But members must praise him now.
 - (d) Many fail to do this.

6. MAN must PREACH his gospel.
7. MAN must TEACH the members.
8. Man errs in ALL these—hence the weakness of the church. (Mark 14:38.)



31

CHURCH OF THE WORLD

INTRODUCTION

Church in the world; not a part of the world; its members have to do with the world; difficult to keep world out of the church.

I. WORLDLY LEADERSHIP

1. A sad picture.
2. Some leaders selected because of money.
3. Some because of social standing.
4. Some because of political standing.
5. Hence the church is worldly.

II. WORLDLY RECREATION

1. Worldly standards followed.
2. No joy in church work.
3. Many do not know their duties.
4. Worldly associates.

III. IDLE CHURCH MEMBERS

1. Only a small percent do any work.
2. Many do nothing.
3. Leaders do not guide them.
4. No vision of the Lord's work.
5. Not interested in church work.

IV. LACK OF SPIRITUAL GROWTH

1. Do not read the Bible
2. Do not pray.
3. Do not take spiritual exercise.
4. Not interested in a devotional life.

V. IRREGULAR ATTENDANCE

1. Industrial life prevents some attending.
2. Not willing to deny themselves.
3. Do not attend Bible class.
4. Do not attend prayer-meeting service.
5. Rather visit some place of amusement.



32

WHO IS A CHRISTIAN?

Rom. 6:1-11; Gal. 3:27

INTRODUCTION

Confusion of ancient Babel is still modern history; "Christian" belongs to an individual, not nations; no "Christian" nations.

(Acts 11:26; 26:28; I Pet. 4:16.) *Only 3 times word Christian used.*

I. WHO ARE NOT CHRISTIANS

1. Not all "good people."
 - (a) Morality an obligation of a Christian but does not make one a Christian.
 - (b) Nicodemus, a good man, but had to be "born again." (John 3:5.)
 - (c) Cornelius, a good man, had to hear "words" to be saved. (Acts 11:14.)
2. Not just religious persons.
 - (a) Some heathens are religious. (Acts 17:22.)
 - (b) Different kinds of religion. (James 1:26.)
3. Not Old Testament Characters.
 - (a) Abraham not a Christian.
 - (b) Moses not a Christian.
4. Not all church members.
 - (a) "Joining" a church does not make one a Christian.
 - (b) Living "in a church" does not make one a Christian.

II. A CHRISTIAN

1. A new creature in Christ.
 - (a) One "born anew." (John 3:3.)
 - (b) Living the new life. (Col. 3:1-9.)
2. A Christian is a "dead man."
 - (a) Crucified with Christ. (Gal. 2:20.)
 - (b) Baptized into his death. (Rom. 6:3.)
 - (c) Died to live a new life. (Rom. 6:4.)
3. A Christian is a "living man."
 - (a) Dead to sin, but alive to God.
 - (b) Buried and raised in Christ. (Col. 2:12.)
4. A citizen of the kingdom. (Col. 1:13.)
 - (a) Has the responsibility of a citizen.
 - (b) "A taxpayer" in the kingdom.
5. A member of the body of Christ. (I Cor. 12:20.)
 - (a) Members of one another. (Rom. 12:5.)
 - (b) Has no denominational allegiance or loyalty.
6. A Christian abides in Christ.
 - (a) He belongs to Christ. (Rom. 14:8; I Cor. 6:19.)
 - (b) He must "stay at home."
7. A Christian is a "branch." (John 15:5.)



33

A DEFENSE OF CHRISTIANITY

Phil. 1:17

INTRODUCTION

It means a defense of the hope and happiness of the human family. What would be the result if the Christian religion should be taken away?

I. WHO MADE THE BIBLE

1. Man did not; if so he would understand it.
2. No one would have forged such books—write their own condemnation.
3. No one could have forged such a book—highest code of morals.

4. If Bible forged, early Christians would not have accepted it.
5. No one would knowingly die for a lie; twelve apostles and others did die for Christianity.
6. They could not have been deceived, hence Christianity true.

II. MAN A RELIGIOUS BEING

1. From the lowest to highest type.
2. The fact that God has created man thus is proof that he would give him a system to worship. The promptings of the soul.

III. CHRISTIANITY ELEVATES MAN AND NATIONS MORE THAN ANYTHING ELSE

1. If it is false, then a lie does more good than truth.
2. This is not consistent; it is impossible; Christianity is true.

IV. MAKE IT AS SURE AS YOU CAN

1. Christian better off in this life.
2. Can not lose anything by being a Christian.



34

CHRISTIANS AS EXAMPLES

1 Tim. 4:12

INTRODUCTION

The power of example is great for good or for evil; more powerful than teaching; example of Christ felt throughout the ages. Abel though dead yet speaketh. (Heb. 11:4.)

I. SOME EXAMPLES

1. Moses and Joshua. (Josh. 24:31.)
2. Paul an example. (Acts 20:34, 35; I Cor. 11:1.)
3. Churches examples. (II Cor. 9:1, 2; I Thess. I:6-8.)
4. Influence of these examples great.

II. CHRISTIANS EXAMPLES

1. The light of the world. (Matt. 5:14, 16.)
2. World judges Christianity by us. (I Pet. 2:12.)
3. Cannot help being an example.
4. Can choose the kind of example to be.

III. CHRISTIANS EXAMPLES

1. "In word." (I Tim. 4:12.)
2. "In manner of life."
3. "In love"—love to God and man.
4. "In faith"—in God and man.
5. "In purity"—pure in heart. (Matt. 5:8.)
6. Every noble trait and act an example to someone.
7. Even mistakes and blunders examples.

CONCLUSION

Some one has said, "ONE example is worth a THOUSAND arguments." Warnings of disobedient Jews an example to Christians. (I Cor. 10:11, 12.)



35

GOD'S CIRCLES

INTRODUCTION

Some have said, "God's favorite pattern is the 'circle'." Rain drops; our horizon.

I. PHYSICAL LAW

1. All heavenly bodies have a *rotundity*, and *move* in circles.
2. Seasons make their "rounds."
3. Vegetables start with a seed and produce seed—sow and reap.
4. Our bodies come from the dust and will return to the dust. (Gen. 2:4; Job 34:15; Eccl. 3:20; 12:7.)

II. A MORAL PRINCIPLE

1. "It will come home to you." (Gal. 6:7.)
2. Must be a friend to have friends. (Prov. 18:24.)

III. A SPIRITUAL LAW

1. Shall be judged with same judgment. (Matt. 7:1, 2.)
2. Shall receive the same measure that you give to others. (Matt. 7:2.)
3. "Give and it shall be given unto you." (Luke 6:38.)
4. Merciful shall receive mercy. (Matt. 5:7.)

CONCLUSION

Body returns to dust, but the spirit to God. (Eccl. 12:7.)



36

THE SECOND COMING — A FUNDAMENTAL FACT

INTRODUCTION

The two extremes on the subject; one, that of indifference, that of "hobby." The one ignores it, the other overemphasizes it; the one looks upon it as incidental, the other as the central doctrine.

I. TERMS USED FOR IT

1. Scriptural.

- (a) "Shall appear a second time." Heb. 9:28.)
- (b) "The coming of our Lord." (II Thess. 1:7.)
- (c) "The day of the Lord." (II Pet. 3:10.)
- (d) "The revelation of Jesus Christ." (I Pet. 1:13.)

2. Unscriptural.

- (a) "The Return."
- (b) "The Second Coming."
- (c) "The Second Advent."
- (d) "The Millennium."

II. BIBLE FACTS

1. The one event most often recorded.

- (a) More than 300 times; once in every twenty verses in the New Testament.
- (b) Recorded in type, symbol, parable, prophecy.
- (c) Probably contained in first promise.

2. Baptism mentioned about 108 times.
3. Lord's Supper mentioned about twelve times.

III. THE TWO ADVENTS COMPARED

1. First advent.

- (a) Born as a babe into the world.
- (b) Quietly grew into maturity.
- (c) Quietly entered his public work.
- (d) Suffered, died, buried, arose.
- (e) Clothed with humility.
- (f) Seemingly suffered defeat.

2. Second advent.

- (a) With a shout. (I Thess. 4:16.)
- (b) In the clouds. (I Thess. 4:16.)
- (c) In his glory. (Matt. 25:31.)
- (d) With his angels.
- (e) Sit on the throne of his glory.
- (f) In triumph.

IV. OUR RELATION TO THE TWO ADVENTS

1. We live between the two advents.
2. We look back to one by faith.
3. Look forward to the other by hope—Lord's Supper.
4. Between these we are to walk worthily.
5. The second advent is the polar star of the church.
(Eph. 5:27.)

V. ITS PLACE IN THE PLAN OF REDEMPTION.

1. Connected with the resurrection. (I Thess. 4:16.)
2. Connected with the Lord's Supper.
3. With the judgment. (Matt. 25:31, 32.)
4. With the rewards of the righteous.
5. With the condemnation of the wicked.



IS SECOND COMING "IMMINENT"?

INTRODUCTION

TIME of his coming—the "when"? All "time-fixing," "date-setting," "almanac-making," "prophetic schedules," are unscriptural.

Excess of zeal in any cause easily runs into fanaticism.

I. DECLARATION OF JESUS

1. Frequently declared he would come.
2. Told how and why he would come.
3. Holy Spirit emphasized the how and why.
4. Asked when he would come.

II. JESUS DID NOT KNOW THE TIME

1. No man knew then. (Matt. 24:36; Mark 13:32.)
2. No angel knew THEN.
3. Christ himself did not know then.
4. *Time* silent and profound secret of God.
5. No evidence it has been revealed since to man, angel or Christ.
6. Hence, none can say coming is "imminent."

III. "IMMINENT"—ITS MEANING

1. "Imminent," liable to occur "at any moment."
2. Illustration: "Balancing Rock," "Sword of Damocles."
3. Not in Bible—no synonym of it.

IV. "IMMINENCY" NOT TAUGHT IN NEW TESTAMENT

1. New Testament teaches NOW what it taught when it was written.
2. Did not teach "imminency" then.
 - (a) Heaven must receive him until certain things. (Acts 3:21.)
 - (b) Peter would die before Christ came. (John 21:19.)
 - (c) Paul could see Rome before his death. (Acts 23:11; II Tim. 4:7.)
 - (d) Commission (Mark 16:15) required time.
 - (e) Time required for church to fill its mission.
3. If second coming "imminent" all these were more so.

V. SECOND THESSALONIANS 2:1-9

1. Two things must occur BEFORE Christ comes.
 - (a) "The falling away."
 - (b) "The man of sin be revealed."
2. These had not occurred when Paul wrote.
3. Never mind now whether they have since.
4. New Testament teaches now what it taught then.
5. Hence it does not teach "imminency."

CONCLUSION

All we know about second coming of Christ is taught in the Bible; if it does not teach "imminency," no one has authority to teach it.



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THE SECOND COMING AND THE KINGDOM

INTRODUCTION

A close connection between these two; the understanding depends on scripture teachings; scripture teaching depends on our interpretation of it.

I. THE TWO KINDS OF BIBLICAL LANGUAGE

1. Plain, simple, literal statements.
2. Figurative or symbolic statements.
3. One class claims to take everything literal and accuses the other of "spiritualizing."
4. The other accuses the one of "literalizing."
Who shall determine which application to make?

II. IS THE KINGDOM HERE NOW?

1. Some say no.
 - (a) That Christ has not yet received a kingdom.
 - (b) That he is not on his throne now.
 - (c) That he is on his Father's throne now.
 - (d) His kingdom will be given to him when he comes.

2. Others say kingdom is now here.
 - (a) That it began on Pentecost.
 - (b) Christ is now reigning. (I Cor. 15:24-28.)
 - (c) He is now on David's throne. (Acts 2:29-36.)
 - (d) His kingdom will continue unchanged until final judgment.
 - (e) Will then deliver it back to God.

III. NATURE OF THE KINGDOM

1. Some kingdom now in existence.
 - (a) If not Christ's then God's.
 - (b) If not Christ's, then this must cease or else two here at same time.
 - (c) What is the relation of this one to that one? Their mission?
2. Some say it will be a material kingdom.
 - (a) That Christ came to earth at first to establish an earthly one.
 - (b) That the Jews rejected him, hence the delay of his kingdom.
3. It is a spiritual kingdom.
 - (a) It is not of this world. (John 18:36.)
 - (b) Not an outward but an inward kingdom. (Luke 17:20; 21; Rom. 14:17.)
 - (c) Christ to rule as Lord in the heart. (I Pet. 3:15.)

IV. CHURCH AND KINGDOM IDENTICAL

1. Admitted that some kingdom now here.
 - (a) Then that one the same as the church.
 - (b) Or God has two—church and the kingdom.
2. New Testament declares them to be the same.
 - (a) Christ. (Matt: 16:18, 19.)
 - (b) Paul. (Col. 1:13.)



THE SECOND COMING AND THE MILLENNIUM

INTRODUCTION

"Millennium," Latin; Greek, "Chiliad," for one thousand. The second coming and millennium have been connected down through the ages; they are not connected in the Bible.

I. REVELATION 20:1-7

1. The only reference to one thousand years.
 - (a) A truth may be mentioned only once in New Testament, but this is very unusual.
 - (b) No other fundamental truth or fact so treated.
 - (c) Strange it would be mentioned in that part of New Testament that is most difficult of understanding, and then in symbolical and figurative terms. Why this?
2. Is this figurative or literal?
 - (a) The resurrection of the righteous one thousand years before that of the wicked only expressed here.
 - (b) Both in judgment together. (Verses 12, 15.)
 - (c) Other scriptures: (Matt. 25:46; John 5:28, 29; I John 2:28, 29.)
3. Reasons for not taking it literal.
 - (a) If "first resurrection" means with glorified bodies, then no need to assure them that "second death hath no power" on them.
 - (b) Only two alternatives, have a part in "first resurrection" or be under "the power of second death;" then where shall we class all who are born and live during the thousand years?
 - (c) It makes Christ and all his saints reign over just the wicked then living a thousand years, as the dead wicked are not yet raised.
 - (d) "The second death" is the separation from God. (Rev. 20:14, 15.)

II. THE JUDGMENT

1. The righteous and wicked will be judged together.
 - (a) The proof of this is simple and positive.

- (b) He will separate the good and wicked. (Matt. 25:31-46.)
 - (c) Both raised and judged at the same time. (John 5: 28, 29.)
 - (d) A day appointed to judge all. (Acts 17:31; Rom. 14:10, 12; II Cor. 5:9-11; I John 4:17.)
2. This judgment to be at his coming.
 - (a) When he shall be revealed from heaven. (II Thess. 1:6-10.)
 - (b) Bring to light all hidden things. (Rom. 2:16; I Cor. 4:5.)
 - (c) "The day of judgment" at his coming. (II Pet. 3:7, 10, 12; Rev. 20:11-15.)
 3. A simultaneous judgment at his coming.
 - (a) No provision made for any who might live here during a millennium.
 - (b) Hence, a universal and simultaneous judgment of all mankind at the coming of Christ.



40

PURPOSE OF CHRIST'S SECOND COMING

INTRODUCTION

We know why Jesus came the first time. Do the scriptures as clearly teach the purpose of the second coming. The Bible is the only source of instruction. Not when but why will he come? What will he do when he comes?

I. THEORIES ABOUT THE PURPOSE

1. The fundamental difference is not about the "Imminence" but the *purpose*; not the "When" but the "Why."
2. No one has a monopoly on "love his appearing."
3. One theory: to set up a new form of government.
 - (a) An earthly and fleshly form in Jerusalem.
 - (b) To reign in person over it on Davids throne.
 - (c) This reign to continue one thousand years.
 - (d) Then deliver the kingdom to God.

4. Another theory: that he will spiritualize the earth and heaven will be here.

II. BIBLE TEACHING ON THE "CHURCH AGE"

1. The church will be complete at his coming.
 - (a) He will receive all his people. (I Cor. 15:23, 24.)
 - (b) A glorious church then. (Eph. 5:25-27.)
 - (c) Glorified in his saints then. (II Thess. 1:10.)
2. All agencies of salvation end then.
 - (a) His coming will exhaust the object of the scriptures with respect to saints. (Luke 19:13; Phil. 3:20; II Tim. 3:16, 17; 4:8; Jas. 5:7; I Pet. 1:13; II Pet. 1:19.)
 - (b) Exhaust them with respect to sinners. (Luke 12:39, 40; 17:26-30; II Thess. 1:7-10; II Pet. 3:10.)
3. "Church ordinances" will cease then.
 - (a) Baptism. (Matt. 28:18-20.)
 - (b) The Lord's supper. (I Cor. 11:26.)
 - (c) The gospel.
4. Intercession of Christ and Holy Spirit will cease then.
 - (a) Christ as Mediator stands between the two advents. (Heb. 7:25.)
 - (b) Work of the Holy Spirit through Christ. (John 7:38, 39; 14:26; 15:36; 16:7, 14; Acts 2:33; Titus 3:5, 6; Rev. 3:1.)
5. The church will be "made alive" at once.
 - (a) The dead, by resurrection. (John 6:39, 40; I Thess. 4:16.)
 - (b) The living by transformation. (I Cor. 15:51, 52; I Thess. 4:17.)
6. The wicked will be raised THEN.
 - (a) The wicked and righteous together at his coming. (Dan. 12:2; Matt. 25:31-46; John 5:28, 29.)
 - (b) The vision of the great white throne. (Rev. 20: 11-15.)
 - (c) All will be judged. (Matt. 25:31.)

MY COMMISSION**Mark 16:15, 16; Matt. 28:19**

INTRODUCTION

All preachers labor under some authority—for some end. Some sent out by human authority and for money, etc. Each is responsible to the authority that sends him out. I GO under this commission and am responsible only to God.

I. I DO NOT REPRESENT A "SECT" OR DENOMINATION

1. The church of God is not a "sect" or denomination.

II. I DO NOT REPRESENT A PARTY IN RELIGION—THIS IS CONDEMNED (I Cor. 12:25)

1. Now, if taking the name of an inspired man is condemned, what about taking and wearing the name of uninspired man?

III. I REPRESENT THE "WHOLE OF CHRISTIANITY" (I Cor. 2:2)

1. Not some of the principles formed into a creed.

IV. BUT SOME WILL SAY, "IS IT NOT RIGHT TO REPRESENT SECTS AND CREEDS?"

1. What sect or party did the apostles represent in Mark 16:15? The disciples in Acts 2:47?

V. WHAT MOTIVES INDUCED THE APOSTLES TO PREACH?

1. It was not money.
2. Not popularity or fame. (I Thess. 2:6.)
3. Love for Christ and God.
4. Love for the salvation of souls. (II Cor. 12:14.)

VI. EACH SHOULD HAVE A BURNING DESIRE FOR THE SOULS OF OTHERS

1. This would put down all selfishness and sects and creeds.
2. This is the burden of the commission.

CONTRIBUTIONS

INTRODUCTION

*We should be interested in the PRACTICE not a THEORY.
Hard to get people to learn a thing they DO NOT WANT to do.
My reason for preaching this subject. (Phil. 4:17.)*

I. GOD HAS ALWAYS REQUIRED A SACRIFICE

1. Cain and Abel. (Gen. 4:3-8; Heb. 11:4.)
2. Noah. (Gen. 8:20.) The first thing Noah did AFTER the flood.
3. Children of Israel offered at least twenty kinds of sacrifices.

II. OUR RELATION TO MATERIAL THINGS

1. The earth and the fullness of it, the Lord's. (Ps. 24:1; I Cor. 10:26.)
2. We brought nothing here, take nothing away.
3. We are just OVERSURE of what we POSSESS. (Job 1:24; Eccl. 5:14, 15; I Tim. 6:7.)
4. What we give is already God's. (I Chron. 29:14.)
5. We must give God the best.

III. HOW MUCH SHALL WE GIVE?

1. First give ourselves; the other is easy. (II Cor. 8:5.)
2. Law of Moses required one tenth for priests. (Lev. 27:30-32; Num. 18:24.)
3. Give LIBERALLY, FREELY, WILLINGLY as PROSPERED. (I Cor. 16:2.)
4. Give as there is need of giving.
5. May be responsible for not having something to give.
6. Labor for two purposes.
 - (a) Support self. (Titus 3:14.)
 - (b) To give. (Acts 20:35.)

IV. EXAMPLES OF GIVING

1. Jerusalem church gave all. (Acts 4:32-37.)
2. God approved this because there was a need.
3. The churches of Macedonia gave beyond their power. (II Cor. 8:3.)

V. WHEN AND HOW SHOULD WE GIVE?

1. When.
 - (a) Regularly. (I Cor. 16:12.)
 - (b) As occasion demands. (I John 3:17.)
2. How.
 - (a) Through the church. (Phil. 4:15-17.)
 - (b) As individuals. (Acts 20:35; Gal. 6:10.)

CONCLUSION

Any person or church seeing a needy person or needed work must divide what he has regardless of its prosperity to help.



43

DANGERS WE DO NOT SEE

INTRODUCTION

This implies two classes of dangers—seen and unseen. Sometimes the “unseen” to some are “seen.” How youth should heed the warnings of older people.

I. THE LITTLE THINGS MOST DANGEROUS

1. So prone to ignore them.
2. Their effect so deceptive.

II. YOUR OWN CONDUCT

1. Little acts of discourtesy
2. Slightings and slurs with your friends.
3. Deception, dishonesty and untruthfulness.
4. Sour, grumbling disposition.
5. Slovenly doing a task—George Washington’s neat work.
6. Disobedience.

III. DANGERS IN CONDUCT OF OTHERS

1. Bad company—evil companions. (I Thess. 5:22.)
2. “Evil companionships corrupt good morals.” (I Cor. 15:33.)
3. Use of bad language.
4. Never say for a friend what is not true and never do for one what is dishonorable.
5. Dangers in courtship.

IV. DANGERS IN YOUR SPIRITUAL LIFE

1. Make it a part of your religion not to disturb the worship of others.
2. Do not neglect prayer.



44

DEBORAH

Judges 4:4

INTRODUCTION

Two in the Bible—Rebecca's nurse (Gen. 35:8); the prophetess; name means "a bee," "a wasp." This an age of "woman's rights"—we hear of "new woman," "modern woman"; the university woman, congress woman, medical woman, lawyer woman, etc. "Madam Secretary."

I. HISTORY OF DEBORAH

1. Lived in the romantic times of the Judges.
2. Those stormy times developed heroes and heroines.
3. A prophetess and judge of Israel.
4. First public woman mentioned in Bible.
5. No man fit to rule Israel.

II. VICTORY OF DEBORAH AND BARAK

1. Canaanites had oppressed Israel twenty years.
2. Deborah ordered Barak to muster army.
3. Must go against Jabin's army—Sisera captain.
4. Barak would not go without Deborah.
5. Barak victorious.

III. DEBORAH CALLED A MAN TO HELP HER

1. She respected God's order for men to lead.
2. Called him, not in her own name, but Jehovah's. ("Hath not Jehovah commanded.")
3. Her name not in Heb. II, but Barak is on the roll.
4. Man did not take honor from woman here.
5. It is the way Holy Spirit teaches us a lesson.

6. Deborah in her public work did not *oppose* men, but *co-operated* with man.
7. "Then sang Deborah and Barak" (Judges 5:1)—rejoiced together.

IV. HER FAITH IN GOD

1. Not weakened by public service.
2. It grew stronger by her victory
3. She a blessing to her people.
4. "The land had rest forty years." (Judges 5:31.)

V. DEBORAH'S PRIVATE LIFE

1. Her public success not built upon ruins of home-life.
2. No hint that she neglected husband and children.
3. "I arose a mother in Israel," she said. (Judges 5:7.)
4. She honored motherhood.

CONCLUSION

Let all women who aspire to public service faithfully study Deborah; let man be on his guard, lest he be sold "into the hands of a woman."



45

GREAT DECISIONS

Josh. 24:15

INTRODUCTION

A decision is a turning point in life; it points the direction that one intends to go; decisions are cross-road situations; always two alternatives. Illustration by mathematics—divide. Decisions help to strengthen character:

I. SOME BIBLE EXAMPLES

1. Lot's choice. (Gen. 13:11.)
2. Jacob's decision. (Gen. 28:18;32:28.)
3. Moses' Choice. (Heb. 11:24.)
4. Joshua's decision. (Josh. 24:15.)

5. Ruth's choice. (Ruth 1:16.)
6. Orpha's choice. (Ruth. 1:14.)
7. Elijah's test for Israel. (I Kings 18:21.)
8. Decision of prodigal son. (Luke 15:18.)

II. SOME BIBLE INDECISIONS

1. Lot's wife. (Gen. 19:26; Luke 17:32.)
2. Israel's lack of decision. (I Kings 18:21.)
3. Rich young ruler. (Luke 18:18-23.)
4. Pilate. (Mark 15:8-15.)
5. Felix. (Acts 24:24-27.)
6. Agrippa. (Acts 26:28, 29.)

III. MAN MUST DECIDE FOR HIMSELF

1. Man has the power of choice.
2. God will not decide for one.
3. Christ will not decide.
4. Holy Spirit will not decide for one.
5. Angels will not decide.
6. Loved ones cannot make the decision.
7. Only YOU can make the decision.
8. What is your decision now?



46

SEEMING DEFEAT

Luke 9:24

INTRODUCTION

Many apparent defeats; temporary ones may turn out to be a victory. Sickness may defer work, but gives time for meditation; loss of time may seem defeat, but reflection may change the life.

I. LOSING LIFE

1. "Self-preservation first law of life."
2. May lose life by holding it.
3. Expend energy to gain education, but gain larger life by it.

II. LOSING AND SAVING

1. Giving life here for eternal life hereafter.
2. Martyrs seed of the kingdom.
3. Stephen's death inspired others.
4. Persecution of the church strengthened it.

III. FINDING BY LOSING

1. Peter lost self-confidence, but gained.
2. Finder of life shall lose it. (Matt. 26:33; Mark 10:39.)
3. Godliness profitable. (I Tim. 4:7, 8.)

IV. SAVING BY SPENDING

1. Save ourselves by spending ourselves.
2. Hoarding life as money impossible.
3. Slaves to thermometer victims of disease.
4. Serving others, gain abundant life.

V. LIVING BY DYING

1. Life enlarged by dying.
2. We die daily.
3. Musician lives by dying.
4. Old man dies that new man may live.

VI. VICTORY THROUGH DEFEAT

1. Must give earthly life to gain heavenly.
2. "The way of the cross" leads to life.
3. Cross precedes the crown.
4. Jesus triumphant in resurrection.
5. Greatest victories through defeat.



DESPISE NOT THE SMALL THINGS

Matt. 6:25-30; Zech. 4:10

INTRODUCTION

No one can afford to disregard the small things—tradesman cannot. Pennies make pounds. Doctor cannot; for a grain, or drop may kill; scholar cannot; for a, b, c's make education.

I. LITTLE MATERIAL THINGS MAKE THE UNIVERSE

1. Grains of sands and drops of water.
2. God made the little things and cares for them. (Matt. 6:25-30.)
3. Now, will God overlook the small things in a Christian character?

II. THE CHURCH HAD A SMALL BEGINNING

1. Jesus—an infant; small hands, but to grow and grasp the scepter; small feet, but to walk upon the waters; small voice but it was to still the tempest and raise the dead.
2. The infant became a man, the man became the crucified One—who laid the foundation of the church.
3. Church grew, developed and enlarged gradually.

III. CHRIST DID NOT DESPISE THE SMALL THINGS (Matt. 18:10; I Tim. 4:12)

1. Young Christians are called "little ones"; hence, not despise but care tenderly for them.

IV. THE PRINCIPLES OF THE CHRISTIAN RELIGION ARE SMALL AS SEEN BY SOME

1. Some speak of the "essential things" and "non-essential things"—to their taste.
2. Some after reading Bible choose the things they *think* are essential, and slight others not to their taste.
3. We sometimes think LYING, deception, neglect of Lord's Supper small things, *worship, giving.*

V. APPLY THIS TO THE SERVICE

1. We are called to serve, to work. Paul took pride in this title: "Paul, a servant of Jesus Christ."

2. We overlook the SMALL THINGS looking for GREAT THINGS and do NOTHING.
3. We are not prepared for great things unless we have cared for small.
4. Christian growth is little by little. Not by a stroke of miraculous enlargement.



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CHURCH DISCIPLINE

INTRODUCTION

Church composed of members; standard of Christian conduct; members violate this; Christians members one of another.

I. DISORDERLY MEMBERS (I Thess. 5:14; II Thess. 3:6)

1. Who are disorderly members? (Rom. 16:17.)
2. Who the judge of disorderly conduct?
3. Is irregular attendance disorderly?
4. Is a failure to contribute disorderly?
5. Disorderly preachers.

II. HOW TO DEAL WITH DISORDERLY MEMBERS

1. Teach and admonish them.
2. Show them their wrongs.
3. Persuade them to correct them. (Gal. 6:1.)
4. Get others to help. (Matt. 18:15-20.)
5. Tell it to the church.

III. WITHDRAWALS

1. Who should withdraw? (I Cor. 5:5; II Cor. 2:6.)
2. How it is to be done.
3. How then should one be treated?
4. How received back?
5. What should other churches do?
6. Can just the elders withdraw?
7. The fellowship of disorderly members.
8. "Roving" preachers and members.

IV. LACK OF DISCIPLINE

1. Why not practiced more.
2. False ideas about discipline.
3. What would be the result if practiced more today?
4. How churches can correct their mistakes.



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DISOBEDIENCE — ITS WAYS

Heb. 2:1-4

INTRODUCTION

Man is the most disobedient of God's creatures; capable of honoring God, but most dishonoring. Sad for man, whom God loves, to be so disobedient.

I. TWO PREMISES

1. God has always blessed the obedient. (I Sam. 15:22; Eccl. 12:13; Heb. 5:8, 9; James 1:25; I Pet. 1:22; Rev. 22:14.)
2. Has always condemned the disobedient. (I Sam. 15:23; Col. 3:5, 6; II Thess. 1:8; I Pet. 4:17; Rev. 21:7,8.)

II. THE WAY TO OBEY

1. Only one way to obey.
2. Do what God says as he directs.

III. FOUR TYPES OF DISOBEDIENCE

1. Stubbornly refuse. (John 5:40; Luke 13:34.)
2. By addition. (Deut. 4:2; Prov. 30:6; Rev. 22:18.)
3. By subtraction. (Deut. 4:2; Rev. 22:19.)
4. By substitution. (Isa. 5:20-23; Gal. 1:8, 9.)

IV. ALL DISOBEDIENCE CONDEMNED

1. Disobedience is rebellion.
2. It impeaches God's wisdom.
3. One disobedient way as bad as another. (Isa. 66:2-4.)

V. ANY COMMAND MAY BE DISOBEYED FOUR WAYS

1. Father's command to his son. Build house, etc.
2. Faith, baptism, etc.

USE OF "EKKLESIA" IN THE NEW TESTAMENT

INTRODUCTION

Profitable to study the New Testament use of "ecclesia."

I. DEFINITION OF THE WORD

1. "The *Ekklesia*" a compound Greek word, "*ek*," out and "*kaleo*," called means "called out."
2. The word does not mean "God's called out of the world."
3. New Testament use of it does show it.

II. "EKKLESIA" IN THE EPISTLES

1. The singular use.

- (a) Applied to church at Jerusalem. (I Cor. 15:9; Gal. 1:13; Phil. 3:6.)
- (b) The *ekklesia* of a city which is named. (Rom. 16:1; I Cor. 1:2; II Cor. 1:1; I Thess. 1:1; II Thess. 1:1.)
- (c) Referring to the individual *ekklesia* addressed. (Rom. 16:23; I Cor. 6:4; 14:5, 12, 23; I Tim. 5:16; James 5:14; II John 9:10.)
- (d) Referring to an individual *ekklesia*. (I Cor. 14:4; I Tim. 3:5, 15.)
- (e) One universal *ekklesia* as represented in the local *ekklesia*. (I Cor. 10:32; 11:22.)
- (f) The one universal *ekklesia* absolutely. (Eph. 1:22; 3:10, 21; 5:23, 24, 25, 27, 29, 32; Col. 1:18, 24.)
- (g) What may be called a domestic *ekklesia*. (Rom. 16:5; I Cor. 16:19; Col. 4:15; Phile. 2.)

2. The plural Use.

- (a) The sum of individual *ekklesiai* in a named region:
 - Judea. (Gal. 1:22; I Thess. 2:14.)
 - Galatia. (I Cor. 16:1; Gal. 1:2.)
 - Macedonia. (II Cor. 8:1.)
 - Asia. (I Cor. 16:19; Rev. 1:4.)

- (b) Not of a definite region, nor yet the sum of all individual *ekklesia*. (Rom. 16:4, 16; II Cor. 8:23; 9:8.)
- (c) Some of all individual *ekklesiai*. (I Cor. 7:17; 9:16; II Cor. 8:18, 24; 9:28; 12:13; II Thess. 1:4.)



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ELDERS — THEIR DUTIES

INTRODUCTION

Such an important class will have very important duties; no honors to be enjoyed without great responsibilities. Their duties as specific as their qualifications.

I. WARNINGS TO ELDERS (I Pet. 5:1-3)

1. "Not of constraint," or by compulsion.
2. "Nor yet for filthy lucre," not as a means of living.
3. "Neither as lording it over the charge."

II. ADMONITION TO ELDERS (Acts 20:28)

1. Take heed to yourselves.
2. Must rule well his own house.
3. Hold fast the faithful word.
4. Be examples to the flock. (I Pet. 5:3.)

III. THEIR DUTIES TO THE FLOCK

1. Take heed to the flock.
2. Feed the church of God.
3. Take the oversight of the church.
4. To rule well. (I Tim. 5:17.)
5. Watch in behalf of souls. (Heb. 13:17.)

IV. DUTIES OF OTHERS TO THE ELDERS

1. To honor them as fathers.
2. Obey them as God's shepherds. (Heb. 13:17.)
3. Receive not an accusation against them. (I Tim. 5:19.)
4. Count them worthy of double honor.
5. Imitate their faith. (Heb. 13:7.)

ELDERS IN EVERY CHURCH**Acts 14:23**

INTRODUCTION

Grammatical elder is the comparative of "old"; necessarily it means older or elder—old, older, oldest.

I. USES OF THE WORD "ELDER"

1. It denotes aged person (I Pet. 5:1-5.)
 - (a) Peter applies the word to aged.
 - (b) Here "younger" is in comparison with "elder," denoting younger person.
 - (c) The "younger" are to submit to their seniors.
 - (d) John calls himself an elder. (II and III John.)
2. Official use of the word. (Acts 14:23.)

II. ELDERS OF THE CHURCH AT JERUSALEM

1. The Scriptures. (Acts 11:30; 15:2, 6, 22; 16:4.)
2. No record when or how they were appointed.
3. Apostles in the church there, but also elders. (Acts 8:1; 15:6 elders needed.)

III. ELDERS OF THE CHURCH AT EPHESUS (Acts 20:17-28)

1. Paul addressed them as shepherds of the flock.
2. They were considered as bishops.
3. They were to feed the flock.
4. They were made bishops by the Holy Spirit.
5. They were bishops **IN** the church, not lords **OVER** it.

IV. TITUS APPOINTED ELDERS IN EVERY CITY (Titus 1:5)

1. They were appointed elders.
2. It is assumed that men had the qualifications.

V. ELDERS OF THE CHURCH AT PHILIPPI

1. Paul included them in his letter. (Phil. 1:1.)
2. They were worthy of special mention.

ELDERS — HOW APPOINTED

INTRODUCTION

The elders have been depreciated and ignored until neither they nor the church respect their position. The elders have been superseded in their work on one hand by the preacher and their position ignored; on the other hand by the members until they have become almost useless appendages in the church.

I. NEW TESTAMENT DOES NOT TELL

1. No method of selecting elders revealed.
2. Any method that does not vilolate a New Testament principle may be used.
3. Any method that promotes unity may be used.

II. NOT ELECTED BY POPULAR VOTE

1. This would promote division.
2. No church in New Testament authorized to elect elders.
3. They were always appointed.

III. ACTS 6:2-6

1. These men were not elders.
2. May have been deacons.
3. "Look ye out" means that they were to agree among themselves who possessed the qualifications.
4. The apostles would **APPOINT**. (Verse 3.)
5. The apostles did appoint them. (Verse 6.)

IV. THEY WERE APPOINTED

1. Paul and Barnabas appointed elders. (Acts 14:23.)
2. Titus appointed elders in every city. (Titus 1:5.)
3. The Holy Spirit appointed elders. (Acts 20:28.)
4. To follow the Holy Spirit in appointing elders is the same as the Holy Spirit appointing them.



ELDERS — THEIR QUALIFICATIONS (No. 1)

INTRODUCTION

Many stumble on these; much confusion over them; they are simple.

I. SCRIPTURAL NAMES

1. *Episcopos*—bishop, overseer. (Acts 20:28; Titus 1:7; I Tim. 4:1; Phil. 1:1.)
2. *Presbuteros*—presbyter, elder. (Acts 14:23; I Tim. 5:1, 17; Titus 1:5; I Pet. 5:1.)
3. *Poimeen*—pastor, shepherd. (I Pet. 2:25; 5:2; Eph. 4:11.)
4. *Proistamenos*—ruler, president. (Rom. 12:8; I Thess. 5:12; I Tim. 5:17.)
5. *Hegoumenoi*—to lead, to rule, leader. (Heb. 13:7; 17, 24.)

II. QUALIFICATIONS POSSIBLE

1. Elders were appointed in New Testament times; men possessed them THEN; why not now?
2. The command to appoint elders implies that there are men qualified NOW.
3. God does not require an impossibility.

III. THE QUALIFICATIONS

1. I Tim. 3: gives fifteen.
2. Titus 1: gives fifteen.
3. Five in Timothy, not given by Titus; five in Titus not given in Timothy.
4. Twenty in all.

IV. THESE QUALIFICATIONS GENERAL

1. Any Christian should possess eighteen.
2. "A novice" and "being married" are the exceptions.
3. Elders come from the aged; being married and rearing children qualify one to rule others.

ELDERS — THEIR QUALIFICATIONS (No. 2)***I Tim. 3:1-13; Titus 1:5-9*****INTRODUCTION**

God has placed elders in the church, he has given them their names, and specified their qualifications.

I. THEIR NAMES

1. Elders. (Acts 20:1-7.)
2. Bishops. (I Tim. 3:1, 2.)
3. Pastors. (Eph. 4:11.)
4. Shepherds. (Acts 20:28; Heb. 13:20; I Pet. 5:4.)
5. Teachers. (I Tim. 3:2.)
6. Presbyters. (I Tim. 4:14.)

II. QUALIFICATIONS OF AN ELDER

1. According to Timothy.
 - (a) Without reproach.
 - (b) Husband of one wife.
 - (c) Temperate.
 - (d) Sober-minded.
 - (e) Orderly.
 - (f) Given to hospitality.
 - (g) Apt to teach.
 - (h) No brawler.
 - (i) No striker.
 - (j) Gentle.
 - (k) Not contentious.
 - (l) No lover of money.
 - (m) One that ruleth well his own house.
 - (n) Not a novice.
 - (o) Good testimony from without.
2. According to Titus.
 - (a) Blameless.
 - (b) Husband of one wife.
 - (c) Having children that believe.
 - (d) Not self willed.
 - (e) Not soon angry.
 - (f) No brawler.
 - (g) No striker.

- (h) Not greedy of filthy lucre.
- (i) Given to hospitality.
- (j) A lover of good.
- (k) Sober-minded.
- (l) Just.
- (m) Holy.
- (n) Self-control.
- (o) Holding to the faithful word.

III. SUM OF ALL QUALIFICATIONS

1. Five in Timothy not mentioned in Titus: orderly, apt to teach, not contentious, not a novice, and good testimony from without.
2. Five in Titus not mentioned in Timothy: not self-willed, lover of good, just, holy, and holding to the faithful word.



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PERPETUITY OF THE ELDERSHIP

INTRODUCTION

The church first existed in its infantile state—this was the period of miraculous power, before the New Testament was completed. Next it existed in its manhood state of ordinary powers, this after the New Testament completed. (Eph. 4:11-16.)

I. THE WORK OF ELDERS

1. To feed the flock.
2. To govern or rule.
3. This work is needed today; hence men are needed to do this kind of work.

II. NOT ALL ELDERS INSPIRED

1. All inspired persons have ceased.
2. No one can prove that all elders were inspired.
3. Inspiration not one of the qualifications.
4. "Elder" not named among the miraculous gifts.

III. GOD'S FORM OF GOVERNMENT

1. This was vested in the eldership in the early church.
2. If elders ceased, did God's form of government cease? If not, who is divinely appointed to administer it?
3. As spiritual gifts are about to disappear, the eldership was fully established.
4. Their qualifications given to guide for all times in selecting elders.
5. Elders show that they did not cease.

IV. ELDERS MEN OF AGE AND EXPERIENCE

1. Not mentioned in New Testament until time for the development.
2. Church established A.D. 33; in A.D. 41 a famine in Judea.
3. Paul and Barnabas took help to the elders. (Acts 11:30.)
4. This first mention of elders.
5. Elders existed when the New Testament closed.

V. A MAN MUST NOT CHANGE GOD'S ORDER

1. God required elders to be appointed in all the churches.
2. He never ordained that elders should be discontinued.
3. To discontinue them is to change the divine government.
4. Their work must continue hence the elders must continue.



JESUS' ATTITUDE TOWARD ENEMIES

Luke 6:27, 28

INTRODUCTION

Character is estimated by attitudes; Jesus' teaching reveals his character; they are windows into his heart.

I. HE HELD NO GRUDGES

1. Peter's question. (Matt. 18:21.)
2. Grudge-bearing more than a fault; it is mean.
3. Nourished spite is contemptible.
4. No one with a grudge can be happy.

II. HE BORE INJURY WITHOUT MALICE

1. He kept no chip on his shoulder.
2. No one could insult him. (I Pet. 2:21-23.)
3. His soul was too great to hate anyone.
4. No one was more cruelly mistreated.
5. Love keeps no memorandum of evil. (I Cor. 13:5.)

III. HE WAS KIND TO HIS ENEMIES

1. Plato climaxed his praise of Cyrus with "No one did more good to his friends and more harm to his enemies."
2. Jesus contributed goodwill to unfriendly people—the Samaritan woman. (John 4:9.)
3. He said to Judas: "Friend, do that for which thou art come." (Matt. 26:50.)
4. Not vengeance on, but transformation of, was Jesus' attitude toward his enemies.

IV. JESUS WAS FORGIVING

1. He prayed, "Father, forgive them." (Luke 23:34.)
2. He taught us to forgive. (Matt. 6:14; 18:35.)
3. No unforgiving man can have fellowship with a forgiving God.
4. Jesus said: "Follow me" not merely accept his ideas—must follow him to become like him.
5. "The things ye heard and saw in me, do," said Paul. (Phil. 4:9.) This is what Christ says.

ESSENTIALS AND NON-ESSENTIALS**Deut. 18:15; Acts 3:22, 23**

INTRODUCTION

Christ must be heard; must not add to, take from or substitute anything for his word. Confusion arises when this is not observed.

I. "GO" (Mark 16:15)

1. The essentials.

- (a) Do what it says.
- (b) Not stay in one place.
- (c) Go or support the preaching.

2. Non-essentials.

- (a) How to go.
- (b) May walk or ride.
- (c) May ride donkey, train, bus, auto, plane.

II. PREACH OR TEACH

1. Essentials.

- (a) Instruct.
- (b) Make known.
- (b) Inform or tell about Jesus.

2. Non-essentials.

- (a) How to preach.
- (b) Use of chart or blackboard.
- (c) Sermon, class, articles, or any method.

III BAPTIZE

1. Essentials.

- (a) Water.
- (b) Going down into it.
- (c) Burial.
- (d) Coming up out of it, resurrection.

2. Non-essentials.

- (a) Temperature of water.
- (b) Running water.
- (c) Baptistry.

IV. LORD'S SUPPER

1. Essentials.

- (a) First day of the week.
 - (b) Loaf and fruit of the vine.
 - (c) Discerning Lord's body and blood.
2. Non-essentials.
- (a) Time of day.
 - (b) Fermented or unfermented wine.



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EVADERS OF TRUTH

Gal. 1:7

INTRODUCTION

*Many excuses for not accepting truth; many ways of evading it;
to evade implies that one sees the truth.*

I. DOUBTERS OF BIBLE

- 1. One class of evaders, the doubter.
- 2. New Testament not correctly translated, they say.
- 3. How do we know Bible word of God?
- 4. Not willing to accept truth.

II. FALSE INTERPRETATIONS

- 1. Pre-conceived opinions.
- 2. Pervert truth to sustain theory.
- 3. Use Bible to prove doctrine.

III. DOES NOT APPLY TODAY

- 1. This another class of evaders.
- 2. Say Scripture does not apply to us.
- 3. Sermon on the Mount applicable only to apostles.
- 4. Evade all truth that condemns practice.

IV. PRINCIPLE AND POLICY

- 1. Jesus taught principles.
- 2. They guide conduct.
- 3. Policy to act without conviction.
- 4. "Honesty for policy's sake."

V. PROFESSOR AND PRACTICIAN

1. "Professor" admits principle to be true.
2. Professor may not practice.
3. "Be ye doers of the word." (James 1:22.)
4. A mere professor evades the truth.

VI. JUST AN IDEAL

1. Another class of evaders claim only ideal in New Testament.
2. New Testament presents "beautiful ideals."
3. Not meant for practice.
4. Jesus gave principles, not merely ideals.



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FAITH

Heb. 11:1

INTRODUCTION

What is faith? (Heb. 11:1.) Assurance of things hoped for. (Takes in all future. Heb. 11:13. Conviction of things not seen. This takes in past and future.) (Heb. 11:8.) Faith and belief are synonymous. (Heb. 11:6; Rom. 4:3, 19, 20.) Bible does not give technical definition of any thing but examples and principles and applications of them. Love, (I John 5:3.); grace, (II Cor. 8:9.); religion, (James 1:27.) Faith sometimes includes the whole Christian system. (Acts 6:7; Rom. 1:5; 16:26.) By these we see the force of faith. (John 3:16; Acts 16:31.)

I. IMPORTANCE OF FAITH

1. Impossible to please God without it, in a single act. (Heb. 11:6.)
2. Children of God by faith. (Gal. 3:26.) No salvation without it.
3. Be condemned without it. (Mark 16:16; John 3:18.)

II. HOW DOES FAITH COME? (Rom. 11:17)

1. Word of faith. (Rom. 10:8; Acts 15:7; John 1:7; 20:31; II Thess. 1:10.)

2. Faith comes no other way. (Rom. 10:14.)
3. Difference between FAITH and OPINION. No man can have faith on anything that God has not spoken about. (John 8:6-8.) Wrote what? No man can believe why Nicodemus came by night. (John 3:1-5.)

III. HOW MANY FAITHS—ONE (Eph. 4:4, 5)

1. This one faith may be:
 - (a) Weak. (Rom. 4:19, 20.)
 - (b) Little. (Matt. 6:20.)
 - (c) Dead. (James 2:17.)
 - (d) Great. (Matt. 8:10.)

IV. BLESSINGS OF FAITH (Mark 5:34)

1. Purified by it. (Acts 15:9.)
2. Justified by it. (Rom. 5:1.)
3. Saved through it. (Eph. 2:8.)
4. Children of God by it. (Gal. 3:26.)
5. Sanctified by it. (Acts 26:18.)
6. Walk by it. (II Cor. 5:7.)
7. Live by it. (Gal. 2:20.)
8. Guarded by it. (I Pet. 1:5.)
9. End of it. (I Pet. 1:9.)

V. WHEN DOES IT BLESS?

1. When it leads to obedience. (James 2:17-20.)
2. Walk in steps of Abraham's faith. (Rom. 4:12.)
3. Purified souls by obedience. (I Pet. 1:22.)



THE FAITHFUL FEW**Matt. 7:13, 14; Rev. 3:4**

INTRODUCTION

It is difficult to be faithful; majority not faithful always a few. Most people dislike to be in the minority; only the strong will remain there.

I. OLD TESTAMENT EXAMPLES

1. Cain and Abel.
2. Noah. (Gen. 6:8, 12.)
3. Abraham.
4. Sodom condemned because not a faithful few found. (Gen. 18:23-30.)
5. Children of Israel in wilderness; Caleb and Joshua; crossed the Red Sea. (Num. 1:46.)

II. NEW TESTAMENT EXAMPLES

1. Purpose of God's selecting the Jews; but few faithful. (Rom. 3:10-18.)
2. But few accepted him. (John 1:11, 12.)
3. Jesus' trial; all forsook him, even Peter.
4. Two women at the tomb.
5. Sardis had a few who remained faithful. (Rev. 3:4.)
6. Only the few faithful will be rewarded. (Matt. 7:13, 14; Rev. 2:10.)
7. It is said Jesus will come on first day of week. Be faithful.

III. GOD CHOSE ISRAEL WHEN BUT FEW (Deut. 7:7)



CHURCH FINANCE

INTRODUCTION

Lord's work requires some money; too much emphasis put on finance; New Testament teaches the place of money in Lord's work.

I. HOW TO RAISE MONEY

1. The New Testament teaches this. (II Tim. 3:16, 17.)
2. Teaches members to be liberal. (II Cor. 9:6.)
3. Give willingly. (II Cor. 9:7.)
4. Contribute regularly on first day of week. (I Cor. 16:2.)
5. Class collections.

II. "THE BUDGET SYSTEM"

1. Originated with preachers.
2. No taxation.
3. Pledge cards.
4. This system emphasizes money side.
5. Emphasis should be on spiritual side.
6. The Lord's way the only right way.

III. DISBURSEMENT OF FUNDS

1. Practice of lending money.
2. Borrowing money.
3. Supporting preachers.
4. Supporting "missionaries."
5. Supporting evangelists.
6. Class disbursements.
7. Helping the poor.
8. Supporting social functions.
9. Janitor's service.
10. Expenses for upkeep of building.
11. Supply of Bibles and literature.
12. Cost of song books.
13. Church not a business organization.

FIRST THINGS FIRST

Matt: 6:33

INTRODUCTION

God and man see things differently; they value things differently. Man should SEE and VALUE things as God does; THEN and only THEN can man know how to make "first things first."

I. IMPORTANCE OF THE SUBJECT

1. Must know God's classification.
2. Must classify as God does.
3. Must know the "FIRST things."
4. Some put things FIRST that God puts LAST.

II. THE EMPHASIS MAN PLACES

1. Pharisees and hypocrites. (Matt. 23:23.)
2. Mint, anise, cummin were small garden herbs grown for flavor.
3. Scrupulous attention to tithe these little things, but ignore justice, mercy, faith.
4. Right to tithe these, but wrong to neglect the greater.
5. They fail to "put first things first."
6. Some today do the same way.
7. We clean body first, life second.
8. Lay up treasures here first, heaven last.
9. Save money first, souls last.

III. GOD MAKES SPIRITUAL THINGS FIRST

1. Seek FIRST the kingdom of God. (Matt. 6:33.)
2. Seek FIRST his righteousness.
3. Scribes asked which is FIRST commandment. (Mark 12:28.)
4. First be reconciled. (Matt. 5:23.)
5. First cast beam out of own eye. (Matt. 7:5.)
6. First forgive others before you ask God to forgive you. (Matt. 6:15.)
7. First gave themselves. (II Cor. 8:5.)
8. Andrew FIRST found his brother. (John 1:41.)
9. Soul of greatest value. (Mark 8:36.)

FIVE THINGS TO DO**I Cor. 16:13, 14**

INTRODUCTION

Some scriptures instructive, some commands, some comforts, some outline duty. This outlines Christian conduct.

I. "WATCH YE"

1. See things. (I Thess. 5:6.)
2. Be watchful. (I Pet. 5:8.)
3. Watch yourself—prove self. (I Cor. 11:28.)
4. Watch others to help them. (Gal. 6:10.)

II. "STAND FAST IN THE FAITH"

1. How many falter!
2. Doubled-minded, unstable. (James 1:8.)
3. Gen. Bee and "Stonewall" Jackson at Manassas.
4. Grant said, "I am going to Richmond."

III. "QUIT YOU LIKE MEN"

1. Behave like men, not like children.
2. Must meet difficulties.
3. Not give up to pleasures.
4. "England expects every man to do his duty."

IV. "BE STRONG"

1. God wants strong Christians. (Eph. 6:10.)
2. Spiritual food and exercise necessary for strength.
3. Weak Christians spiritually diseased.
4. Strength a normal condition for Christians.

V. "LET ALL THAT YOU DO BE DONE IN LOVE"

1. Do nothing through revenge.
2. Love God, Christ, the church.
3. Love your enemies. (Luke 6:36.)

CONCLUSION

These five things outline the Christian life.

FOUR BIBLE FOOLS

INTRODUCTION

What Mark Twain said about his father. God knows man; he has classed many into four classes of fools.

I. BIBLE MEANING OF FOOLS

1. Different from common use.
2. It means one condemned.
3. Forbidden to call brother fool. (Matt. 5:22.)

II. CHARACTERISTICS OF A FOOL

1. Smarter than anybody else.
2. Hates knowledge. (Prov. 1:7, 22.)
3. Mischief-lover—rather make a monkey of self than a man.
4. Should not slander self.

III. THE FOUR CLASSES OF FOOLS

1. The Atheist (Ps. 14:1.)
 - (a) He who says there is no God; must be omniscient and omnipresent.
 - (b) Everything in nature points to a Designer.
 - (c) A plan implies a Planner.
 - (d) Art in nature implies an Artist.
 - (e) Mathematics implies a mathematician.
 - (f) Heavens declare the glory of God. (Ps. 19:1.)
2. Ignorant church member. (Eph. 5:16, 17; Gal. 3:1, 3.)
 - (a) Children should know Father's will.
 - (b) All duties taught in Bible.
 - (c) The Bible our guide.
3. The rich fool. (Jer. 17:11; Luke 12:16-21.)
 - (a) Places greater value on money than on soul.
 - (b) Knows more about temporal than eternal.
 - (c) Sells his soul for money. (Matt. 16:26.)
4. The wise fool. (Matt. 7:24.)
 - (a) He knows God's will, but does not obey.
 - (b) Knows God's power to enforce his will.
 - (c) He refuses or neglects to do it.
 - (d) This the climax of fools.

FORGIVENESS**Eph. 4:32; Col. 3:13****INTRODUCTION**

Defined: hold one as though no offense had been given,—in love, sympathy for; interested in as though nothing had happened.

I. FORGIVENESS NECESSARY (Rom. 3:23; 11:22; I John 1:8)

1. Because man is a transgressor.
 - (a) Against fellowman.
 - (b) Against God. (Luke 15:18.)
2. For man's physical good and welfare.

II. GOD'S FORGIVENESS

1. Man is lost for time and eternity without it. (Rev. 21:27.)
2. This is in Christ. (Eph. 1:6, 7; Col. 1:3, 14.)
3. God always ready to forgive. (Rom 10:21; I Tim. 2:4; II Pet. 3:9; Ps. 78:38; 103.)
4. Leads to repentance by his goodness. (Rom. 2:4.)

III. MAN'S FORGIVENESS

1. Man sins against his fellows; this began with Cain; continues now. All crimes the result of man sinning against man. (I Cor. 11:19.)
2. Brethren in the church sin against each other. (I Cor. 8:12; Matt. 18:21; Luke 17:3.)
3. All strife, division, the result of sin and a failure to forgive.
4. Lack of forgiving spirit hinders spiritual progress.
5. Man must forgive or be lost. (Matt. 6:14, 15; 18:35.)
From the heart.

IV. CHRIST OUR STANDARD (Eph. 4:31, 32; Col. 3:12, 13; Rom. 4:7, 8; Isa. 1:18)

1. God remembers sin no more. (Heb. 10:17.) So must we.
2. When can a man forgive? (Matt. 18:15.) How often? (Matt. 18:21.)

CONCLUSION

How much happiness if these are obeyed. (I Pet. 3:8.)

THE GRACE OF GIVING

II Cor. 9:6

INTRODUCTION

Should be interested in the PRACTICE, not a THEORY. It is hard to get people to learn what they do not want to do. Reason for teaching this subject. (Phil 4:17.)

I. GOD ALWAYS REQUIRED A SACRIFICE

7. Cain and Abel. (Gen. 4:3-8; Heb. 11:4.)
2. Noah, first thing after the flood. (Gen. 8:20.)
3. Israel offered many kinds of sacrifices.

II. OUR RELATION TO MATERIAL THINGS

1. Fulness of earth, the Lord's. (I Cor. 10:26.)
2. Brought nothing here, can take nothing away. (I Tim 6:7.)
3. We are stewards of what we possess.
4. What we give is already God's. (I Chron. 29:14.)
5. Must give God the best.
6. Life reaches its final consummation in giving. (Acts 20:35.)

III. HOW MUCH SHALL WE GIVE?

1. First give ourselves. (II Cor. 8:5.)
2. Law required tithe for priest, he gave a tithe. (Lev. 27:30.)
3. Give liberally, freely, willingly. (I Cor. 16:2.)
4. Give as there is need of giving. (Acts 2:45.)
5. Responsible for not having something to give.
6. Labor for two purposes: support self (Titus 3:14), and to give to others. (Eph. 4:28; Acts 20:35.)

IV. WHEN AND HOW TO GIVE

1. When: regularly (I Cor. 16:1, 2) and as occasion demands. (I John 3:17.)
2. How: through the church (Phil. 4:15-17; Eph. 3:21), and as individuals. (Acts 10:35; Gal. 6:10.)

V. EXAMPLES OF GIVING

1. Jerusalem church gave all. (Acts 4:32-37.)
2. God approved this, there was a need.
3. Churches of Macedonia gave beyond their power. (II Cor. 8:3.)
4. Help needed good work.



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THE GODHEAD

Acts 17:29; Col. 2:9

INTRODUCTION

“Godhead” same as “Godhood”; stands for sum total of divine attributes. American Revised Version uses it three times; Revised Version only twice; Romans 1:20 in Revised Version is translated “Divinity.” Godhood and manhood are similar in use.

I. COMPOSED OF THREE MEMBERS

1. God the Creator, Father. (Acts 17:24-27; John 20:17.)
2. The Word, Christ, Son of God. (John 1:1, 2; Matt. 16:16.)
3. Holy Spirit, Comforter. (John 14:16, 17.)

II. OTHER NAMES FOR GODHEAD

1. The Divine Family.
2. The Trinity.
3. The Sacred Three.
4. The Divinity.
5. The Deity.

III. HOLY SPIRIT COORDINATE WITH GOD AND CHRIST

1. “God” (Gen. 1:1), plural in the Hebrew *Elohim*.
2. “Let US make man in OUR image.” (Gen. 1:26.)
3. Baptism in the name of the Three. (Matt. 28:19.)
4. Benediction in the name of Three. (II Cor. 13:14.)

IV. NEED TO KNOW HOLY SPIRIT

1. Bible only source of knowledge.
2. Doctrine of Godhead lies at the heart of revealed truth.
3. Wrong views of Holy Spirit lead to confusion.
4. False theories.
 - (a) Godhead manifestation in threefold way of one person.
 - (b) "Tritheism" means three Gods.
5. Both theories contradict Scripture.
6. Vexing questions and unsolved problems.
7. Must take only what is revealed.



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GOD'S FELLOW WORKERS

I Cor. 3:9

INTRODUCTION

Christians do not appreciate their attitude and relationship to God. God has his purposes; also his plans for carrying out these. Man can cooperate with God.

I. EFFECTS OF COOPERATION

1. Gregarious animals—bees, flocks, herds.
2. Benefits received and evils avoided.
3. Law of cooperation in human association and progress.
4. Civilization is the progress of cooperation.

II. WE ARE FELLOW WORKERS WITH ONE ANOTHER

1. Paul and Apollos labored together at Corinth. (Col. 4:12; Rom. 15:30.)
2. The building of the temple called for cooperation; three classes of laborers.
3. Rebuilding of the wall by Nehemiah.
4. Cooperation calls for dependence; the most skillful dependence on the least.

III. WE ARE FELLOW WORKERS FOR GOD

1. This an obligation upon all.
2. Man helps to carry on creation. (Growing flowers helps his work.)
3. We are his SERVANTS.

IV. WE ARE FELLOW WORKERS WITH GOD

1. What a title! What a distinction!
2. We are dependent on God. (Cannot do the smallest thing without God. (John 15:5; Acts 17:28.)
3. God is dependent on us.
4. We must work in HARMONY with God.
5. This cooperation gives us strong encouragement.
6. It insures victory and success.



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GOD'S CARE FOR HIS PEOPLE

Ps. 17:8; John 10:28, 29

INTRODUCTION

A delightful subject in God's love; nothing can separate us from it.

I. PROVIDENCE AND PRUDENCE

1. God's care—direct and indirect.
2. General oversight, "providence." (Matt. 5:45.)
3. Providence includes man's efforts.
4. "Prudence," not unnecessarily exposed to danger.

II. "MY TIME IS NOT YET COME."

1. Jesus in the care of the Father.
2. Had a distinct work to do.
3. No one could prevent it. (John 7:6.)
4. He filled the program of God.

III. "MY TIME IS AT HAND"

1. Jesus finished his work.
2. His time came to die. (Matt. 26:18.)
3. Not necessary to bind him at his arrest.

IV. COOPERATING EFFORTS

1. God has power to take care of us. (Luke 12:32.)
2. Man must take care of himself.
3. Must cooperate with God.

V. TRUST AND WORK

1. These two acts not opposed to each other.
2. Show our faith by our works. (James 2:18.)
3. Work, trust, and pray as though all depended upon these.

VI. GOD OUR FATHER

1. God is our Father. (Matt. 6:9.)
2. We are his children. (Rom. 8:15-17.)
3. He will protect us as a Father.



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HEAVEN

INTRODUCTION

The Bible and our observation reveal two classes of people in the world: the righteous and the wicked. The Bible reveals two destinies for these—heaven and hell. Rich man and Lazarus.

(Luke 16:1-13)

I. SCRIPTURAL NAMES FOR HEAVEN

1. The New Jerusalem. (Rev. 21:2.)
2. The City of God. (Heb. 12:22.)
3. Paradise. (II Cor. 12:4; Rev. 2:7.)
4. Our Father's House (John 14:1-6.)

II. HABITATION OF GOD

1. God dwells there in his glory.
2. Christ is there at God's right hand.
3. The angels are there.
4. The spirits of the redeemed are there.

III. AS A STATE

1. No sin there; sin converted this earth into a region of woe.

2. No pain and suffering there.
3. No death there—separation.
4. State of perfect bliss.
5. A state where love only rules.

IV. ALL MAY GO THERE

1. It is the destiny of the faithful.
2. "Whosoever will" are invited.
3. Only the righteous will go and dwell there.



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HELL

INTRODUCTION

This is not a pleasant subject. It is well to tell the sick of a physician; the poor of riches; the dying of life; the lost of a Savior; and the impenitent of hell.

I. BIBLE NAMES FOR HELL

1. Torment. (Rev. 20:10.)
2. Eternal punishment. (Matt. 25:46.)
3. Lake of fire. (Rev. 20:14.)
4. Outer darkness. (Matt. 8:12.)

II. THERE IS LIFE AFTER DEATH

1. God is immortal; our spirits are like him in nature and go back to him.
2. There is a resurrection; this proves a survival of life.

III. ORIGINAL PURPOSE OF HELL

1. Not prepared originally for man.
2. Prepared for devil and his angels. (Matt. 25:41.)
3. When man joins Satan in his work and lives in his service till death, he must suffer the destiny with the devil.

IV. HELL ETERNAL

1. Eternal punishment is eternal. (Matt. 25:46; 18:8; Jude 7; Rev. 14:11; 19:3.)
2. "Eternal punishment" and "eternal life" the same in duration.

V. HELL NOT CONTRARY TO NATURE OF GOD

1. Laws needed for man's government.
2. If law is violated, punishment must be inflicted to maintain the authority of law given.
3. Sin is lawlessness. (I John 3:4.)

VI. OBJECTION ANSWERED

1. Universal salvation, based on a misconception of God's goodness.
2. Annihilation—this contradicts the survival of the soul and resurrection.
3. Second chance of probation—this also a theory to avoid punishment.



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A CHRISTIAN HOME

Eph. 6:1-4; Deut. 6:4-9; Prov. 6:20-23; 7:1-3; 22:6

INTRODUCTION

There are two God-ordained institutions—the church and family; the success of the church depends on Christian homes.

I. THE HOME

1. Husband and wife—father, mother, children.
 - (a) Sin and death have marred so many homes.
 - (b) All the members must work harmoniously in order to obtain the greatest happiness.
2. It is God's nursery—his training school.
 - (a) Each member reflects the home influence.
 - (b) It is a monument of failure, if not a Christian home.
3. The home is neglected today.

II. DUTIES OF FATHERS AND MOTHERS

1. Must be Christians.
 - (a) Every child is entitled to a Christian father and mother.
 - (b) Children robbed of blessings, if parents are not Christians.

1. Nurture them . . . in the Lord. (Eph. 6:4.)
 - (a) Talk more of God and Christ in the home—talk too much of the world and business.
 - (b) Read Bible more in the home.
 - (c) Pray more—some children never hear a prayer in the home; never hear father pray.
 - (d) Father help mother; why should she bear the burdens alone?
3. Help each other train the children.
 - (a) Christians cooperate in all other good work, why not in this?
 - (b) Pray for each other and encourage each other.
4. This the greatest work beneath the stars for parents.
5. A steady burning flame of zeal for God must be kept in the home.

III. DUTIES OF CHILDREN

1. Obey your parents. (Eph. 6:1; Prov. 6:20.)
 - (a) Yet obey God, when you obey them; for God tells you to do that.
 - (b) You disobey God when you disobey them—a double sin.
2. Honor them and God will bless you.
 - (a) What is it to honor them? (Prov. 23:22.)
3. Go to church and learn to worship God.
 - (a) "The Bible will keep you from sin or sin will keep you from the Bible."



HOW TO DIVIDE THE WORD OF GOD

Rev. 20:12; II Tim. 2:15

INTRODUCTION

It must be divided and rightly too. It must be studied. Timothy was not a babe in Christ, when told to study. He had been taught from a youth. (II Tim. 1:5; 3:15.) Also he had been with Paul many years, yet told to study. (I Tim. 4:13.)

I. THREE DISPENSATIONS

1. Patriarchal.
2. Jewish.
3. Christian.

II. THE JUDGMENT (Rev. 20:12)

1. To be judged according to our works. (Matt. 16:27.)
2. Also by what is written in the books. (Rev. 20:12.)
3. Will I be judged by all that is in the Bible? How much of it then?
4. Bible contains the Old and the New Testament—thirty-nine books in Old Testament and twenty-seven in New Testament.
5. Man has a right to know what he will have to meet at the judgment. (I Pet. 3:15.)
6. God will make the same division *then* that he wants us to make *now*.

III. THE PRIESTHOOD CHANGED—HENCE THE LAW CHANGED (Heb. 7:12)

1. Christ is our high priest. (Heb. 3:1.) We will be judged by the law that went into force when he became priest.
2. Christ took away the law to establish his. (Col. 2:14; Heb. 10:9.)
3. Christ was to be priest upon his throne. (Zech. 6:13.)
4. He was not a priest till after his ascension. (Heb. 8:4.)
5. We are to be judged by the New Testament or law of Christ.

IV. THE TWO DIVISIONS OF THE LAW OF THE SPIRIT

1. To the sinner.
 - (a) Peter had keys and told sinners what to do. (Book of Acts.)
 - (b) Christ did not impose any more nor release any in talking to Saul.
 - (c) Did not let an angel change them in talking to Cornelius. (Acts 10:1-6; Gal. 1:8, 9.)
2. To Christians.
 - (a) Live soberly.
 - (b) Live righteously. (Titus 2:12.)
 - (c) Live Godly.

CONCLUSION

We must meet these propositions at the judgment.



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HYPOCRISY

Matt. 23:13-16

INTRODUCTION

Hypocrisy occurs a few times in Old Testament, but in the Revised Version is translated "profane," "godless," sometimes it means "to cover," "to hide," "to becloud."

I. NEW TESTAMENT USE

1. Used more frequently by the Savior than by others mentioned in the New Testament.
2. Greek use of the word "to play a part" our "act part in a play." Hence acting a part in life.
3. On no class did Jesus pronounce such severe condemnation as on the hypocrites of his day.
4. This shows the greatness of the sin.

II. CHARACTERISTICS OF THE HYPOCRITE

1. False, deceptive, insincere.
2. A skillful deceiver.

3. He becomes a self-deceiver.
4. The leaven of the Pharisees—hypocrisy. (Luke 12:1.)

III. IT HAS CURSED EVERY PHASE OF THE CHRISTIAN

1. The pulpit—preachers insincere.
2. Elders—ungodly pretenders.
3. Members professing godliness but are inwardly insincere and outwardly saints.
4. A hypocrite is a stumbling block. (I Tim. 4:1, 2.)
5. It hinders spiritual growth. (I Pet. 2:1.)

IV. TRUTH-TELLING AND LYING

1. The commercial life.
2. God hates with perfect hatred hypocrisy and will not forgive without deepest penitence.



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I HAVE SINNED

INTRODUCTION

Man is a sinner; "it is human to err." Man AT ANY TIME can confess, "I have sinned."

I. ACHAN SAID, "I HAVE SINNED"

1. Joshua had destroyed Jericho.
2. Then attacked Ai. (Josh. 7:1-21.)
3. Achan stole some devoted things.
4. Israel defeated.
5. Achan caught and confessed.

II. JOB SAID, "IF I HAVE SINNED" (Job. 7:20)

1. Job afflicted by Satan.
2. His friends accused him of sin.
3. The problem of suffering.
4. Job did not know his sin.

III. SAUL SAID, "I HAVE SINNED" (I Sam. 15:30)

1. Saul first king of Israel.
2. Sent to destroy the Amalekites.

3. Disobeyed Jehovah.
4. Samuel condemned him of sin.
5. Then Saul confessed, "I have sinned."

IV. DAVID SAID, " I HAVE SINNED" (II Sam. 12:13)

1. David took Uriah's wife.
2. Attempted to hide the sin.
3. Nathan condemned him.
4. David confessed, "I have sinned."

V. PRODIGAL SON SAID, "I HAVE SINNED" (Luke 15: 11-32)

1. The younger son asked for his portion.
2. Spent it in riotous living.
3. Had to eat with the swine.
4. Came to himself and confessed, "I have sinned."

VI. JUDAS SAID, "I HAVE SINNED" (Matt. 27:3-5)

1. Judas, an apostle.
2. He betrayed Christ for thirty pieces of silver.
3. Returned them to the chief priests.
4. Then confessed, "I have sinned."



INSPIRATION OF THE NEW TESTAMENT

INTRODUCTION

Inspiration of the Old Testament forms basis for inspiration of the New Testament

I. CHRIST FILLS THE NEW TESTAMENT

1. He was full of the Holy Spirit. (Luke 4:1.)
2. Did not organize his kingdom.
3. Christ had all authority in heaven and on earth. (Matt. 28:18.)
4. Gave his authority to apostles.
5. To hear apostles is to hear Christ. (Luke 10:16.)
6. They gave terms of forgiveness. (John 20:23.)
7. The commission. (Matt. 28:19, 20; Mark 16:16.)

II. SOME FACTS TO BE REMEMBERED

1. New Testament not bound in one book at first.
2. Hence no claim by Holy Spirit for it as complete book.
3. Inspiration of Old Testament settles question of principle of inspiration.
4. New Testament fulfillment of inspired Old Testament.

III. WORK OF THE APOSTLES

1. Holy Spirit promised to guide them. (John 16:13.)
2. Refresh their memory. (John 14:26.)
3. Holy Spirit to bear witness of Christ. (John 15:26.)
4. Holy Spirit would speak through apostles. (Matt. 10:20.)
5. Peter spoke by Holy Spirit. (Acts 2:4.)
6. Gospel came by Holy Spirit. (I Thess. 1:5.)
7. God revealed through Holy Spirit. (I Cor. 2:9, 10.)

IV. NEW TESTAMENT CLAIMS INSPIRATION

1. Paul specifically called. (Acts 9:17.)
2. An apostle by God's will. (I Cor. 1:1.)
3. Received his message, not from man, but from heaven. (Gal. 1:11-17.)
4. Paul claimed to possess Holy Spirit. (I Cor. 2:12, 13, 16.)
5. John makes similar claim. (I John 4:6; 5:15, 19, 20.)
6. Peter writes with like clearness of certainty. (I Pet. 1:12.)
7. Paul claimed guidance of Holy Spirit. (Acts 16:7.)



INSPIRATION OF THE OLD TESTAMENT

INTRODUCTION

"Inspiration" in general, denotes a divine and miraculous illumination and guidance of the human mind in expressing God's will.

I. OLD TESTAMENT WRITERS CLAIMED HOLY SPIRIT

1. "Scripture" in New Testament refers to Old Testament.
2. Old Testament claims inspiration. (II Sam. 23:1, 2; Isa. 1:1, 2.)

3. Prophets claimed to speak the words of God. (I Pet. 1:10-12.)
4. Septuagint Version was in use during days of Christ; translated from Hebrew into Greek about B.C. 285. It contains all of the present books of the Old Testament.

II. OLD TESTAMENT ENDORSED BY CHRIST

1. Three-fold division; law, prophets, Psalms. (Luke 24:43.)
2. Christ said David spake by Holy Spirit. (Matt. 22:43; Mark 12:36.)
3. Christ called Old Testament "Word of God." (John 10:35.)
4. Christ came to fulfil the law and prophets. (Matt. 5:17.)
5. Testimony of Jesus the spirit of prophecy. (Rev. 19:10.)
6. Jesus commanded them to search Old Testament. (John 5:39.)

III. HOLY SPIRIT ENDORSED OLD TESTAMENT

1. Holy Spirit endorsed Old Testament through New Testament writers.
2. Every scripture inspired of God. (II Tim. 3:16.)
3. Law holy, righteous. (Rom. 7:12.)
4. God spake by prophets. (Heb. 1:1.)
5. Men of Old Testament moved by Holy Spirit. (II Pet. 1:21.)
6. Paul endorsed Old Testament. (I Tim. 5:18.)
7. Called "sacred writings." (II Tim. 3:15; Acts 28:25; Heb. 10:15.)



THE LAST INVITATION**Rev. 22:17****INTRODUCTION**

An important moment. The last Scripture to be written! What shall it be? More instruction? A condemnation? A promise? No, an invitation!

I. BY WHOM GIVEN?

1. The Holy Spirit.
2. The Bride i.e., the church.
3. **The believer**
4. God, Christ, and the Holy Spirit.

II. TO WHOM GIVEN?

1. The thirsty i.e., the one who longs for salvation.
2. "Whosoever" i.e., any man.
- 3 "Will" i.e., not only wishes to but wills to.
4. No others are invited, except those who "will."

III. TO WHAT INVITED?

1. "To drink," i.e., take and appropriate inwardly.
2. "Water," the Holy Spirit, the Word.
3. "Of life," that is living, satisfying. (John 4:10, 13.)

IV. THE CONDITIONS

1. Must will to do.
2. Must take it, or do what is willed.
3. "Freely," that is without money. (Isa. 55:1.)



THE COURAGE OF JESUS

Matt. 21:12, 13; John 11:8

INTRODUCTION

Jesus lived ideal life in an unideal world. He had to run counter to many customs; he clashed with many men. Are we living on a level with others? Are we doing what others do or drifting?

I. HIS COURAGE AMONG FRIENDS

1. His disciples were weak, sinful men.
2. He did not stoop to the level of human habits but lifted them up to his high level.
3. He corrected their mistakes and helped them.
4. One needs courage to live up to his best.
5. Sometimes it means loss of friends.
6. He stood for right with uncompromising firmness.
7. Frequently said, "Fear not." (Matt. 10:26; Luke 12:4.)

II. HIS COURAGE AMONG ENEMIES

1. He knew that ultimately evil cannot win.
2. He knew the hearts of men and knew their hostility, yet met them with courage.
3. Faced Satan in his temptations.
4. Faced the Jews at his arrest. (John 18:4-8.)
5. Faced the cross without fear. (Luke 9:51.)

III. HIS COURAGE WITH FALSE TEACHERS

1. Never hesitated, equivocated, nor retreated from false teachers. **HE WOULD BE HEARD.**
2. He attacked hypocritical Pharisees.
3. In Jerusalem the headquarters of his enemies he challenged them and cleansed the temple.
4. Challenged them to convict him of sin.
5. Uncompromising and fearless in condemning sin. (John 8:44.)
6. Peter and John learned boldness from him. (Acts 4:13.)
7. It takes courage to live Christian life.

JESUS A DICTATOR**Matt. 28:18**

INTRODUCTION

Different forms of government and ruler; none so arbitrary as Jesus; yet none so kind.

I. GOD A JEALOUS GOD

1. God will not share with any other. (Ex. 20:5.)
2. He must have the whole part or none.
3. He is a consuming fire. (Heb. 12:29.)
4. Will destroy all that oppose him.

II. MUST DO EXACTLY HIS WILL

1. Must not add to, take from, or substitute.
2. Many examples of condemnation for departing from his will.
3. He is strict and exacting.

III. CANNOT BE NEUTRAL

1. If not for him, against him. (Luke 11:23.)
2. No salvation out of him. (Acts 4:12.)
3. Cannot serve two masters. (Matt. 6:24.)
4. If not his friend, his foe.

IV. BROAD-MINDEDNESS

1. Mistaken ideas of tolerance.
2. "Broad-mindedness" a cheap counterfeit.
3. Lazy thinking will not pass.
4. Difference between broad-minded and scatter-brain.

V. CENTRIPETAL AND CENTRIFUGAL FORCES

1. Centripetal brings to Christ.
2. Centrifugal flees from him.
3. "All things hold together" in him. (Col. 1:17.)

VI. CONFLICTING LOYALTIES

1. In Christ all harmonize.
2. Men group around certain centers of loyalty.
3. Jesus must be center of our loyalties.
4. These must never conflict.

THE JOY OF JESUS

John 15:11; 17:13

INTRODUCTION

Many phases to the character of Jesus. Many have thought of him in terms only of sorrow. We never see him in his fullness till we see all phases of his character.

I. NEW TESTAMENT A BOOK OF JOY

1. Tragedy in New Testament—crucifixion of Jesus; death of Stephen and James.
2. Yet it opens with joy over the birth of Jesus. (Luke 2:14.)
3. It closes with a superb picture of multitudes singing "Hallelujah Choruses."
4. Christianity only religion that has great songs—Mohammedanism has none.
5. Behind New Testament is a joyous personality, Jesus.

II. JOY AND SORROW NOT ANTAGONISTIC

1. Jesus "a man of sorrows." (Isa. 53:3.)
2. He is too often pictured from his cries of agony. (Mark 14:34; John 12:27.)
3. Joy and sorrow arise from same capacity of feeling.
4. Ocean has room for calm and tempest; so has a great soul.

III. JOY NOT BASED ON EXTERNAL CONDITIONS

1. Under shadow of the cross Jesus said, "Be of good cheer." (John 16:33.)
2. Repeated to Paul while a prisoner. (Acts 23:11.)
3. Jesus endured the cross for the joy. (Heb. 12:2.)
4. He triumphed in joy over death.

IV. CHRISTIANS SHOULD HAVE THAT JOY

1. "My joy may be in you." (John 15:11.)
2. "Joy may be made full." (John 17:13.)
3. Joy the fruit of the Spirit. (Gal. 5:23.)
4. Rejoice always. (Phil. 4:4.)
5. Even in persecution. (Matt. 5:12.)
6. Worship should be joyful. (Ps. 122:1.)
7. Rejoice that name written in heaven. (Luke 10:20.)

JUDGING FROM APPEARANCES

INTRODUCTION

Man's judgment often wrong; hasty inferences; unwarranted conclusions.

I. "JUDGE NOT" (Matt. 7:1, 2)

1. It is a sin.
2. Harms ourselves and others.
3. Egotistic self-appreciation causes us to underestimate others.

II. SAMUEL'S MISTAKE (I Sam. 16:6, 7)

1. Sent to anoint a king.
2. Eliab appeared to be the one.
3. Samuel judged by outward appearance.

III. PHAROAH THE BOASTER (Jer. 46:17)

1. Threatened Israel.
2. Jews afraid of him.
3. Jeremiah said he is "but a noise."

IV. CLAUDIUS LYSIAS (Acts 21:37)

1. Paul rescued by Lysias.
2. He thought him to be an Egyptian.
3. "Dost thou know Greek"?

V. PAUL MISJUDGED (II Cor. 10:10)

1. His speech no account.
2. His letters weighty and strong.
3. Bodily presence weak.

VI. MISJUDGED CHRIST (Matt. 13:54-57; Mark 6:2, 3)

1. No good thing come from Nazareth. (John 1:46.)
2. Classed with publicans and sinners. (Matt. 9:11.)
3. Crucified between two thieves.

VII. PRACTICAL APPLICATIONS

1. Frequently surprised at people.
2. Often underestimate them.
3. We judge by outward appearance.
4. God judges by inward appearance—the heart.

THE JUDGMENT

Matt. 25:31-46

INTRODUCTION

Theories about the judgment: no judgment; judgment going on now; judgment already passed.

I. QUESTIONS CONCERNING THE JUDGMENT

1. Will there be a judgment? (II Pet. 2:4; 3:7; Acts 17:31.)
2. Will there be a judgment day? (Jude 6; II Pet. 2:9; Rom. 2:5; Acts 17:31.)
3. When will it be? (Heb. 9:27.)
4. Who will be the Judge? (John 5:22; 9:39; II Tim. 4:1.)
5. Who will be there?
 - (a) Wicked angels. (Jude 6.)
 - (b) All ungodly. (Jude 9-18.)
 - (c) All will be there. (Rom. 14:10; Acts 17:31, Rev. 20:11-15; II Cor. 5:10.)
6. How will all be judged? (II Cor. 5:10; Matt. 16:27; Rev. 20:12, 13.)
7. For what will all be judged? (Eccl. 12:13, 14.)
8. What will be the result? (Matt. 25:41, 46; Felix trembled, Acts 24:25.)
9. All will be sentenced. (Matt. 25:34, 41, 46.)

II. BIBLE DESCRIPTION OF THE TWO PLACES

1. Hell.
 - (a) Lake of fire. (Rev. 20:14.)
 - (b) Second death; eternal dying. (Rev. 20:14.)
 - (c) Bottomless pit; eternal sinking.
 - (d) Eternal fire. (Matt. 25:46.)
2. Heaven.
 - (a) Eternal life. (Matt. 25:46.)
 - (b) Not hurt by second death. (Rev. 2:11; 20:14.)
 - (c) Heirs of God.

THE ANCIENT LANDMARKS

Prov. 22:28

INTRODUCTION

“Landmark” signifies a stone, post, tree, or something else; used more frequently in ancient times. History of the science of geometry.

I. HISTORY OF THE USE OF LANDMARKS (Deut. 19:14)

1. To mark border line of tribal territory.
2. Cursed for removing it. (Deut. 27:17.)
3. Judah condemned for so doing. (Hos. 5:10.)

II. SPIRITUAL APPLICATION

1. Must not depart from God’s word. (Gal. 1:8-10.)
2. Must not add to it. (Rev. 22:18, 19.)
3. Must not substitute anything for it. (Isa. 5:20.)

III. LANDMARKS OF CUSTOM

1. Some customs should be changed.
2. Some should not.
 - (a) If anything better move them.
 - (b) If nothing better leave them.
3. Principles do not change.
 - (a) Honesty a landmark.
 - (b) Truthfulness and justice changeless.

IV. LANDMARKS OF THE CHURCH

1. Primary obedience to the gospel.
2. Standard of Christian character.
3. Bring in no new dogmas.
4. Stand in the old paths. (Jer. 6:16.)
5. Contend for the faith. (Jude 3.)

V. PIONEERS

1. They set the landmark of obedience.
2. We should not remove the landmarks.
3. The need of faithful men today.
4. One departure calls for another.
5. Christian church an example of this.

LIBERTY

II Cor. 3:17; James 1:25; 2:12

INTRODUCTION

Liberty much abused; no true conception of it in the minds of the people. Kinds: (1) political; (2) mental; (3) moral; (4) spiritual. No liberty without law. There may be license but not liberty. Truth shall make you free. (John 8:32.)

I. CHRIST'S LIBERTY (John 12:49)

1. Could do nothing of myself. (John 5:19, 30; 8:28; 12:49.)
2. He is restricted to the Father's will. (Heb. 10:7.)
3. Asked by James and John to go beyond but he refused. (Matt. 20:20-23.)
4. Gave only God's words to the apostles. (John 17:8.)

II. THE LIBERTY OF ANGELS

1. Must preach only the gospel. (Gal. 1:8.)
2. Must keep their proper habitation. (Jude 6.)
3. Cast down when they sinned. (II Pet. 2:4.)

III. THE LIBERTY OF THE HOLY SPIRIT

1. He is to come from the Father. (John 14:26.)
2. He will teach and bring to remembrance all that Jesus had taught—nothing else.
3. He shall not speak from himself. (John 16:13.)
 - (a) He shall speak just what he hears.
 - (b) No liberty beyond that.

IV. THE LIBERTY OF PROPHETS

1. Balaam restricted. (Num. 22:18.)
 - (a) Can not "do less or more."
 - (b) Must speak only Jehovah's word. (Num. 22:20, 30.)
 - (c) He tried but Jehovah restrained him. (Num. 24:10.)
2. Micaiah. (I Kings 22:14.)
3. He must speak Jehovah's word faithfully. (Jer. 23:13-22.)

V. LIBERTY OF PREACHERS AND CHURCHES

1. Must preach only the gospel. (Gal. 1:8, 9.)
 - (a) Cursed if preach anything else.
 - (b) Speak as the oracles of God. (I Pet. 4:11.)
2. Must speak words that befit sound doctrine. (Titus 2:1.)
3. Must not go beyond the things that are written. (I Cor. 4:6.)
 - (a) Our liberty is bound by what is written.
4. Must abide in the teachings of Christ. (II John 9,10.)
5. Must abide in Christ. (John 8:31; 15:10.)

VI. LIBERTY IN WORSHIP

1. Must worship in Spirit. (John 4:23, 24.)
 - (a) Must worship in truth.
 - (b) What is truth? (John 17:17.)
2. Man surely has not more liberty than Christ, Holy Spirit or angels.



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CHRISTIAN LIBERTY

II Cor. 3:17

INTRODUCTION

"Liberty" used in different senses—political, mental, moral and religious. Freedom from sin the greatest.

I. JESUS A LIBERATOR

1. May be called great "Emancipator."
2. "Led captivity captive." (Eph. 4:8.)
3. Came to set at liberty. (Luke 4:18, 19.)

II. EMANCIPATION FROM LEGALISM

1. Jews in bondage to traditions.
2. Traditions of rabbis broken.
3. Leaders put heavy burdens. (Matt. 23:4.)
4. Burden of Jesus light. (Matt. 11:30.)
5. Not under bondage of the law. (Gal. 4:9.)

III. FREEDOM FROM SIN

1. Jesus came to save—hence a Savior. (Luke 19:10; Matt. 1:21.)
2. Saved from sin. (Mark 16:16.)
3. The conditions: faith, repentance, baptism. (Acts 16:31; 2:38.)
4. No condemnation in Christ. (Rom. 8:1.)

IV. THE DISCIPLINE FOR LIBERTY

1. Musician must have long training.
2. Artist must labor long or no liberty.
3. Christian must enter narrow gate. (Matt. 7:14.)
4. Must travel straitened way.
5. Earthly discipline for heavenly glory.

V. LIBERTY OF RIGHTS

1. Rights have duties; duties responsibilities.
2. Rights limited—"right to swing arm ends where another's nose begins."
3. Highest use of rights to yield to others. (Gen. 13:1-13.)

VI. SCOPE OF LIBERTY

1. No liberty beyond God's will.
2. Liberty where Spirit is. (II Cor. 3:17.)
3. Blessings within "what is written."



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THREE VIEWS OF LIFE

Luke 10:30-37

INTRODUCTION

Our conception of life determines our conduct. A true conception is necessary for right living. Only God can give us the right view.

I. THE PARABLE OF THE GOOD SAMARITAN

1. The occasion of it; lawyer did not want the truth.
2. A certain man on way from Jerusalem to Jericho: a dangerous road then, as now.

3. He fell among thieves; a sad state.
4. Then Jesus presented three common philosophies of life.

II. THE ROBBERS' VIEW OR PHILOSOPHY

1. Their philosophy—"What is yours is mine, if I can get it."
2. This is the principle that governs a large class of people today—such as kidnappers, some businesses.
3. They try to get your position, reputation.

III. THE PRIEST AND LEVITE'S PHILOSOPHY

1. It is "What is mine is mine and I will keep it."
2. This class is selfish; they have no interest in others.
3. They violated the law; so selfish people disregard the spirit and teachings of Christ.

IV. THE GOOD SAMARITAN

1. This philosophy is "What is mine is yours if you need it."
2. This the highest and best philosophy.
3. It is the philosophy of Jesus.
4. It will bless the world.
5. Will establish God's order in this sinning, suffering and sorrowing world.



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WHAT IS YOUR LIFE?

James 4:14

INTRODUCTION

It is interesting and profitable to study the lives of others; Long-fellow said: "Lives of great men all remind us, etc." Biographies, "Who is Who," and Encyclopedias are synopses of lives. But what is your life?

I. THE BREVITY OF LIFE

1. Job says, "My days are swifter than a weaver's shuttle."
(Job. 7:6.)

- (a) Where are the companions of childhood?
- (b) They remained here for only a short time.
- 2. Life separated from the "Tree of Life" is a brief tragedy with its sorrows and sighs.
 - (a) "It is as a vapor."
 - (b) As we get older we appreciate the rapidity of life; the mile posts pass swiftly.
 - (c) Only a short time till all will stand before God in judgment.

II. LIFE IS VALUABLE

- 1. Though short life is valuable.
 - (a) It is the school room of eternity.
 - (b) It is but the seed time of eternity.
- 2. We are NOW sowing for eternity.
 - (a) What would the earth be without life?
 - (b) The present life determines the destiny. (Luke 16:26.)

III. LIFE'S THREE PHASES

- 1. What is your life RETROSPECTIVELY?
 - (a) What has your life been?
 - (b) Are you satisfied with it?
 - (c) Take an invoice.
 - (d) Has the past been wasted?
 - (e) Have you kept your vows as husband, wife, father, mother, child?
- 2. What is your life INTROSPECTIVELY?
 - (a) Stop and think—what are you NOW?
 - (b) Are you what you pretend to be?
 - (c) Are you a whited sepulcher? (Matt. 23:27.)
 - (d) Are you big enough to face yourself?
 - (e) Are you honest, truthful, just and good?
- 3. What is your life PROSPECTIVELY?
 - (a) What is your hope for the future?
 - (b) Do you hope in money, fame or pleasure? (I Tim. 6:17.)
 - (c) To live is Christ, to die is gain. (Phil. 1:21.)
 - (d) How have you purposed to live in the future?

MAN'S LIMITATIONS**Jer. 10:23**

INTRODUCTION

It is well for man to know his limitations. It helps to keep him humble. It helps him to plan more wisely his life both for time and eternity. There are many things which man can not know or do; every power of man has its limitations. No man so brainy, so industrious, so consecrated, but that God has written "limited" after his name and work.

I. THINGS MAN CANNOT KNOW

1. How old the world is.
2. How much longer it will stand.
3. When Jesus will come.
4. When death will come to us.
5. Whether we will have another opportunity to accept Christ.
6. The unrevealed things. (Deut. 29:29.)

II. THINGS MAN CANNOT DO

1. Some are limited.
 - (a) By finance
 - (b) By broken health.
 - (c) Feeble constitution.
 - (d) Heredity.
2. Cannot repent for our friends.
3. Cannot be baptized for another. (I Cor. 15:29.)
4. Cannot forgive for another.
5. Cannot forgive our own sins; we need Christ.
6. Cannot close the gates of heaven against anyone.
7. Cannot get up a plan of salvation.

III. THINGS SOME THINK THEY KNOW BUT DO NOT

1. That God will accept instrumental music.
2. That a gospel subject will be saved without obedience to the gospel.
3. That a gospel subject can be saved out of the church.
4. That one church is as good as another.
5. That God will excuse ignorance of his will. *Acts 17:23.*
6. Improve on any of God's ways.

GOD'S LINE OF SEPARATION

II Cor. 6:17

INTRODUCTION

Nothing new in this; an old message for a new age.

I. ITS IMPORTANCE

1. God teaches it.
 - (a) This gives importance to it.
 - (b) We should learn it.
2. We need to discriminate at this time.
 - (a) Between good and evil, right and wrong.
 - (b) Between God's work and man's way, truth and error.
3. Line of demarkation between church and world.
 - (a) God has always insisted on a separation between his people and the world.
 - (b) Man has always had the privilege to choose between the two. (Deut. 30:15-19.)
 - (c) Cannot live *right* on the *wrong* side of the line.

II. EXAMPLES OF GOD'S PRINCIPLES OF SEPARATION

1. Adam and Eve—God laid down law of separation from forbidden fruit.
2. Cain separated from the other people.
3. Noah separated by the flood from wicked world.
4. Abraham, from kinspeople. (Gen. 12:1-3.)
5. Israel separated from Egypt.
6. Israel in Canaan separated from other nations.

III. CHRISTIAN LIFE ONE OF SEPARATION

1. Christ an example; the world had no claim on him. Heb. 7:26.)
2. Christ passed the principle on to his followers—Christians.
 - (a) We are new creatures in Christ. (II Cor. 5:17.)
 - (b) Old things have passed away, separated from them.
 - (c) We are an elect race. (I Pet. 2:9.)

3. The church separated from all divisive things.
 - (a) May be Christians in denominations but God calls for them to come out. (II Cor. 6:17.)
 - (b) God has always required his people to be different from others.

IV. THERE YET REMAINS A FINAL SEPARATION

1. Wheat and chaff to be separated. (Matt. 3:12.)
2. View of the judgment. (Matt. 25:31, 32, 46.)



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GOD'S LOVE FOR MAN

I John 4:7; Isa. 45:18

INTRODUCTION

Some themes are so great that comments seem to detract; like the ocean measureless; like the sky without dimensions. Because God is love his every act must be interpreted in terms of love.

I. GOD IS LOVE (I John 4:8)

1. All of God's works partake of his nature.
 - (a) It is shown in the creation of the earth.
 - (b) The beauty of nature.
 - (c) No park now with its variegated beauty can compare with nature before sin cursed.
 - (d) It was made for *man* before he was created.
 - (e) Love was here ahead of man with outstretched arms when man arrived and he came into the richest material dowries of the earth.
 - (f) God formed the earth to be inhabited. (Isa. 45:18.)

II. HIS LOVE IS SEEN IN CREATING MAN IN HIS IMAGE

1. Man the only creature bearing the image of God. (Gen. 1:27.)
 - (a) What honor! What wonderful love!
 - (b) Placed him in lovely Eden.
 - (c) Communed with him.

2. Man sinned—kept not that high position.
 - (a) Closed the gates of Eden against him but opened the door of repentance to him.
 - (b) Separated from the tree of life, but promised that he should again have access to it.
 - (c) He did not withdraw his love from man.
3. With deeper love than he showed in preparing the earth for man, he now plans man's redemption.

III. CHRIST A MANIFESTATION OF GOD'S LOVE

(John 3:16)

1. Gods love expressed in superlative degree.
 - (a) As you look at Christ you see the love of God.
 - (b) He is a photograph of God's love.
2. He lived among men doing good.
 - (a) He suffered for man.
 - (b) He died for man.
 - (c) Heaven and earth draped in mourning when he died.
 - (d) Like the swan that plucks feathers from its breast for its young, God gave Christ.

IV. THE CHURCH—A TOKEN OF GOD'S LOVE

1. God's plan of redemption.
 - (a) In it we are under cover of the blood of Christ.
 - (b) In it we are heirs of all the promises of God.
2. It is the bride ready to meet the Lord.
 - (a) It must be watching for his second coming.
 - (b) It must be kept unspotted from the world.
3. In it only can we claim the fatherhood of God.

V. THE BIBLE A GIFT OF GOD'S LOVE

1. It contains the mind of God.
 - (a) His Spirit gave it.
 - (b) His providence preserved it.
2. Read it on bended knees.
 - (a) It will keep you from sin.
 - (b) Lead you to God and heaven.

VI. PROMISE OF ETERNAL LIFE GROWS OUT OF GOD'S LOVE (John 3:16)

1. All material things perish.

2. All animal life ceases or dies.
3. Only man will survive.

CONCLUSION

Nothing can separate us from the love of God. (Rom. 8:38, 39.)



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MAN'S LOVE FOR GOD

I John 5:1-12

INTRODUCTION

The normal condition of human heart is to love God. Sin has brought about an abnormal state. God loves man; it is one of the tragedies of life for all the love to be on one side; husband and wife; mother and child; God and man.

I. THREE SIDES OF SALVATION

1. Wholly divine—God's love.
 - (a) Can not build a theory on God's part alone.
2. Part divine and part human—Christ's side.
 - (a) Can not build a theory on these two.
3. Wholly human—man's part.
 - (a) Can not build a theory on this only.
 - (b) Man cannot be saved "by grace alone" nor "by faith alone."

(God's part expresses his love to man; so man's part expresses his love to God. God's love for man has done something; he has taken the initiative; now man must act; his actions in harmony with God's will express man's love for God.)

II. WHAT IS LOVE FOR GOD?

1. Not measured by human relationship.
 - (a) Human terms both parties on equality.
 - (b) Cannot be applied to God and man.
 - (c) Divinity and humanity on different planes.
2. Keep God's commandments. (I John 5:3.)
 - (a) This brings man into divine relationship.
 - (b) Nothing so elevates man as to do God's will.

3. Jesus gave it as a test. (John 14:21, 23.)
 - (a) Man gets the full benefits of God's love only by doing God's will.
 - (b) By doing God's commands we become his friends. (I John 6; John 15:14.)
 - (c) Cannot tell by our feelings that we love God or that God loves us.

(If one does not love God enough to do his will, he does not love him enough to be saved.)

III. MUST DO ALL THE COMMANDMENTS

1. There are no non-essential commands.
 - (a) Each is a test of our love for God.
 - (b) Why call Christ Lord and do not his commands. (Luke 6:46.)
 - (c) Cannot choose his commands.
2. Complete submission to God required.
 - (a) Humility on man's part brings the mercy and blessings of God. (Isa. 66:1, 2.)
 - (b) Obedience to all his commands is the badge of love to God.
3. "Keep yourselves in the love of God." (Jude 21.)

IV. SOME OF HIS COMMANDS.

1. To sinner; hear, believe, repent, baptism.
2. To saint: live soberly, righteously, godly.



LOVE ONE ANOTHER**John 13:34, 35**

INTRODUCTION

Love as a principle; takes two directions—toward God and toward man. Love synonymous with Christianity; no Christianity without love.

I. HATEFUL MEN

1. 'Hateful' means full of hate.
2. Wicked hearts hate truth.
3. They hate the church.
4. They hate all that is good.

II. LOVING ENEMIES

1. Jesus had enemies, but loved them.
2. Must love our enemies. (Matt. 5:44.)
3. Jesus conquered through love.
4. Greatest victories through love.

III. LOVE VERSUS SELFISHNESS

1. Love unselfish. (I Cor. 13:4-8.)
2. Loved opposed to selfishness.
3. Highest values obtained through love.
4. Love promotes all good.

IV. LOVING WHAT GOD LOVES

1. God loves the world. (John 3:16.)
2. Cynical church member said, "God may love them, but I can not."
3. Jesus taught us what to love. (Luke 6:27, 28.)

V. LOVE THE SINNER: HATE THE SIN

1. Distinction between sinner and sin.
2. Jesus hated sin, loved the sinner.
3. Man must separate himself from sin to be blessed by God's love.

VI. LOVE THE BROTHERHOOD

1. Love the brotherhood; fear God. (I Pet. 2:17.)
2. This means love the church.
3. A passion for salvation of others.

JESUS' LOYALTY**I Peter 2:21**

INTRODUCTION

Jesus an example in many ways—he is an example in loyalty. Loyalty always costs. Jesus was always willing to pay the price—are you? Loyal equals faithful, true to duty.

I. HIS LOYALTY TO TRUTH

1. His faithfulness to the Scriptures. (Matt. 4:10.)
2. He came to do God's will. (Heb. 10:7.)
3. Grace and truth came through him. (John 1:17.)
4. He was the Way, the Truth, and the Life. (John 14:6.)
5. He did not do his own will. (John 6:38.)
6. He prayed for it, suffered for it, lived for it, and died for it.

II. HIS LOYALTY TO HIS DISCIPLES

1. They are his friends. (John 15:14.)
2. They take precedence over fleshly ties. (Matt. 12:47-50.)
3. He defended his friends.
4. Accused of being a friend to publicans and sinners. (Matt. 11:19.)
5. At betrayal loyal to them. (John 18:8.)
6. He loved them to the end. (John 13:1.)

III. HIS LOYALTY TO THE CHURCH

1. It is his church. (Matt. 16:18.)
2. He is head over it. (Eph. 1:22.)
3. He loved the church. (Eph. 5:25.)
4. He gave his life for it.
5. He thinks more of it than he did his earthly body.

IV. HIS LOYALTY TO GOD

1. Jesus was faithful to his mission.
2. He came from God, lived in a sinful world so that he could return to God.
3. He represented God's will, not himself. (Heb. 1:3.)
4. He represented the eternal purpose of God in the redemption of man.

MAKE IT AS SURE AS YE CAN**Matt. 27:65; II Pet. 1:10**

INTRODUCTION

This should be the principle of all in everything.

1. Our homes; business relations; health; and this life.
2. What about our eternal life. Is it sure? Why?
3. Can it be made sure? How? Let us see.
4. There are several positions—each claiming to be true.
 - (a) Infidelity: suppose infidelity true and Christianity false, what is gained.
 - (b) Protestantism: justification by faith only. If this doctrine be true, and a man believes as James 2:24, is he not safe? He has faith and works.
 - (c) Universalism: You lose nothing by being a Christian, if this is true.
 - (d) Christianity: It is the only absolutely sure position. How can we make it sure? By obeying God. (Isa. 58:13.)
5. What does He require us to do?
 - (a) HEAR his word. (Matt. 17:15.)
 - (b) BELIEVE his teachings. (Mark 1:15.)
 - (c) OBEY his commandments. (Rev. 22:14.)

CONCLUSION

Then make it as sure as ye can.



THE ONE-TALENT MAN**Matt. 25:13-30**

INTRODUCTION

Similar to parable of the pounds in Luke 19:11-27. The lesson: men with same gifts may make different use of them.

- I. TALENTS COMMITTED TO THREE
 1. Each received according to ability.
 2. Two used theirs and gained 100%.
 3. One did not use his.
- II. HE ACCEPTED HIS RESPONSIBILITY FOR ONE
 1. He took his master's money; he was morally responsible for the use of it.
 2. All are entrusted with at least one talent.
 3. Must increase what we have by use.
- III. HE HAD ALL THAT HE COULD USE (I Cor. 4:7; 12:11)
 1. All would not remain equal; even if born so.
 2. A diversity of USE with equality of opportunity.
 3. A gift is not for personal pride, but USE.
 4. No one should be depressed by limitations. (Luke 16:10.)
 5. God shows same care in making an atom as a star.
- IV. DID NOT USE WHAT HE HAD
 1. He hid his lord's money in the ground.
 2. It was given him to USE—not to hide.
 3. It is tragic to think of the buried talent in the church.
- V. HE BLAMED OTHERS FOR HIS FAILURE
 1. He came up last, but had his alibi ready.
 2. We try to blame others for our faults and failures.
 3. His master replied, "Your excuse establishes your guilt."
- VI. HE LOST HIS ONE TALENT
 1. He proved himself unworthy; he lost.
 2. This is a law of nature—Mammoth Cave fish have no sight.
- VII. HE LOST HIS OWN SOUL
 1. Other two entered into joy, but this one thrust out.
 2. Useless church members will be lost.

THE WORTH OF A MAN

Ps. 8:3, 4

INTRODUCTION

Two sailors stood on deck of a ship and looked at a sail at sea. One said: "It looks small and far away"; the other said: "It looks large and near." The one looked through the big end of the glass, the other through the little end. Two philosophers stood on a mountain top of vision and looked at a human being; one said: "He looks as great as the universe"; the other said: "He looks as insignificant as an atom."

I. THE BASIS OF GREATNESS

1. What the unit of measure? *Conscious self-activity.*
2. A rock is not great, neither a mountain, or a picture.
3. They only reflect the greatness of their Creator.
4. Whether the man is great or insignificant depends upon the unit with which we measure him.
5. That which limits or determines a thing is greater than the thing.

II. MAN'S LIMITATIONS

1. Space.
 - (a) Man occupies only one square foot of space.
 - (b) Compared to a mountain or prairie he is very small; to the ocean or continent, a speck; to the earth, sun or solar system he is nothing.
2. Time.
 - (a) Man's life only three score and ten years.
 - (b) What is that compared to a millennium or eternity?
 - (c) More than two hundred generations now sleep in the earth since Adam—a generation is but one swing of the pendulum of the clock of eternity.
3. Law.
 - (a) Man limited by law is as helpless as the brute.
 - (b) Above the Niagara Falls in a boat are a man, a dog, and a bouquet of flowers—all go down yielding to the law of gravitation.

- (c) Law asks no questions—gives no free passes.
- (d) Diseases make no distinction between man or the brute.
- (e) Spiritual law—no privileged class here; all pay the penalty—the “wages of sin is death.” (Rom. 6:23.)
- (f) Wrong is wrong and right is right—gold, power or genius cannot change the one to the other.

III. THE OTHER VIEW OF MAN

1. His intellect; space and time cannot limit it.
 - (a) There is something longer than the mile, heavier than the ton, mightier than law—the soul of man.
 - (b) Space is nothing to a full-orbid man—time is nothing; man lives in eternity, past and future future.
2. The will of man.
 - (a) Man is greater than the mountain, sea or sun—none of these ever said, “I will” or “I will not.”
 - (b) The most powerful thing in the universe of God is man’s will.
3. Man’s possibilities—the possible greatness of man may be estimated by what it took to make man great and to keep him great.
 - (a) Taxed energies of Omnipotence to make man in the image of God—Noble pattern!
 - (b) Cost the death of Christ to keep man great. (John 3:16.)
 - (c) Greatest thing in the universe is that which is most like God—a redeemed soul.



MARRIAGE AND DIVORCE

INTRODUCTION

This is a Bible subject; it should be studied.

I. MOST SACRED RELATIONSHIP OF LIFE

1. The family and home grow out of it.
2. The happiness of mankind depends upon it.
3. The stability of human society based upon it.

II. DUTIES OF HUSBAND AND WIFE

1. Husbands love your wives. (Eph. 5:25.)
 - (a) This sums up all duties of husbands.
2. Wives be in subjection to husbands. (Eph. 5:22.)
 - (a) To love their husbands. (Titus 2:4.)

III. RELATION OF HUSBAND AND WIFE

1. Eve made from rib of Adam.
2. Not from his head or foot.
3. Each pledges the other to become and be what God ordains they should be.
4. The spirit of Christ makes each what God wants them to be.
5. The greatest joy comes to those who most faithfully obey God in this relation.

IV. DIVORCE

1. One husband, one wife.
2. Marriage is until death "do us part."
3. "What God hath joined together let not man put asunder." (Matt. 19:9.)
4. Only one crime for which husband and wife may be separated. (Matt. 19:9.)
5. Differences may arise, but these may and ought to be adjusted—reconciled.



MARRIAGE — A TYPE OF THE CHURCH

Eph. 5:22

INTRODUCTION

Christians said to be married to Christ. (Rom. 7:4.) Christ has honored the relation of husband and wife by illustrating the relation of Christians to himself.

I. ONE HUSBAND, ONE WIFE; ONE CHRIST AND ONE CHURCH

1. The church, the bride of Christ. (Rev. 21:9.)
2. One church, only one Christ. (Rev. 19:7, 8.)
3. One man created; one woman for him.
 - (a) Woman taken from the side of man. (Gen. 2:20-22.)
 - (b) Christ suffered before the church could be formed.
 - (c) Church could not be built till Christ was raised from the dead. (Matt. 16:18, 20.)

II. CHURCH BEARS NAME OF CHRIST

1. Wife honors husband by wearing his name.
2. He recognizes her by no other name.
3. So Christ honors the church with his name.

III. SPIRITUAL ADULTERY

1. Israel did. (Jer. 3:8.)
2. Churches do. (Rev. 2:22.)
3. Cannot give our affections to another institution.



THE MILLENNIUM

Rev. 20:1-10

INTRODUCTION

"Millennium," from Latin "mille," a thousand; "annus," year; one thousand years. The theory connected with second coming of Christ. It is not so connected in the Bible.

I. THE THEORY

1. Christ will come to earth in person, set up a kingdom, sit on David's throne in Jerusalem, gather all Jews to Palestine, and reign one thousand years.
2. "Millenarian," believer in theory of "millennium."
3. Two classes:
 - (a) Pre-millenarians, second coming marks beginning of millennium.
 - (b) Post-millenarians, second coming marks close of the millennium.
4. If there be a "millennium," Christ must come BEFORE, DURING, or AFTER it.
5. Christians are neither.

II. LAWS OF INTERPRETATION

1. All scripture must be literal, figurative, or a combination of both.
2. In interpretation of literal scripture we are restricted to what is expressly revealed or declared.
3. In interpretation of "figurative" scripture literal language is used.
4. When two or more possible interpretations present themselves, if one is accepted, valid reasons should be given for the one and the rejection of the others.

III. REVELATION 20:1-10

1. "Millennium" theory based on this.
2. If true, only scripture that teaches it—book of symbols—midst of figures.
3. All other fundamental doctrines of New Testament taught frequently—this only once.

4. Eighteen figures and symbols used here—"one thousand years" one of them.
5. Why take one as literal, others figurative.
6. Even taken literally, it does not teach the theory.

IV. OBJECTIONS TO THE THEORY

1. Makes Christ and his saints reign over just the wicked.
2. Makes prominent a theory without New Testament authority.

CONCLUSION

Only speculative teaching can be given for the "Millennium."



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MISTAKES OF A SUCCESSFUL MAN

Luke 12:13-21

INTRODUCTION

Biography, rich in encouragement, instruction, and warning. No better study for young people. The Bible gives us the most accurate biography.

I. THIS MAN

1. He was rich, prosperous. His grounds brought forth plentifully; external prosperity not a sign of true success; one may be successful in one point and unsuccessful in another or successful in many things and a failure in one.

II. HIS MISTAKES

1. Disregarded his partner—God. It is a mistake to disregard one's partner; this man put all the gain on his side; he gave God credit for nothing.
2. Selfish. He took no account of anyone but himself; he uses "I" six times; "my" five times. Selfishness is a serious blunder in life.

3. Puts self on level of a beast. He planned to revel in his wealth; he purposed just to "eat, drink, and be merry." That is all that the animal cares to do; he degrades himself with such an ignoble purpose.
4. He planned to live without work. He said that he had "much goods laid up for many years"; he did not have to work; he said to himself "take thine ease." It is a fatal mistake to plan to get along without hard work.
5. He expected his soul to be happy with only temporal things. He left God out of his program; he ignored the future destiny of his soul.



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RIGHTEOUS USE OF MONEY

Matt. 6:19-21

INTRODUCTION

A right and wrong use of money.

I. JESUS' ATTITUDE TOWARD MONEY

1. Appeared to be indifferent toward it.
2. Had not where to lay his head. (Matt. 8:20.)
3. Yet he taught the right use of it.

II. MONEY A RIVAL OF GOD

1. "Mammon" mean "riches."
2. Cannot serve God and mammon. (Matt. 6:24.)
3. Cannot trust in riches and in God.
4. Some let love of money control their lives.
5. They let money be a rival of God.

III. PRINCIPLE VERSUS RULE

1. Jesus spoke in terms of principles, not rules.
2. New Testament lays down principles to govern.
3. Work to earn money to eat. (II Thess. 3:12.)
4. Must maintain good works. (Titus 3:14.)

IV. COVETOUS MOTIVES

1. Jesus gave no orders for redistribution of property.
2. He gave no "old age pension."
3. Struck at the roots in giving principle.
4. Endorsed holding of property for righteous use. (Luke 14:18, 19.)

V. PERILS OF POSSESSION

1. Property, like sabbath, made for man, not man for property.
2. Sins of greed, covetousness vitiate motives.
3. Possession begets false sense of security.
4. Difficult for rich to go to heaven. (Mark 10:25.)
5. Love of money root of all kinds of evil. (I Tim. 6:9, 10.)

VI. HONORING GOD WITH MONEY

1. Use money for own support.
2. To support dependents; to help poor. (I John 3:17.)
3. To honor God. (Prov. 3:9.)



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MOSES' CHOICE

Heb. 11:24-26

INTRODUCTION

When Moses made his choice; his early life and environments. Made while young. (Ex. 2:11.) Most great decisions are made before middle life. How the world views such a choice today.

I. CONSIDER WHAT MOSES DECLINED

1. He refused to be called son of Pharaoh's daughter.
2. The wealth of the world was in Egypt then; Egypt called granary of world.
3. He declined worldly honor—to be king of Egypt.
4. He declined the pleasures of sin and chose to suffer with God's people.

II. THE MOTIVE OF THE CHOICE

1. He had rather be with the humble people of God than the hireling of sin.
2. Not a selfish choice, but to honor God.
3. He had respect unto the recompense of reward.

III. RESULTS OF THIS CHOICE

1. It shaped the course of his life—divided into three periods, forty years each.
2. He became the leader of God's people.
3. He stands before Pharaoh NOW, not as a son or slave, but the representative of God—a type of Christ.
4. What do you think of his choice now?
5. God buried him when he died. (Deut. 34:5, 6.)
6. Fifteen hundred years AFTER his death we get a glimpse of him with Christ on the mountain. (Matt. 17:1-8.)
7. What does the world think of his choice *now*?
8. Will you make such a choice today?

CONCLUSION

The heavenly choir singing the song of Moses and the Lamb.
(Rev. 15:3.)



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THE SIN OF NEGLECT

Heb. 2:3; II Chron. 29:11; Jer. 48:10

INTRODUCTION

Most Christians know their DUTY, but neglect it. Rich man lost his soul because he did not do God's will with his money. (Luke 16:19-25.) One brother's sin does not give another the privilege to neglect duty or commit sin. Do not try to take vengeance on Christ because someone wrongs you.

I. FIRST SINS OF JERUSALEM CHURCH

1. First sin mentioned was LYING. (Acts 5:1-11.)
2. Second sin mentioned was NEGLECT. (Acts 6:1.)

II. CHURCHES NEGLECT

1. Song service (Col. 3:16; Eph. 5:19; so few sing praises.
2. Teaching. (Phil. 2:15, 16.) An ignorant church. (Prov. 24:5; Hos. 4:6.)
3. To restore the weak (Gal. 6:1.) how many lambs lost—backslide.
4. Helping the poor (Prov. 19:17.); God has a special love for the poor (Deut. 15:7-11; James 2:5.) Poor chosen, poor have the gospel preached to them (Matt: 11:5.)
5. To discipline the ungodly.
6. Any business or organization will fail if neglected. (Prov. 18:9.) Sluggard as an example. (Prov. 24:30.)

III. CHRISTIANS NEGLECT

1. To pray and thus forget God. (Col. 4:2.)
2. To read Bible daily, starve for spiritual food. (Col. 3:16; I Pet. 2:2.)
3. To assemble on the first day of the week. (Heb. 10:25.)
4. Israel's destruction because of neglect. (Dan. 9:13, 14.)
5. To imitate Jesus. (I Pet. 2:17, 21.)
6. Their obligation to the church.
7. To visit the sick. (James 1:27.)
8. To keep the heart pure.
9. To bridle the tongue. (James 3:5-12.)

IV. NEGLECT IS TO FORGET; BEWARE LEST THOU FORGET (Deut. 6:12)

V. SINNERS NEGLECT TO OBEY THE GOSPEL (Heb. 2:3)

CONCLUSION

So many sins grow out of neglect.



JESUS AND NICODEMUS

John 3:5

INTRODUCTION

Too much confusion about this; "born anew," "born from above," "born again," or "born of the water and the Spirit," all mean the same thing.

I. WHO WAS NICODEMUS?

1. A Pharisee, a ruler of the Jews; member of the Sanhedrin.
2. "Came by night," Why? (Difference between faith and opinion.)
3. Believed Christ was the Son of God; yet he had to be born again.
4. It takes more than faith only.
5. Took Jesus' part (John 7:50); helped to bury him. (John 19:39.)

II. OBJECTIONS ANSWERED

1. One theory: "born of the water"—natural birth. (This makes two births and is against God's word.)
2. Another "born of the water"—baptism and "born of the Spirit"—(When raised from the dead) this makes two also.
3. John 3:8 has reference to "the one" and not the *process* of birth.

III. NICODEMUS' CONDITION

1. Jesus knew his heart (John 2:25); hence anticipated him and answered his heart.
2. Nicodemus wanted to enter the kingdom and that by Jewish or fleshly birth.
3. Jesus answered "except one be born of water and of the spirit, he cannot enter the kingdom."
4. "Except," this is the only way to enter the kingdom.
5. John the Baptist taught the same. (Matt. 3:9-12.)
6. There is such a radical change that it is called a birth.

NOTES ON TIMOTHY

INTRODUCTION

"Timothy" also "Timotheus"; mentioned twenty-one times in the New Testament.

(Acts 17:14; 18:5; 19:22; 20:4; Rom. 16:21; I Cor. 4:17; 16:10; II Cor. 1:1, 19; Phil. 1:1; 2:19; Col. 1:1; I Thess. 1:1; 3:2, 6; II Thess. 1:1; I Tim. 1:2, 18; 6:20; II Tim. 1:2; Phile. 1; Heb. 13:23.)

I. HIS PARENTS

1. Father a heathen Greek—not a Greek-speaking Jew. (Acts 16:1, 3.)
2. Mother a Jewess, Eunice; grandmother, Lois. (II Tim. 1:5.)
3. Mother probably converted by Paul. (Acts 16:1.)
4. Lived at Lystra or Derbe—more probably Lystra. (Acts 20:4.)

II. CONVERT OF PAUL

1. "Child in the Lord." (I Cor. 4:17.)
2. "True child in the faith." (I Tim. 1:2.)
3. "My beloved child." (II Tim. 1:2.)
4. Best known companion of Paul.
5. Selected by Paul on second tour.
6. His circumcision. (Acts 16:3.)
7. Had a spiritual gift—maybe two. (I Tim. 4:14; II Tim. 1:6.)

III. TRAVELS AND LABORS WITH PAUL

1. Selected on second tour. (Acts. 16:3.)
2. With him at Berea. (Acts 17:14.)
3. Sent for Timothy at Athens. (Acts 17:15.)
4. Timothy comes to Paul. (I Thess. 3:1-3.)
5. Finds him at Corinth. (Acts 18:5.)
6. Timothy salutes church at Rome. (Rom. 16:21.)

IV. SALUTATIONS OF TIMOTHY

1. Four letters (II Cor. 1:1; Phil. 1:1; Col. 1:1; Phile. 1.)
2. Associated with Silvanus. (I Thess. 1:1; II Thess. 1:1.)

3. With Paul on third tour. (Acts 19:22.)
4. Again at Corinth. (I Cor. 16:8, 10.)
5. At Rome when he wrote prison letters.
6. Sent to Ephesus. (I Tim. 1:3.)
7. Timothy at Ephesus when Paul wrote first letter.



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NOTES ON FIRST TIMOTHY

(Chapter One)

INTRODUCTION

A profitable study for young preachers; an inspired man giving a young preacher instructions. How we ought to appreciate it.

I. THE SALUTATION (Verses 1, 2)

1. Paul's salutation.
2. Always mentions the Godhead.
3. The one to whom addressed.
4. Grace, mercy and peace.

II. REMINDED OF THE CHARGE (Verses 3, 4)

1. Timothy at Ephesus.
2. Not to teach a different doctrine.
3. Nor waste time with fables and genealogies.
4. These stir up strife.

III. THE PURPOSE OF THE LAW (Verses 5-11)

1. Love out of a pure heart.
2. Some have turned to vain talking.
3. They desire to be teachers.
4. Not competent.
5. Proper use of the law.
 - (a) Not made for the righteous man.
 - (b) Made to restrain the wicked.
 - (c) Thirteen sins mentioned.

IV. PAUL'S CALL TO APOSTLESHIP (Verses 12-17)

1. His thanks to God.
2. His former manner of life.

3. A faithful saying.
4. Honor and glory to God forever.

V. ANOTHER CHARGE (Verses 18-20)

1. Prophecies which led to Timothy.
2. War the good warfare.
3. Holding the faith.
4. Hymenaeus and Alexander.
 - (a) Delivered them to Satan.
 - (b) That they might be taught not to blaspheme.



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NOTES ON FIRST TIMOTHY

(Chapter Two)

INTRODUCTION

Young preachers should read Paul's letter to Timothy weekly; (Brother Boles made it a rule as long as he lived to read these two letters to Timothy every week.—B.C.G.) it would keep them in closer touch with the Lord.

I. ENCOURAGED TO PRAY (Verses 1, 2)

1. Different forms of prayer.
 - (a) Supplications, intercessions, thanksgivings.
 - (b) All may be put in one prayer.
2. Pray for all men—for kings and rulers.
3. That we may live a tranquil life.
4. In all godliness and gravity.

II. REASONS FOR PRAYER (Verses 3-8)

1. A desire to save all men.
2. They must come to a knowledge of truth.
3. Christ the Mediator.
4. Appointed a preacher and an apostle.
5. A preacher to Gentiles.
6. How prayer should be made.

III. INSTRUCTIONS TO WOMEN (Verses 9-15)

1. How women should adorn themselves.
2. How not to adorn themselves.
3. Women to learn in quietness.
4. Not to teach or have dominion over man.
5. Adam and Eve as sinners.
 - (a) Adam not beguiled.
 - (b) Eve beguiled.
6. How women shall be saved.
 - (a) Through childbearing.
 - (b) Continuing in the faith.



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NOTES ON FIRST TIMOTHY

(Chapter Three)

INTRODUCTION

Should be studied closely; elders should be encouraged to read this weekly.

I. OFFICE OF A BISHOP (Verse 1)

1. Should be desired.
 - (a) For the good one can do.
 - (b) To exercise talents.
 - (c) Not for any selfish end.
2. Names.
 - (a) Bishops, elders, presbyters, pastors, shepherds, rulers, overseers.
 - (b) "Elder" the most common name.

II. QUALIFICATIONS (Verses 2-7)

1. Positive.
 - (a) Husband, temperate, sober-minded, orderly, hospitable, apt to teach, gentle, ruling well his own house, and having a good report from without.
2. Negative.
 - (a) Without reproach, no brawler, no striker, not contentious, no lover of money, not a novice.

III. DEACONS—THEIR QUALIFICATIONS (Verses 8-10)

1. Positive.
 - (a) Husband of one wife, ruling the children well, grave, holding the mystery of faith.
2. Negative.
 - (a) Not double-tongued, not given to much wine, not greedy of filthy lucre, blameless.

IV. THE WOMEN (Verses 11, 12)

1. "Women" means wives of elders and deacons.
2. Their qualifications.
 - (a) Positive: grave, temperate, faithful.
 - (b) Negative: not slanderers.

V. PURPOSE OF THIS LETTER (Verses 14-16)

1. To instruct Timothy further.
2. That he may teach others how to live.
3. The house of God.
4. The mystery of godliness.



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NOTES ON FIRST TIMOTHY

(Chapters Four and Five)

INTRODUCTION

Suggestions to preachers. Christianity practical.

I. FORETELLS A DEPARTURE (Verses 1-5)

1. Some fall away.
2. Yield to external influence.
 - (a) Seducing spirits.
 - (b) Doctrines of demons.
 - (c) Forbidding to marry.
 - (d) Abstaining from meats.
3. Every creature good.
4. Sanctified through prayer.

II. VARIOUS DUTIES ENJOINED (Verses 6-16)

1. Remind the brethren.
2. Exercise unto godliness.
 - (a) Bodily exercise worth but little.
 - (b) Godliness profitable for all things.
3. Be an example to others.
 - (a) Let no man despise you.
 - (b) Be example in five things.
4. Give heed to reading.
5. Make progress.

III. HOW TO REPROVE (Verses 1, 2)

1. Reproof of elders.
2. Reproof of younger men and women.

IV. CARE OF WIDOWS (Verses 3-16)

1. Relatives to help their widows.
2. Church to help old widows.
 - (a) Should be sixty years old.
 - (b) Full of good works.
3. Young widows.
 - (a) They learn to be idle.
 - (b) Should marry and bear children.

V. DUTIES OF ELDERS (Verses 17-22)

1. Rule well.
2. They should be supported.
3. Bring no accusation against them.
4. A solemn charge.

VI. CONCERNING CERTAIN SINS (Verses 23-25)

1. Timothy's health.
2. The influence of a good life.
3. Some sins are evident.



NOTES ON FIRST TIMOTHY**(Chapter Six)****INTRODUCTION**

This chapter crowded with practical duties.

- I. SERVANTS AND MASTERS (Verses 1, 2)
 1. Duties of servants to masters.
 - (a) How to treat them.
 - (b) Give honor to them.
 2. Duties of masters to servants.
 - (a) Treat them as brethren.
 - (b) Be fair to them.
- II. FALSE TEACHERS (Verses 3-5)
 1. Teachers of different doctrines.
 2. The standard of teaching.
 3. False theories gender disputes.
 4. False teachers teach for money.
- III. THE PROFIT OF GODLINESS (Verses 6-10)
 1. Contentment is great gain.
 - (a) Brought nothing into the world.
 - (b) Can take nothing out.
 2. Those minded to be rich.
 - (a) Fall into a snare.
 - (b) Are finally lost.
 3. The love of money.
 - (a) A root of all kinds of evil.
 - (b) Leads astray.
- IV. WHAT TO AVOID AND FOLLOW (Verses 11-16)
 1. Flee from evil things.
 2. Follow after faith and love.
 3. Fight the good fight of faith.
 4. Another solemn charge.
 - (a) Keep the commandments.
 - (b) The blessings to follow.
 5. "King of kings, and Lord of lords."

V. WARNINGS TO THE RICH (Verses 17-19)

1. Not to be high minded.
2. Not to trust in riches.
3. Be rich in good works.
4. How to lay hold on life.

VI. WHAT TIMOTHY SHOULD GUARD (Verses 20-21)

1. That which was committed to him.
2. Turn away from all error.
3. Example of those who have erred.



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NOTES ON SECOND TIMOTHY

(Chapters One and Two)

INTRODUCTION

Written about A.D. 66 from Rome; Paul's last letter; a sad one.

I. PAUL'S LOVE FOR TIMOTHY (Verses 1-6)

1. His salutation.
2. His prayer for Timothy.
3. His desire to see him.
4. Rejoiced in Timothy's faith.
5. Timothy's gift.

II. STIR UP HIS GIFT (Verses 7, 8)

1. Do not know what the gift was.
2. Should not be ashamed of Christ.
3. Should not be ashamed of Paul's suffering.
4. Suffer hardships.

III. STEADFAST AND PATIENT (Verses 9-14)

1. The holy calling.
2. How Christ brought life.
3. Paul appointed a preacher and an apostle.
4. Why he suffered.
5. The pattern of sound words.

IV. PAUL'S FRIENDS AND FOES (Verses 15-18)

1. Many turned away from him.
2. Paul's prayer for Onesiphorus.
3. His ministry to Paul.

V. TIMOTHY EXHORTED TO BE FAITHFUL (2:1-22)

1. Should teach other faithful men.
2. Keep himself free from affairs of world.
3. Remember the sufferings of Paul.
4. The blessings of faithful service.
5. Strive not about words.
6. Handle aright the word of truth.
7. Shun profane babblings.
8. Depart from unrighteousness.
9. Be prepared for good works.
10. Flee youthful lusts.

VI. RIGHT CONDUCT (Verses 23-26)

1. Refuse ignorant questionings.
2. Lord's servants must not strive.
3. Be apt to teach.
4. Correct the evil ones.



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NOTES ON SECOND TIMOTHY

(Chapters Three and Four)

INTRODUCTION

This comes from an old servant of God, rich in experience and guided by the Holy Spirit.

I. DESCRIBES EVENTS TO COME (Verses 1-5)

1. Grievous times should come.
 - (a) Lovers of money.
 - (b) Lovers of evil.
2. Hold a form of godliness—hypocrites.

II. ENEMIES OF THE TRUTH (Verses 6-9)

1. Take captive silly women.

2. Never able to learn the truth.
3. Men corrupted in mind.
4. Their folly to be exposed.

III. RECOUNTS HIS PERSECUTION (Verses 10-12)

1. Timothy knew of his persecution.
2. Lord had delivered him.
3. All must suffer persecution.

IV. THE WORD OF GOD (Verses 13-17)

1. Evil men wax worse.
2. Timothy to abide in the faith.
3. Word of God profitable for four things:
 - (a) Teaching; (b) reproof; (c) correction
 - (d) instruction.

V. ANOTHER SOLEMN CHARGE (4:1-8)

1. Preach the word.
2. Reprove and rebuke.
3. Some will not endure sound doctrine.
4. Do the work of an evangelist.
5. The course finished—the reward.

VI. URGES TIMOTHY TO COME TO HIM (Verses 9-13)

1. Paul in prison.
2. Needs Timothy.
3. Those who forsook him.
4. Books and parchments.

VII. WARNS TIMOTHY AGAINST SOME MEN (Verses 14-22)

1. Alexander did him much harm.
 - (a) Do not know what he did.
 - (b) He is to be avoided.
2. His first defense.
3. His trust in the Lord.
4. His salutation.



PARABLE OF THE HOUSEHOLDER

Matt. 20:1-6

INTRODUCTION

Danger in pressing the parable too far.

I. "To hire—laborers into his vineyard."

1. Four points to notice.
 - (a) *To hire*—promised a reward.
 - (b) *Laborers*—not idlers.
 - (c) *Into*—not by or near.
 - (d) *His vineyard*—not other's.
2. What is the kingdom of heaven? Not kingdom above, no laborers there.
3. Kingdom—the church. (Matt. 3:2; 16:19.) Vineyard—the church (Col. 1:12, 13.)
4. Am I in the vineyard or church and laboring? (Titus 3:8.)
5. *To hire* "laborers," not babies—church made of laborers. (Phil. 2:12.)
6. *Into* his vineyard or church, no other, not father's or mother's.
7. *Into* his vineyard or church, no reward to stop and dig on the outside.
8. To labor for the penny, not because they already had it. (Mark 10:29, 30.) Explain—faith in wrong one. Christ faith in Christian, if now have it.
9. Eleventh hour man, one who had been waiting for invitation. Are you?



WHY PARADOXES IN THE NEW TESTAMENT**Luke 9:60**

INTRODUCTION

"Variety spice of life"; attract and hold attention to principles.

I. WHAT IS A PARADOX?

1. "Truth standing on its head to attract attention."
2. Seeming contradiction.
3. Kernels of truth in parables and paradoxes.

II. SOME EXAMPLES

1. Losing and finding life. (Luke 9:24.)
2. Giving and taking. (Matt. 13:12.)
3. Last and first. (Matt. 20:16.)
4. Dead bury the dead. (Luke 9:60.)

III. PARADOXES STIMULATE THOUGHT.

1. Must be interested to learn truth.
2. Jesus' teachings inspire and stimulate.
3. This done through paradoxes.

IV. SPIRITUAL TRUTH REQUIRES EFFORT

1. Must work for what we get.
2. Study develops mental powers.
3. Paradoxes require study.

V. SPIRITUAL TRUTH ELUSIVE

1. Mysteries of human life elude scientific grasp.
2. Three steps in scientific process.
 - (a) Classification.
 - (b) Analysis.
 - (c) Explanation.

VI. REASON FOR THE UNREASONABLE

1. Jesus the model teacher.
2. Presented teachings logically.
3. Some of his teachings seem unreasonable.
4. Gave always reasons for the unreasonable.

THE LAWS OF PARDON

Acts 8:1-25

INTRODUCTION

What does pardon mean? Answer: restored as before. (Job. 7:21; Jer. 5:20.) Mercy triumphs over justice.

1. The two laws of pardon. Alien sinner. What must I do to be saved?
2. Whom has God authorized to answer the question? (Matt. 16:16-19; John 20:23; II Cor. 5:18-20.)
3. What did God authorize them to answer. (Matt. 28:18-20; Mark 16:15, 16; Luke 24:46-48.)
4. What did they answer? (Acts 2:38.)
 - (a) Conversion of Saul. (Acts 22:16.)
 - (b) Conversion of Jailer. (Acts 16:30-33.)
5. The apostles gave the answer to suit the sinner's condition. Illustration.
6. Second law. Erring Christians.
 - (a) The prodigal son. (Luke 15:11-32.)
 - (b) Simon. (Acts 8:13-24.)
 - (c) I John 1:9; James 5:16.



BLESSED ARE THE PEACEMAKERS

Matt. 5:9

INTRODUCTION

"Peace" has a three-fold application—peace with self, peace with man, and peace with God. Must wage warfare against sin, but seek peace with all that is good.

I. INCONSISTENCIES

1. Ministry of Jesus began with, "love your enemies."
2. Later he said, "came not to send peace." (Matt. 10:34.)

3. Sometimes schoolmates on opposite side in war—kill each other.
4. Comrades of campus turn into haters as alumni.
5. War involves inconsistencies.

II. PACIFISM

1. Settlement of disputes by arbitration.
2. Jesus taught good will to all.
3. He is the "Prince of peace."
4. His victories are for peace.

III. WEAPONS OF A CHRISTIAN

1. The armor of God. (Eph. 6:11-17.)
2. No armor for the back.
3. Weapons not carnal. (II Cor. 10:3, 4.)

IV. HEROES OF PEACE

1. History records heroes of war.
2. Peace has its heroes.
3. Every Christian a hero of peace.

V. "CONSCIENTIOUS OBJECTORS"

1. Followers of the Prince of Peace.
2. One who refuses to take up arms.
3. Does not don the uniform.

VI. NO CHRISTIAN "WAR SYSTEM"

1. Christians live in peace.
2. Christians' "system of peace" not war.
3. Christianity opposed to military rule.
4. Should mobilize resources for peace.



A SERMON ON PENTECOST**Acts 2:1-40**

INTRODUCTION

The first gospel sermon; preached by inspiration; three thousand converted. Why so few?

I. TIME OF PENTECOST (Lev. 23:15-18)

1. Time—fifty days from passover feast.
2. One of the annual feasts of the Jews.
3. Made memorable by this sermon.

II. THE CRUCIFIXION

1. Jesus crucified at passover feast.
2. His trials, condemnation, death, burial and resurrection.
3. These the fundamental facts of the gospel.

III. THE MULTITUDE

1. Jews and proselytes from entire world.
2. A great event brought them together.
3. Peter preached by the Holy Spirit.
4. A record of part that he said. (Acts 2:40.)

IV. WHAT PETER COULD HAVE SAID

1. Thirty-three and a half years ago a babe was born in Bethlehem.
2. Shepherds and wise men visited him.
3. Herod's attempt to kill the babe.
4. Were any of your brothers or sons killed?
5. Were any of you baptized by John?
6. Were you present when Jesus baptized?
7. Were any of you in the multitude he fed?
8. Were any of you present when he raised Lazarus?
9. Is Lazarus in the audience?
10. Did any of you hear the sermon on the mount?
11. Were any of you present at the crucifixion?
12. How could anyone doubt?
13. Why were not all converted?

PETER'S DENIAL

**Matt. 26:69-75; Mark 14:66-72; Luke 22:54-62;
John 18:15-18, 25-27**

INTRODUCTION

Jesus had been arrested in Gethsemane about midnight; his eleven apostles had been scattered; Jesus had been taken to the High Priest's house for trial. Later Peter had followed Jesus "a far off"—John also had followed.

I. JESUS' PREDICTION

1. That his disciples would forsake him. (Matt. 26:31; Mark 14:27.)
2. Peter said the others might do that but he would not. (Mark 14:29.)
3. Peter declared that he was ready to go to prison and death for him. (Luke 22:33.)
4. Jesus replied you will deny me *three* times before the cock crows twice. (Mark 14:30.)

II. IN THE HIGH PRIEST'S HOUSE

1. Jesus subjected to a mock trial—false witnesses.
2. John had gone in as he was acquainted with the High Priest. (John 18:15.)
3. Peter was still out in the street. (John 18:16.)
4. John brought Peter in. (John 18:16.)
5. It was a friendly act, but he led Peter into temptation.

III. PETER AMONG THE ENEMIES OF JESUS

1. Peter stood around the fire with the enemies as though he was one of them.
2. Heard them speak evil of Jesus.
3. It is dangerous to be among the enemies of Jesus and not let them know who you are. (Ps. 1:1.)
4. Not to confess Christ among his enemies is to deny him.

IV. PETER IN A TRAP

1. He is among the enemies of Jesus.
2. A girl accuses him of being a disciple of Jesus.
3. He has denied Jesus in *act* already, now in *word*.

4. He is accused the second, third time and denies each time.
5. He curses to give emphasis to his denial.
6. They did not believe his verbal denial but they do his conduct.
7. At the hour that Christ was confessing that he was God's Son, Peter was *denying* him.

V. JESUS LOOKED UPON PETER (Luke 22:61)

1. How much may be in a *look*?
2. A soul may give itself away to another in a *look*.
3. This look of Jesus brought Peter to himself.
4. It was a mirror in which Peter saw himself.
5. There was no anger, but pity in it.
6. There was forgiveness and love in it.

CONCLUSION

This was the real beginning of all the good that Peter did in the world.



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THE POOR

John 12:8

INTRODUCTION

The poor are the destitute. It is usually put in contrast with rich. It is a term that may be applied to all the things we possess. One may be poor in some things and rich in others.

I. THE POOR IN MATERIAL THINGS

1. We brought nothing here; we can take nothing away.
(I Tim. 6:7, 8.)
2. We need only food, clothing, and shelter.
3. Poverty is not a sin; God does not condemn it.
4. Riches do not commend us to God.
5. One who has traded health for wealth.

II. THE POOR SOCIALLY

1. If one has no friends, one is poor indeed.
2. If one has a disagreeable disposition.
3. If one is selfish and cruel.

III. THE POOR MORALLY

1. If one has low ideals, one is very poor.
2. If one has a guilty conscience.
3. If one has lost self-respect.

IV. THE POOR SPIRITUALLY

1. If the soul has been neglected, one is poor.
2. If worldliness has caused one to lose fellowship with Christ.
3. If one has laid up all treasures on earth.
4. If one is not rich toward God. (Luke 12:21.)

V. THE POOR THAT GOD BLESSES

1. Not all blessed because of their poverty.
2. The poor in Spirit. (Matt. 5:3.)
3. The poor in contrite spirit. (Isa. 66:2.)



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THE POWER OF GOD'S WORD

Isa. 55:8-11; Luke 8:1-15

INTRODUCTION

As the rain and snow accomplish that for which God sends them, so does his word. Every work or power ordained of God, is perfect for that for which he ordained it; so is his word. The king's word hath power. (Eccl. 8:4.) How much more has God's word?

I. POWER OF THE WORD IN CREATION

1. In material creation. (Gen. 1:3; Ps. 33:6-9; Heb. 11:3.)
 - (a) In upholding all things. (Heb. 1:3.)
 - (b) In the end of all things. (Rev. 10:5, 6; II Pet. 3:7.)

2. In spiritual creation.

- (a) Gives light. (Ps. 119:105, 130.)
- (b) Makes wise unto salvation. (II Tim. 3:15, 16.)
- (c) Fire and a hammer. (Jer. 23:29.)
- (d) Incorruptible seed. (I Pet. 1:23.)
 - 1. Begotten of it. (I Pet. 1: 23; I Cor. 4:15.)
 - 2. Quickened by it. (Ps. 119:50.)
 - 3. Brought forth by it. (James 1:18.)
- (e) It sustains spiritual life.
 - 1. Milk for the babe. (I Pet. 2:1, 2.)
 - 2. Meat for the grown. (Heb. 5:12-14.)
- (f) It edifies and gives an inheritance. (Acts 20:32.)
- (g) Saved by it in time. (I Cor. 1:21; James 1:21.)
- (h) Dead are raised by it. (John 5:28, 29.)
- (i) It is the seed of the kingdom. (Matt. 13:18-23; Mark 4:14-20; Luke 8:11.)

II. CONCLUSION

It is easy to see why Paul said, "preach the word" (II Tim. 4:1, 2); and "the gospel is the power of God unto salvation" (Rom. 1:16). Well may we stand in awe of it (Ps. 119:161), as it represents God's power.



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UNFINISHED PRAYERS

I Peter 3:7

INTRODUCTION

Man prone to leave undone tasks; perhaps Dorcas (Acts 9:36-40) left some unfinished garment. The artist or sculptor represented the life of man with an unfinished piece of stone.

I. NEW TESTAMENT TEACHING ABOUT PRAYER

- 1. Pray without ceasing. (I Thess. 5:17.)
- 2. Pray for everything. (Phil. 4:6.)
- 3. Pray for each other. (II Thess. 1:11; Heb. 13:18; James 5:16.)

II. SOME UNFINISHED PRAYERS

1. Pray for health; must obey laws of health.
2. Pray for sick; must help them get well.
3. Pray for the bereaved; comfort them.
4. Pray for success in business; must conform to economic principles.
5. Pray for wisdom (James 1:5); must study.
6. Pray for spiritual growth; must take spiritual food and exercise.
7. Pray for salvation of sinners; must preach gospel to them.
8. Pray for world peace; must work for it.
9. Pray for unity of the church (Eph. 4:3); must work for the unity of the church.
10. Pray for enemies (Luke 6:27); must work and do good to our enemies.
11. Pray for church to fill its mission; must be a faithful member of it.

CONCLUSION

We have a part in answering some of our prayers; if we fail to do our part the prayer is unfinished.

(Editor's Note: This was the last Sermon Brother Boles preached. It was delivered at Grace Avenue, Nashville Tenn., Jan 6, 1946.)



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THE PREACHER IN THE PULPIT

INTRODUCTION

Many little things detract from effective speaking in public. The preacher has a great truth to present, and nothing should detract from it.

I. MANNERS AND MANNERISMS

1. Pulpit habits.
2. Dress neat, not gaudy, not attractive.
3. Be natural, not an imitator, not an eccentric.
4. Do not display self; hide behind the cross.
5. Do not preach self, but Christ.

II. GESTICULATIONS

1. Be at ease, cannot do your best if not.
2. Stand in a graceful posture, do not walk.
3. Do not put hands in pockets.
4. All gestures should be natural.
5. Be sure that the gesture helps to emphasize the thought.
6. Let gestures be graceful, not awkward.

III. THE VOICE

1. Not what you say, but how.
2. Avoid the "holy tone."
3. Do not "rant" or "yell."
4. Avoid sarcasm.
5. Avoid trying to be "funny."
6. Avoid a monotone—singsong.
7. Rising and falling inflection.
8. Speak distinctly and slowly.

IV. RESPECT FOR THE AUDIENCE

1. Do not speak too long.
2. Treat the audience as intelligent hearers.
3. Enlist the sympathy of the audience.
4. Get and hold the attention.
5. Learn group psychology.



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WHAT A PREACHER SHOULD KNOW

INTRODUCTION

Speaking only of gospel preachers; only some of the essential things mentioned.

I. SHOULD KNOW THE TRUTH

1. Must preach what one knows.
2. Should know the whole truth.
3. This implies knowledge of the Bible.
4. Should know HOW to preach the truth.
5. Should know the psychology of preaching.

II. SHOULD KNOW RELIGIOUS ERROR

1. Error is opposed to truth.
2. Should know the error that opposes the truth of a sermon.
3. Should know HOW to oppose error.
4. Discriminate between sin and the sinner.
5. Eliminate personality from error.
6. "Disagree without being disagreeable."

III. KNOW GENERAL CONDITIONS

1. Know world conditions.
2. Know conditions of brotherhood; the problems in the church.
3. Know what is being published in the religious press.
4. Know the congregation with which he works.

IV. SHOULD KNOW THE RESPONSIBILITIES OF A PREACHER

1. The preacher's motto.
 - (a) "Take heed to thyself." (I Tim. 4:16.)
 - (b) "Take heed to 'thy teaching'." (Matt. 5:19; Gal. 1:8.)
2. Responsibility to God.
3. Responsibility to hearers.

CONCLUSION

Temptation to SHINE, WHINE, or RECLINE.



PROBLEMS WITH PREACHERS

INTRODUCTION

As the number of preachers increases, the problems multiply. Churches one hundred years ago had no problems with preachers. Serious problems now.

I. LOCAL PREACHERS

1. Churches follow denominations.
2. Preacher wants to run the church.
3. Preachers and elders.
4. What should a preacher do?
5. How much work should he do?
6. Should a preacher do the work of elders or members?

II. UNSOUND PREACHERS

1. When is a preacher unsound?
2. Different kinds of preachers.
 - (a) "Soft" preachers.
 - (b) "Plain" preachers.
3. Preachers teaching false doctrine.
4. Worldly preachers.
5. Compromising preachers.
6. Popular preachers.

III. EMPLOYMENT OF PREACHERS

1. Who should employ or dismiss preachers?
2. How much salary?
3. Preachers and their debts.
4. How long should a preacher remain at a place?

IV. EVANGELISTIC PREACHERS

1. The evangelist and local preacher.
2. Special sermons of preachers.
3. Preachers in community work.
4. "Preachers' meetings."
5. Preachers in politics.
6. Preachers' wives.

RESPONSIBILITIES OF GOSPEL PREACHERS

INTRODUCTION

*He should know his responsibilities as a gospel preacher and be able to meet them. Being ignorant of them disqualifies him.
Willful failure to meet them disqualifies him.*

I. GOSPEL PREACHER'S MOTTO (I Tim. 4:16)

1. The two parts of it:
 - (a) "Take heed to thyself." (Matt. 5:19; Acts 1:1.)
 - (b) Take heed to "thy teaching."
2. It reveals the preachers responsibilities.
3. It should be his guide.

II. RESPONSIBILITIES TO GOD

1. To know the truth of God.
2. To love the truth of God.
3. To preach only the truth of God.
4. To live the truth of God.
5. People cannot separate a man and his message.

III. RESPONSIBILITIES TO THE CHURCH

1. Church great brotherhood of Christians.
2. It stands for the Bible truth.
3. Gospel preacher represents the brotherhood.
4. Must represent it fairly.
5. Many misrepresent it.
6. Such ought to get out of it.
7. They have no right to enjoy its honors and at the same time misrepresent it.

IV. RESPONSIBILITIES TO HEARERS

1. Must give them the truth.
2. They need the truth of God.
3. A debtor to them. (Rom. 1:14.)
4. All responsibilities of a teacher to a pupil rests upon the gospel preacher.
5. As an example. (I Tim. 4:12.)

IMPORTANCE OF PREACHING

INTRODUCTION

All great causes propagated by preaching. Christianity is no exception. No other religion has so many preachers.

I. PREACHING A METHOD OF TEACHING

1. Idea of God kept alive by preaching.
2. The prophets were preachers.
3. John the Baptist a preacher.
4. Christ a preacher and teacher.

II. NO SUBSTITUTE FOR PREACHING

1. Preaching belongs to each generation.
2. Church 1700 years old before Sunday school.
3. Sunday school can not take the place of preaching.
4. Church kept alive by pulpit.
5. Ideas and ideals presented through preaching.
6. "How shall they hear without a preacher?" (Rom. 10:14.)
7. Beliefs enlarge the soul.
8. These come through preaching.

III. IMPORTANCE OF THE PREACHER

1. Preacher is important as preaching.
2. Preacher has a distinct mission.
3. Messenger and message must harmonize.
4. Christ commissioned preachers.
5. They are to pass it on to others. (II Tim. 2:2.)

IV. WEAKNESS OF PREACHING TODAY

1. Man without a message—just a talker.
2. Thousands of sermons preached on Sunday.
3. Twice as many preachers.
4. Something wrong with type of preaching.
 - (a) One hundred times more preaching today than seventy-five years ago.
 - (b) More ignorance about the Bible, both in the world and in the church.
5. What is the cause of this?
6. The answer—type of preaching.
7. Preacher exponent of God's truth.

PREJUDICE**I Tim. 5:21**

INTRODUCTION

What is prejudice? To pre-judge; to judge without the facts. It is founded on ignorance and can only exist in ignorance. Wilful or otherwise.

I. THIS A SERIOUS CHARGE (I Tim. 5:21)

1. A similar one to "Preach the Word." (II Tim. 4:1.)
2. A great sin to preach another gospel. (Gal. 1:8, 9.)
Because we reject God's power.
3. Prejudice is a parallel sin—how great, how guilty.
4. A juror must be free from prejudice—a competent witness must be too.

II. WHAT PREJUDICE WILL DO FOR ONE

1. Makes one disrespectful—angry—mockery. (Acts 7:57; 17:32.)
2. Close one's eyes against knowledge and truth. (Matt. 13:15; II Cor. 4:3, 4.)
3. It makes one dishonest and untruthful. (Matt. 28:11-15.)
4. It crucified Christ. (Matt. 27:21-26.)
5. It will keep one out of heaven.

III. IT IS THE SIN OF SECTDOM

1. The one body. (Rom. 12:4, 5; I Cor. 12:20; Eph. 4:4, etc.) What keeps one from seeing this?
2. "Faith only" excludes love, repentance, baptism, obedience. What keeps one from seeing this? Prejudice.

IV. HOW TO KEEP FREE FROM PREJUDICE

1. Do not exalt opinion above faith.
2. Receive the truth from any source. Pray to know the truth.

THE PRIESTHOOD

Rom. 12:1, 2; 1 Pet. 2:5, 9

INTRODUCTION

Three classes—priests, prophets and kings; difference between priest and prophet; all three classes converge in Christ.

I. PRIESTHOOD UNDER THE LAW

1. One high priest.
2. Many ordinary or secondary priests. (II Kings. 23:4; 25:18; Jer. 52:24.)
3. Laws governing the priests. (Lev. 21.)
4. Sacrifices.
5. Altar (holy if touch the altar). (Ex. 29:37.)

II. QUALIFICATIONS

1. Without blemish. (Lev. 21:17-21.)
2. Consecrated to God—holy.
3. Clothed with holy garments.
4. Mary a virgin. (Lev. 21:13, 14.)

III. DUTIES OF PRIESTS

1. Teach the people. (II Chron. 15:3; Micah 3:11.)
2. Make sacrifices. (Lev. 4:5, 6, 26.)
3. Encourage the people to worship.
4. No priest excused.

IV. PRIESTHOOD UNDER CHRIST

1. One High Priest—Christ. (Heb. 3:1.)
2. Many ordinary—all Christians. (1 Pet. 2:5; Rev. 1:6.)
3. Law governing them—New Testament.
4. Sacrifices—our bodies. (Rom. 12:1; Heb. 13:16.)
5. The altar—the church. (Heb. 13:10.)

CONCLUSION

No excuse for us; must keep ourselves holy as priests under Christ our High Priest or be condemned.

THE PROBLEM OF LIFE**I Pet. 3:10-12**

INTRODUCTION

What is life? What is the best way to live? Are questions that interest all of all ages—pagan, atheist, infidel, and Christian, etc. Christ's mission on earth—his life—is the only solution of this question.

I. WHAT IS THE CHRIST LIFE? WHAT IS A CHRISTIAN?

1. To know God is eternal life. (John 17:3.)
2. To be a child of God.
3. To be a joint heir of Christ.

II. THE CHRISTIAN LIFE IS THE ONLY LIFE WE WERE CREATED TO LIVE (Eccl. 12:12; Micah 6:8)

1. All others are missing their mission and are failures.
2. Success comes only by living as we were created to live.

III. IT IS THE ONLY LIFE THAT HONORS GOD

1. This life is the way of Christ and wisdom of God.
2. All others defy God and reject God's wisdom.

IV. IT IS THE ONLY LIFE THAT DEVELOPS THE CHARACTER MAN OUGHT TO BE

1. All the duties of man are enjoined and discharged in this life. (Titus 2:11, 12.)
2. No other life will make us like Christ. (Col. 3:10.)

V. IT IS THE ONLY LIFE THAT HAS A PROMISE OF ALL BLESSINGS (Eph. 2:12)

VI. IT IS THE ONLY LIFE THAT INSURES ETERNAL HAPPINESS (Eph. 2:12)

(The law of selective environment requires God to make man complete. John 15:4, 5.)

PROCRASTINATION**Acts 24:25**

INTRODUCTION

Paul had been mobbed, nearly killed, made a prisoner in Caesarea; Felix, governor and Paul's judge.

I. FELIX

1. An unlovely character.
2. Strange combination of good and evil.
3. Heard Paul politely.

II. PAUL BEFORE FELIX

1. Paul requested to speak.
2. He reasoned of righteousness, self-control and judgment to come.
3. Felix not abusive nor discourteous.
4. Felix was terrified.

III. WAITED FOR "A CONVENIENT SEASON"

1. Failures come through procrastination.
2. The "convenient tomorrow" never comes.
3. It is so easy to postpone.
4. Felix lost supreme opportunity of life.

IV. PROCRASTINATION DECEPTIVE

1. Procrastinator counts on uncertain future.
2. It is an abuse of hope, a misuse of tomorrow.
3. Animals have no hope, only man.
4. Latins cried, "*Carpe diem*," "seize today."

V. PROCRASTINATION NOT A THIRD CHOICE

1. Indecisive procrastination is decisive.
2. Life's processes move on.
3. Illustration: you have a garden plot (1) Choose to have flowers; (2) Choose to have weeds; (3) Choose to be indecisive.
4. No three choices—weeds will grow, dishonest.
5. No three choices about accepting Christ.
6. There is such a thing as too late.
7. Some things must be done on time or never.

A GRACIOUS PROMISE**Matt. 11:28-30**

INTRODUCTION

Jesus came to earth to save; man should FLEE to him; but man has to be persuaded to accept Christ.

I. WHO GIVES THE INVITATION

1. Son of God.
2. No one else has such interest in man.
3. Jesus could not be a loving Savior and not make this promise.
4. He had just said, "Come unto me."
5. He had promised, "I will give you."
6. It would be wicked deception in anyone else to make such a promise.

II. ITS UNIVERSALITY

1. ALL are invited.
2. The promise to all who are invited.
3. No one is excluded.
4. Everyone in every generation included.

III. KINDS OF BURDENS

1. Burdens brought on by ourselves.
 - (a) By carelessness.
 - (b) Thoughtless words.
 - (c) Hasty actions.
 - (d) Unchecked habits.
 - (e) Our own sins.
2. Burdens brought on by others.
 - (a) By friends.
 - (b) By enemies.
 - (c) Circumstances—war.
 - (d) Sins of others.
3. Burdens imposed by the Lord.
 - (a) Responsibilities of life.
 - (b) Service to the Lord.

CONCLUSION

Jesus promises to give rest from all burdens. It is a gracious promise. Who can reject it?

LEISURE TIME RECREATION

INTRODUCTION

Shorter working hours and labor-saving devices for home and industry give an increased leisure time. This may be a blessing or curse. What shall we do with this time?

I. IMPORTANCE OF THE STUDY

1. Many not educated in right use of leisure.
2. Parents have not taught it.
3. Schools and colleges not teaching it.
4. Churches not teaching it.

II. THE PROBLEM

1. Young people find themselves unoccupied.
2. Will not take advice from others.
3. Schools and colleges not teaching it.
4. Churches not teaching it.

III. ITS SOLUTION

1. A budget of time—eight hours, sleep, work, recreation.
2. Types of recreation.
 - (a) Athletics.
 - (b) Social parties, cards, auto races, etc.
 - (c) Amusements, movie, theater, radio.
 - (d) Aesthetics—music, reading, etc.
 - (e) Conversation—jesting.

IV. RULES FOR RECREATION

1. Is it right?
2. Do good people approve it?
3. Will it interfere with school or business?
4. May it produce bad habits?
5. Will it lead into doubtful company?
6. Will it lead to questionable places?
7. Will the example hurt others?
8. Can cost in time and money be afforded?
9. Will it affect the rights and property of others?

THE KINDS OF RELIGION

James 1:19-27

INTRODUCTION

This is a common word, but not understood. (James 1:19-27.) Benjamin Kidd said: "A visitor from another world would find this word frequently used but not understood."

I. WHAT IS RELIGION?

1. Layman Abbott said: "Religion is life."
2. Herbert Spencer said: "It is belief in the unknowable."
3. Robespierre: "It is the worship of humanity."
4. Tom Paine: "Religion is doing good."
5. The derivation of the word:
 - (a) *Re*-again, the second time; *ligo*, to bind back.
 - (b) No religion in garden of Eden.
 - (c) Any system of faith and worship.

II. THE BIBLE USE OF THE WORD

1. Not found in Old Testament.
2. The idea is found there, but not the word.
3. Adjective form "religious" twice. (Acts 17:22; James 1:26.)
4. Noun form used six times.
5. Difference between being "religious" and a "Christian."
6. People do not *get* religion.

III. THE THREE KINDS OF RELIGIONS

1. The Jew's religion.
 - (a) Festus, a Roman, calls it "their own religion." (Acts 25:19.)
 - (b) Paul called it "our religion." (Acts 26:5.)
 - (c) Again he calls it "the Jews' religion." (Gal. 1 13, 14.)
 - (d) God blessed the worshipper of this religion as long as he was faithful to the law of Moses.
 - (e) Christ took the law out of the way. (Col. 2:14.)
 - (f) The Jews' religion now out of date—void.

2. Vain Religion. (James 1:27.)
 - (a) God has never accepted this kind.
 - (b) "A vain worship" comes from "a vain religion."
 - (c) What is "vain worship?" (Matt. 15:7-9.)
 - (d) Any worship in which the heart is not in it is vain.
 - (e) All the doctrines and precepts of men are vain.
3. Religion that is pure. (James 1:27.)
 - (a) This is synonymous with Christianity.
 - (b) Its two elements—positive and negative.
 - (c) Isa. 1:16, 17—positive: learn to do well; negative: (cease to do evil. (Amos 5:14.)
 - (d) Rom. 12:19, 20—positive: feed enemy; negative: avenge not.
 - (e) Col. 3:9, 10—negative: put off old man; positive: put on new.
 - (f) Matt. 16:24—negative: deny self; positive: follow me.

CONCLUSION

Let us be doers and not hearers only.



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REPENTANCE NECESSARY

Acts 17:30; 20-21

INTRODUCTION

Every since man sinned, God has been calling upon him to repent. The fundamental note that Paul sounded to Jew and Gentile in every place was REPENTANCE. John in Revelation, writing to the seven churches, calls upon five of them to repent.

I. REPENTANCE IS ALWAYS TOWARD GOD (Acts 20:21)

1. All sin is against God, even a sin against self, fellowman or Christ is against God, the author of all law transgressed; therefore the repentance is toward God. (Num. 32:23; Luke 15:18.)
2. Faith is in Christ.

II. WHAT IS REPENTANCE?

1. It is not just godly sorrow. (II Cor. 7:10.)
2. It is not gloomy despair—Judas.
3. Just to quit a sin does not help one, it must be repented of.
4. To cover the sin will not do. David tried that, but God exposed his sin. (Num. 32:23.) Published it to the world. (Luke 12:2.) We know of it today. (Like covering up spilled corn to hide it. It comes up and exposes you.)
5. David prayed after his sin. (Ps. 51.)
6. His sin was against God.

III. THE OPPORTUNITY TO REPENT IS A GREAT BLESSING (Acts 11:18; Rev. 2:21)

1. A man once said: "I am thankful for three things—I was born white; I have access to the Bible; and have the chance to repent when I sin."
2. It is bad to sin, but it is worse to sin and not repent.
3. The opportunity is given to all. (II Pet. 3:9.)
4. It may be taken from those who will not repent. Thyatire (Rev. 2:21); Esau's case (Heb. 12:17); Hos. 13:14.)
5. When God shut the gate of paradise against Adam, he opened the door to repentance.

IV. MUST REPENT OR PERISH (Luke 13:3, 5)

1. Pride, social condition, money and worldly honor keep one from repentance.
2. You reflect on the goodness of God when you say you cannot. (Rom. 2:4.)
3. Better cut off any member of body or even life here than be lost.
4. There are many things sweeter than life—rest and peace from a haunted conscience—story of a murderer trying to keep his secret. Prison, even death sweeter to him, he said.
5. It is a PERSONAL matter; no one can repent for another.

INDIVIDUAL RESPONSIBILITY

John 15:1-8

INTRODUCTION

Responsibility is measured by ability and opportunity. Man is responsible for his character and destiny.

I. CHURCH MEMBERS

1. Duties of elders—rule (I Tim. 5:17), feed the flock. (Acts 20:28.)
2. Duties of members. (Heb. 13:17.)

II. ADAM'S RESPONSIBILITY

1. Increased when Eve was created.

III. DUTIES AND OBLIGATIONS, RESPONSIBILITIES

1. Duties and obligations never conflict.
2. Too many doing nothing. (John 15:1-6.)
 - (a) The workers bear fruit. (Matt. 5:13, 16.)
3. Everytime you shirk a duty you lose a blessing. (James 1:25.)
4. We are not only responsible for the evil we do, but for the good we might do. (James 4:17; Gal. 6:10; Prov. 3:27.) (Sin of omission).
5. All to know Christ are responsible if they do not impart that knowledge to those who do not know him.
6. Example: the watchman on the tower. (Ezek. 33.)
7. We are not rewarded for having a talent, but for the proper use of it. (Matt. 25:14-30.)
8. We are not rewarded so much for starting in the Christian life, but for running well. (Ezek. 18:24; II Pet. 1:10; I Cor. 9:27; Phil. 3: 12-14.)
9. The Christian's reward. (II Tim. 4:6-8.)
10. The crown of life is to the faithful until death. (Rev. 2:10.)

CONCLUSION

Daniel Webster was once asked: "What is the greatest thing in life"? He studied a moment, and said: "human responsibility."

THE RESURRECTION**Acts 2:22-39**

INTRODUCTION

If resurrection disproved, the whole Christian system would collapse. (1 Cor. 15:13-19.) The first gospel sermon included the resurrection of Christ.

I. PENTECOST

1. This the time and place to prove it false.
2. If false, it should not spread, should be stopped.
3. If it could not be proved false fifty days after Christ's burial, it could not be NOW.

II. THE OPPORTUNITY TO REFUTE IT

1. People present who should do it.
 - (a) They witnessed his death and burial.
 - (b) They now hear the resurrection preached.
2. This was the TIME to do it.
3. Jerusalem the PLACE to do it.
 - (a) It had occurred there.
 - (b) It is now preached there.

III. SOME WELL KNOWN FACTS

1. These people knew the life of Jesus. (Verse 22.)
2. They knew of his trial and death. (Verse 23.)
3. They knew of his burial.
4. They knew the tomb was empty.
5. They knew the report of his resurrection.
6. Friend and foe knew all these facts.
7. They now hear the resurrection preached.

IV. THE GUILTY TESTIFY TO THE RESURRECTION

1. They were guilty of crucifying him.
2. Did not deny their guilt.
3. Acknowledged their guilt.
4. In believing the gospel they believed in the resurrection.
5. In their baptism they testified to his resurrection. (Rom. 6:3, 4, 17.)

V. HIS RESURRECTION THEIR ONLY HOPE

1. If no resurrection, they have no Savior.
2. If no resurrection, still guilty of sin.
3. If no resurrection, no hope for future life.



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NO ROOM IN THE INN

Luke 2:7

INTRODUCTION

Many significant statements recorded about Jesus. Some have escaped our attention. This one has.

I. BIRTH OF JESUS

1. A simple story of it.
 - (a) Children can understand it.
 - (b) Great event simply told.
2. Joseph and Mary lived in Nazareth.
 - (a) Must go to Bethlehem.
 - (b) Prophet foretold this. (Micah 5:2.)
3. Bethlehem crowded at this time.
 - (a) Others had filled the inn.
 - (b) Joseph and Mary forced to the stable.
 - (c) Jesus born there.
 - (d) Placed in a manger.

II. WORLD DID NOT WANT HIM

1. Herod sought to kill him.
2. Rulers of Jews rejected him.
3. Many years of silence in Nazareth.
4. Cast out of Nazareth. (Luke 4:28, 29.)
5. Gadarenes did not want him. (Matt. 8:34.)
6. Samaritans rejected him. (Luke 9:53.)
7. A homeless wanderer on earth.
 - (a) Had not where to lay his head. (Matt. 8:20.)
 - (b) No money to pay taxes. (Matt. 17:27.)
8. Finally crucified him.

III. NO ROOM FOR HIM TODAY

1. World still has no place for him.
 - (a) No place in business.
 - (b) Excluded from educational program.
 - (c) Rejected in polite society.
2. Crowded out of many churches.
 - (a) His truth rejected.
 - (d) He would be unwelcome today.
3. He is needed today as badly as he has ever been.
 - (b) Man's wisdom substituted for his truth.
 - (c) His worship perverted.



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GOD'S PURPOSE IN SANCTIFICATION

Num. 6:1-6; Phil. 2:13

INTRODUCTION

God always does his best for man; he hates sin but loves the sinner. The sins we commit keep God from blessing us.

I. GOD BLESSES MEN THROUGH MEN (Phil. 2:13)

1. Abraham was blessed that he might be a blessing to others. (Gen. 12:2.)
2. Laban through Jacob. (Gen. 30:27.)
3. Potiphar through Joseph. (Gen. 39:5.)
4. Israel and Judah were to bless nations. (Isa. 19:24, 25; Zech. 8:13.)
5. He blessed through Christ all nations.

II. GOD ALWAYS SANCTIFIES MEN THAT HE USES

1. God has always had a sanctified people upon earth.
2. The greater the blessing through men the more completely the sanctification.
3. He sanctified Israel, then Levi, then Aaron.

III. GOD'S NAZIRITES—SAMSON (Judg. 13:5; John the Baptist, Luke 1:15)

1. Nazirites were specially sanctified for God's service.
2. Their vow shows this. (Num. 6:1.)

IV. SAMSON "LITTLE SUN" (in Hebrew)

1. Samson's life is a peculiar one; recite his history.
2. God's purpose was to overthrow the Philistine with one man.
3. God would have accomplished much more with Samson, if he had remained holy, fit, sanctified.
4. God is not responsible for Samson's tricks. He used him in spite of these; he uses him as he was prepared to be used.

V. CHRISTIANS ARE MORE COMPLETELY SANCTIFIED THAN ALL OTHERS

1. They are blood-bought, blood-washed, blood-sealed.
2. A Christian in view of this sanctification should be a power.
3. God wants to bless men through us. Has he? Are we fit?
4. God will use us as we are prepared. (Heb. 13:21.)



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MODERN SANCTIFICATION

INTRODUCTION

What the advocates of it claim. Once claimed the inability to sin changed to no inclination to sin now. Quarantined against the commission of sin.

I. THIS OBJECTION

1. No struggle for the Christian then.
2. Violates I Cor. 10:12; Heb. 4:1; Phil. 2:12.

II. TWO ARGUMENTS (They Make But Two)

1. Be holy. (I Pet. 1:15, 16; Heb. 12:14; Eph. 1:4; 5:26, 27.) An answer to one scripture answers all.
 - (a) Their interpretation contradicts these: I Sam. 2:2; Rev. 15:4.
 - (b) What do they mean? God's holiness not the standard for man but the reason why man should be holy.

2. Be perfect. (Matt. 5:48; Col. 1:25-29; Heb. 10:14.)
- (a) Their interpretation of these contradicts. (I Kings 8:46-49; II Chron. 6:36.)
 - (b) What do they mean? Relative perfection. Imitate perfection; not that we reach the perfection which God has.

CONCLUSION

Each is perfected, in a sense, when pardoned—each time pardoned, etc.



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SANCTIFICATION – WHAT IS IT?

INTRODUCTION

One of the first laws of an intelligent investigation is to inquire into the meaning of things. Much time will be saved; deception be avoided.

I. BIBLE DEFINITION

- (a) To set apart for a special purpose; to dedicate to Jehovah; to consecrate; to make holy; to separate from other things or persons.
- (b) When “set apart for Jehovah,” it is always called holy. (Ex. 13:2, 12; Luke 2:23.)
- (c) Ezra “set apart” twelve men in Babylon to carry the vessels and gifts to Jerusalem. (Ezra 8:24.) All were “holy” then. (Ezra 8:28.)

II. BIBLE EXAMPLES

1. Things.

- (a) Mt. Sinai was sanctified or set apart for the giving of the Mosaic law. (Ex. 19:23.) It was called the holy mount.
- (b) Tabernacle and all its vessels and furniture were called holy. (Ex. 40:9, 10; Heb. 9:13; II Chron. 5:5.)
- (c) One could sanctify ones’ house to Jehovah. (Lev. 27:14.)

- (d) One's field (Lev. 27:16, 17); it became holy. (Lev. 27:21.)
- (e) Fasts. (Joel 1:14; 2:15, 16.)
- (f) Sabbath day (Neh. 9:14); keep it holy (Ex 20:8.)

2. Animals.

- (a) All firstborn males. (Ex. 13:12.)
- (b) All animals sanctified in offerings.

3. People.

- (a) Firstborn of males. (Ex. 13:2.)
- (b) All Israel (Ex. 19:10); were made holy (Lev 11:44.)
- (c) Levites were set apart from other tribes. (Num. 8:14, 17.)
- (d) House of Aaron from tribe of Levi.
- (e) People sanctified themselves. (Isa. 66:17.)
- (f) Jeremiah sanctified before he was born. (Jer. 1:5.)

III. JEHOVAH SANCTIFIED (Made holy) THINGS, ANIMALS AND PEOPLE

- 1. People sanctified things, animals and people. (Job. 1:5.)

IV. NEW TESTAMENT SANCTIFICATION (Same meaning as in the Old Testament)

- 1. Christ was sanctified—holy. (John 10:36.)
 - (a) He sanctified himself. (John 17:19.)
 - (b) Christians sanctify him. (I Pet. 3:15.)
 - (c) Christians are sanctified in Christ. (I Cor. 1:2, 30.)
- 2. The church has been sanctified. (Eph. 5:26.)
 - (a) It is holy (Eph. 5:27); holy brethren (Heb. 3:1.)
 - (b) It is a holy temple. (I Cor. 3:17.)
 - (c) It is a holy nation. (I Pet. 2:9.)
 - (d) It is a holy priesthood. (I Pet. 2:9.)
 - (e) All its members are sanctified and holy; we are sanctified when we come into Christ or the church.

V. HOW ARE WE SANCTIFIED OR MADE HOLY?

- 1. Through the truth. (John 17:17.)
- 2. By the will of God. (Heb. 10:10.)

3. By God. (I Thess. 5:23.)
4. By Christ. (Heb. 13:12.)
5. By Holy Spirit. (Rom. 15:16; I Cor. 6:11; II Thess. 2:13; I Pet. 1:2.)
6. In Christ. (I Cor. 1:2; Gal. 3:27; Rom. 6:3, 4.)



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SEEKING AFTER GOD

Hebrews 11:6

INTRODUCTION

When a sinner begins to seek after God, Satan begins to seek the sinner; he puts many things in the way. Such as:

I. LAZINESS—INDIFFERENCE

1. Many never find God because they are too lazy mentally.
2. An anxious seeker will not say, "one church is as good as another." (Eph. 4:4; Col. 1:18; I Cor. 12:20.)
3. If the Bible told you how to find \$10,000,000 you would study it in all the languages; no one would say "one way is as good as another."

II. PRIDE

1. Moral pride.
2. Intellectual pride.
3. Social pride.
4. Pride as a chain. (Ps. 73:6.)
5. Pride brings one low. (Prov. 29:23.)
6. God resisteth the proud. (James 4:6.)

III. FEAR

1. Some are afraid of a sneer.
2. Some are afraid they will cause division in family—church. (Matt. 10:34-39.)
3. Some are afraid of popularity. (John 12:42, 43.)
4. Some fear the hardships.

IV. PREJUDICE

1. Stephen Decatur said: "May my country ever be right; but right or wrong, I'm for my country." So with many about their denomination.
2. Just one half the battle is fought when one is convinced—other half is to get one to give up denomination.

V. EVIL LIFE

1. Do not want to quit loving sin. Felix. (Acts 24:25.)

VI. TWO EXAMPLES OF PERSONS WHO OVERCOME ALL THESE

1. Paul. (Acts 9:1-9.)
2. Eunuch. (Acts 8.)



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SEPARATIONS

Gen. 13:6-13

INTRODUCTION

Separation may be pleasant or sad, sudden or gradual, abrupt or looked for, voluntary or forced, temporary or eternal.

I. RELATIONS

1. Difference between two and a pair.
 - (a) A fox and a goose are two.
 - (b) Judas and John are two.
 - (c) David and Jonathan, a PAIR.
2. Proximity is not affinity.
3. Two do not imply unity.
4. A pair implies unity.

II. KINDS OF SEPARATION

1. Cleavage by distance.
2. Social cleavage.
3. Intellectual cleavage.
4. Moral cleavage.

5. Separation from sins.
6. Separation by death.
7. Separation from God. (Eph. 2:12.)

III. DRIFTING APART

1. Friends, schoolmates, etc.
2. Members of a family—Jacob and Esau.
3. Members of the church.
4. Drift from God. (Heb. 2:1-4.)

IV. THE CHURCH

1. Composed of the sanctified.
2. Called out of the world.
3. A holy nation. (I Pet. 2:9.)
4. Cannot be separated from Christ. (Rom. 8:28.)

V. AN ETERNAL SEPARATION

1. John the Baptist preached it. (Matt. 3:12.)
2. Separated at the judgment. (Matt. 25:32.)
3. The two destinies separated. (Matt. 25:46.)



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THE SERMON

INTRODUCTION

All should know what a sermon is, especially preachers; many do not know what a sermon is. There is a difference between "talking," or "making a talk," and "a sermon"; difference between "making a speech" on a Bible topic and preaching "the gospel."

I. WHAT IT IS NOT

1. It is not a "talk."
2. It is not a "mere speech."
3. Not a "lecture," too technical.
4. Not a "treatise."

II. WHAT IS A SERMON?

1. "Sermon," from Latin "*sermo*," discourse, address.
2. A formal address on Bible truth; a pre-arranged discourse.

3. Oral address upon revealed truth elaborately treated with view to persuasion.
4. Homiletics the science that teaches and formulates principles of the preparation and delivery of sermons

III. PURPOSE OF THE SERMON

1. This needs to be kept in mind.
2. To present revealed truth.
3. To explain this truth to hearers.
4. To convince and instruct.
 - (a) The disbeliever.
 - (b) The believer. (Matt. 28:19, 20.)

IV. TYPES OF SERMONS

1. According to subjects.
 - (a) Doctrinal.
 - (b) Moral.
 - (c) Historical.
 - (d) Experimental.
2. According to nature.
 - (a) Textual.
 - (b) Topical
 - (c) Expository.
3. According to occasion.
 - (a) Funeral.
 - (b) Anniversary.
 - (c) Commencement.
 - (d) Dedication.

V. PARTS OF A SERMON

1. Introduction.
2. Discussion.
3. Conclusion.



DELIVERY OF THE SERMON**INTRODUCTION**

Attention must be given to the delivery; a good sermon may be poorly delivered; Paul "so spake." (Acts 14:1.)

I. IMPORTANCE OF DELIVERY

1. Study best way to present sermon.
2. Different methods may be used.
3. Keep in mind purpose of sermon.
4. Speak in most effective way.

II. METHODS OF DELIVERY

1. Reading a sermon.

(a) This has some advantages.

1. It requires writing it.
2. Writing require more thought.
3. May choose style of expression.

(b) It has disadvantages.

1. Trains one to be dependent on manuscript.
2. Requires much time.
3. Renders one incapable of quick-thinking.

2. Reciting from memory.

(a) Advantages.

1. All the advantages of writing.
2. Trains memory.

(b) Disadvantages.

1. Same as writing.
2. Tempts to display oratory.
3. Too much time to write and memorize.

3. Extemporaneous speaking.

(a) This is free-speaking.

(b) Advantages.

1. Aids quick-thinking.
2. Not dependent on external helps.
3. Appeals to popular mind.
4. Saves time for improvement.
5. Can change form of expression.
6. Can be perfectly natural.

(c) Disadvantages.

1. Tendency to neglect preparation.
2. Cannot easily preach it again.
3. Cannot quote accurately.
4. Make blunders of speech.

III. CAUTIONS

1. Avoid using "I."
2. Avoid repetition of "beloved," etc.
3. Avoid reference to family and self.
4. Do not imitate personality of others.
5. Quit when through.



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MATERIAL FOR THE SERMON

INTRODUCTION

What should go into a sermon? Where may we find the material?

I. FUNDAMENTAL MATERIAL FOR THE SERMON

1. The Bible the source.
2. Facts about God.
 - (a) Not his existence—audience believers.
 - (b) His characteristics, nature, attributes.
3. Facts about Christ.
 - (a) His life, mission, death, resurrection.
 - (b) His characteristics.
4. Facts about the Holy Spirit.
 - (a) Who is he?
 - (b) His work.
 - (c) How he works.
5. Facts about the church.
 - (a) What is the church?
 - (b) How to become a member.
 - (c) How to live in the church.
 - (d) Organization and government of the church.
6. Facts about sin.
 - (a) Universality of sin.
 - (b) Consequences of sin.
 - (c) Punishment of sin—hell.

7. Facts about promised blessings.
 - (a) Remission of sins.
 - (b) Gifts of the Holy Spirit.
 - (c) Hope of heaven.

II. SECONDARY MATERIAL

1. Illustrations from Bible.
2. Illustrations from experience.
3. Value of experience.
 - (a) Must live long enough.
 - (b) Young preachers lack experience.
4. Sermon not to be burdened with such.

III. CONTROVERSIAL SUBJECTS

1. All subjects controversial at points.
2. Avoid extremes.
 - (a) Some just debate.
 - (b) Some avoid them altogether.



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STRUCTURE OF THE SERMON

INTRODUCTION

One should know how to use to best advantage the material gathered for sermon; effectiveness depends upon proper arrangement.

I. ARRANGEMENT OF MATERIAL

1. This highly important.
2. Universal principle of unity.
 - (a) Unity in color, harmonize.
 - (b) Unity in poem.
 - (c) Also in sermon.
3. Arrangement should be logical.
 - (a) Thoughts should be co-ordinated.
 - (b) This helps to hold attention.
 - (c) Common mind thinks logically.

II. THE INTRODUCTION

1. Few things so important as this.
2. Opening sentence should grip attention.
 - (a) Hearer should feel that "This man has something to say."
 - (b) Should open minds of hearer as well as sermon.
3. Should be spoken deliberately.
4. Not begin with the climax.
 - (a) If one does he has no where to go.
 - (b) He must go downward.

III. THE DISCUSSION

1. This the main body of the sermon.
2. Text may suggest arrangement.
3. Logical order required.
 - (a) Begin with weakest points.
 - (b) Advance to the strongest.
4. Do not overlap the points.
 - (a) Hearers tire of monotony.
 - (b) No one looks long at a standing train, but will keep an eye on the moving one.
5. Movement from one step to a higher one.

IV. THE CONCLUSION

1. More important than the beginning.
2. Draw conclusion logically.
3. Reach the climax.
4. Do not quote poetry.
 - (a) Poetry too impersonal.
 - (b) Quotations turn audience over to someone else.
5. Negative statements belong to other parts of sermon.
6. Pretended pathos out of place.
 - (a) Be sincere.
 - (b) Humor does not belong in the conclusion.
7. One should always finish strong.



UNSELFISH SERVICE**Mark 10:45**

INTRODUCTION

'Service' an overworked word. Means work for another for a reward or gratis. The noblest is unselfish.

I. MOTIVES IN SERVICE

1. Many motives in rewards.
2. Some serve to do the greatest good.
3. Jesus taught to lend for naught. (Luke 6:35.)
4. The purer the motive, the nobler the service.

II. JESUS AN EXAMPLE

1. Christ our example in service. (1 Pct. 2:21.)
2. Some think only of "pie in the sky, by and by."
3. Great service done in following Jesus.

III. REWARDS OF SERVICE

1. Great is your reward in heaven. (Matt. 5:12.)
2. All service has a value.
3. We have the right to expect rewards.
4. Service, like virtue, has its own reward.
5. Trust begets more trust, courage expands courage.
6. Unto everyone that hath shall be given. (Luke 19:26.)
7. Heaven and hell, laws of spiritual addition and subtraction.

IV. PUNISHMENTS

1. Fear of punishment prompts some to serve God.
2. Not all calamities punishment.
3. God condemns and punishes sin.

V. LOVE IN SERVICE

1. Love an incentive to serve.
2. Mother serves through love.
3. Noblest service done through love. (John 3:16.)

VI. PATIENCE IN SERVICE

1. Serve and patiently wait for the reward. (James 5:7.)
2. Let patience have its work. (James 1:4.)

THE SIN OF ANXIETY

Matt. 6:25

INTRODUCTION

Anxiety of people destroys energy—physical and spiritual; worry, fretting and anxiety mean the same. Is there a cure for it?

I. CAUSES OF ANXIETY

1. An over-emphasis on things.
 - (a) We can worship God *or* money, not God *and* money. (Matt. 6:24.)
 - (b) Material things placed above spiritual values.
 - (c) Life not in abundance of things. (Luke 12:15.)
2. A lack of faith.
 - (a) All things possible. (Mark 9:23.)
 - (b) According to faith. (Matt. 9:29.)
 - (c) Troubled in heart. (John 14:1.)

II. CONTENTMENT

1. A great lesson to learn.
2. God wants us to learn it.
3. Paul learned it (Phil. 4:11.)
4. Food and raiment only necessary. (I Tim. 6:8.)
5. Content with wages. (Luke 3:14.)
6. Content with such as we have. (Heb. 13:5.)

III. THE REMEDY

1. Prayer.
 - (a) The spirit of prayer always. (Phil. 4:6.)
 - (b) "Take it to the Lord in prayer."
2. Thanksgiving. (Phil. 4:6.)
 - (a) Thanksgiving a cure for care.
 - (b) Singing banishes worries.
 - (c) No room in thankful hearts for worry.



CONSEQUENCES OF SIN

INTRODUCTION

A difference between sin and the effects of sin. The curse of sin; no one can estimate the far-reaching consequences of sin.

I. THE EFFECT OF SIN ON MAN

1. Man created in image of God. (Gen. 1:27.)
2. Man given dominion over all things. (Gen. 1:28, 29.)
3. When man sinned he delivered his dominion to Satan. (Luke 4:6.)
 - (a) Hence devil became "the god of this world." (II Cor. 4:4.)
 - (b) Also the "prince of this world." (John 12:31.)
4. Man ruined by sin.
 - (a) Disease and death to his body. (Rom. 6:23.)
 - (b) All powers of mind and soul weakened.
 - (c) Lost companionship with God.
5. When man fell all under man fell.

II. THE EFFECT OF SIN ON THE EARTH

1. Mineral kingdom cursed.
2. Vegetable kingdom blighted.
3. Animal kingdom degenerated.
4. Earth received a double curse.
 - (a) With Adam thorns and thistles grew. (Gen. 3:17, 18.)
 - (b) Fertility of soil cursed. (Gen. 4:11, 12.)
5. "The whole creation" suffered because of man's sin. (Rom. 8:22.)
 - (a) All nature deteriorated.
 - (b) Lower animals have disease, sicken and die.

III. ENORMITY OF SIN

1. Only God can estimate it.
2. Man unable to see it.
 - (a) Blinded by pleasure.
 - (b) Unable with finite power to comprehend it.
3. Its enormity seen in its punishment.
 - (a) Some deny any punishment of sin.
 - (b) Evidence of it all around us.

- (c) Journey of human life strewn with tears.
- (d) Earth dotted over with grave yards.
- 4. **Punishment of sin after death.**
 - (a) **Wicked to suffer with devil and his angels.**
(Matt. 25:41.)
 - (b) **This punishment eternal.** (Matt. 25:46.)



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THE SIN OF DIVISION

Matt. 12:25; I Cor. 1:10

INTRODUCTION

*Some sermons impressive; some not, depending on our moods
—some scriptures also impressive. This sin always impressive.*

I. ITS PROMINENT MENTION

1. All sins condemned in New Testament.
2. Sin of schism most frequently denounced.
3. Most severerly condemned.
4. Covetousness is second in catalog of sins.
5. Idolatry, adultery, drunkenness, hypocrisy follow in order.

II. CAUSES OF DIVISION

1. Personal favoritism. (Matt. 20:26; I Cor. 1:12.)
2. Personal ambition of leaders. (III John 9, 10.)
3. Social or racial customs. (Gal. 3:28.)
4. Moral derelicts, Judas, Demas. (II Tim. 4:10.)
5. Doctrinal differences. (I Tim. 1:3; 6:3.)

III. WARNINGS AGAINST SIN OF SCHISM

1. Jesus warned against it. (Matt. 12:25.)
2. Elders of church at Ephesus warned. (Acts 20:30.)
3. Church at Corinth warned. (I Cor. 11:18, 19.)

IV. CONDEMNATION OF DIVISION

1. Teaching on unity condemns strife.
2. Mark those causing division. (Rom. 16:17.)
3. Withdraw from them. (II Thes. 3:6, 14.)
4. Must be no division. (I Cor. 1:10, 11.)

THE SIN OF DOING NOTHING

Judges 5:23

INTRODUCTION

History: During the days of judges the Israelites were under bondage to the Canaanites—Jabin, king of Canaanites; Deborah, prophetess of Israel, also judge of Israel. Barak, tribe of Naphtali; Sisera, captain of Jabin's force, Meroz, a village location not known.

I. SONG OF DEBORAH

1. Deborah commands Barak to go against Sisera.
2. He refuses to go unless she will go with him.
3. Result of the battle; Sisera killed by a woman and Canaanites defeated.
4. This the song of victory.

II. CURSE YE MERAZ

1. By whose authority? The angel of Jehovah.
2. What has Meraz done? Nothing.
3. Why curse Meraz? Because they did nothing.
4. What should Meraz have done? Helped Jehovah.
5. Did Jehovah need Meraz's help? No, Jehovah did without it and was victorious.
6. Meraz needed the blessing which would have come through helping Jehovah.

III. WILL CHRISTIANS BE CURSED FOR DOING NOTHING?

1. Idleness an abomination to God.
2. Christ had to work. (John 9:4.)
3. Timothy did the work of the Lord. (I Cor. 16:10.)
4. We are to bear "fruit" in every good work.
5. Must abound in the work of the Lord. (I Cor. 15:58.)
6. Cursed be the one that doeth the work of Jehovah negligently. (Jer. 48:10.)

IV. A SCENE AT THE JUDGMENT (Matt. 25:31-48)

1. One class blessed. Why? Did something.
 - (a) Fed the hungry.
 - (b) Gave drink to the thirsty.

- (c) Kindness to strangers.
 - (d) Clothed the naked.
 - (e) Visited the sick.
2. This class cursed. Why? Did nothing.



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THE SIN OF IDLENESS

INTRODUCTION

*Everything with life is active—has work to do. A thing is useless if it does not do the work it was designed to do—if it is idle.
“Idle brain is the devil’s workshop.”*

I. DIVINE AGENCIES NOT IDLE

1. God works now. (John 5:17.)
 - (a) God never idle.
 - (b) He “rested” or ceased to create. (Gen. 2:2.)
2. Christ worked on earth. (John 5:17.)
 - (a) Must work—God’s will. (John 9:4.)
 - (b) Christ never idle.
3. Holy Spirit works. (Rom. 8:26.)

II. MAN COMMANDED TO WORK

1. Adam commanded to work. (Gen. 2:15.)
2. Eat bread “in sweat of thy face.” (Gen. 3:17-19.)
3. Fourth commandment. (Ex. 20:9.)
4. God never called anyone in idleness.
 - (a) Moses busy when God called. (Ex. 3:1.)
 - (b) Gideon busy. (Judges 6:11.)
 - (c) King Saul busy. (I Sam. 9:3, 27.)
 - (d) David, when anointed. (I Sam. 16:11.)
 - (e) Elisha, when called. (I Kings 19:19.)
 - (f) Peter and Andrew, James and John. (Matt. 4:18.)
 - (g) Matthew busy. (Luke 5:27.)
 - (h) Saul of Tarsus busy. (Acts 9:1, 2.)
5. Never blessed one in idleness.

III. TWO KINDS OF IDLENESS

1. Physical idleness—lazy.
 - (a) Sluggard condemned. (Prov. 6:6-9.)
 - (b) Sluggard will not work. (Prov. 20:4.)
2. Spiritual idleness.
 - (a) Some learn to be idle. (I Tim. 5:13.)
 - (b) Many spiritually lazy.

IV. CURSES OF IDLENESS

1. Idleness a sin.
2. It violates every command to work.
3. Energy wasted.
4. Spiritual growth retarded.
5. Factions and troubles arise.
6. Church or individual fails to fill the mission.



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JESUS' ATTITUDE TOWARD SIN

Mark 3:1-6

INTRODUCTION

Pictures of Jesus with a sad, solemn face and sermons emphasizing his meekness and humility do not correctly represent him; he has other phases of character.

I. JESUS' RESISTANCE TO EVIL

1. His temptations. (Matt. 4:1-11; Luke 4:1-12.)
2. No one is safe who dallies with temptation.
3. His cleansing the temple. (John 2:13-17.)
4. Second cleansing of the temple. (Matt. 21:12, 13.)

II. HIS CONDEMNATION OF SIN

1. Condemnation of those causing others to stumble. (Luke 17:2.)
2. Warning against pretense. (Luke 20:45-47.)
3. A party to a fire, if one does not warn against it, if one sees it.

III. JESUS' DENOUNCEMENT OF HYPOCRISY

1. He fearlessly condemned scribes and Pharisees. (Matt. 23:23.)
2. Denounced pretense in religion. (Mark 7:9-13.)
3. Jesus hated sham.
4. Oily hypocrits received his severest condemnation.

IV. JESUS' INDIGNATION

1. One instance of his anger. (Mark 3:5.)
2. "Be angry and sin not." (Eph. 4:26.)
3. Nothing stirred his soul to righteous indignation but sin.
4. Jesus hated sin because it ruined man whom he loved.
5. George Matheson said: "There are times I do well to be angry, but I have mistaken the times"; not so with Jesus.

CONCLUSION

The greatest possible attainment a man can make in this world is to become like Christ.



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ORIGIN OF SIN

INTRODUCTION

*Bible a history of sin. Sin here before Bible record was made.
Many theories on the origin of sin.*

I. WHERE DID SIN ORIGINATE?

1. Difference between evil and sin.
2. Two kinds of evils.
 - (a) Physical.
 1. God creates this. (Isa. 45:7.)
 2. Innocent suffer with guilty. (Luke 16:25.)
 - (b) Moral.
 1. Violation of last six commandments.
 2. Thoughts and purposes of heart. (Mark 7:21-23; Rom. 1:30; I Cor. 10:6.)
3. Physical and moral evils closely related.

4. Science attempts to treat them independent.
5. Sin did not originate with God.
 - (a) God created beings with power to choose.
 - (b) Some chose to disobey God.
 - (c) This disobedience the origin of sin.
6. Angels first sinned. (II Pet. 2:4; Jude 6.)
 - (a) This before sin of Adam and Eve.
 - (b) Lucifer not the fallen angel. (Isa. 14:12.)
 - (c) Human sin began with Adam and Eve. (Rom. 5:12.)
 - (d) Lust beareth sin. (James 1:15.)
7. What was the sin of angels? (I Tim. 3:16.)

II. HISTORY OF FIRST HUMAN SIN

1. Only Bible gives this.
2. Began with Adam and Eve. (Gen. 3:1-6.)
3. They disobeyed God's law.
4. Seductiveness of temptation.
 - (a) Fruit pleasant to look upon.
 - (b) It was good to eat.
 - (c) Desired to make one wise.
 - (d) Tempter uses the half-truth method.
5. Wilful disobedience to God.
 - (a) Man created a free agent.
 - (b) Not forced to disobey.

III. ORIGINAL SIN

1. This a theory of sin.
2. Adam's sin transmitted to his posterity.
 - (a) Lost his original righteousness.
 - (b) Corruption of our entire nature.
 - (c) His guilt passed to his posterity.
3. Why so called.
 - (a) Inherent corruption the nature of sin.
 - (b) It flows from Adam as its origin.
 - (c) It is the origin of all other sins.
 - (d) It is distinguished from "actual sin."
4. Some truth in the theory—much error.

IV. ACTUAL SIN

1. Contrasted with "original sin." (I John 3:4; James 4:17.)
2. Sin committed by the individual. (Ezek. 18:20; Deut. 24:16.)

REMEDY FOR SIN

INTRODUCTION

Bible a history of human sin; also reveals the remedy for sin.

I. THE PLAN OF SALVATION

1. God has a plan to redeem man.
2. This plan includes three things.
 - (a) The selection of some definite end or object to be accomplished.
 - (b) The choice of appropriate means.
 - (c) The application and control of these means to accomplish the end.
3. The sphere of redemption must be as extensive as the sphere of sin.

II. KNOWLEDGE OF THIS PLAN NECESSARY

1. Men should know the plan.
 - (a) That man may apply it to himself.
 - (b) Teach it to his fellows.
2. How the plan can be known.
 - (a) Only God could conceive the plan.
 - (b) He only can reveal it.

III. COVENANT OF REDEMPTION

1. This covenant between the Father and Son.
2. Work assigned to the Redeemer.
 - (a) To become human.
 - (b) To meet all requirements of the law.
 - (c) To become a sin offering for man.
3. Promises made to the redeemer.
 - (a) Holy Spirit given him without measure.
 - (b) God would ever be with him.
 - (c) Give him all the redeemed.
 - (d) Make him head of the church.

IV. PLAN OF SALVATION A COVENANT WITH MAN

1. Jesus came that man might have life. (John 10:10.)
2. This implies sin is death.
3. Man must adjust himself to law of God.
 - (a) This implies conditions of forgiveness.
 - (b) Sinner must suffer the penalty or comply with the conditions.

WHAT IS SIN?

INTRODUCTION

*Intelligent investigation always raises the question: "What is sin?"
Too many superficial, cloudy, conceptions of sin.*

I. THE NATURE OF THE QUESTION

1. Adam and Eve fell by sinning against God.
2. Existence of sin an undeniable fact.
3. Existence of God assumed.
4. Man's responsibility assumed.
5. Bible recognizes these.

II. SIN VIEWED IN TWO ASPECTS

1. Its metaphysical phase.
 - (a) What is that which we call sin?
 - (b) Is it a substance, principle, or an act?
 - (c) Is it privation, negation or defect?
 - (d) Is it antagonism between mind and matter?
 - (e) Is it selfishness as a feeling?
2. Its moral phase.
 - (a) What gives sin its character as moral evil?
 - (b) How is it related to law?
 - (c) To what law is it related?
 - (d) How related to God's justice?
 - (e) How related to his holiness?
 - (f) Is it a deliberate act?

III. THEORIES OF THE NATURE OF SIN

1. An eternal principle of evil.
 - (a) This independent of God.
 - (b) Destroys human responsibility.
2. Sin a mere limitation of being.
 - (a) Destroys moral obligation.
 - (b) At variance with religious nature.
3. Theory of privation.
 - (a) Makes sin a necessary evil.
 - (b) Makes God the author of sin.
4. Theory of necessary antagonism.
 - (a) Light opposed to darkness.
 - (b) Good opposed to evil.

5. Sin consists in selfishness.
 - (a) It is a part of our nature.
 - (b) Necessary for greatest good.

IV. TRUE NATURE OF SIN

1. It is a specific evil.
2. It is related to law—no law, no sin. (Rom. 3:20; 5:13.)
3. This the law of God.
4. A lack of conformity of rational creature to law of God. (I John 3:4.)
5. It includes moral guilt.

V. NAMES FOR SIN

1. Many Bible names: missing the mark, crooked, wrong, iniquity, disobedience, rebellion, wickedness, evils, passing over, stepping aside, falling aside, transgression, impiety, injustice, unrighteousness, debt, lawlessness.
2. These express different phases of sin.



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FOUR CARDINAL SINS

INTRODUCTION

Sin is sin. The catalog of sin is long. Different classes of sin. Sins in the heart and overt sins in the life. All sins point to death.

I. SIN OF HYPOCRISY

1. Insincerity basis of hypocrisy.
2. No sin received greater condemnation by Jesus. (Matt. 23:13, 15, 23, 25, 27, 29.)
3. Hypocrisy in prayer. (Matt. 6:5.)
4. Give to be seen of men. (Matt. 6:2.)

II. SIN OF SLANDER

1. Tongue an unruly member. (James 3:8.)
2. Think no evil, speak none.
3. Slander is cruel and mean.
4. Slanderer hurts himself. (Prov. 10:18.)

III. SIN OF WORLDLY PLEASURE

1. They war against the soul. (I Pet. 2:11.)
2. They hinder spiritual growth.
3. Take us away from God.
4. Lust of flesh. (I John 2:16.)
5. Moses' choice. (Heb. 11:25.)

IV. SIN OF SELFISHNESS

1. Many confess sins of others.
2. Do not confess their own sins.
3. Not interested in welfare of others.
4. Greedy for money, defrauding.
5. Live for self.
6. Do not love neighbor as self.



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THE SINS THAT CRUCIFIED JESUS

Matt. 27:1-26

INTRODUCTION

Many forms of sin. Perhaps all may be seen in the crucifixion of Jesus. Sins that crucified Jesus are still with us. If consistent must condemn them now.

I. SIN OF IGNORANCE

1. "Father forgive them," etc. (Luke 23:24.)
2. They did it in ignorance. (Acts 3:17.)
3. Truth rejected in ignorance today.
4. Church persecuted in ignorance.
5. They closed their eyes and stopped their ears. (Matt. 13:14, 15.)
6. Rulers ignorant. (I Cor. 2:8.)

II. SIN OF HATRED OF THE GOOD

1. Jesus went about doing good. (Acts 10:38.)
2. Jesus' challenge: "Why stone me for a good work?" (John 10:32.)

3. Some loved darkness because their deeds are evil. (John 3:19.)
- 4 "Hated me without a cause." (John 15:25.)
5. Evil opposes good—those who love evil hate good.

III. RELIGIOUS PREJUDICE

1. Jews were religious.
2. Religious prejudice rank today.

IV. SIN OF ENVY

1. Sought to kill Jesus subtly. (Matt. 26:4.)
2. Pilate knew their envy. (Matt. 27:18.)
3. Sin of envy in the church today.
4. Much strife because of envy.
5. Religious prejudice grows out of envy.

V. SIN OF THE LOVE OF MONEY

1. Judas betrayed Jesus for money. (Matt. 26:14.)
2. A root of all kinds of evil. (1 Tim. 6:10.)
3. Church betrayed for money today.
4. Gospel perverted for money.
5. Souls are sold for it.

VI. SIN OF LYING

1. Hired false witnesses. (Matt. 26:59, 60.)
2. Gave money to soldiers to lie. (Matt. 28:12, 15.)

VII. SIN OF MORAL WEAKNESS

1. Pilate knew Jesus to be innocent. (Luke 23:13-16.)
2. Had authority to release him.
3. Desired to do it. (Luke 23:29.)
4. Pilate too weak to do it. (Luke 23:23.)
5. Could have acted firmly but sacrificed principle for expediency.
6. This sin is common today.



THE VALUE OF A SOUL

Matt. 16:26

INTRODUCTION

Man a triune being—body, soul, spirit. (I Thess. 5:23.) Soul or spirit has endless existence. Why spend all time on body?
(Gen. 3:19; Eccl. 12:7)

I. SAVIOR ASKED THESE QUESTIONS 1900 YEARS AGO—NEVER BEEN ANSWERED

1. "For what shall a man be profited, if he shall gain the whole world, and forfeit his life? or what shall a man give in exchange for his life?" (Matt. 16:26.)

II. THIS SHOWS THE ESTIMATE CHRIST PUT UPON THE SOUL—HE KNEW

1. It is worth more than whole world, yet some sell it for WEALTH; some for education, some for comforts of home; some for pleasure. (James 5:1-6; Luke 12:16-21.)
2. "What will you give in exchange for it?" Some day you must give up wealth, family, pleasures.

III. ITS IMMORTALITY SHOWS ITS GREATNESS

1. Never die; continue FOREVER.
2. Can't we afford to labor for our souls and others? Why not?

IV. THE VALUE OF SOUL IS SEEN IN THE COST OF ITS SALVATION

1. Wondrous price.
2. Soul's redemption reveals its destiny.
3. Cost of preparing a home for the soul shows the value of it. (John 14:1-3.)
4. A lost soul the greatest wreck; saved soul greatest accomplishment.

HOLY SPIRIT IN INSPIRATION (No. 1)*II Tim. 3:16, 17*

INTRODUCTION

Three divine-human things in the world: divine-human man—Christ; divine-human institution—the church; divine-human book—the Bible.

I. SOME DIFFICULTIES

1. If *none* of the Bible is inspired, it sinks to the level of human production; even contradictory human production as it claimed to be inspired.
2. If only a part is inspired, which part? Who is able to say?
3. If only a part inspired, will it not take inspiration to tell which part?

II. WHAT IS INSPIRATION?

1. With persons: a divine illumination and guidance of human mind.
2. With Bible: will of God expressed in human language.
3. Inspiration did not make a fact or principle more real; nor a truth truer.
4. It guided the speaker in speaking only the truth.

III. RELATION OF REVELATION AND INSPIRATION

1. The fact of existence of God to intelligent creatures involves revelation.
2. A revelation implies God speaking to man.
3. God speaking to man necessitates use of human language.
4. Use of human language by human agency to express God's will necessitates divine guidance—inspiration.
5. God inspires; man reveals.
6. When inspiration ceased, revelation ceased.



HOLY SPIRIT IN INSPIRATION (No. 2)**INTRODUCTION**

Need to clear out conception on inspiration and understanding of inspiration helps to understand the Bible.

I. FALSE THEORIES OF INSPIRATION

1. Mechanical theory.
 - (a) This makes the writers passive instruments of the Holy Spirit.
 - (b) They are only amanuenses of the Holy Spirit.
 - (c) They recorded the words and ideas of Holy Spirit.
2. Theory of natural inspiration.
 - (a) Consists in natural impulse or influence of the subject without divine aid.
 - (b) Bible inspired as Shakespeare is.
3. Theory of Noemational inspiration.
 - (a) Thoughts all suggested by Holy Spirit.
 - (b) Writer left to express thoughts in his own words.

II. HOW TO TEST A THEORY

1. If a proposed theory serves to explain all the facts and phenomena involved in the case, it should be accepted as true and valid.
2. If it does not do this, it should then be rejected.

III. FALSE THEORIES TESTED

1. Mechanical theory fails to account for the human element in all books of the Bible; different styles of writers in the Bible.
2. Theory of natural inspiration fails to account for revelation of love, justice, mercy of God; fails to explain the mystery of redemption, and destiny of man.



HOLY SPIRIT IN INSPIRATION (No. 3)

INTRODUCTION

Every theory should be rejected as false which does not recognize the agency of the Holy Spirit in every word as well as in every thought of the Bible. The fallacy of false theories exposed helps to see the truth.

I. THREE ELEMENTS IN THE DIVINE ADMINISTRATION

1. The natural element.
 - (a) This lies most on surface.
 - (b) God acts through certain fixed laws.
 - (c) These are powers of nature.
 - (d) They are constant in moral and physical realms.
2. Providential element.
 - (a) Power exercised through natural laws is often increased or diminished according to purpose of God.
 - (b) This always operates in and by material law.
 - (c) Care of Joseph in Egypt an example.
3. The miraculous element.
 - (a) If natural forces sufficient, God never uses providential.
 - (b) If natural and providential are sufficient, God never uses miraculous.
 - (c) When natural and providential are not sufficient, God uses miraculous.
 - (d) Sometimes miraculous is exercised independently of all laws and forces of nature.
4. Miraculous may be through the laws of nature, or above them.

II. TRUE THEORY OF INSPIRATION

1. All false theories removed, we may easily understand the true.
2. Mysteries with it not to be explained.
3. Only what is revealed.
4. Holy Spirit exercised a special providential and miraculous influence over both the words and thoughts of the writers of the Bible.

III. DIVINE ECONOMY

1. God never employs unnecessary means in his work.
2. He used all the learning talents of the several writers that composed the Bible, so far as these natural means could be made available.
3. An equal degree of inspiration was not always necessary.
4. Paul better educated than other writers.
5. Hence no real discrepancies, contradictions nor errors were in the original manuscripts.



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HOLY SPIRIT IN INSPIRATION (No. 4)

INTRODUCTION

No matter what view of inspiration we take; no errors were made in the original manuscripts.

I. POSSIBILITY OF ERRORS

1. Two methods of tampering with scripture.
 - (a) Interpolations.
 - (b) Perversion of meaning.
2. Interpolations would come after the original had been transcribed.
3. Perversion began early. (II Pet. 3:16.)

II. DEGREES OF INSPIRATION

1. Christ had the highest.
 - (a) Holy Spirit without measure. (John 3:34.)
 - (b) Holy Spirit to abide with him. (John 1:33.)
 - (c) He spake with authority. (Matt. 7:29.)
2. John did not need highest. (I John 1:1-4.)
3. Luke did not need highest. (Luke 1:1.)
4. Paul had higher degree at one time than another.
 - (a) Spoke by commandment of the Lord. (I Cor. 7:10.)
 - (b) Spoke his own judgment. (I Cor. 7:12, 25, 40.)
 - (c) Commandment of the Lord. (I Cor. 14:7, 37; II Cor. 2:10.)

5. Paul claimed inspiration. (I Cor. 2:13; Gal. 1:11-17; I Thess. 2:13.)

III. INSPIRATION OF APOSTLES

1. Had baptism of Holy Spirit.
2. Classed above prophets. (Matt. 11:9-11.)
3. John claimed it. (I John 4:6; 5:19, 20.)
4. Peter claimed it. (I Pet. 1:12.)
5. Paul claimed it. (Eph. 3:5.)



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HOLY SPIRIT IN MATERIAL CREATION

Gen. 1:2

INTRODUCTION

Holy Spirit had distinct part in creation. Many have never seen his work in creation. The Godhead present in creation of material universe.

I. GODHEAD IN CREATION

1. God originated, provided, and ruled.
2. The Word created all things. (John 1:1-3, 10; I Cor. 10:6; Col. 1:16; Heb. 1:2.)
3. Holy Spirit organized, gave laws, and guides.

II. HOLY SPIRIT ORGANIZED MATERIAL UNIVERSE

1. Three Hebrew words:
 - (a) "Bara" created. (Gen. 1:1, 27.)
 - (b) "Asah" to make. (Gen. 1:26.)
 - (c) "Yarsar" to form. (Gen. 2:7.)
2. First material chaotic mass—Earth was waste and void. (Gen. 1:2.)
3. Six days work of creation, days of organization.
4. God worked through Holy Spirit.
5. Holy Spirit organized matter, gave form to it, vital force, pro-creative power.
6. Holy Spirit launched creation upon its mission in the universe.

III. HOLY SPIRIT GAVE LAWS TO PERPETUATE

1. All things began by miracle, continued by law.
2. Vegetable and animal life began by miracle.
3. Man began by miracle.
4. Spirit garnished the heavens. (Job. 26:13.)
5. Holy Spirit everywhere. (Ps. 139:7-10.)
6. Holy Spirit wherever laws of universe reach.
7. Formative acts of God continue through Holy Spirit.
8. Spirit of God made Job. (Job 33:4.)



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HOLY SPIRIT A PERSON

John 14:26; 15:26

INTRODUCTION

*Holy Spirit not a divine influence; can not be literally "poured";
not merely a divine force.*

I. A DIVINE PERSON

1. Personal pronoun. Masculine gender, singular number.
2. Same nature and essence as God.
3. Christ regarded him as a person.

II. HAS DIVINE ATTRIBUTES

1. Has knowledge. (I Cor. 2:10, 11.)
2. Has will. (I Cor. 12:11.)
3. Has mind. (Rom. 8:27.)
4. Has power to love. (Rom. 15:30.)

III. HIS ATTRIBUTES ASCRIBABLE ONLY TO PERSON

1. Bears witness. (John 15:26.)
2. Makes intercession. (Rom. 8:26.)
3. Power of searching. (I Cor. 2:10.)
4. Power of speaking. (I Tim. 4:1.)
5. Power to forbid. (Acts 16:6.)
6. These belong only to persons.

IV. HAS FELLOWSHIP WITH GOD

1. Associated with God.
2. God a Tri-Unity or one God and three persons.
3. "God" revealed himself to man as three persons; Holy Spirit knows mind of God. (I Cor. 2:11.)

V. NAMES OF HOLY SPIRIT

1. Many names for God.
2. Christ has many more.
3. Holy Spirit has fewest of members of Godhead.
 - (a) Holy Ghost (in American Revised).
 - (b) Spirit.
 - (c) Spirit of God.
 - (d) His Spirit.
 - (e) Spirit of Jehovah.
 - (f) Spirit of the Lord.
 - (g) Spirit of Truth.
 - (h) One Spirit.



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HOLY SPIRIT IN REVELATION

INTRODUCTION

Difference between Inspiration and Revelation. Need to make this distinction.

I. WHAT IS REVELATION?

1. "Revelation" means "unveiling," "making known," "declaring."
2. Divine revelation is God's revealing truth regarding himself to man.
3. Hence all divine revelation proceeds from God, and centers around him.

II. KINDS OF REVELATION

1. General or natural.
 - (a) God revealed through nature. (Psa. 19:1.)
 - (b) "Heavens" reveal glory of God, not his will.

- (c) Laws of nature, laws of God.
 - (d) Bible assumes this kind. (Ps. 99:89-91; Isa. 40: 12-14, 26; Acts 14: 15-17; Rom. 1:19, 20.)
 - (e) Limits of natural revelation.
2. Special or supernatural.
 - (a) God chose to reveal himself in person to man.
 - (b) This can not be learned through nature.
 - (c) Christ the Great Revealer of God.

III. NEEDS OF REVELATION

1. Man cannot know God without divine revelation. (I Cor. 1:20, 21; 2:11.)
2. Man sank in depths of sin without knowledge of God. (Rom. 1:18.)
3. Revelation for man needs to be in language of man.
4. Language best medium of communicating thought.
5. It is not a perfect medium.
6. Needs divine assistance; hence the Holy Spirit.

IV. MODES OF REVELATION

1. God speaking directly to man. (Matt. 3:17; 17:5.)
2. Directly to Moses. (Num. 12:7, 8.)
3. Divisions and dreams. (Num. 12:6.)
4. Through the prophets. (Num. 22:35; 23:5, 12, 16; Deut. 34:10; Isa. 51:15; 59:21; Jer. 1:9; Ezek. 3:4.)
5. By inspiration. (I Cor. 2:13; 14:37; II Pet. 1:20.)



HOLY SPIRIT IN SANCTIFICATION

John 17:17

INTRODUCTION

Holy Spirit present in conversion. Born of water and the Spirit. Brought into spiritual kingdom. Spirit to dwell with Christians.

I. WHAT IS SANCTIFICATION?

1. Set apart for holy purpose.
2. Separated from the world.
3. Dedicated to God.

II. CHRIST WAS SANCTIFIED

1. Sanctified himself. (John 17:19.)
2. He was holy. (Luke 4:34.)
3. Lived in world but not of it. (John 17:16.)

III. CHRISTIANS ARE SANCTIFIED

1. Christ sanctified, and Christians are in Christ; hence have his sanctification.
2. Not in flesh but spirit. (Gal. 4:29.)
3. Received Spirit of adoption. (Rom. 8:15.)
4. Received Spirit of holiness. (Rom. 1:4.)
5. Sanctified in Christ. (I Pet. 3:15.)
6. Sealed by Holy Spirit. (Eph. 1:13.)
7. Received not spirit of world. (I Cor. 2:12.)

IV. HOW SANCTIFIED

1. Through the truth. (John 17:17.)
2. By will of God. (Heb. 10:10.)
3. Have righteousness and Spirit. (I Cor. 1:30.)
4. Sanctified unto salvation. (II Thess. 2:13.)
5. Sanctified of the Spirit. (I Pet. 1:2.)
6. Sanctified by God. (I Thess. 5:23.)
7. Sanctified by Christ. (Heb. 13:12.)
8. Sanctified by power of Holy Spirit. (Rom. 15:16; I Cor. 6:11; II Thess. 2:13; I Pet. 1:2.)



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HOLY SPIRIT IN SPIRITUAL CREATION

John 15:26

INTRODUCTION

Two realms, material and spiritual. Similarity in creation; both came from same source; man to live in both.

I. GODHEAD IN INCARNATION

1. Only one member became flesh.
2. He was Immanuel. (Matt. 1:23.)
3. Holy Spirit overshadowed Mary. (Luke 1:35.)
4. Mary with child by Holy Spirit. (Matt. 1:18, 20.)

5. Fullness of Godhead in him. (Col. 2:9.)
6. God and Holy Spirit fully shared in incarnation.

II. FACTS ABOUT THE INCARNATION

1. Jesus begotten of God. (John 1:18; Acts 13:33.)
2. This done through Holy Spirit. (Matt. 1:18.)
3. God sent Christ to the world. (Rom. 8:3.)
4. Jesus came of his free will. (Phil. 2:6, 7.)
5. God came in Christ. (II Cor. 5:19.)

III. AN ANALOGY

1. Same persons in spiritual and material realm.
2. Administration same in both.
3. God originated and planned both.
4. The Word, Christ, the agent in both.
5. Holy Spirit organized and perfected both.
6. Worked with material in one; spirits in other.
- 7: Hence a spiritual realm.

IV. HOLY SPIRIT GAVE LAWS FOR SPIRITUAL REALM

1. Christ revealed Father's will. (John 4:34.)
2. Holy Spirit spoke then through apostles. (John 14:26; Matt. 10:20.)
3. Holy Spirit bears witness of Christ. (John 15:26.)
4. Holy Spirit declares things of Christ. (John 16:7-15.)
5. Holy Spirit repeated every word of Christ.



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STEADFAST AND UNMOVABLE

I Cor. 15:58; Col. 1:23

INTRODUCTION

*The world needs the lesson—especially Christians. (James 1:8.)
This exhortation based on resurrection of dead—that on Christ's
resurrection.*

TWO DIVISIONS OF TEXT

I. STEADFAST—FIXED IN MIND OR SOUL

1. Unsteadfast—their danger. (II Pet. 1:5.)

2. Easily enticed in sin. (II Pet. 2:14.)
3. Cannot excel. Jacob to Reuben. (Gen. 49:4.)
4. Have strong conviction and unwavering purpose. (I Cor. 7:37; II Pet. 3:17.)

II. UNMOVABLE—NOT MOVED BY ANOTHER

1. Not stubborn—virtue. (II Pet. 1:5.)
2. Bold—strong. (Eph. 6:10.)
3. Be a hero for the Lord; fight a good fight. (II Tim. 4:7.)
4. Examples of heroism.
 - (a) Stonewall Jackson.
 - (b) Alamo.
 - (c) General said, "I hold the fort till I starve."
 - (d) Leonidas.

III. WHAT A CHRISTIAN MUST DEFEND

1. The faith. (Jude 3.)
2. A Christian character.
3. Be a Gibraltar.



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STEWARDSHIP

Matt. 25:14-30; Luke 16:1, 2

INTRODUCTION

Steward, one who has the oversight of another's property: as a house, land, money or work.

I. ALL THINGS BELONG TO GOD (I Cor. 10:26)

1. Principle of law and justice—at least a part of the increase belongs to owner.
2. Christian stewards—must use God's property to make increase for him.
3. To use and consume property is not stewardship—must be used and consumed for God. (Matt. 25:14.)
4. God wants man to use enough for food, clothing, shelter and other necessities of life.
5. To accomplish good.

II. A FALSE CONCEPTION OF STEWARDSHIP

1. To accumulate wealth for self only is not stewardship.
 - (a) This thwarts God's purpose.
 - (b) Begets love for money. (I Tim. 6:10.)
 - (c) This a root of all kinds of evil—violates basic principle of stewardship.
2. Selfish distribution of wealth not stewardship.
3. Warnings against false uses.
 - (a) Deceitfulness of riches. (Matt. 13:22.)
 - (b) "Riches are a snare." (I Tim. 6:9.)
 - (c) A wrong use of riches condemned.
4. A steward must acknowledge owner's rights.

III. WORSHIP IN STEWARDSHIP

1. Worship an obligation to God.
2. True worship acknowledges God's sovereignty.
 - (a) Our songs praise his supremacy.
 - (b) Prayers acknowledge his power.
 - (c) Sermons, his greatness.
3. Giving acknowledges God's claim upon us.
4. Man drifted into paganism because he neglected to worship God in giving—failed to acknowledge God's supremacy over his working.
5. The worshipper is the steward—not the church.
6. We are stewards in his kingdom. (I Cor. 4:2.)



HOW TO STUDY THE BIBLE**II Tim. 2:15**

INTRODUCTION

Sinful to be ignorant of the Bible. A command to teach or preach implies a command to learn. Dr. Moulton said, "Where one will read the Bible, ten will read books about it." Modern preachers do not study the Bible.

I. BIBLE ITS OWN INTERPRETER

1. It explains itself—contains its own key to unlock its secrets.
2. Obscure passages interpreted by plain ones.

II. METHODS OF STUDY

1. As a whole book—read entire Bible.
2. Book by book—this is a better way—God gave the Bible to us by books.
3. By topics—faith, grace, love, baptism.
4. By institutions—altar, tabernacle, temple, synagogue, church.
5. By biography of men—Noah, Abraham, Moses, David, John the Baptist, Peter, Paul.
6. By words—many words have wide scope.
7. By random method—read at opening.

III. GOD WANTS US TO STUDY THE BIBLE

1. Comanded to study it. (II Tim. 2:15.)
2. Give heed to reading. (I Tim. 4:13.)
3. If we desire, we can understand. (John 7:17.)

IV. CHARACTERISTICS MUST HAVE

1. Must love the truth.
2. Must reverence it as word of God. (I Thess. 2:13.)
3. Deal honestly with it.
4. Must not corrupt it. (II Cor. 2:17.)
5. Not handle it deceitfully. (II Cor. 4:2.)
6. Lay aside prejudice.

THE LORD'S SUPPER

Matt: 26:20-30; Mark 14:17-26; Luke 22:14-23

I Cor. 11:23-29

INTRODUCTION

God has given his people monuments by which they may remember him—altars, feasts, etc.

I. HISTORY OF THE LORD'S SUPPER

1. Given by Christ at passover.
2. The three set feasts. (Ex. 13:14-17; Deut. 16:16.)
 - (a) Passover (Lev. 23:5), unleavened bread.
 - (b) Pentecost (50 days), first fruits, feast of weeks.
 - (c) Feast of tabernacles or ingathering.
3. Jesus kept these feasts.
4. At passover he instituted the Lord's supper.
5. Does not take the place of passover.
6. Laws of passover do not apply to it.

II. ITS NAMES

1. It is not the Eucharist; Eu-Charist—good thanks.
2. Neither the Sacrament—oath, though there is an obligation.
3. Neither the emblems, though emblematic.
4. Simply the supper—Lord's supper. (I Cor. 11:20.)
5. "The table of the Lord" or "Lord's table." (I Cor. 10:21.)

III. THE TIME

1. The resurrection-day; first day of the week. (Matt. 28:1; Luke 24:1; John 20:1, 19.)
2. He made all his appearances on first day. (John 20:26.) All that the time is mentioned.
3. Ascended on first day of week. (Acts 1:3.)
4. Holy Spirit came on first day (Pentecost.) (Lev. 23:11, 16.) (Pentecost birthday of the church.)
5. Early Christians met to break bread. (Acts 20:7.) Assembled to eat it. (I Cor. 11:20.)
6. What belongs exclusively to the first day of the week belongs to every first day of the week. (I Cor. 16:1, 2.)

IV. ITS PURPOSE

1. "This do in remembrance of *me*." (I Cor. 11:24, 25.)
2. What are we to remember? His death. (I Cor. 11:26.)
 - (a) Keep his death in our minds.
 - (b) It says "lest we forget."
 - (c) How prone we are to forget—we need it weekly.
3. It is monumental—points backward and forward.
4. It must stand till Christ comes again.
5. Christians who do not keep the Lord's supper on the Lord's day do not keep the day at all.

V. ABUSES OF IT

1. We do not commune with each other but with the LORD.
 - (a) Hypocrites should not hinder us.
2. Not what our life has been, but what our purpose is now.
3. To neglect it is to show disrespect for Christ.
4. Some eat and drink in an unworthy manner.
 - (a) By whispering and laughing.
 - (b) By writing in song books, etc.
 - (c) By studying the styles of hats and dresses.
5. Condemned "if discern not the body."



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TAKING SECOND PLACE

I Sam. 18:6-9

INTRODUCTION

This one of the serious problems of life; its solution important as success depends upon it. Somebody must fill all second places.

I. SAUL AND DAVID

1. Story of David and Goliath familiar.
2. Its sequel is not.
3. Saul returned from battle, not center of attraction; became envious of David—his enemy.
4. Could not take second place; Saul not the last one.
5. Sooner or later, all must take it.

II. THIS ONE CAUSE OF FAILURE

1. Saul only one of a long list of failures.
2. Many successful in first place; failures in second.
3. Never able to adjust themselves.
4. Saul, unable to do so, threw spears at David.

III. HOW TO SOLVE THIS PROBLEM

1. Passing from first to second place is natural and normal.
 - (a) Athletes must give place.
 - (b) Children take the place of parents.
 - (c) Pupils, teachers.
 - (d) Second place well filled prepares for first place.
2. To resist these changes causes friction—failure.
3. Does not mean second place man inferior to first place.
4. Many second places are as important as first place; the world's work done by second place men.
5. Second place may be God's place for us.

CONCLUSION

Only one Valedictorian.



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THE TEACHING FUNCTION

INTRODUCTION

Teaching is an important factor in all phases of life; God has always given a prominent place to teaching. Teaching function of the church is fundamental to all other functions.

I. GOD MAN'S FIRST TEACHER

1. He taught Adam and Eve. (Gen. 3:1-21.)
2. He taught Cain and Abel. (Gen. 4:1-15.)
3. He taught Noah. (Gen. 6:13-22.)
4. He taught Abraham. (Gen. 12:1-4.)
5. God sent his prophets to teach.

II. TEACHING IN THE PATRIARCHAL AGE

1. Why Abraham chosen. (Gen. 18:19.)
2. Abraham taught Lot. (Gen. 13:1-3.)

3. Abraham taught Isaac. (Gen. 22:1-19.)
4. Abraham taught his servant. (Gen. 24:1-2.)
5. Isaac taught Jacob.
6. Jacob taught his sons.

III. TEACHING IN JEWISH AGE

1. Teaching emphatic under the law. (Ps. 78:5-7.)
2. Teach children diligently. (Deut. 6:6, 7.)
3. Priests, prophets, scribes, all teachers.
4. Types and shadows, tabernacle and temple methods of teachings.
5. Ezra an example of teaching. (Ezra 10:1-4.)
6. Elijah taught Elisha. (2 Kings 2:14.)

IV. TEACHING IN THE CHRISTIAN AGE

1. The commission. (Mark 16:15, 16.)
2. Teaching function established by Jesus. (Matt. 28:19, 20.)
3. Preaching a form of teaching. (II Tim. 1:11.)
4. Paul and Barnabas were "prophets and teachers." (Acts 13:1.)
5. They "taught much people," a year at Antioch. (Acts 11:26.)
6. Paul taught at Corinth one and a half years. (Acts 18:11.)
7. "Teachers placed in the church." (I Cor. 12:28; Eph. 4:11.)
8. Teachers to continue. (II Tim. 2:2.)
9. Parents to teach children. (Eph. 6:1-4.)
10. Elders are teachers. (I Tim. 3:2.)

V. CHRIST, THE GREAT TEACHER

1. Began his ministry teaching. (Matt. 5:2.)
2. He taught and preached. (Matt. 11:1.)
3. He had authority to teach. (Mark 1:22.)
4. He did and taught. (Acts 1:1.)

VI. HOLY SPIRIT A TEACHER

1. Holy Spirit shall teach. (Luke 12:12.)
2. Holy Spirit teacher of apostles. (John 14:26.)

VII. APOSTLES WERE TEACHERS

1. Commanded to teach. (Matt. 28:20.)
2. Taught and preached. (Acts 5:42; 15:35.)

VIII. CHURCH A TEACHER

1. Wisdom of God made known through it. (Eph. 3:10.)
2. This implies that church must teach it to all God wants to know it.
3. Placed teachers in church. (I Cor. 12:28.)
4. Teachers to continue. (II Tim. 2:2.)



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THANKSGIVING

Phil. 4:6

INTRODUCTION

"Thank" and "think" come from the same root word. Grateful in heart. Ingratitude one of the base conditions of the heart. Thankfulness is one of the beautifully adorning traits of character.

I. THANKFULNESS TO OTHERS

1. Must cultivate thankfulness.
2. Thankfulness a form of politeness.
3. It makes friends.
4. It retains friends.

II. THANKFUL TO GOD

1. Law of Moses required all to appear before Jehovah with offerings. (Deut. 16:16.)
2. Servants before king must be cheerful—Joseph (Gen. 41:14); Nehemiah (Neh. 2:1-3.)
3. Prayers should include thanks. (Phil. 4:6.)
4. Song and praise are thanksgiving. (Ps. 147:7; Eph. 5:19, 20; Col. 3:16.)

III. SHOULD BE THANKFUL FOR THESE

1. That God is our Father.
2. That Christ is our Savior.
3. Holy Spirit our Comforter and guide. (Rom. 8:9, 14.)
4. God's people our brethren and sisters.
5. The Bible to teach us.
6. The church with all its blessings.

IV. THANKFUL FOR TEMPORAL BLESSINGS

1. Our loved ones—family.
2. Our friends and neighbors.
3. Our homes and their comforts.
4. Our food and raiment.
5. Our physical health.



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THINGS THAT HURT US

I Peter 3:13-16

INTRODUCTION

*NOTHING can hurt us, if we receive it as God teachers; NO ONE can do real harm to us if faithful to God. (Matt. 10:28.)
Every attempt to harm turned to a blessing.*

I. HOW JESUS LIVED (I Pet. 2:21-24)

1. Met conditions, never evaded because of difficulties.
2. Tempted in all points. (Heb. 4:15.)
3. "Yet without sin"—unhurt.
4. Endured human hate in all forms, never embittered.
5. We should imitate him. (I Pet. 2:21.)

II. HOW AND WHY SOME THINGS HURT US

1. Temptation—a solicitation to do evil.
 - (a) A blessing in every one. (James 1:12.)
 - (b) Opportunities to win victories.
 - (c) Hurt by them only when we yield.
2. Sickness—two possibilities.
 - (a) Blessing, if we learn patience in suffering.
 - (b) A curse if we are impatient, cross.
 - (c) Selfish, lost interest, a curse.
3. Pleasure. (Prov. 17:22.)
 - (a) Good for us if used with the right.
 - (b) Curse if it takes us from God.
4. Sorrow.
 - (a) Softens the heart, enriches the life, sweetens the spirit, brings out more of humility. (Eccl. 7:2, 8.)

- (b) Curse if life is made bitter.
- (c) Example of disappointed lover.
- 5. Slander, reproaches.
 - (a) These should be endured meekly.
 - (b) Cursed by them if they lead us to do wrong.
 - (c) Motto: "Nothing can hurt me but myself."
- 6. Experiences of life.
 - (a) Give opportunity to reflect Christ.
 - (b) Cursed if not received right.



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THREE THOUSAND CONVERTED

Acts 2:1-47

INTRODUCTION

Jesus selected twelve apostles; trained them. He was crucified, buried, raised; told his apostles to wait in Jerusalem for the Holy Spirit.

I. PENTECOST

1. Jewish feast, fifty days from the passover.
2. Came on first day of the week. (Lev. 23:15, 16.)
3. Jews scattered but came to Jerusalem for it.
4. Fifteen nations represented.

II. BAPTISM OF HOLY SPIRIT

1. It had been promised to them.
2. They waited for Holy Spirit.
3. Three strange phenomena:
 - (a) Sound as of a mighty wind.
 - (b) Tongues as of fire.
 - (c) Speaking with tongues.
4. Apostles filled with Holy Spirit.
5. Spake as Spirit guided them.

III. WHY BAPTISM OF HOLY SPIRIT

1. Not to make Christians of apostles.
2. To fulfill prophecy.

3. To fulfill promises of Jesus. (Acts 1:8.)
4. To GUIDE apostles in speaking the truth.

IV. PETER PREACHED JESUS

1. Had keys of kingdom of heaven.
2. How filled with Holy Spirit.
3. Multitude came together.
4. Peter preached Jesus to them.
5. He convinced them that Jesus was Son of God.
6. They asked what they should do.
7. Told to repent and be baptized.
8. They did this.

V. RESULTS

1. Exhorted to save themselves.
2. Three thousand converted.
3. Added to the church at the same time.
4. What they did everyone must do.



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SHOULD CHRISTIANS GO TO WAR?

INTRODUCTION

A neglected subject. Christians ought to know it then they will know how to act.

I. MEANING OF THE QUESTION

1. Not whether some wars are right.
2. Not how many of the 290 wars in the world's history were just.
3. But should Christians become soldiers?
4. Should they fight, destroy, and kill?
5. May a Christian go to war?
6. SHOULD one go to war.

II. THE ISSUE

1. Not what Moses, Joshua or David did.
2. Not what God sanctioned or commanded them.

3. Not whether some wicked nations have been justly punished and good ones prospered by war.
4. But does Christ permit Christians to go to war?
5. Does he bind his followers to take human life?

III. THE LOGICAL POSITION

1. We sustain the strictly negative one.
2. We do not affirm that Christians should not go to war
3. Those who go to war or encourage others to go have the burden of proof.
4. We deny that anyone can as a Christian.
5. The negative shows that proof of the affirmative does not prove the proposition.

IV. SOURCE OF PROOF

1. Not the laws of human government.
2. Not the need for man-power.
3. Not the righteousness of the cause of war.
4. The Bible, especially the New Testament.
5. The Christian accepts no other evidence.
6. The New Testament reveals the spirit and teachings of Christianity.

V. NO AFFIRMATIVE PROOF IN THE BIBLE

1. Affirmative should find clear, positive command if a Christian should go to war.
2. Or find definite statement if one may go to war; no one has done this.
3. Some of their arguments
 - (a) The centurion who came to Jesus. (Matt. 8:10.)
 - (b) Christ paid taxes to Roman government which supported war. (Matt. 17:24.)
 - (c) Christ commanded apostles to buy swords. (Luke 22:36.)
 - (d) Cornelius a Roman soldier not condemned. (Acts 10:1.)
 - (e) War an act of the State and God commanded us to "obey the powers that be." (Rom. 13:1-3.)
 - (f) Wars of the Old Testament.

VI. WAR CONTRARY TO SPIRIT AND TEACHING OF CHRIST

1. What is war?

- (a) If it is ever right to hate, then I hate war.
- (b) The science by which men are trained to kill their fellows.
- (c) "Infantry Drill Regulations" read: "The most successful soldier is the one who kills and disables the greatest number of opponents."
- (d) "World War I" cost ten million lives and twenty million disabled.
- (e) There are now nine million orphans and widows as a result of "World War I."
- (f) Therefore, I HATE WAR!

2. What is the nature of Christianity?

- (a) Must know war and Christianity, so see they are opposed to each other.
- (b) Its peaceful nature prophesied. (Isa. 2:4; 11:9; 60:18.)
- (c) It is the will of God for war to be abolished.
- (d) Christianity the means of doing it.
- (e) If church allows war, what will extirpate it.

3. What is the teaching of Christianity?

- (a) The examples of Christ—non-resistance.
- (b) Scriptures: John 18:35, 36; Rom. 12:19; I Cor. 7:15; Eph. 4:2; I Thess. 5:15; Col. 3:8; I Tim. 6:11; Titus 3:2.

VII. THE PRACTICE OF CHRISTIANS

1. Christ healed the only wound that his apostles made with the sword. (Luke 22:51.)
2. Do good for evil. (Rom. 12:21.)
3. Pray for their enemies. (Matt. 5:44.)
4. Do good to them that persecute.
5. God holds men responsible as individuals, not as armies or nations.
6. The Golden Rule.

CHRISTIAN WARFARE**Eph. 6:10-18; II Cor. 10:2-5**

INTRODUCTION

*David's mighty men all brave. Jehovah can not use a coward.
Christian life under the figure of warfare.*

I. TWO CLASSES OF ENEMIES

1. Those that are without.
 - (a) Can see these.
 - (b) Have prepared to fight them.
2. Those within.
 - (a) Thoughts must be brought into captivity. (II Cor. 10:5.)
 - (b) Must master the body. (I Cor. 9:27.)
 - (c) Put to death our members. (Col. 3:5.)

II. BENAIHAH AN EXAMPLE (II Sam. 23:20)

1. Killed a lion in time of snow.
2. Probably followed tracks to it.
3. Went down into the pit to fight.
4. Volunteered to fight.
5. Did not make a skirmish.
6. He knew there would be a death.
7. Determined it should be the death of his enemy.

III. BENAIHAH WAS ARMED

1. He was prepared for the fight.
2. We must fight the enemies within.
3. We must volunteer, no one can make us.
4. Armed with the mind of Christ. (I Pet. 4:1.)
5. We cannot play at the fight.
6. There will be a death.
7. We are to decide whose death it shall be.

IV. NEED TO BEGIN EARLY

1. Need to know how to fight.
2. Need courage to fight.
3. Need to have faith.
4. Put on Christian armor.

WHAT THINK YE OF CHRIST?**Matt. 22:42**

TESTIMONIES

- I. PILATE: "I find no fault in him at all." (John 18:38.)
- II. JUDAS: "I have sinned in that I have betrayed the innocent blood." (Matt. 27:4.)
- III. CENTURION: "Truly, this was the Son of God." (Matt. 27:54.)
- IV. DEMONS: "Thou art Christ the Son of God." (Luke 4:41.)
- V. JOHN THE BAPTIST: "Behold the Lamb of God that taketh away the sin of the world." (John 1:29, 34.)
- VI. JOHN: He is "the bright and morning star." (Rev. 22:16.)
- VII. PETER "Thou art the Christ, the Son of the living God!" (Matt. 16:16.)
- VIII. THOMAS: "My Lord and my God!" (John 20:28.)
- IX. PAUL: "I count all things loss for the excellency of the knowledge of Christ Jesus my Lord." (Phil. 3:8.)
- X. ANGELS IN HEAVEN: "Unto you is born a savior . . . which is Christ the Lord." (Luke 2:11.)
- XI. OUR HEAVENLY FATHER: "This is my beloved Son, in whom I am well pleased." (Matt. 3:17.)



WHO ARE WE?**James 2:7**

INTRODUCTION

Not a sect or denomination; other religious bodies would like for us to be.

I. ENEMIES OF THE "CHURCH OF GOD" HAVE ALWAYS TRIED TO GIVE OR THRUST NAMES UPON US

1. Tertullus, a Roman hired by the Jews to prosecute Paul, called the church of God "a sect." (Acts 24:5.) Paul denies its being "a sect." (Verse 14.)
2. The Jews at Rome called it a "sect." (Acts 28:22.)

II. BIBLE NOWHERE CALLS THE CHURCH OF GOD A SECT

1. We should not; Bible does not recognize other religious bodies except to condemn them. (Matt. 15:13.)
2. A "sect" arose in the church at Jerusalem. (Acts 15:5.)
3. We have a "sect" in the church today. "Digressives." (I Cor. 1:10-14.)

III. WHO ARE WE—DEPENDS UPON HOW WE ARE VIEWED

1. If learners of Christ—we are disciples. (Matt. 28:19; Acts 9:10.) Not of men but of Christ.
2. If workers for the Lord—servants of Christ. (Rom. 1:1; Gal. 5:13.)
3. If as fighters—soldiers. (II Tim. 2:3) "Soldiers of the cross." We are peacemakers with all but Satan and sin.
4. Viewed in relation to character—saints. (Eph. 6:18; Rom. 1:7.)
5. Viewed in relation to God—his children. (II Cor. 6:18; Rom. 8:17.)
6. Viewed in relation to each other—brethren. (Rom. 12:1; Matt. 12:50.)
7. Viewed in relation to Christ—Christians. (Acts 11:26; I Pet. 4:16.)

8. Viewed in relation of hope—heirs. (Rom. 8:17.)
9. Viewed in relation to our abode upon earth—pilgrims. (Heb. 11:13; I Pet. 2:11.)

CONCLUSION

We must be all of these if we are what God wants us to be.



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WHY CHRIST IS COMING

Matt. 25:31-46

INTRODUCTION

Has to do with "WHY" of his coming. God has a purpose in all that he does. WHY should Christ return? What will he do? No speculation, no theories.

I. DEFINITE PURPOSE IN FIRST ADVENT

1. Prophets clearly expressed it.
2. Christ definitely stated it.
 - (a) To do God's will. (John 6:38.)
 - (b) To seek and save the lost. (Luke 19:10.)
 - (c) To build church. (Matt. 16:18.)
3. Jews and his disciples misunderstood him.
4. He did what he came to do—"It is finished." (John 19:30.)

II. PURPOSE OF SECOND ADVENT MADE CLEAR

1. Not to set up a kingdom, he did that once.
2. Not to repeat any work that he did.
3. New Testament as definite on second advent as on first.

III. HE WILL RAISE THE DEAD

1. Christ will raise the dead. (John 6:39,40; I Thess. 4:16.)
2. Simultaneous resurrection of good and evil. (John 5:28, 29.)
3. Resurrection NOT till Christ comes; it will be then.
4. The end of the world then. (Matt. 24:3.)

IV. JUDGMENT BY CHRIST

1. Judgment after resurrection. (Heb. 9:27.)
2. Judgment after second advent. (I Cor. 4:5.)
3. God will judge by Christ. (Acts 17:30, 31; II Tim. 4:1.)

V. REWARDS AND PUNISHMENTS

1. Separation of the two classes. (Matt. 25:31-46.)
2. Separation at the end. (Matt. 25:31, 32.)
3. Eternal rewards and doom fixed at same time. (Matt. 35:46.)

CONCLUSION

Second coming complement of the first; the other hemisphere. Kingdom then will be delivered to God. (I Cor. 15:24.)



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WITNESSES TO THE CRUCIFIXION

John 19:17-22, 25-30

INTRODUCTION

This is the saddest scene known to man; more involved in it than any act of Jesus up to this point. Millions are today looking back to it; are you?

I. SYMPATHY—ONE ATTITUDE

1. Those present by consecration.
 - (a) The mother of Jesus—other women.
 - (b) John, the beloved apostle.
2. The invisible ones.
 - (a) The Father giving his only begotten son.
 - (b) The Holy Spirit.
 - (c) Angels, for they ever attended him.
 - (d) Satan may have sent a legion of demons to witness his seeming victory.

II. APATHY—ANOTHER ATTITUDE

1. Some present by command.
 - (a) The centurion who had charge of the execution.

- (b) The quarternion of soldiers who did the work.
- (c) The two thieves who were crucified with Jesus.
- 2. Some by chance.
 - (a) The passers-by who were on the way into the city.
 - (b) Those who were carrying on their trade.
- 3. Some present through curiosity.
 - (a) Always a morbid crowd that follow a disaster.
 - (b) The rabble that quickly assembled around the three crosses.

III. ANTIPATHY—A THIRD ATTITUDE

- 1. Some present for criticism.
 - (a) The scribes who put themselves to the trouble to go out of the city to Calvary.
 - (b) The chief priests who left their sacred offices to gloat over their innocent victim.



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WOMAN'S WORK IN THE CHURCH

INTRODUCTION

Happiness and success comes in filling our mission. There is a work for woman to do in the church; the New Testament tells what that work is.

- I. THE GREAT COMMISSION (Matt. 28:18, 20; Mark 16: 15, 16)
 - 1. All are to be taught God's will. (John 6:45.)
 - 2. All are to learn it and teach it to others. (II Tim. 2:2.)
 - 3. They did this in New Testament times. (Acts 8:4.)
- II. TWO KINDS OF TEACHINGS
 - 1. Public, proclaiming the gospel.
 - 2. Private, from house to house.
- III. GOD AUTHORIZED MEN TO TEACH BOTH WAYS
 - 1. Paul at Ephesus did both. (Acts 20:20.)
 - 2. The apostles did both. (Acts 2:46, 47.)

IV. GOD RESTRICTED WOMAN TO PRIVATE TEACHING

1. In all the churches as at Corinth. (I Cor. 14:33, 34; I Tim. 2:9-15; Titus 2:3-5.)
2. Priscilla as an example. (Acts 18:24-26.)
3. Other women helped Paul. (Phil. 4:3; Rom. 16:1-4.)

V. WOMAN'S SPHERE

1. In subjection to her husband. (Eph. 5:22-25; Col. 3:18; I Pet. 3:16.)
2. She is not his slave, but honored and loved. (Eph. 5:25; I Pet. 3:7.)
3. His "queen of the home." (Titus 2:3-5.)
4. This the highest and noblest work.
5. She is to be a mother, bare children. (I Tim. 5:14.)

CONCLUSION

Woman can glorify her mission by humbly doing the work God has assigned her.



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THE UNFINISHED WORK OF JESUS

John 19:30

INTRODUCTION

There are many paradoxes in life; also found in the Bible. Work of Jesus divided into two classes: finished and unfinished; emphasis placed mostly on his finished.

I. JESUS' FINISHED WORK

1. Personal ministry. (John 19:30.)
 - (a) Redemption of man. (Heb. 9:26.)
 - (b) His revelation of truth.
2. His apostolic ministry.
 - (a) Inspired men to teach the truth. (John 14:26; 16:13.)
 - (b) Its confirmation by miracles. (Heb. 2:1-4.)
 - (c) Apostles had no successors.
 - (d) No new revelation. (Gal. 1:9.)

II. SOME UNFINISHED WORK

1. With those who preach. (Matt. 28:20.)
 - (a) Blesses and encourages preaching.
 - (b) Hence only truth to be preached.
2. Adding to the church. (Acts 2:47.)
 - (a) Obedient added.
 - (b) This work continues.
3. Edifying members.
 - (a) Jesus present in worship. (Matt. 18:20.)
 - (b) Pray in his name. (John 14:13.)
 - (c) Prayer shows unfinished work.
4. Perfector of our faith. (Heb. 12:2.)
 - (a) All things unto edifying. (I Cor. 14:26.)
 - (b) He will finish his work. (Rom. 9:28.)
 - (c) All worship unfinished.
5. Work of intercession continues.
 - (a) Our mediator. (I Tim. 2:5.)
 - (b) Now makes intercession. (Heb. 7:25.)
6. Head over the church.
 - (a) The church his body. (Col. 1:18; Eph. 1:22.)
 - (b) He governs his body.
7. He is king over his kingdom.
 - (a) He is NOW King. (I Tim. 6:15.)
 - (b) Sanctify him as Lord. (I Pet. 3:15.)
 - (c) His reign continues. (I Cor. 15:25.)
8. Will judge at the last day.
 - (a) Judge by his words. (John 12:48.)
 - (b) Work not finished till after judgment.



THE DISTURBED WORLD

John 16:33; Rom. 8:22

INTRODUCTION

Jesus predicted agony of soul, persecution and trouble for his disciples. Later (Rom. 8:22) the Holy Spirit testified its fulfillment. This is a disturbed, unsettled, suffering world. Pleasures are short, happiness brief.

I. DISTURBED POLITICAL STATE

1. "Uneasy lies the head that wears the crown."
2. Top-hatted diplomats and cheap politicians uneasy.
3. National pride and racial conceit restless.
4. Every nation a belching volcano.

II. INSECURE ECONOMIC STATE

1. National dishonor, refusing to pay debts.
2. Increased burden of taxes.
3. Unsound policy of "spending ourselves into prosperity."
4. Economic folly of "borrowing ourselves out of debt."
5. Told to produce less that we may have more—this unsound.
6. Also told to shorten hours of labor that we may earn more.

III. UNSTABLE ETHICAL STANDARDS

1. God's standard of right discarded.
2. Man's standard accepted.
3. This varies as the lusts of men vary.
4. Morals too elastic to break.
5. "Might makes right."
6. National honor gone.
 - (a) Repudiation of debts.
 - (b) Disregard of contracts and treaties.

IV. CONFUSED SPIRITUAL CONDITIONS

1. A state of spiritual uncertainty and doubt exists.
2. The Bible blasphemed—God denied.
3. The regal authority of Christ challenged.
4. A blunder to attempt to make Christ more acceptable by denying his Deity.
5. When would-be scholarship reduced Bible to low level of legend and myth, it robbed people of a guide book.

WORSHIP**Matt. 4:10**

INTRODUCTION

The word "worship" in some form occurs in the Bible 191 times; 113 times in the Old Testament and 78 times in the New Testament

I. KINDS OF WORSHIP

1. True worship.

- (a) It is divinely prescribed.
- (b) Sinful to introduce anything good or bad in nature, not ordained by God. (II Cor. 5:7; Rom. 14:23.)
- (c) A thing is not right in the worship because it is right in the home; neither is it wrong in the home because it is wrong in the worship.
- (d) Two essential elements in true worship—in spirit and in truth. (John 4:23.)

2. False or vain worship. (Matt. 15:9; Mark 7:7-9.)

- (a) Vain worship leads to vain religion. (James 1:26.)
- (b) All human systems and objects of worship.
- (c) Observance of the divine system without faith.
- (d) Will worship, self-devised. (Col. 2:20.)
- (e) To add anything to the worship.
- (f) To leave anything out of the worship.

II. PUBLIC WORSHIP

- 1. Prayer.
- 2. Reading the scripture.
- 3. Praise hymns, songs and psalms, etc.

III. PRIVATE WORSHIP

- 1. Private devotion.
- 2. Go into your closet.

