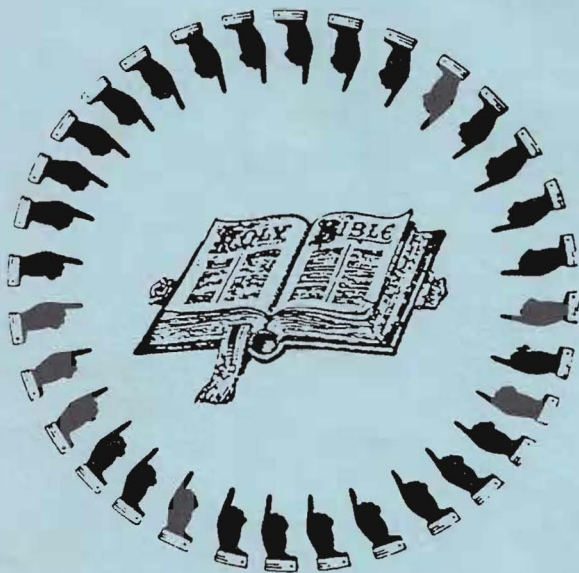


*Presented to  
Eddie Craft  
By Joe Wilson (Uncle  
Chief)*

**The Sixth Annual Firm Foundation**

# **WEST COAST LECTURES**



**March 11-15, 1992**



**WEST COAST LECTURES**

***“THE VALUE OF THE SOUL”***

**Sponsored By  
San Lorenzo church of Christ  
San Mateo church of Christ  
and concerned individuals**

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## DEDICATIONS

This volume containing the 1992 Firm Foundation West Coast lectures, sponsored by San Lorenzo and San Mateo Churches of Christ, is affectionately dedicated to the memory of Brother Foy L. Smith, a beloved man of God whose influence touched the lives of thousands over a period of many years. My own life in particular was enriched beyond measure by Foy's friendship, which spanned some thirty years. It is a privilege beyond description to be asked to write this dedication in honor of brother Foy. I believe I knew Foy as well as anyone could, with the exception of his own personal family. Brother Smith and I were closely associated in many Gospel Meetings, lectureships and other church-related activities. He was an honored guest in my home many times. The members of my family dearly loved Foy Smith, and he loved them. Brother Foy was a great gospel preacher and author. His sermons, coupled with his unique way of illustration, could keep the attention of an audience far beyond expectation. The impact of his books, written for young and old alike, will be felt as long as time permits. Surely, Revelation 14:13 would describe my beloved brother: *"...Blessed are the dead who die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; for their works follow with them."*

Noah A. Hackworth  
Foster City, California  
March, 1992

Brother Foy L. Smith and I started preaching in our teens over 50 years ago in the state of Oklahoma. A bond was formed. We shared sermons, sorrows and joy. Never have I met a man that I respected more. Seeing his life pass from mine was a bitter experience.

Brother Foy L. Smith departed this life last year in the State of Tennessee. I had just spoken. Brother Buster Dobbs introduced Foy, then pointed to Foy and said, "I give you the 'great' Foy Smith." It seemed that Foy had dropped his Bible and was trying to catch it. Both Foy and his Bible fell to the floor. Foy was dead. He died on the firing line, a good and faithful soldier of Jesus Christ.

We greatly miss this outstanding gospel preacher. He was a bold preacher and yet he worked with people as a mother would nurse her children. We asked his daughter, Barbara Tidwell, to search through her father's many sermon outlines and select one to appear in this book; she willingly has done this. We thank her.

Joe Gilmore  
March 1992

## PREFACE

The annual Firm Foundation West Coast lectures, sponsored by San Lorenzo and San Mateo Churches of Christ, and other congregations and concerned individuals, is dedicated to the restoration and perpetuation of New Testament Christianity in doctrine and practice. Because we live in an age of religious uncertainty, both in the world and among our own brethren, we see the need of encouraging one another "to ask for the old paths, where is the good way; and walk therein" (Jer. 6:16). We believe that the truth exists, that it can be known, that it is absolute and objective, and that it must be preached to others (John 8:32; 17:17). Truth does not belong in the sphere of private ownership; it belongs to all who wish to obtain it, believe it, and teach it to others (Prov. 23:23; Gal. 4:16). To these principles our feeble attempts are directed.

To all who really believe that the gospel has always been, and will continue to be God's power to save (Rom. 1:16), we are profoundly grateful. We address ourselves to the task of encouraging our great brotherhood to be happy with the gospel of the first century, taught by Christ, revealed by the Holy Spirit and recorded by inspired men (Cf. Luke 10:16; 1 John 4:6; 2 Peter 1:20-21; 2 Tim. 3:16-17).

Joe Gilmore  
Noah A. Hackworth  
Buster Dobbs



## THE HANDS OF JESUS

Foy Smith

I am doing something in this sermon that I have refused to do, though many, many times I have been asked to do it. I am giving you what has possibly been my all-time favorite sermon. I suppose every preacher has such a sermon. Though he goes ahead preparing new sermons, which he must do for his own growth, he has one back there in his mind and heart — and on paper — that he loves above all other sermons. I have had such a sermon for a good many years. I have been reluctant to print it because when I put my sermons in print I usually do not preach them anymore in my meetings, for I presume that others are preaching them. And I feel complimented when they do, for that is the very reason, or at least one of the reasons, why I put sermons in print. Maybe this will be different. At least I hope so. I hope that I will find it in my heart to go on preaching this sermon as I have in times past.

I am sharing with you my sermon, which thousands over the brotherhood have heard me preach the past several years, THE HANDS OF JESUS. I have a large page taken from a paper with nothing but pictures of human hands on it. They are in a number of different postures. There are the open hands with palms up — then the open hands with the palms down. There are the clenched fists, and the hands reaching up. There are the hands reaching out, and there are the praying hands. And there are others. And each set of hands teach a wonderful lesson. There is no caption. None is needed. The very shape and posture of the hands teach the intended lessons and the lessons are easy to see. The hands forcefully show the power of human needs.

In the Bible, human hands teach many wonderful lessons. They stand for many things. In the Old Testament the hands were sometimes washed before the people as a sign of innocency (Deut. 21:7). When one was accused of something of which he was not guilty he could call for a basin of water and wash his hands as a token of his being innocent. Pilate perverted this washing. He was a moral coward and though he could not have saved Jesus he could have tried (Matt. 27:24). David could say, "I have...washed my hands in innocency" (Ps. 73:13). He had repented of his sin and could truly

plead his guiltlessness.

To kiss the hand was a way of greeting (Job 31:27). Some nations still practice this form of greeting, especially the French. The hand was frequently raised in taking an oath (Gen.14:22). This is still the custom in judicial circles. The hands were also used in prayer (Lev. 9:22). We don't know what the posture was every time they prayed. Sometimes they would stretch the hands high toward heaven; other times they would fall in the dust with hands stretched straight ahead. One of the truly great master-pieces of all time is "The Praying Hands." The hands were painted by Albrecht Durer, and tell a story of love, sacrifice, labor and gratitude. His friend, Franz Knigstein, worked with his hands and put him through art school. They had drawn lots to see which one worked and which one studied. The picture is taken from the real hands of Franz whose hands had become stiff, gnarled and twisted from working at manual labor. His friend sketched them as he was praying.

The hands were also used to show rebellion (2 Sam. 20:21). We don't know how but maybe like we tend to throw our hands up and out in front of ourselves when we hear something we do not want to accept. As if by such a gesture we can ward off the bad news or whatever it may be.

People have always given the hands in friendship. They did in olden days (2 Kings 10:15). Again, we do not know how. We know how we do it today. We give a handshake. In the New Testament we are told that Jesus was raised up to sit on God's right hand (Acts 2:34). The right hand signified power and strength. In an audience of five hundred or a thousand people there will be a few whose strength is in the left hand, but not many. The vast majority will be right-handed. Since the average person has his greatest strength and power in the right hand, inspiration uses this expression to set forth the power and authority of Jesus.

My mother used to go around our humble home when I was just a little boy singing: "There's a strength and power in the trying hour, by the touch of His hand in mine." I didn't understand what the song meant then, but I have come to understand more about its meaning through the intervening years since. There is such power in the touch of a human hand. There is much more power in the touch of the Divine Hand. Hands are important, and the world's most important hands were the hands of Jesus. Our hands must be like His hands and they will be if we walk in His steps (1 Peter 2:21). In order to have hands like the hands of Jesus we must know what

His hands were like. So, what about the hands of Jesus? What kind of hands were they?

## HIS HANDS WERE A MAN'S HANDS

Jesus was with the Father from the beginning. This is clearly taught in many passages, one of the most vivid is John 1:1-11. This word became flesh. The word "Emmanuel" means "God with us," or, "God in the flesh." Christ and God are two separate persons from the standpoint of their beings, but they are one in agreement (1 John 5:7). When Jesus came down and took the form of a human being He became man, but He did not throw off His Godhood in the process. He taught: "I and My Father are one" (John 10:30). His condescension is beautifully set forth by Paul in Phil. 2:5-11. Jesus gave up heaven — gave up the riches of heaven — gave up His position in heaven, to become as man, to be made poor, and to be finally put to death. Not just any kind of death but the most horrible and humiliating of all — the death of the cross.

Jesus' human hands identify Him with us. His divinity identifies Him with God. As someone put it a long time ago, with His divine hand He held on to the Father and with His human hand He reached out and touched poor, weak, and fallible man. Being able to hold on to both at the same time He was and is able to put the hand of man into the hand of God. Paul calls this the doctrine of reconciliation (2 Cor. 5:20). Without Jesus there would be no access to God. Being made man for a while put Jesus in a position to sympathize with us when we are weak, even when we are sinful. He walked the rocky pathway and came to know all about our infirmities. He knows how frail we are when we are our strongest. He knows how our hearts hurt at times, and He knows the joys that swell up within us when things break well for us. He knows it all. In the final judgment He will be able to plead with the Father for us. He can say: "My Father, I was down there, You know. I walked in the rough places and I stood beside the cold grave. I felt the fire of temptation. For My sake have mercy on this feeble one." Paul declares that God for "Christ's sake" forgives our sins (Eph. 4:32). This simply means that for Christ's honor, glory, for what He did for us, God will forgive us our sins. This forgiveness is always on the condition that we repent as best we can, but even then we are still far short of the glory of God. We say with all the power of our being — over and over — thank God for the human hands of His Son, Jesus!

## HIS HANDS WERE PURE HANDS

“Who did no sin, neither was guile found in his mouth” (1 Peter 2:22). What a marvelous declaration! “Who did no sin!” All have sinned. All do sin. All who are yet to live will sin. Sinfulness belongs to the creature and will until it is destroyed in the final day. But, thank God, we have One who lived above and beyond sin even though He was wrapped up for thirty-three and a half years in the flesh of sinful man. Jesus did not sin. I was asked a question in a meeting some time ago: “Could Jesus have sinned?” I do not know what prompted this question. Evidently some discussion had been engaged in regarding it. I answered in the affirmative. Certainly Jesus could have sinned. To say that He could not would be to say He was not human and in saying that we would deny what the Bible taught.

If Jesus could not have sinned then He lived on earth and died without proving anything. He proved that He could with God's help overcome sin and lead us from this sinful world all the way to God's heaven above. He knew the strength of temptation. Otherwise He cannot sympathize with us. It just may be that we condemn ourselves at times more than the blessed Lord of glory condemns us. For he understands us better than we understand ourselves. Yes, He could have sinned but He didn't. He never sinned by word, deed, or action. His hands were pure hands.

Think of the sins that men have committed with their hands. The first murderer became such because he lifted up his hands against his own blood brother (Gen. 4:8). A young man by the name of Uzzah sinned with his hands when he reached out and touched the holy ark (2 Sam. 6:7). God had decreed that none save the high priests could touch this sacred bit of furniture which symbolized God's presence. The young man meant well but he sinned with his hands. Every minute of the day somewhere someone is sinning with his hands. He is handling that which is unclean, partaking of that which is impure, doing that which is forbidden. Our hands must be pure hands like the hands of Jesus.

The doctrine of purity is one of the greatest doctrines of the Bible. Pure oil was used in the sacrifices of olden times (Ex. 27:7). Job said, “My prayer is pure” (Job 16:17). Jesus taught in that memorable sermon that our hearts must be pure (Matt. 5:8). Paul declared that he was “pure of the blood of all men” (Acts 20:26). He had discharged his duty, therefore was no longer responsible for their

souls. Paul to young Timothy said: "Keep thyself pure" (1 Tim. 5:22). And he tells how it can be done when he says, "Whatsoever things are pure...think on these things" (Phil. 4:8). James declares that the only acceptable religion is one that is "pure" (James 1:27), and John sums it all up by talking about a "pure river of water of life" (Rev. 22:1). If we practice purity in our prayers, our thoughts, in our duties to others, in our lives, in our religion — then one day we will drink forever from that great river over on the other side. Praise His name!

## HIS HANDS WERE CALLOUSED HANDS

Our Lord knew what it meant to work physically. He was the legal Son of a carpenter. He had no earthly father, being begotten by the Holy Spirit and born of a virgin. But He respected Joseph as His legal father and from a lad was taught the trade of carpentry. He was referred to as "the carpenter's son," and once He was called a carpenter Himself (Mark 6:3). Now the work of carpentry is not always easy. It can result in calloused hands. No doubt Jesus' hands had literal callouses on them at times. When one works with the plane, saw, and lumber — sawing and nailing — he will have his callouses. But we are not emphasizing callouses on His hands so much. We are stressing the lesson that our Lord knew hard work. He taught the dignity of hard work. He upheld the dignity of the humble man.

One of God's greatest blessings to man is the blessing of work. God said that man should work "six days" (Gen. 35:2). Man followed this plan for thousands of years. Now he has it down to five days a week which is fine with me. But he has been talking for some time about a four day work week. If he gets it will he then talk about a three day work week, then a two, then a one — then none? Is man endeavoring to completely destroy honest and hard work? Has common work lost its appeal altogether? The apostle says, "work with your own hands," and this is applicable to all (1 Thess. 4:11). He further says that if one will not work, neither should he eat (2 Thess. 3:10). It's as simple as that — no work, no eat!

Boys and girls need to be taught to work. We have all seen fathers out mowing their lawns with a big one hundred seventy-five pound son sitting under the shade tree or on the porch. Or a teenage daughter on the phone for a couple of hours while mother does the dishes, sweeps the floors, and takes care of the dirty clothes. When

we allow this we produce exactly the kind of generation we have all about us today. And we, not the children, are responsible. There just isn't anything that will keep a youngster out of trouble like good hard work. A multi-millionaire father left this "warning" in his will: "To my shiftless, no-good, ornery son, I leave only one and a half million dollars. And he'd better be glad I didn't cut him off altogether!"

Talking about ruining a son! Or a daughter! Or just about anybody else! This is a recipe that is sure to work just about every time.

Surely we do not believe in "full retirement." By this we mean the one who has lived a busy life and when he reaches the retirement age he just sits down and quits. When he does this he better get ready to die, for he won't last long. I asked a friend about a mutual friend who had retired. I had known the beloved brother for many years but had not seen him for several years. He replied: "He retired and is perfectly miserable!" You see, he quit. When one retires he had better find something to do — some good hobby — something that will keep him employed, otherwise he is not long for this world. Work and activity keep one going. Without such he dies.

But we go right on trying our best to eliminate work completely. We live in an automated, mechanical, computer age. We like to push buttons and let machines take over and do our work for us. We all believe in progress and we are not opposed to automation up to a point, but if we create machines until we have nothing left to do with our hands we are likely to create a machine that will finally destroy us. I don't want to go back to the "good old days" when I kept the fire burning under the old black wash pot on cold, icy days in Oklahoma. The only thing between where we lived and the north pole on one of those wintry days was a barbed wire fence. And it was stretched tight! Could it ever get cold! I can remember how Mama washed over a rubboard and the clothes would be as stiff as a board from the freezing weather by the time we would get them on the lines. No, we don't want to go back to that. We like modern conveniences — washing machines, dryers, ironers, and other conveniences that will keep us far removed from those old days.

But we can't hit a happy medium anywhere or on anything it seems. We live in such a push-button age that we often abhor the idea of good hard work. Hard work that we have to with our hands. We don't want to do anything if it exercises us much. The mother who had taken just about all she could from her little boy who wasn't

on his best behavior and hadn't been for some time, screamed as she drew close to the breaking point: "Go into the bed room, strap yourself in that vibrator, push the third button on the left and give yourself a good shaking!" We don't even want to shake our kids anymore because that demands a certain amount of energy.

Our hands, like those of Jesus, must show signs of work. Our greatest work is for His cause. We are told to work out our own salvation (Phil. 2:12). The householder's sad question is still apropos: "Why stand ye here all the day idle?" (Matt. 20:6). And what a ridiculous answer he received: "They say unto him, because no man hath hired us." The householder in the parable represents our Lord Jesus. We are the laborers. Hard, honest work is our very hope. Our work for our Master must always come first.

## HIS HANDS WERE STRONG HANDS

Strong hands denote courage, authority, and strength. The average person is right-handed. Take a hundred persons and you will find maybe two or three that are left-handed. Since this is true the right hand has long stood for strength and power. Christ is seated "at God's right hand." All power "in heaven and in earth" is His (Matt. 28:18).

His hands were quick and strong to condemn false doctrine (Matt. 15:9). He was strong and ready to show up the hypocrite for exactly what he was. There is no more scathing denunciation in all the Bible than in Matt. 23. Over and over Jesus condemns the hypocrites. The mercy of the Lord will surely take care of the one who does his best as a servant, err though he will, but judgment will be without mercy in the case of the one who knows better, but everything he does is done out of an insincere and hypocritical heart.

Jesus' strong hand is the hand of salvation. "Salvation belongeth unto the Lord" (Ps. 3:8). He is "the author of eternal salvation unto all them that obey him" (Heb. 5:9). His strong right hand is that of a King. Truly He is "King of kings and Lord of lords" (Rev. 17:4). And one day He will be the Judge, judging the "quick and the dead at his appearing and his kingdom" (2 Tim. 4:1).

Our hands, like His, must be strong hands. Strong in upholding what He would uphold and strong in condemning what He would condemn.

## HIS HANDS WERE FRIENDLY HANDS

Of Him the beloved Luke said: "...who went about doing good" (Acts 10:38). Jesus never turned a deaf ear to a piteous plea. He was the friend of the friendless. He was like the good Samaritan who stopped and ministered whereas the priest and the Levite saw fit to "pass by on the other side" (Luke 10:30-36). When it comes to helping the one who has been left by the side of the road, Jesus says to the very last one of us, "Go thou and do likewise."

Paul tells us that we are to be "lovers of hospitality" (Titus 1:8), and Peter states that we are to "use hospitality one toward another" (1 Peter 4:9). What the whole world needs is more friendship — friendship among nations and friendship among individuals. A lad asked once, "Father, is it true that all the people in the world could live in Texas?" His daddy replied: "Yes, son, if they were friends!" Now we realize that this is becoming a more exaggerated statement all the time for the world population is something almost too big to contemplate, but we do know that a lot of people can live almost anywhere if they are friends. Someone else said if we had more friendships we would need fewer battleships. How true!

But, someone will say: "I would like to have friends but I don't know how to make them." You might be surprised how many people there are that fall into this category. Well, the Bible has all the answers in this respect like in all other respects: "A man that hath friends must show himself friendly" (Prov. 18:24). It's as simple as that. If you want friends be a friend yourself. We are not only told how to gain friends, the same writer tells us how to test what true friendship is. He says: "A true friend loveth at all times" (Prov. 17:17). There is a difference between a true friend and what we used to call a "fair-weather" friend. A true friend will love you when you are down — when you are broke — when you have failing health — when others forsake you. He will be there, standing by to encourage and help though others have gone on their way and forgotten you. then, to finish these thoughts about friendship, Solomon tells us how to keep our friends. What a sage statement it is that says: "Withdraw thy foot from thy neighbor's house; lest he be weary of thee, and so hate thee" (Prov. 25:17). Friendship is not to be imposed upon. The quickest way to destroy friendship is to be cliquish and clannish — draw a little circle and include only the very few favorites. Then watch out. A break will come.

Some are too possessive with their friends. They want them for



themselves alone and refuse to share them with anyone else. They monopolize all their time, breathe down their collars from early morning until late at night. And in a little while they wonder why they lose them. Solomon warned along this line, but they refused to learn. They refused to “withdraw their foot from their neighbor’s house” until it was too late.

## THEY WERE WOUNDED HANDS

Isaiah the prophet talked about the wounded hands long before they were actually wounded. “He was wounded for our transgressions, he was bruised for our iniquities...and by his stripes we are healed” (Isa. 53:5). How could the prophet thus speak? Peter tells us that he and others in his day who prophesied did so as they were “moved by the Spirit” (2 Peter 1:21). One Lord’s day the twelve were together, all except Thomas who was elsewhere. Jesus visited them and blessed them. How excited they were! When Thomas returned he refused to believe that the Master had been there. He said: “Except I shall see in his hands the print of the nails, and thrust my hand into his side, I will not believe.” Do you wonder where he got the name, “Doubting Thomas?” Well, the next first day of the week, Jesus visited them again and this time Thomas was there.

“Jesus said, Peace be unto you. Then saith He to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand and thrust it into my side; and be not faithless, but believing. And Thomas said unto him, My Lord and my God!” (John 20:19-28). Thomas saw the prints of the nails and the scar in His side. Then he believed. There are many like Thomas today who want more proof — they want to see with their eyes. They refuse to “walk by faith and not by sight” (2 Cor. 5:7). Jesus told the doubter that he must believe things that he could not always see (v.29). This is true faith, which faith cometh by hearing (Rom. 10:17).

Thank the Heavenly Father for the wounded hands of Jesus. They truly were wounded for you and for me.

## THEY WERE UPLIFTED HANDS

They were uplifted in intercession (Rom. 11:2; Heb. 7:25; 1 Tim. 2:5; 1 John 2:2). These marvelous passages teach the great truth that Jesus “ever lives to make intercession;” that He is the only Mediator

between God and man, and that He is our Advocate, standing ready to plead for us. What a beautiful truth — Jesus "...the Way, the Truth, and the Life" (John 14:6). Another beautiful truth already mentioned is the fact that God "for Christ's sake" forgives us (Eph. 4:32). When we pray to God in Jesus' name, Jesus, as our Advocate, takes our prayers and pleads with His Father. For the sake of His Son — His glory, His exaltation, God forgives us. This completes the beautiful picture of prayer.

During the second World War a soldier went to the little chapel on the base in Fort Carson, Colorado, one night to be quiet, meditate, and pray. The chapel was dark and when he could see he found out that he was not alone. Up near the front another soldier sat, barely visible in the dark room. He, too, was silent and meditating. A door opened up front and the chaplain quietly walked to the soldier and the lad in the back heard him ask, "Can I help you, son?" And the he heard the whispered reply, courteous and kind: "No, thank you, sir. I'm being helped."

My dear reader, when you, as God's child, go to Him through Jesus you will get the help you need. He is a "very present help in time of trouble" (Ps. 46:1).

## **HIS HANDS WERE OUTSTRETCHED HANDS**

They were outstretched hands then and they are still outstretched to all who will hear his voice and come to Him. His great invitation simply says: "Come unto me...I will give you rest" (Matt. 11:28-30). The saddest rejection of all rejections is the rejection of Jesus' invitation. Many in His day sealed their fate forever because they would not go to Him that they might have life (John 5:40).

I am a man now and have been for many years, and I know more about what Mama meant when she sang in that little home long ago: "There's grace and power in the trying hour, by the touch of His hand on mine." His hand has touched mine and helped me through many a dark and trying hour.

Several years ago a dear friend of mine told me a true story about herself. When she told it to me she said: "The day may come when you will need the strength that this story can give you." How right she was! I shall treasure the story forever. She said when she was a little girl she had to walk to school each day, two or three miles either direction. One morning her mother told her to be sure to come home as soon as school was out, and cautioned her to not forget

her shoes and books. Remember how we used to take our shoes off at school and carry them home in our hands? How hot those spring and early September days could be back then!

Well, she started home that afternoon after the bell rang and got about a half a quarter of a mile from her house and then heard the cry of boys and girls who had already assembled in a pasture and were playing. "Irene, come play with us!" they called. She said in the excitement she forgot about Mama warning her to come straight home. So she went over to an old oak tree and pushed her shoes and books up under a pile of brush, then joined the children and they played and played.

My friend said she came back into the world of reality when the evening shadows began to lengthen and she heard her mother's voice call out for her to get home at once. Then her heart almost stopped. She remembered! She had forgotten! Up the lane she ran, up the steps, down the hall and into the large kitchen on the right. Mama was putting supper on the table. "Young lady, get out on the porch, wash your hands and face, get back here and eat your supper! Or, else!" And my friend said she knew what that "or else" meant. So she ate supper, and then heard Mama say, "Now get your books, turn up the lamp, and when you finish your lessons I have something to say to you!" How stern that voice was.

Then her heart did almost stop. She remembered that she had left her books down there under the brush pile under the big oak tree. When Mama learned this she ordered her to go get them at once. "Brother Foy," she said, "I got up, walked down that long hall, and out on the front porch. What a dark night it was! No moon, no stars. Just darkness. My heart was in my throat. Down the lane I went with strange noises all around, expecting some awful creature to swallow me up any second. I got down to the big tree, pushed my hand up under the brush and barely touched my shoes and books when a voice up in the tree said, 'Whoo! Whoo!' Out came my hand, up the lane I ran, up the porch, down the hall and into the kitchen. I sat down out of breath, scared and white." Mama sternly asked, "Where are your shoes? And your books?" "Mama," I replied, "they're still down under the tree. Something awful up in the tree almost got me."

With no trace of sympathy Mama commanded: "Go back this minute and get them and you'd better not come back without them this time!" "But Mama, I'm afraid. It's so dark outside." My friend said her father was sitting over in the corner of that big room and

had heard everything that had been said. Not one word had he spoken. But now, seeing a little girl with a heart full of fright, he got up and walked over to that little girl. He still didn't say a word. Just stood there — tall and strong — and held his hand down to her. There was the help she needed and it had been there all the time. She put her little hand up into his big hand and down to the tree they went. The night lost most of its darkness and all its fear. She had her little hand in Papa's big hand. And when she pushed her hand up under the brush to get her shoes and books, and the same creature up in the tree demanded "Whoo! Whoo!" she looked up and said, "And 'Whoo' to you, too!" She had been trying to do something by herself and couldn't do it. She took the help offered and then it was easy.

And then my friend concluded her story by saying: "Many times during the past years I have felt that I could not go on. Life has been dreary and my burdens have been many. Sometimes at night I come out to the office and just sit here in the dark. I feel so alone and so weak. And when I feel that I cannot go on I look up. And right there by my side stands my Savior with His big hand stretched out to me, He'd been there all the time waiting to help me and I had been trying to do it all myself. And I couldn't do it."

How true this story is. How helpless we are without Him and the touch of His hand. The hands of Jesus! What powerful, wonderful, saving hands they are. There are no hands like them.

Twas battered and scarred and the auctioneer,  
Thought it scarcely worth his while,  
To waste much time on the old violin,  
But held it up with a smile.

"What am I bidden, good friends?" he cried  
"Who'll start the bidding for me?"

"A dollar, a dollar, then two, only two,  
Two dollars, who'll make it three?"

"Three dollars once — three dollars twice,  
Going for three?" — but no!  
From the room far back, a grey-haired man,  
Came forward and picked up the bow.  
Then wiping the dust from the old violin,  
And tightening the loose strings,

He played a melody pure and sweet,  
As a caroling angel sings.  
The music stopped and the auctioneer,  
In a voice quiet and low, said,  
“What am I bid for the old violin?”  
And held it up with the bow.

“A thousand dollars? who’ll make it two?  
Two thousand, who’ll make it three?  
Three thousand once; three thousand twice,  
And going and gone!” said he.  
The people cheered, but some of them cried,  
“We do not understand!”  
“What changed its worth?” quick came the reply..  
“The touch of the Master’s hand!”

And many a man with life out of tune,  
And battered and scarred by sin,  
Is auctioned cheap by the thoughtless crowd,  
Much like that old violin.  
A mess of pottage, a glass of wine,  
A game and he travels on...  
He is going once, he is going twice,  
He is going and almost gone!  
But the Master comes, and the foolish crowd,  
Ne’er can quite understand,  
The worth of the soul, and the change that is wrought,  
BY THE TOUCH OF THE MASTER’S HAND!

## HOW TO RECOGNIZE THE VALUE OF A SOUL

Noah A. Hackworth

### INTRODUCTION:

Since the ability to recognize the value of a soul is not inherited, how does one come to know just how valuable a soul is? Apart from divine revelation one cannot know that man has a soul, much less how valuable it is. "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul" (Gen. 2:7). "For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul" (Matt. 16:26)? "Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear not therefore, ye are of more value than many sparrows" (Matt. 10:29-31). Surely Jesus had reference to more than man's physical nature.

### THESIS

How to recognize the value of the soul.

### BODY:

- I. THE VALUE OF THE SOUL IS RECOGNIZED IN WHAT WE BELIEVE.
  - A. God's basic design in the creation of man (Gen. 1:26) is that he should live forever.
  - B. Man is composed of body, soul and spirit (1 Thess. 5:23).
  - C. Man's physical body is not designed to be immortal. It is made out of dust, and to dust it will return (Gen. 2:7; Eccl. 12:7).
  - D. It is the "inward man," (the soul) that will live forever (2 Cor. 5:1-4).
    1. The "house" not made with hands is not the earthly body (5:1-2).
    2. "In this we groan" (5:2). "This" refers to the earthly house (body); "we" refers to the inward man, the soul or spirit of man.
  - E. Our belief is that the soul is immortal; the soul's value,

therefore, is reflected by what we believe.

- II. THE VALUE OF THE SOUL IS SEEN IN THE WAY WE DISCIPLINE OUR LIVES.
  - A. The soul can be lost because of the way we live (Matt. 7:13-14).
  - B. Our lives require discipline so that we may live soberly, righteously, and godly (Titus 2:12).
  - C. Discipline is applied so that the soul may be saved (1 Cor. 5:5; 9:27).
  
- III. THE VALUE OF THE SOUL IS SEEN IN OUR EVANGELISTIC ZEAL.
  - A. Sin condemns and separates man from God (Isaiah 59:1-2; Rom. 6:23; Eph. 2:12).
  - B. The gospel of Christ (Rom. 1:16) is God's plan for man's redemption (Rom. 1:17).
  - C. That gospel must be carried into all the world (Mark 16:15) so that man can obey and be saved.
  - D. It is because of the soul's value that we endeavor to evangelize the world (men).
  
- IV. THE VALUE OF THE SOUL IS SEEN IN THE PRAYERS WE SAY.
  - A. We pray for a quiet and peaceable life (1 Tim. 2:1-2), thereby reflecting the soul's value.
  - B. We pray to be delivered from wicked and unreasonable men (2 Thess. 3:2).
  - C. Our prayers are in behalf of all men that they will come to the knowledge of the truth (2 Peter 3:9).
  
- V. THE VALUE OF THE SOUL IS SEEN IN THE SONGS WE SING.
  - A. "A Soul Winner For Jesus"
  - B. "Rescue The Perishing"
  - C. "Sinners Jesus Will Receive"
  - D. "Throw Out The Life Line"
  - E. "A Wonderful Savior"
  - F. "Jesus Saves"
  - G. "Redemption's Sweet Song"
  - H. "To Canaan's Land I'm On My Way"

VI. THE VALUE OF THE SOUL IS SEEN IN THE SERMONS WE PREACH.

- A. We preach sermons on the goodness of God (Rom. 2:4).
- B. We preach sermons on the love of God (Rom. 5:8-9; John 3:16).
- C. We preach sermons on the mercy of God (Titus 3:5).
- D. We preach on the longsuffering of God (2 Peter 3:9).
- E. We preach sermons to exhort men to repent (2 Peter 3:9; Acts 17:30; Luke 13:3).
- F. We preach on the hope of heaven (John 14:1-2).
- G. We preach on the reality of hell (Matt. 25:46).
- H. We preach on the more abundant life (John 10:9-10).
- I. We preach on everything that pertains to life and godliness (2 Peter 1:3).
- J. It is because of the value of the soul that nothing that is profitable is held back (Acts 20:20).

VII. THE VALUE OF THE SOUL IS SEEN IN THE MISSION OF THE CHURCH.

- A. Why go house to house?
- B. Why fill our cities with the doctrine of Christ?
- C. Why go into foreign lands?
- D. Why go into all the world?
- E. All this is done because of the value of the soul, and our unwillingness to allow it to be lost without a chance to be saved.

VIII. THE VALUE OF THE SOUL IS SEEN IN THE PARABLES OF JESUS.

- A. The lost sheep (Luke 15:4-7).
- B. The lost coin (Luke 15:8-10).
- C. The lost son (Luke 15:11-32).

**CONCLUSION:**

- 1. Our lives are made up of values.
- 2. Much of the goodness of life is never realized because of the loss of values.
- 3. Material things have value in this life only.
- 4. The soul, however, has an eternal value. May God help us to recognize it and live in harmony with it.



## A GENERATION WHICH KNEW NOT JEHOVAH

Text: Judges 2:6-13

Allen Robertson

### INTRODUCTION:

1. Background of text: Joshua had died. Israel in possession of Canaan. When Joshua and those who went into the promised land with him were gone, the generation following knew not God, even though Moses had warned them about forgetting God (Deut. 6:12).
2. Setting: The next generation "knew not God." Only two generations removed from Joshua!
  - a. Their apostasy described. Judges 2:11,12
3. Characteristics of this apostasy:
  - a. Ignorant of God's ways.
    - 1) Copied gods of those around them.
    - 2) Did that which was right in their own eyes. Judges 17:6; 21:25
  - b. Forsook the God who had saved them.
    - 1) Inappreciative of God's mercy.
    - 2) Forgot grand accounts of Israel's deliverance.
  - c. Did that which was evil in God's sight, causing his wrath to come upon them.
4. Israel's loss of the knowledge of God establishes the fact that God's people can apostatize.
  - a. The dark ages.
  - b. Christian church.
  - c. Apostasy in world today.
5. Church flourishing today, perhaps not as fast as a few years ago, but growing well, established, money, respect; but what of coming generations?
  - a. Where are these churches? Jerusalem, Corinth, Ephesus, those of Galatia, Antioch and Rome?
  - b. What assurance do we have that the church will remain in this vicinity?
  - c. What of the second generation removed from us?

**BODY:****I. IMPLICATIONS OF ISRAEL'S APOSTASY:****A. Responsibility of the preceding generations:****1. Priests:**

- a. To read law every seven years. Deut. 31:9-11
- b. Illustration: Boy of seven would hear the law again at 14, 21, 28, 35, 42, etc. Complete law would be read at these times.
- c. Hard to conceive of ignorance to God's law if this were done.

**2. Elders of the people:**

- a. Governing body from which the Sanhedrin was appointed, and rulers of the synagogues where people came to worship and hear law read.
- b. These should have demanded the law be read and observed.

**3. Parents:**

- a. To teach children at home also. Deut. 4:9,10
- b. Failure to teach the children would produce ignorance. Deut. 6:6

**4. The people themselves:**

- a. Should have desired law of God read.
- b. Owed allegiance only to God.
- c. Chose to follow their own impulses.

**A. These, all, then, had failed in their responsibilities.****II. OUR RESPONSIBILITY UNDER CHRIST: (Practical application)****A. Teachers of the word of God:**

1. To be loyal. Acts 20:26; 2 Tim. 4:1-4
2. Be above pleasing men. Gal. 1:10
3. Proper attitude towards false teachers. Gal. 1:8,9
4. He who would teach you the truth is truly your friend.

**B. Elders of the church:**

1. Take heed of the flock's needs. Acts 20:28 (Tend the flock 1 Peter 5:2.)
2. Watch against innovation. Acts 20:29 (Some things thought harmless: Instrumental Music, Societies, etc.)
3. Exercise the oversight. 1 Peter 5:2 (Some are fearful to do so; Elders must account. Heb. 13:17.)
4. Be an example. 1 Peter 5:3; Heb. 13:7,8

C. Christian parents:

1. Teach children. Eph. 6:4
2. Meaning of NURTURE.
3. Need of proper example in life and attitude toward the church. (All some children hear about the church is criticism.)

D. Christians as a whole:

1. Be steadfast. 1 Cor. 15:58
2. Demand truth, shun evil and all that might bring apostasy.
3. Desire to please God above self and others.

**CONCLUSION:**

1. How God's law is to be observed:
  - a. To Israel God commanded obedience. Deut. 4:2.
  - b. To the Christian, God commands no less. 1 Cor. 4:6; 2 John 9,10; Rev. 22:18,19
2. Challenge of our responsibility today: Coming generation's knowledge of God's way and the work he has given to his people depends, to a large extent, on our accepting our responsibility.
3. Do we want our children, or grandchildren, speaking the language of Ashdod? Neh. 13:23,24

## KEEPING THE SOUL HEALTHY

Kenneth McClain

### INTRODUCTION:

1. Health officials and physicians plead that we get regular medical checkups so that serious illness might be detected early and successfully treated.
  - a. Much is said about women giving themselves a self-examination at least once a month to determine any irregularity.
  - b. As Christians we need to examine our spiritual health often.
  - c. Our souls can be seriously damaged by neglect or carelessness.
2. A story is told about a man who had a prescription filled. The pharmacist accidentally hit the wrong key on his typewriter while typing the directions. The pharmacist meant to say, "Take 1 capsule four times a day," but it came out "Take 1/2 capsule four times a day." A week later he called his doctor to explain how much trouble he was having cutting those little pellets that seem to run everywhere.
3. Not having or following the scriptures can do great harm to the soul.

### BODY:

- I. THE BIBLE TEACHING SELF-EXAMINATION.
  - A. 2 Cor. 13:5, "Examine yourselves, whether ye be in the faith; prove your own selves..."
  - B. Heb. 2:1,2, "...give the more earnest heed to the things which we have heard, lest at any time we should let them slip..."
  - C. 1 Thess. 5:21, "Prove all things; hold fast that which is good."
  - D. Gal. 6:3,4, "But let every man prove his own work..."
  - E. The Bible is the only source book of faith that God has provided.
    1. Rom. 10:17, Faith comes by hearing the word of God.
    2. 2 Cor. 5:7, "For we walk by faith, not by sight."
    3. Rom. 14:23, "Whatsoever is not of faith is sin..."
  - F. We are not to walk by traditions unless they are found in the Bible (Matt. 15:3,9,13).
  - G. 1 Peter 2:21 states that "Christ also suffered for us, leaving us an example, that ye should follow his steps."
  - H. Rom. 8:9 tells us, "Now if any man have not the Spirit of Christ, he is none of his."

- I. Christ did not sin, therefore, He is a perfect example for us to follow to keep our souls healthy.
- II. WE CAN KEEP OUR SOULS HEALTHY BY BEING OBEDIENT TO GOD LIKE CHRIST WAS OBEDIENT (Phil. 2:8).
- A. In Heb. 5:8,9 we read, "Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him."
  - B. Our souls will stay healthy as long as we obey God.
  - C. In John 8:29 Jesus said, "I do always those things that please him."
  - D. If we fail to obey God we fail to keep our souls healthy.
  - E. If we fail to keep our souls healthy we are none of His. If you value your soul then keeping it healthy is a serious thing!
- III. WE CAN KEEP OUR SOULS HEALTHY BY BEING HUMBLE LIKE CHRIST (Phil. 2:8).
- A. Paul was a great gospel preacher, perhaps the greatest of all time, but he was a humble man.
    - 1. Paul wrote in Eph. 3:8, "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ."
    - 2. Paul spoke of himself as "less than the least of all saints."
  - B. If we are following Christ we will be like Paul and many problems between brethren will vanish.
    - 1. Many problems in the church are caused by a lack of genuine humility.
    - 2. Will you humble yourself like Jesus?
- IV. WE CAN KEEP OUR SOULS HEALTHY BY BEING PRAYERFUL LIKE CHRIST.
- A. Our Lord spent much time in prayer to His Father.
    - 1. He taught His disciples to pray. "And he spake a parable unto them to this end, that men ought always to pray, and not to faint" (Luke 18:1).
    - 2. As Christians we ought to pray more, pray always, do nothing without prayer and never cease to pray (1 Thess. 5:17).
  - B. We need to work in harmony with our praying.
    - 1. We need to do all that lies within us to answer our own prayers.

2. God's ability is so much greater than ours, and He will do what we cannot.
3. We must not pray one way and live another.
4. We must obey for our prayers to be heard. "He that turneth away his ear from hearing the law, even his prayer shall be an abomination." "If I regard iniquity in my heart, the Lord will not hear me" (Prov. 28:9; Psalm 66:18).

#### V. WE CAN KEEP OUR SOULS HEALTHY BY BEING COURAGEOUS LIKE CHRIST.

- A. Christ was the most courageous soul who ever walked among men.
  1. He was courageous when it came to dealing with sin and hypocrisy (Matt. 23).
  2. Matt. 23:13,14 states, "But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in. Woe unto you, scribes and Pharisees, hypocrites! For ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation."
  3. Jesus had much more to say to the religious leaders of His day along this line, which took courage of the highest order.
- B. In order to keep our souls healthy, we need to have courage.
  1. Courage to denounce sin in high and low places.
  2. Courage to be a disciple of our Lord.

#### VI. WE KEEP OUR SOULS HEALTHY BY HAVING COMPASSION LIKE CHRIST.

- A. Jesus showed compassion to the woman who was taken in the very act of adultery (John 8).
  1. Her accusers said, "Now Moses in the law commanded us, that such should be stoned: but what sayest thou?" (v.5)
  2. The scribes and Pharisees were tempting Jesus; they wanted something whereby they might accuse Him.
- B. Jesus knew their motive for bringing the woman that was taken in the act of adultery.
  1. He stooped down and with his finger wrote on the ground, as though he heard them not.
  2. He did not wink at sin, but He forgave sin.
  3. Jesus was ready for the occasion.

- C. The scribes and Pharisees continued asking Jesus.
  - 1. He lifted up himself and said, "He that is without sin among you, let him first cast a stone at her" (v.7).
  - 2. As Jesus continued to write on the ground, those hypocrites left one by one, beginning at the eldest, even unto the last.
- D. Unlike the scribes and Pharisees, Jesus had compassion on this poor, sinful soul.
  - 1. Verse 10 says, "When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee? She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more."
  - 2. Jesus started this woman out on a new and different life.
  - 3. When one obeys the gospel he starts out on a different road.

#### VII. WE CAN KEEP THE SOUL HEALTHY BY GIVING LIKE CHRIST.

- A. Our Lord gave all, even His very life, "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich" (2 Cor. 8:9).
- B. There is much said about Christian giving, but when we become more like our Lord, the giving will take care of itself.
  - 1. If we are Christlike we will truly put Christ and His church first in our finances (Matt. 6:19-33).
  - 2. If we are Christlike we will give enough into heaven's treasures so that our hearts will be on heavenly things, in the work of the church (Matt. 6:21).
  - 3. If we are Christlike we will give as God has commanded (1 Cor. 16:1,2; 2 Cor. 9:6,7).
  - 4. In Acts 20:35 we read that it is more blessed to give than to receive.

#### VIII. WE CAN KEEP OUR SOULS HEALTHY BY HAVING JOY LIKE CHRIST.

- A. In Romans 14:17 we read that "the kingdom is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.
- B. Galatians 5:22 says that the fruit of the Spirit is joy.
- C. Christians should have more joy than anyone.

- D. It is sad that some of us have enough Christianity to make us miserable, but not enough to make us happy.
- E. The word "joy" occurs about eight hundred times in the Bible.
- F. Our Lord came to give us life; this ought to cause great joy! (John 10:10)

**IX. WE CAN KEEP OUR SOULS HEALTHY BY LOVING LIKE CHRIST.**

- A. It was love that caused God to send Jesus into this world and love that caused Jesus to be willing to come (John 3:16).
  - 1. Love prompted God to make such a sacrifice in sending His Son.
  - 2. Love caused Jesus to suffer and die for us on the cross.
  - 3. God is love (1 John 4:8).
- B. We are commanded to love one another (John 15:12,17).
  - 1. In John 13:35 Jesus says, "By this shall all men know that ye are my disciples, if ye have love one to another."
  - 2. Romans 13:10 states, "Love worketh no ill to his neighbor..."
  - 3. We read in 1 John 4:21, "And this commandment have we from him, That he who loveth God love his brother also."
  - 4. We are to love our enemies (Matt. 5:44).
- C. We show our love for God by keeping His commands (John 14:15,23).
  - 1. Jesus said, "...If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him" (John 14:23).
  - 2. 1 Peter 2:17 says, "Honor all men. Love the brotherhood. Fear God. Honor the king."

**CONCLUSION:**

- 1. How healthy is your soul?
- 2. Just as we are to work at keeping our bodies healthy, even more so we should work at keeping our souls healthy.



## HOW TO SECURE THE HOME OF THE SOUL (HEAVEN)

Johnie Scaggs, Jr.

### **SUBJECT**

Eschatology

### **PROPOSITION**

To do a study on the subject of the security of the home of the soul, setting forth the concept that each person can be sure that his home in heaven is secure.

### **OBJECTIVE**

To help each of us have a better understanding that when we die, we can have a full assurance that our soul will be at rest because of the security that God has promised for those who trust in Him and obey His will.

### **INTRODUCTION:**

1. Read Matthew 16:26.
2. Regarding the text:
  - a. In our text the Lord makes an appeal for us to understand that the soul is the most valuable commodity there is, nothing is more important than the soul of man. If one took his soul and exchanged it for all the things this world has to offer, he would be cheated.
  - b. The study of the soul of man is without a doubt one of the most important subjects which we can study. To be able to understand the things which relate to the soul and the home of the soul is one of our greatest needs.
  - c. The word "soul" is found 458 times in 432 verses of the Bible. From this we should be able to understand that the soul is important to God. God wants the soul to be at home with Him for all eternity (cf. 2 Peter 3:9). And because it is God's desire for the soul to return unto Him, He set into motion the "scheme of redemption," thereby giving man the opportunity to redeem his soul through the blood of Jesus Christ (Eph. 1:7).

- d. When we think about the home of the soul, we cannot help but to think about its security.
  - e. In this life we do all that we can to make sure that things pertaining to the physical realm are secure. We go to extreme measures to ensure the security of our homes, cars, the welfare of our wife, children, and we do all that we can to make sure that when we die, our burial is secure so that no one has to worry about the details of our burial.
  - f. But, what about the soul, to what extremes are we willing to go in order to make sure that the only thing that really matters is secure?
3. With these things in mind, let us study "How to secure the home of the soul (heaven)."

### **BODY:**

- I. WE CAN KNOW THAT THE HOME OF THE SOUL IS SECURE!
  - A. When I say "we can know," I mean that with a full assurance, I can know that when I die, heaven will be my home.
  - B. After all, the word "secure" means "easy in mind; CONFIDENT, assured in opinion or expectation; having no doubt. 2a: free from danger, 2b: free from risk of loss" (Webster's New Collegiate Dictionary, 150th Anniversary E. 1981 p.1037).
  - C. Hence, when we die, we can go to our grave having no doubt that heaven will be our home.
  - D. This is not a new subject, for Paul spoke of the same (cf. 2 Tim. 4:6-8).
    1. Notice that Paul says, "I am now ready." Paul does not say, "I think I am ready, or maybe I am ready," but he simply states, "I am now ready." Paul speaks with confidence, he knows where his soul will spend eternity, his home is secure.
    2. He so states this very fact when he says, "there is laid up for me a crown of righteousness." Furthermore, he says concerning this crown that, "the righteous judge, shall give me at that day."
    3. And that crown will be given to all those who love his appearing. Those who love his appearing can also know that the crown of righteousness will be given unto them on that great day when the Lord comes to claim His own.

- E. (Cf. 2 Tim. 1:12)
- F. I fully realize that there will be many who die with a false sense of security. As Jesus stated, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven" (Matt. 7:21).
- G. With this in mind, we should understand that one can lose his security.

## II. ONE CAN LOSE HIS SECURITY.

- A. Yes, one can relinquish his security by failing to live in harmony with the will of God.
- B. A classic example of this is Simon the sorcerer, which is found in Acts 8:13-24.
- C. (Cf. 2 Peter 1:4-10) Peter gives the Christian a list of things which if he does them shall ensure his eternal reward; however, if he should fail to do these things, he will fall and lose his security.
- D. As Paul preached to others even he realized that it was possible to fall, and therefore, he brought his body into subjection to keep from being a castaway, or rejected (1 Cor. 9:27).
- E. Paul further states, "Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace" (Gal. 5:4).
- F. The parable of the sower of Luke 8:4-15 teaches that man can so sin as to lose his eternal security of the home of the soul.
- G. Regardless of what men may say, they will not change this great truth. But because many believe the doctrine, "that it is impossible to so sin as to lose one's eternal reward," many will die having a false sense of security.

## III. HOW TO SECURE THE HOME OF THE SOUL (HEAVEN).

- A. Realizing these things to be true which we have set forth, we now want to show that a person can so live as to make CERTAIN that the home of the soul (heaven) is secure.
- B. As was stated in the introduction, God is concerned about the soul of man. Therefore, He has given man a plan which we call the "plan of salvation."

- C. Those who do not comply with these requirements which God has ordained, cannot even begin to have the security which is needed for the soul.
1. One must “hear” the word of God (Rom. 10:17). Hearing means to receive that which is spoken, “more than the mere sense of hearing” (Vine’s p.206).
  2. One must “believe” that Jesus Christ is the son of God (Heb. 11:6; John 8:24).
    - a. This means more than just to believe in the deity of Jesus as some would have us to believe.
    - b. It carries with it the idea of placing one’s trust or confidence in that which is believed upon, (in this case, Jesus Christ). We must believe that He exists and that He will reward those who “diligently seek him.” The seeking after Him implies the doing of His will, obeying all that He has enjoined upon mankind.
  3. One must “repent of his sins” (Acts 2:38; Luke 13:3). To truly repent one must be willing to cease, to give up anything which stands in the way of salvation. Regardless of what the sin is, it must come to an end.
  4. One must be willing to “confess Christ” (Rom. 10:9-10).
  5. One must be “baptized for the remission of his sins” (Acts 2:38; Mark 16:16; John 3:5).
  6. And then after all these things are complied with, one must be willing to live a “faithful life in the kingdom of God” (Heb. 10:23-26; Gal. 5:16-26).
- D. If one is willing to do these things, then when this life is over and the work here on earth is done, the home of the soul will be secure.

### CONCLUSION:

1. May we each strive to do all that God would ask of us in order that some sweet day we will hear those words, “His lord said unto him, Well done, (thou) good and faithful servant: thou has been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord” (Matt. 25:21).
2. May God bless each of us as we work to this end.

## MEANINGFUL WORSHIP

Eldon Lewis

### SUBJECT

Meaningful worship that is acceptable to God. John 4:24

### PROPOSITION

To show valid reasons how the items of worship sanctioned by God relate to heartfelt worship.

### OBJECTIVE

To cause believers to love and fully embrace those avenues of worship revealed in the Scriptures.

### INTRODUCTION:

1. True spiritual worship is dependent upon several essential things. From God's point of view, it must be in SPIRIT and TRUTH! Nothing else will suffice.
2. Often people corrupt worship by trying to achieve a highly emotional state. Our worship is partly *verbal* and partly *non-spoken*.
3. Man needs to worship and God expects it from him.

### BODY:

The items sanctioned by God are essential to true, acceptable worship.

- I. THE ITEMS OF WORSHIP WERE HEAVEN PLANNED.
  - A. What we do in true worship is not a struggle over barriers created by God. Those items ARE the very avenues whereby we can worship God in SPIRIT and TRUTH.
    1. Singing
    2. Lord's Supper
    3. Prayers
    4. Teaching and preaching
    5. Giving

## II. IT IS HEAVEN APPROVED.

- A. The secret of meaningful worship is no longer a mystery. Jesus revealed it to be worship in SPIRIT and TRUTH. It cannot be achieved by abandoning the very items through which it is attained. It is not acquired by substitution of any innovations of men.
- B. MAN'S PART
  - 1. *Praise to God*
    - a. Every worship service ought to be a time to praise God in songs and prayers.
    - b. What is praise?
  - 2. *Self-examination*
    - a. What are we looking for? Psalm 139:23-24; Matt. 6:14-15.
  - 3. *Confession*
    - a. Confession of what? Sins — both secret and open. 1 John 1:6-9.
  - 4. *Repentance*
    - a. Repentance of what? Sins — both secret and open. Psalm 51:1-4; Rev. 2:5,21.
  - 5. *Rededication*
- C. GOD'S PART
  - 1. *Cleansing*
  - 2. *Empowering* (Fortifying, strengthening, etc.) Phil. 4:13; Gal. 2:20.
- D. GOD AND MAN TOGETHER IN FELLOWSHIP AND COOPERATION
  - 1. *Sanctification* John 17:17; 1 Peter 3:15

## CONCLUSION:

- 1. Have you been worshipping God more and enjoying it less? Whose fault is it?
- 2. It doesn't make any difference how exciting or how good it makes you feel, if it isn't in SPIRIT and TRUTH both God and you miss out on what could be the point where man is closer to God than ever before.

## DANGERS FACING THE SOUL

LeRoy McGrue

“This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good. Traitors, heady, highminded, lovers of pleasures more than lovers of God; Having a form of godliness, but denying the power thereof: from such turn away.” (2 Tim. 3:1-5)

T.L.B. says in 2 Tim. 3:1-5: You may as well know this too, Timothy, that in the last days it is going to be very difficult to be a Christian. For people will love only themselves and their money. They will be proud and boastful, sneering at God, disobedient to their parents, ungrateful to them and thoroughly bad.

They will be hard headed and never give in to others. They will be constant liars and trouble makers; and will think nothing of immorality. They will be rough and cruel, and sneer at those who try to be good.

They will betray their friends, they will be hot-headed, puffed up with pride and prefer good times to worshipping God. They will go to church, yes, but they won't really believe anything they hear. Don't be taken in by people like that.

One of the remedies for our soul's survival in perilous times is for every Christian to be completely, thoroughly equipped for every good work (2 Tim. 3:17). These are the first and last verses of 2 Timothy 3, a chapter that can be rich in spiritual strength if we will study it carefully.

Before we study it, think of the overview of both 1st and 2nd Timothy. Paul seems to stress two significant things as continuing concerns in both books. He wanted personal victory for himself, to close his life with God's approval. God saved him and entrusted him with his great plan of salvation.

1 Tim. 1:11-15: “According to the glorious gospel of the blessed God which was committed to my trust. And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry; Who was before a blasphemer, and a persecu-

tor, and injurious: but I obtained mercy, because I did it ignorantly in unbelief. And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus.” [And it will be the same to us.] “This is a faithful saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief.” [Though he suffered much, he wanted to be faithful unto that day.]

2 Tim. 1:12: “For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.” And he wanted to enjoy the fruits of keeping the faith according to 2 Timothy 4:6-8.

“For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them that love his appearing.”

He knew that the Lord was with him. And He will be with us, too, according to Hebrews 13:5.

Notice 2 Timothy 4:16, 17: “At my first answer no man stood with me, but all men forsook me: I pray God that it may not be laid to their charge. Notwithstanding the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and that all the Gentiles might hear: and I was delivered out of the mouth of the lion.”

He wanted others, especially Timothy, to be faithful and share the same reward according to 1 Timothy 1:18, 19. Also, 1 Timothy 4:11-16 and 1 Timothy 6:12-16.

There are sometimes perils and perilous times to cope with. Internal and external influences in the lives of each person have a great bearing on whether one succeeds in coping with the perilous times that face us.

In 2 Timothy 3 we can learn four sources of strength to help us cope successfully with perilous times.

1. Avoid making the same mistakes that others have made. Because if you imitate or associate with spiritual losers, you will be weakened. Paul listed types of people and life styles that are destined to fail and pleaded: “From such turn away” is the remedy for soul survival.



Paul says in 1 Timothy 6:5: “Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself.”

A great peril for Christians today is getting involved with the wrong crowd, or idolizing the wrong types of heroes.

Notice some spiritual losers that Paul names. Do you know anybody like these:

Verse 2...lovers of themselves, lovers of money, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy...

Verse 3...Unloving, unforgiving, slanderers, without self control, brutal, despisers of good, also traitors, headstrong, haughty, lovers of pleasure more than lovers of God. Having a form of godliness, but denying its power.

Verses 8-9...Those who foolishly rebel against truth.

Do you know anybody like that?

There was a time when society insisted that our “heroes” be clean cut and upright in life. Now those traits are ridiculed. “Role models” nowadays are often glorified more for their rebel images. We are in perilous times.

2. Another remedy for soul survival in perilous times is we need to draw strength from those who have exemplified good behavior. Other Godly Christians, preachers and teachers who have been spiritual successes instead of spiritual losers. Paul was a good example to Timothy in character and purity of life, for he said in verse 10: “But thou has fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience.” Paul was a good example in enduring affliction. He had endured persecution and Timothy had seen how the Lord had delivered him.

In verse 11...“Persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured: but out of them all the Lord delivered me.” Timothy may have witnessed Paul suffering affliction, for the record says in Acts 14:19-22:

“And there came thither certain Jews from Antioch and Iconium, who persuaded the people, and, having stoned Paul, drew him out of the city, supposing he had been dead. Howbeit, as the disciples stood round about him, he rose up, and came into the city: and the next day he departed with Barnabas to Derbe. And when they had preached the gospel to that city, and had taught many, they returned again to Lystra, and to Iconium, and

Antioch, Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God.” (Heavenly abode.) 2 Peter 1:11.

Think of Godly teachers and preachers who have been good examples and encouragers to all of us. Such as, Bro. F. F. Carson, and Pal, Bro. and Sis. Gilmore, Bro. R. N. Hogan and Sis. Hogan, and above all, Jesus Christ Himself. 2 Timothy 1:13...“Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus.”

So, therefore, we are to hold fast to those sound words, beautiful examples in godly living, because that’s the remedy for soul survival in perilous times.

3. We need to draw strength from our “roots” whatever they may be and whoever they may be. But many are so far removed from the home as God designed it, that many need to come back to it. Timothy received his early training from his grandmother and mother. How many can say that today?

In 2 Timothy 3:14, 15: “But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.”

Many people had helped teach Timothy. 2 Timothy 2...but no doubt his earliest and most memorable teaching was from his mother and grandmother. Oh! How the world needs such mothers and grandmothers today.

2 Timothy 1:5...“When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also.” It is very difficult to estimate the worth of godly mothers and grandmothers in child rearing. And it is equally difficult to estimate the devastation caused when it is neglected. And that’s what we are experiencing in children today, a lack of that kind of teaching.

The memory of early godly training has sustained many when they had to cope with *perilous times* in their lives. The memory of a good home stayed with the prodigal son according to Luke 15. Therein is another remedy for soul survival in “perilous times.”

4. In the last part of this lesson, the remedy for soul survival in perilous times is to draw strength from the word of God. The Bible is a successful “game plan” because it is a workable plan and it carries a powerful message.

It is able to make one wise unto salvation.

It is given by the inspiration of God.

It is profitable for doctrine, for reproof.

It is for correction.

It is for instruction in righteousness.

These are the things one is encouraged to pursue.

1 Timothy 6:11...“But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness.”

12th Verse...“Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.”

### **CONCLUSION:**

To summarize, we need to avoid the influences that will weaken us; seek the influences that will strengthen us, and that will help our souls cope and survive in these “perilous times.” We don’t need some NEW plan, but we need to do like Jeremiah, who pleaded with God’s people of old: “Thus said the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls...” (Jeremiah 6:16).

## THE NATURE OF HELL

Gus Eoff

### INTRODUCTION:

What do we mean by the “nature” of Hell? Webster says: “The essential character or constitution of a particular thing, a species, or a kind; distinguishing quality or qualities; essence — a particular order of existence or of existing things—.” In this lesson we shall consider the character, the quality, the essence, and the existence of Hell. Is there a literal Hell? Webster says the meaning of literal is “according to the letter.” Those who believe the Bible believe in Hell. What is Hell? What is the nature of Hell?

### BODY:

#### I. HELL IS REAL!

The word translated Hell in the New Testament comes from two Greek words, *Hades* and *Gehenna*. The word *Hades*, like *Sheol* in the Old Testament, sometimes means merely the grave, the unseen realm of the dead. This is also the state of the dead in general, without restriction of happiness or misery.

The word *Gehenna* is translated “Hell” and in most every place has reference to the place or state of retribution for the impenitent. The term “Gehenna” is the Hebrew for the “Valley of Hinnom” south of Jerusalem, where the unusable refuse of the city was burned. The terrible association of the place, the fires said to have been kept burning in it in order to consume the foul and corrupt objects thrown into it, make it a natural and unmistakable symbol of wasting penalty for being the polluted, sin-breeding incurable moral refuse of the world. *Peloubet's Bible Dictionary*.

The word *Gehenna* is used in the New Testament twelve times. It was used by Jesus eleven times and by James once.

Matt. 5:22,29,30; 10:28; 18:9; 23:15; 23:33; Mark 9:35; 9:47; Luke 12:5; James 3:6

- A. If we believe the Bible to be the Word of God, we must believe in Hell.
- B. 1962 Harris Poll showed 71% of the ministerial students did not believe in Hell.
- C. Many "Christians" live and act as though they don't believe in Hell. Mark 9:47; Luke 12:5; James 3:6.

## II. THE DESCRIPTION OF HELL.

Matt. 3:11-12; 25:41; 13:41-42; 25:46; Matt. 8:12; Luke 13:27-29; Mark 9:48; 2 Thess. 1:8-9.

## III. ANGELS ARE IN PUNISHMENT.

2 Peter 2:4-9; Jude 6-7.

## IV. JOHN DESCRIBES HELL.

Rev. 20:13-15; 21:8.

- A. Hades has a temporary abode for wicked departed Spirits.

Luke 16:23-24.

- B. Think of the punishment of the wrath of God.

Rev. 14:10-11.

## V. IS GOD TOO KIND TO SEND ANY OF HIS CREATURES TO A PLACE OF PUNISHMENT?

## VI. IS HELL ETERNAL?

Rom. 16:26; Heb. 9:14; 2 Thess. 1:9.

## VII. PREACHERS SHOULD WARN ABOUT HELL!

Acts 2:40; 24:25.

Preachers must warn the lost.

## JOHN 3:16

Robert R. Taylor, Jr.

### INTRODUCTION:

1. John 3:16 is one of the most precious verses in all of Holy Writ.
2. It has long been a favorite of mine among the more than 31,000 verses of Sacred Scripture.
3. It is wonderfully worthy of receiving the thrust and emphasis that we currently give it.
4. When the last word is spoken relative to it, we will not have paid it the rich emphasis it rightly deserves.

### BODY:

#### I. CONTEXT OF JOHN 3:16.

- A. The context is the setting of a verse. There is both an immediate context and a remote context. John 3:16 beautifully harmonizes with its immediate context and with its remote context, which in this case, is the whole of Scripture.
- B. This precious passage is in the third paragraph of John 3.
- C. In the first paragraph of John 3 we have the Lord's discourse to his night-time visitor, Nicodemus, relative to the new birth (John 3:3,5,7).
- D. In the second paragraph we have a duet of verses with an analogy set forth from Moses and the brazen serpent with the accompanying application to all of John's readers (vs.14,15).
- E. The third paragraph consists of verses 16 and 17. Verse 17 supplies the negative of the Lord's coming, not to condemn the world, and the positive, to save the world.
- F. The remainder of chapter 3 sets forth several germane factors of the Messianic mission to our mundane sphere of human action.

#### II. ABUSES OF JOHN 3:16.

- A. Those who say it is the only verse of the Bible we need.
- B. Those who seek to use it in efforts to kill all baptism passages.
- C. Those who seek to make of it a "faith only" passage.
- D. Those who tamper with ONLY BEGOTTEN in this passage.
- E. Those who seek to make it an umbrella passage for all people.

F. Those who would remove from it any and all militancy.

### III. TRIBUTES TO JOHN 3:16.

- A. "Golden Text of the Bible," "The Little Bible," "Miniature Bible."
- B. The great number who have memorized it.
- C. The great number who would say it is their favorite verse.
- D. All the preaching and teaching attention directed to it.
- E. Brother Gus Nichols could preach a whole meeting on it.
- F. I once presented a dozen or more radio sermons on it.
- G. I once spoke on a lectureship where every speech was based on it.

### IV. BEAUTY OF JOHN 3:16.

- A. Beauty of its brevity.
- B. Beauty of its comprehensive nature.
- C. Beauty of its key, kingly words.
- D. Beauty of its comprehensive expressions and all they excellently encompass.
- E. Beauty of its marvelous motivation.
- F. Beauty of its word selection. John was a master in the handling of beautiful verses as all his five books and fifty chapters clearly manifest and eloquently enunciate.

### V. THE POWER OF JOHN 3:16.

- A. To make us aware of what limitless love Deity has for fallen man.
- B. To show us the lovely link between love and action. God loved and God gave. Christ loved and Christ came. There cannot be real love without giving. There might be giving without love since one may give with ulterior motives in mind.
- C. In a rousing refutation of error.
  1. God — refutation of atheism, agnosticism, infidelity, and the whole gamut of unbelief.
  2. So Loved — refutation of Deism.
  3. The world and whosoever — refutation of Calvinism and its cold, cruel and calloused dogma of Limited Atonement.
  4. That He Gave — refutation of the error that God is a totalitarian taskmaster ever anxious to cast the myriads of men into hell.

5. His only-begotten Son — refutation of modernism and Judaism.
6. Believeth on — refutation of Calvinism which denies any and all conditions, of universalism which promises salvation to all whether they are obedient or regular rebels against God's government and faith only because this is an obedient faith, a faith that continues to obey God's will.
7. Should not perish — refutes the no-hell advocate.
8. But have everlasting life — refutes the no-heaven proponent.

**CONCLUSION:**

1. John 3:16 is a CHALLENGING verse.
2. John 3:16 is a COMPREHENSIVE verse.
3. John 3:16 is a COMPELLING verse.
4. John 3:16 is a CONSECRATION verse — calls for our deepest devotion and for the very depths of our consecration to the Christ and his Holy Cause on this mundane sphere.



## THE LORD'S SUPPER

Dub McLish

### INTRODUCTION:

1. A neglected subject in our preaching and teaching.
2. Widely misunderstood and abused.
3. Lord gave it permanence and great prominence by linking it to cross.
4. By means of series of questions we will study it.

### BODY:

#### I. WHAT IS IT CALLED?

- A. "Lord's table" (Luke 22:29-30; 1 Cor. 10:21).
- B. "Communion" (1 Cor. 10:16).
- C. "Breaking of bread" (Acts 2:42; 20:7).
- D. "Lord's supper" (1 Cor. 11:20).
- E. Comments:
  1. Never called "mass," "sacrament," "eucharist" by inspired men.
  2. It is the *Lord's* (Christ's), not the Father's nor Spirit's supper.
  3. It is the *Lord's* not man's, to change at will (time, elements, etc.).

#### II. WHAT IS ITS PURPOSE?

- A. Lord alone has right to determine and He has made it clear.
  1. Bread is (represents) His body (Matt. 26:26; 1 Cor. 11:23-24).
  2. Fruit of vine is (represents) His blood (Matt. 26:27-28; 1 Cor. 11:25).
  3. To be eaten-drunk "in remembrance of me" (Luke 22:19; 1 Cor. 11:24-25). To keep fresh in our minds the sacrifice of Himself for us.
  4. To proclaim His death (1 Cor. 11:26); His death was special/unique.
  5. To anticipate His coming (1 Cor. 11:26).
    - a. New Testament continually teaches He will come again (John 14:3).
    - b. As long as He delays, His people must keep this memorial.

- c. When He comes we shall be gathered to great marriage supper of the Lamb in Heaven (Rev. 19:9).
6. Lord's supper is not sin-forgiving sacrifice, not something to be tacked on to wedding or funeral, but simple memorial to death of Lord. (We should keep our prayers at the table in harmony with the purpose of the supper.)

### III. WHEN AND HOW OFTEN IS THE SUPPER TO BE EATEN?

- A. It was observed with regularity ("continued steadfastly") (Acts 2:42).
- B. Day of its observance was first day of the week (Acts 20:7).
  1. Not merely common meal — Paul waited 7 days for this supper (v.6) although he was in a hurry to continue his journey (v.16).
  2. This was a supper that was not, could not be, eaten any other day.
- C. How often is indicated in practice of Corinthians.
  1. They were commanded to give on first day of week ("every first day of the week,") (Berry's Inter-Linear) (1 Cor. 16:2).
  2. Note: Paul did not command them to assemble on the first day of the week; He knew they were already doing that.
  3. He had already mentioned this assembly and it included observing the Lord's supper (1 Cor. 11:18-34).
  4. This was an assembly that was held each Lord's day (as indicated by Berry's literal translation, cited above).
  5. Again, New Testament evidence reveals observance only on first day of week and observance every first day of the week.
- D. This practice was universal.
  1. We have already seen that this was the practice in Troas, Corinth.
  2. Paul had given orders pertaining to their giving each first day of week to "churches of Galatia" (1 Cor. 16:1). Surely none would argue that he had not given orders to them concerning Lord's supper as well.
  3. Paul taught same thing "everywhere in every church" (1 Cor. 4:17).
- E. Uninspired church history confirms that observance of the Lord's supper on the first day of the week every week and only on that day was the universal practice of the church from the time of the apostles until apostasy eventually corrupted the practice several centuries later.

- F. “Every Sunday makes it common, ritualistic, meaningless.”  
If so, then it should also do same for singing, praying, giving, preaching.

#### IV. WHAT SHOULD BE THE MANNER OF OUR PARTAKING?

- A. Warned against partaking in “unworthy manner” (1 Cor. 11:27).

1. Our behavior must be appropriate, must agree with soberness of occasion.
2. Our thoughts and acts must be worthy of purpose of the supper.
3. To partake otherwise makes one guilty of body and blood of Christ — we have aligned ourselves with His crucifiers (1 Cor. 11:27)!

- B. What constitutes an “unworthy manner”?

1. Contrast appropriate behavior at funeral and football game.
2. Should do nothing to detract unnecessarily from purpose of supper.
3. We must concentrate on His crucifixion and its meaning to us; if we “discern not the body” of Christ we bring judgment (“damnation”) upon ourselves (1 Cor. 11:29).
4. This is not a time to visit, write notes, move about, write contribution checks, or do anything else unnecessary that might cause ourselves or others to become distracted.

- C. Things that may help us while the Lord’s supper is being served:

1. Read of Jesus’ trials and crucifixion from closing chapters of Gospel accounts or read 1 Cor. 11:23-24.
2. Turn to appropriate songs in song book (e.g. “The Old Rugged Cross,” “Tell Me the Story of Jesus,” “In the Cross of Christ I Glory,” “Beneath the Cross of Jesus,” “There is a Fountain,” et.al.) to help keep thoughts on the cross.

#### CONCLUSION:

1. We may almost say the Lord’s supper is central to Christianity since it focuses directly upon the cross.
2. It is the simple, yet great, memorial the Lord left for His followers.
3. We can be sure that He wants us to soberly and correctly keep it.

## THE SANCTIFIED SOUL

Greg Weston

### INTRODUCTION:

1. Peter wrote, "but like as he who called you is holy, be ye yourselves also holy in all manner of living; because it is written, Ye shall be holy; for I am holy" (1 Peter 1:15,16). This word "holy" is also translated "saint" when applied to the child of God. Paul's letter to the Romans is addressed to the "saints" in Rome. This emphasizes the holiness the Christian is to depict.
2. The holiness of the Christian involves the "body, soul, and spirit" (1 Thess. 5:23). Our bodies are not to be polluted by joining it to a harlot (1 Cor. 6:15ff) and our soul is purified in our obedience to the truth (1 Peter 1:22). Our bodies will one day die, be buried, and decay (unless the Lord comes before then). Our souls will continue.
3. Where we shall live eternally depends upon how we live temporarily. Will we exhibit the holiness God expects of us, or will we allow ourselves to wallow in the mire of sin and lose our souls?

### BODY:

#### I. OUR SOULS HAVE BEEN SANCTIFIED.

- A. The word sanctified comes from the Greek word "*hagiazdo*." Sanctification is translated from the Greek word "*hagiasmos*." These two words come from the root word "*hagios*" which means "holy."
  1. Sanctified is also translated as "hallowed."
  2. Sanctification is often translated "holiness."
  3. The root word is translated as "holy" and "saint" (the latter is usually plural, saints).
    - a. This word, holy, denotes the character of God (1 Peter 1:15,16).
    - b. It also denotes the character of the Spirit of God, the *Holy Spirit*.
    - c. Jesus is also declared to be holy (Luke 1:35).
    - d. When God refers to us as saints, we can truly see that we are "partakers of the divine nature" (2 Peter 1:4).

4. The idea of all the words is that the sanctified person or thing is set apart, consecrated, for the Lord's use. (See Joseph H. Thayer, *Greek-English Lexicon of the New Testament*, pp.6,7; William F. Arndt and F. Wilbur Gingrich, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, p.8-10; George V. Wigram, *The Englishman's Greek Concordance of the New Testament*, p.6; and, Gerhard Kittel, ed., *Theological Dictionary of the New Testament*, Vol. 1, pp.88ff).
- B. When speaking of the holiness, the sanctity of man, we must acknowledge that we have both a passive and an active role in our sanctification.
1. The passive role.
    - a. This is seen in Acts 2:38, "be baptized unto the remission of sins." Someone else does the physical act of immersing us while God does the forgiving. We are receivers in both cases.
    - b. This is witnessed by the fact that we cannot save ourselves. God had to send his Son to die in our stead. Isaiah 53:5; Rom. 5:6-8.
  2. The active role.
    - a. We are active through our obedience to the will of God. Jesus teaches that a man must obey him to be saved (Matt. 7:21).
    - b. In Acts 2:40 Peter emphasized our active role in proclaiming, "save yourselves from this untoward generation."
  3. Man is saved by God's grace through Jesus, but man must also work out his own salvation through fear and trembling (Eph. 2:8; Phil. 2:12). These statements are not contradictory but are complementary. Compare Heb. 13:11,12.
- C. Man is sanctified at baptism.
1. The Nazarene denomination believes in two gifts of grace. One at salvation and the other at sanctification. The Bible, however, demonstrates that salvation and sanctification are achieved, received at the same moment.
  2. Salvation is received at baptism. Acts 2:38
  3. Sanctification, being made holy, is received at baptism also. Holiness is purity, the absence of sin. Separation

from sin comes at baptism (Acts 22:16), so holiness (sanctification) comes at baptism.

## II. A LIFE OF SANCTIFICATION.

A. Sanctification is a state of being holy. But this state must be continually guarded.

1. It is possible for a child of God to sin so as to be eternally lost. Heb. 6:4; Gal. 5:4
2. For this reason, Christians are exhorted to watch how they walk so that they will continue in their sanctification.

B. Guarding One's Sanctification.

1. Physical Wealth.

- a. Luke 12:13-21. Life does not consist of possessions. We need to spread this message to our society. We need to get our brethren to believe it! cf. 1 Tim. 6:3-10, 17-19; Heb. 11:13-16, 32-38.
- b. Truth: Luke 12:22ff; 1 Tim. 6:6-8.

2. Fleshly Lusts.

- a. We are to abstain from it. 1 Peter 2:11  
Fleshly lusts war against our soul.
- b. Paul instructed the Thessalonians to maintain their sanctification. 1 Thess. 4:1ff. Note the specifics Paul mentioned as being part of that sanctification.
- c. We are to preach the same change of life that Paul preached. 1 Cor. 6:9-11
- d. Truth: Titus 2:11-14

3. Ignorance.

- a. 2 Cor. 2:11. We are not to be ignorant of Satan's tools, devices, for our destruction. In the context, the device was failure to forgive brethren. We need to take away this weapon of Satan by forgiving (Matt. 6:12-15). We must also be aware of other devices he uses against the saints (1 Peter 5:8).
- b. The tool of false doctrine. Changing the pattern of God, sometimes most subtly.  
Acts 20:29,30; Rom. 16:17ff; Gal. 1:6-9
- c. A similar device is Biblical ignorance. The best defense against the tool of false doctrine is the offense of the knowledge of the truth. Heb. 5:10ff; 2 Tim. 2:15; 2 Peter 1:5-13; 3:15-18

4. Sanctification involves all of our life, Romans 12:1,2.

C. Positive Steps. To avoid the pitfalls of Satan's devices, God has given us positive steps to take.

1. Continually strengthen your faith. cf. 1 Peter 5:8,9; 1 John 5:4,5. Note Rom. 10:17; Psalm 1, strength comes through study.
2. Set your mind on things above. Col. 3:1-4; Phil. 4:8; Matt. 6:19ff.
3. Abstain from the very appearance of evil. 1 Thess. 5:21.
4. Spend much time in prayer. Jesus prayed often. We also need to pray. 1 Thess. 5:17.
5. Teach and guide others to the truth. Mark 16:15,16.

### **CONCLUSION:**

1. Our souls will live through eternity. We need to purify our souls by obedience and keep them pure through continued obedience and growth.
2. Remember the words of Jesus, "For what doth it profit a man, to gain the whole world, and forfeit his life?" (Mark 8:36). Brethren, let's choose life eternal.

## WE CAN EVANGELIZE THE WORLD

[My favorite Sermon]

Ira Y. Rice, Jr.

### INTRODUCTION:

There are two reasons why I believe the world can be evangelized in this (or any) generation: 1) Because it has been commanded of God, and 2) Because it already has been done—once.

### BODY:

- I. SHALL WE SAY THAT ANYTHING GOD HAS COMMANDED CANNOT BE DONE?
  - A. Would this not accuse God of *tempting* man?
  - B. Yet James 1:13 says, "*Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man.*"
  
- II. SHALL WE SAY THAT ANYTHING MAN HAS DONE ONCE CANNOT BE DONE?
  - A. The world was evangelized—once.
    1. In Romans 10:18, Paul cited David's prophecy, from Psalms 19:4, after asking, "*Have they not heard?*," answering, "*Yea verily, Their sound went into all the earth, and their words unto the ends of the world.*"
    2. In Colossians 1:23, Paul said again that "*the gospel...was preached to every creature which is under heaven...*"
  
- III. FOR OUR GENERATION TO ACCOMPLISH THIS, HOWEVER, AT LEAST THREE CHANGES MUST BE MADE:
  - A. We must learn what it means to "*walk by faith, not by sight.*" (2 Cor. 5:7).
  - B. We must get our "*want to's*" fixed.
  - C. We must become properly *motivated*.
  
- IV. WHAT "WORLD EVANGELISM" INCLUDES:
  - A. All the world.
    1. Jesus said, "*Go ye into all the world...*" (Mark 16:15)
  - B. All nations.



1. Jesus said, “Go ye therefore, and teach *all nations...*” (Matt. 28:19)
  2. He said again, in Luke 24:47, “...that repentance and remission of sins should be preached in his name among *all nations...*”
- C. Every creature.
1. Jesus said, “Go ye into all the world, and preach the gospel to *every creature.*” (Mark 16:15)

### **CONCLUSION:**

Once we understand what world evangelism includes and make the necessary changes both in heart and in life, then—and only then—We **CAN** Evangelize the World!

## A CHARGE TO PREACHERS

2 Tim. 4:1-5

M. L. Sexton

### INTRODUCTION:

1. There are only two ways (Matt. 7:13,14).
  - a. One leads to eternal destruction, the lake of fire and brimstone (Rev. 20:14,15; 21:8).
  - b. One leads to Heaven, the eternal home of the righteous (Matt. 5:11,12; Acts 10:35; 2 Tim. 4:8).

### BODY:

- I. PREACH THE WORD.
  - A. We will lose our soul in hell if we do not preach the WORD (Gal. 1:6-11; 2 Thess. 1:9).
    1. A crown of righteousness is waiting for those who “do the work of an evangelist, and make full proof” of their ministry (2 Tim. 4:5-8).
    2. The false prophets (this includes false preachers) will have their part in “the lake of fire burning with brimstone” (Rev. 19:20; 21:8).
  - B. We are charged before God, and not man, to “PREACH THE WORD” (2 Tim. 4:1).
    1. We will have to give an account of every idle word (Matt. 12:36,37; Col. 4:6; 1 Cor. 9:16).
    2. Every point that we make must be backed up by the WORD OF GOD (1 Peter 4:11; Acts 20:32).
    3. We must earnestly contend for the faith (Jude 3; Heb. 11:6; 1 Cor. 16:13).
- II. GOD’S WORD IS ALIVE AND MUST BE PREACHED TO ALL THE WORLD (Matt. 28:18-20; Heb. 4:12).
  - A. The word is preached by the gospel (1 Peter 1:25), and the word, which is the gospel, is the power of God unto salvation (Rom. 1:16; Acts 20:32).
  - B. It is the dividing power which separates the believer (Heb. 4:12), the true disciple, from the hypocrites (Eph. 3:10; Matt.

6:24) and the soul from guilt and sin (Rom. 6:16-18; 8:2; 1 Tim. 3:15).

### III. WE MUST SET THE PROPER EXAMPLE BEFORE OTHERS IN ALL THAT WE DO (1 Tim. 4:12; Rom. 2:21).

#### A. We must set the example in **word**.

1. We are told to speak words "seasoned with salt" (Col. 4:6).
2. Each of us must watch his tongue and help keep it behind bars as an untamed lion (James 3:8; 1 Tim. 1:6; 2 Tim. 2:16). We must control our emotions as well. The tone of voice as well as words can reflect our feelings — sometimes more so.
3. Profane and vain words will increase to more ungodliness and will eat as a canker (2 Tim. 2:16,17).
4. The poison of the asp is behind the lips; so with a person and his tongue. Poisonous words in the hearts of others will destroy (Prov. 18:8; 26:22).

#### B. We must set the example in **conversation** — manner of life (A.S.V.).

1. We must set the example in conduct and behavior (Rom. 12:1,2; Eph. 4:1).
2. We must provide things honorable in the sight of all men — in regard to **PAYING DEBTS**, e.g. Some preachers think the world owes them favors (Rom. 13:8; 12:17).

#### C. We must set the example in **love**.

1. This is to be an example before God and man (Lk. 10:27; Eph. 3:14-19).
2. How do we know that we love God (1 John 2:1-6,11-17)?
3. How do we know that we love man (1 John 3:13-24)?  
Comment on verse 17.

#### D. We must set the example in **faith**.

1. Each must exercise that characteristic produced by the word of God and the root from which love springs.
2. Each Christian is to be an example of fidelity in keeping the requirements of God.

#### E. Each must set the example in **purity**.

1. We must be pure in thought (James 4:8; Acts 21:24).
2. We must be pure in action and life (1 Tim. 5:21; 1 John 3:3).
3. We are commanded to be the "salt of the earth" (Matt. 5:13) and the "light of the world" (Matt. 5:14-16).

4. Salt preserves, and light purifies. Illustration: Water cleanses but will become dirty itself; fire will separate impurities from the pure, as in gold from metals, etc., but light will purify without becoming contaminated. It matters not how filthy a substance is, when light comes in contact with it or goes through it, the light is just as pure and powerful. A good example is sun light.

F. Take heed to thyself.

1. We should look into the mirror and try to see ourselves as others see us, but more important, we must see ourselves as God sees us (James 1:19-25).
2. Examine yourself. Remove the blinders and look into your own heart (1 Tim. 4:16; Acts 20:28).

IV. THE PREACHER MUST REPROVE AND REBUKE.

A. This is one of the most difficult tasks of the preacher's work, yet it must be done (2 Tim. 2:1-5; 1 Tim. 4:11).

1. Some will become offended and turn against the preacher. This will try the preacher as to his strength in the faith (1 Peter 3:8-12). We must not render evil for evil. This will not be easy (1 Peter 4:12-14).
2. We must always maintain the proper attitude. Please read Gal. 6:1-6; Col. 1-4; 1 Peter 2:19-25.

V. THE PREACHER MUST EXHORT.

A. Exhort with all long-suffering (2 Tim. 2:1-5).

1. The Lord is patient with us, and we ought to be long-suffering with others (2 Peter 3:9).
2. We must exhort one another daily (1 Thess. 4:1; 5:14; Heb. 3:13).

VI. "BUT WATCH THOU IN ALL THINGS, ENDURE AFFLICTIONS, DO THE WORK OF AN EVANGELIST. MAKE FULL PROOF OF THY MINISTRY" (2 Tim. 4:5).

## THE HOLINESS OF GOD

Don Ruhl

GOD: A presentation of the holiness of God as witnessed by the prophet Isaiah and the apostle John's interpretation of who Isaiah actually saw.

### INTRODUCTION:

1. God's holiness: (Heb. 1:12,13)
  - a. Negatively:
    - 1) Without sin or any moral imperfection — Jer. 2:5.
    - 2) I John 1:5
    - 3) Thus moving him against all sin, even the slightest.
  - b. Positively:
    - 1) Exodus 15:11
    - 2) Separate
    - 3) Purity
2. This is perhaps the essence of his being.
  - a. This more than other attributes distinguishes him — the *Holy Spirit*.
  - b. Other attributes flow from holiness:
    - 1) His love unique because it is holy.
    - 2) Same with power, justice, mercy, knowledge, etc.

### BODY:

- I. THE AWESOMENESS OF THE HOLINESS OF GOD — Isa. 40:25.
  - A. The incident of Beth-shemesh — I Sam. 6:9,20.
    1. Curiosity
    2. Yet happy — vs.13-15.
    3. Holiness knows no compromise, even for joyous occasions.
      - a. Only the Levites with poles and after permanent home only the High Priest annually.
      - b. 2 Sam. 6:1-7
  - B. The vision of Isaiah — Isa. 6:1-5.
    1. The seraphim and their wings.
      - a. The holiness of God is not an ordinary thing to look upon.

- 1) Man would die.
- 2) Man who flippantly called Jesus, "Good Teacher."
- b. Even the feet may bring impurity.
  - 1) Exodus 3:5
  - 2) Joshua 5:15
2. The triple declaration — never said of other attributes.
  - a. Even heaven shudders at such an announcement.
  - b. Not even God speaking in this instance.
3. Note Isaiah's reaction.
  - a. He realized his words were far from the holiness he witnessed with his eyes and ears.
  - b. When a man comes in contact with excellence he becomes self-conscious and conscious of his people — Isa. 6:6-10.
- C. His holiness continues to be proclaimed — Rev. 4:6-8.
  1. Similar to Isaiah's vision.
  2. Continual
    - a. God's holiness is consistent (setting him apart from man) — James 1:17.
    - b. Why should announcement cease?
- D. Trembling — Jer. 23:9
  1. Body and soul tremble.
    - a. What humans see and hear affects them for good and bad.
    - b. What grander thing for man to consider!
  2. Because of Jehovah.
    - a. Jeremiah knew God and who he was (or is).
    - b. All biblical characters who saw God were affected body and soul — Ezekiel and John fell as dead.
  3. Because of God's holy words.
    - a. Announcements about God shake heaven!
    - b. How about the very utterances of the eternal existing One?
    - c. How do we react to his word?

## II. HOW THEN CAN WE APPROACH THIS HOLY GOD?

- A. He has no fellowship with evil — Hab. 1:12,13.
- B. He cannot be served lightly — Jos. 24:19,20.
- C. Who then can be a friend of the Holy God?
  1. Psalm 15:1-5

2. Psalm 24:3,4
3. Isa. 57:15-21

### III. JESUS HAS SHOWN US THE WAY TO THE HOLINESS OF GOD.

- A. By his blood — Heb. 10:19,20.
- B. But that way is only for a moment.
  1. Holiness demands the removal of all unholiness.
    - a. By wrath, or
    - b. By mercy.
  2. We make the decision now, but realize mercy is shown now only to the faithful obedient.

### IV. JESUS IS THE HOLY ONE OF GOD.

- A. Mark 1:24
  1. The demons recognized him, being in the spirit world and having formerly served him.
  2. They knew they had no camaraderie with Jesus.
  3. They also knew the consistency of his holiness demanded they be destroyed.
- B. Heb. 7:26 — five-fold description of holiness.
- C. Isa. 6:1-8 — saw Jesus — John 12:37-41.

### V. THE HOLY ONE OF GOD DWELT AMONG US.

- A. The wonder of the incarnation.
  1. Remember what Isaiah saw and heard.
  2. Phil. 2:5-8
- B. Men sensed his holiness and reacted with fear.
  1. Calming of the storm — Mark 4:38-41.
  2. Casting out of demons — Mark 5:14-17.
  3. The bountiful catch of fish — Luke 5:4-11.
- C. Holiness intimidates us.
  1. Though a holy one may be doing nothing, his very presence is intimidating.
    - a. Feel threatened.
    - b. Apostates have guilt awakened just by seeing faithful members because of what they represent.
  2. Isa. 30:9-11

### VI. THE HOLY ONE WAS DENIED.

- A. Acts 3:14,15

1. Do we comprehend this charge?
  2. If not careful, we will so emphasize grace, thinking we deserve the gift of Christ and that Jesus had no choice.
- B. This shows how destructive sin is:
1. Destroys only Innocent One.
  2. Destroys only hope of salvation.
- C. But God used it for good.
- D. What will you do with the Holy One of God?
1. Obey and be partakers of his holiness — Heb. 12:10.
  2. Disobey and be cast out.
- E. We can see and hear what Isaiah and John saw and heard.



## PERSONAL EVANGELISM

H. A. (Buster) Dobbs

### INTRODUCTION:

1. Importance and value of personal evangelism.
  - a. Evangelism is the primary work of the church.
    - 1) Jesus put the church in boots.
    - 2) "And Jesus came to them and spake unto them, saying, All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world" (Matt. 28:18-20).
    - 3) "Go ye into all the world, and preach the gospel to the whole creation" (Mark 16:15).
  - b. The work of the church must be done by saved individuals who make up the church. Each member in the body of Christ must accept the duty of working at the job of teaching and converting others.
2. The value of the human soul.
  - a. "For what doth it profit a man, to gain the whole world, and forfeit his life?" (Mark 8:36).
    - 1) One human life is worth more than the wealth of all the world.
    - 2) Think of the value of all the real estate, minerals, gold, silver, jewels, buildings, ships, airplanes, automobiles, and equipment in the world.
    - 3) Jesus says your life (soul) is worth more than the sum total of the world's wealth.

### BODY:

#### I. ATTITUDE TOWARD SAVING SOULS.

##### A. The attitude of Jesus.

1. "For the Son of man came to seek and save that which was lost" (Luke 19:10).

2. "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Matt. 20:28).
  3. "I came not to judge the world, but to save the world" (John 12:47).
    - a. Jesus was willing to forego the glory of eternity to accept the limitations of human flesh.
    - b. "Wherefore it behooved him in all things to be made like unto his brethren, that he might become a merciful and faithful high priest in things pertaining to God, to make propitiation for the sins of the people" (Heb. 2:17). "Thanks be to God for his unspeakable gift" (2 Cor. 9:15).
    - c. As the lamb of God who takes away the sins of the world, Jesus died for our transgressions.
    - d. "And he looked upon Jesus as he walked, and saith, Behold, the Lamb of God!" (John 1:36)
    - e. "For he grew up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we see him, there is no beauty that we should desire him. He was despised, and rejected of men; a man of sorrows, and acquainted with grief: and as one from whom men hide their face he was despised; and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him,; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and Jehovah hath laid on him the iniquity of us all" (Isa. 53:2-6).
- B. Out attitude.
1. "Have this mind in you, which was also in Christ Jesus: who, existing in the form of God, counted not the being on an equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea, the death of the cross. Wherefore also God highly exalted him, and gave unto him the name which is above every

name; that in the name of Jesus every knee should bow, of things in heaven and things on the earth and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

2. We must have the mind of Jesus and be willing to offer ourselves as a living sacrifice in service to God and for the salvation of others. Ye are the salt of the earth! Ye are the light of the world.

C. Soul saving is wise.

1. "The fruit of the righteous is a tree of life; and he that is wise winneth souls" (Prov. 11:30).
2. "And they that are wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever" (Dan. 12:3).
3. "And the lord said unto the servant, Go out into the highways and hedges, and constrain them to come in, that my house may be filled" (Luke 14:23).

## II. HOW TO BE EFFECTIVE AS A PERSONAL EVANGELIST.

### A. Seize every opportunity.

1. Of opportunity a poet said, "Master of human destinies am I. Fame, love, and fortune on my footsteps wait, Cities and fields I walk; I penetrate deserts and seas remote, and passing by hovel, and mart, and palace, soon or late I know unbidden once at every gate! If sleeping, wake — if feasting rise before I turn away. It is the hour of fate, and they who follow me reach every state mortals desire and conquer every force save death; but those who doubt or hesitate, condemned to failure, penury and woe, Seek me in vain and uselessly implore — I answer not, and I return no more." (Opportunity, by John James Ingalls).
2. Opportunities ignored become judgments to condemn us; "O Jerusalem, Jerusalem, that killeth the prophets, and stoneth them that are sent unto her! how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord" (Matt. 23:37-39).

**B. Pray and weep.**

1. "Wherefore watch ye, remembering that by the space of three years I ceased not to admonish every one night and day with tears" (Acts 20:31).
2. "I say the truth in Christ, I lie not, my conscience bearing witness with me in the Holy Spirit, that I have great sorrow and unceasing pain in my heart. For I could wish that I myself were anathema from Christ for my brethren's sake, my kinsmen according to the flesh" (Rom. 9:1-3).
3. "Brethren, my heart's desire and my supplication to God is for them, that they may be saved" (Rom. 10:1).
4. "He that goeth forth and weepeth, bearing seed for sowing, Shall doubtless come again with joy, bringing his sheaves with him" (Psalm 126:6).

**C. May God grant that you may never become used to the thud of lost souls as they march on to a Christless eternity.**

## AUTHORITATIVE LOVE

David P. Brown

### INTRODUCTION:

1. Christianity is the religion of Biblical authority (Col. 3:17).
2. Therefore, the subject of authority is timely and crucial.
3. It is especially significant to churches of Christ, for at present within the body of Christ, the Biblical principle of authority is being challenged.

### BODY:

- I. MEN HAVE CORRUPTED THE TRUE BIBLICAL DOCTRINE OF LOVE
  - A. Let us study the relation of love to authority as it is revealed in the Bible.
  - B. Our Basic Affirmation:

“The Bible teaches that the only way to yield to God’s love is to yield to God’s authority and that therefore the love principle never rises higher than the authority principle.”

    1. Law and love are NEVER mutually exclusive in the Bible nor will they be in the life of the devout disciple.
    2. We will now note Bible proof for the above affirmation.
  - C. Luke 16:19-31
    1. Vs. 24,25,26: Can you imagine some liberal accusing Abraham of not having enough love for the poor rich man?
    2. Vs. 27,28: It would seem that “love” would demand that Abraham yield to his simple request.
    3. Some have said, “God will do anything to save a soul...,” BUT WILL HE?
    4. Vs. 29,30,31: “Love” yielded to the authority of God’s word.
  - D. 1 John 2:3-6
    1. To best understand the importance of these verses we ask, “How do we show our love for God?”
    2. John answers in vs. 5. He later writes, “For this is the love of God that we keep his commandments...” (1 John 5:3).

3. The only way we can love God is by loving and obeying his word.
  4. False doctrine, Neo-Pentecostal experiences, and uncertain sounds never express love for God nor respect for the authority of his word.
  5. Let us say with Paul that all that really matters is “keeping of the commandments of God” (1 Cor. 7:19).
  6. Paul charged Timothy to “Keep the commandment without spot, without reproach...” (2 Tim. 6:13-14).
  7. Jesus said: “If ye love me ye will keep my commandments.”
  8. No level of love nor spiritual plane ever transcends our submission to the authority of his word and the letter of his law.
- E. Luke 18:18-25
1. This is the record of the man whom Jesus could NOT save.
    - a. Not because Jesus did not love him (Mark 10:21).
    - b. Nor because he lacked the power to save him (John 17:2).
  2. This man lacked ONE thing.
    - a. He rejected Christ and His authority over his life.
    - b. Having spurned Christ’s authority, Christ’s love could never save him.
  3. Submission to God’s word in many areas does not provide one with license to set it aside in even one area. “For whosoever shall keep the whole law, and yet stumble in one point, he is become guilty of all” (James 2:10).
  4. Deeds done by sincere people but done without the authority of God’s word can never be deeds of love.
  5. The so-called principle of love is at no time and on no occasion a higher or more noble one than that of close submission to the letter (authority) of the law of Christ.

### CONCLUSION:

1. IT IS IMPOSSIBLE FOR GOD TO LIE (Heb. 6:18; Numbers 23:19; Titus 1:2).
  - a. Man is often wrong but *God is always right*. “Let God be true, but every man a liar” (Rom. 3:4).
  - b. To live outside the authority of God’s word is to live outside the power of His love (2 John 9).

## THE GREATEST QUESTION TO CHALLENGE ETERNITY-BOUND MAN WHAT MUST I DO TO BE SAVED?

Joe Gilmore

### INTRODUCTION:

This is the greatest question that can challenge the mind of man. This question was addressed to Paul and Silas, servants of the most high God, by the jailor of Phillipi. May I suggest that you read the 16th chapter of Acts so you can be familiar with the situations and conditions that called for this question. In all, this question is asked three times. Each time by people, differently, under different situations and conditions. If you are interested in obtaining the more abundant life, read the accounts given by the Holy Spirit in connection with the asking of these questions and the answers given. They will be found in Chapters 2 and 9 of the book of Acts.

### BODY:

In the first part of our lesson I desire to call your attention to some things implied in the question "What must I do to be saved?" In the second part of the lesson I shall give you the scriptural answers to the greatest question that can challenge the mind of eternity-bound man. Let us now give attention to the first part of our lesson and also give consideration to some great things that are implied in this question.

#### I. IMPLIES THAT THERE IS A DIFFERENCE BETWEEN THE SAVED AND THE UNSAVED, BETWEEN THE REDEEMED AND THE UNREDEEMED

The Bible knows but two classes of men, the saved and the unsaved. It recognizes but two ways, the broad way and the narrow way. It speaks of but two foundations upon which men can build, one is of sand and the other is of rock. The difference between the lost and the saved is as great as the difference between love and hate, light and darkness, life and death, and heaven and hell. Throughout both the Old Testament and the New Testament we find the inspired writers laboring to impress upon us the difference between the saint and the sinner. This is in harmony with the language of John. He said, "He that hath the Son hath life, and he that hath not the Son hath not life."

(1 Jno. 5:12) This question teaches that there is such a thing as being lost and being saved.

## II. IMPLIES THE REALITY AND CONSCIOUSNESS OF BEING LOST

When the Phillipian jailor asked this question he recognized that he was lost. He knew he stood condemned. To be conscious that one is lost is a terrible feeling. When men recognize or realize they are lost, they are, many times, filled with despair. The Apostle Paul, a man like ourselves, knew what it meant to be lost. In Rom. 7:24, he expresses the wretchedness of every human heart that is lost, and the light and joy the lost feels when he finds one who is able to show him his way home. Here Paul says, "O wretched man, that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord."

## III. IMPLIES A WILLINGNESS ON THE PART OF THE LOST TO BE SAVED

All men in the presence of death or any other adversity are willing to be saved physically. All men who realize they are lost and undone should be willing for Christ to save them. We notice in Acts 2:37 that the people who heard the apostle Peter preach the first message of salvation in the name of the resurrected Lord were willing to be saved from their just recompense of reward. For it is said of them, "Now when they heard this, they were pricked in their hearts, and said unto Peter and the rest of the apostles, men and brethren what shall we do." This same willingness was expressed by the Ethiopian eunuch. "Behold here is water; what doth hinder me to be baptized?" (Acts 8:36) by Saul of Tarsus (Acts 22:10) "What shall I do Lord?" And likewise by the jailor (Acts 16:30), "What must I do to be saved?"

## IV. IT IS IMPLIED IN THIS QUESTION THE POSSIBILITY OF BEING SAVED

It would have been foolish for these men to ask this question "What must I do to be saved?" if it were impossible for them to be saved. Jesus says in Matt. 11:28, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Why would Jesus say "come unto me" to fallen men and women if he knew beforehand that they could not come? We all know that "come" is a word of action. The word "come" suggests that we have the power to come to Jesus. The reason why some will not be saved is not because they do not have the power to come or that it is



impossible for them to be saved, for in John 5:40 Jesus said, "And ye will not come to me, that ye may have life." Here then we find the reason why some do not come to the Lord. Not because they do not have the power to come but because they do not WILL to come.

V. IMPLIES THE REALIZATION THAT I MUST DO SOMETHING IN ORDER TO BE SAVED

The Pentecostians realized this when they said, "Men and brethren, what shall we do?" Acts 2:37. Saul of Tarsus knew this, Acts 9:6, "Lord, what wilt thou have me to do?" The Phillipian jailor, likewise, realized that he must do something, for he cried out saying, "Sirs, what must I do to be saved?" Acts 16:30. The eunuch said to Philip, "See, here is water: what doth hinder me to be baptized?" Acts 8:36.

VI. IMPLIES THE WILLINGNESS TO DO SOMETHING IN ORDER TO BE SAVED

We notice in the questions asked the apostles by inquiring sinners that they wanted to know what to do. This shows conclusively they realized that they must do something, and they were willing to do whatever the Lord said for them to do. In other words, they were willing to atone, if possible, for their wrongdoings. Whenever we reach the point where we want to be saved, we too, like those ancient people, will cry out to the Lord and say in a contrite spirit: "Lord, what wilt thou have me to do?"

VII. IMPLIED IN THIS QUESTION IS THE REALIZATION THAT THE THINGS I MUST DO ARE THE WILL OF THE SUPREME BEING. I MUST SURRENDER TO HIM UNCONDITIONALLY.

Never in the New Testament do we find alien sinners telling the apostles the things they intend to do in order to save themselves, but they always asked the apostles what the Lord wanted them to do. They knew if the Lord would save them he had a plan for them to follow. So they said, "Lord what would thou have me to do?" They were willing to submit their wills to the will of him who doeth all things well.

The second part deals with Bible answers to this question, "What must I do to be saved?" Let us answer this question when asked by an alien sinner, that is, one who has never obeyed the gospel. There are three kinds of alien sinners: 1) Unbelieving

sinners. 2) Believing sinners. 3) Penitent sinners. What does the Bible tell the unbelieving sinners to do. The answer is found in Acts 16:30-34. Here we have the story of the jailor and his conversion. He was not a believer in God nor his Son Jesus Christ, but when the Lord shook the foundation of the old prison house, the jailor realized the two men, Paul and Silas, who were under his guard, were indeed the servants of the most high God. When he recognized this great truth, he cried out to Paul and Silas and said, "Sirs what must I do to be saved?" And they said, "Believe on the Lord Jesus Christ, and thou shalt be saved and thy house. And they spake unto him the word of the Lord..." etc. (Acts 16:30-33). In order for this man to believe, the apostles had to speak or preach to him (Rom. 10:17). He was baptized and rejoiced, believing in God.

What does the Bible tell the believing sinner to do in order to be saved? On the first Pentecost after the resurrection of Christ, Peter convinced some of the people who had crucified the Lord of the greatness and awfulness of their sin and, when convinced, they said unto Peter and the rest of the apostles: Acts 2:37, 38. Here we learn that believing sinners are told to repent and be baptized.

But now, let us turn our attention to the answer given to believing, penitent sinners found in Acts 22:16. Saul of Tarsus, who persecuted the church was convinced on the road to Damascus that Jesus was the Christ, the Son of the living God, and believing this he manifested a penitent spirit by asking the Lord, "What shall I do?" The Lord told him to go into the city and there, said he, "It will be told thee what thou must do" (Acts 9:6). And Saul arose and was led into the city by his friends. Three days later, Ananias came unto him and said: "And now why tarriest thou? Arise and be baptized and wash away thy sins, calling on the name of the Lord" (Acts 22:16). We find that one who believes and is penitent is told to be baptized in order to have his sins washed away. This is in harmony with the language of Jesus. He says in Mark 16:16. Cf. 1 Peter 3:21.

We have found the answers to this question as given in the Bible to be as follows: The unbelieving sinner is to believe, repent and be baptized. The believing sinner is told to repent and be baptized for the remission of sins. The penitent believer is commanded to be baptized in the name of Jesus Christ for the remission of sins.

## WHAT WILL A MAN GIVE IN EXCHANGE FOR HIS SOUL?

Eddie Whitten

### INTRODUCTION:

1. Read: Matthew 16:24-26
2. This passage is in the context of Jesus announcing to his disciples that he must go to Jerusalem, suffer persecution and death at the hand of the chief priests and scribes, then be raised up on the third day.
3. Peter begins to rebuke the Lord saying, "Be it far from thee, Lord: this shall never be unto thee," (v.22).
4. Jesus rebukes Peter instead saying, "Get thee behind me, Satan." He charged Peter of being a stumbling block because "thou mindest not the things of God, but the things of men," (v.23).
5. The basis of our topic and the familiar question of Jesus is found in the following principle. "If any man would come after me, let him deny himself, and take up his cross, and follow me."
6. The "Constitution of Christianity" is couched in verse 25, "For whosoever would save his life shall lose it: and whosoever shall lose his life for my sake shall find it."
7. The comparison between the physical life and the spiritual is expressed in verse 26, "For what shall a man be profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?"
8. The plain and pointed emphasis of this verse is that nothing in this life is worth the cost of one's soul. The brief span of the physical life is nothing more than a blink of the eye in comparison to vast eternity.
9. With this vital fact in mind, I wish to discuss some things about which we must ask, "Would I give (this) in exchange for my soul?"

Would I Exchange My Soul For —

### AN AFFLUENT LIFE?

1. Materialism.
  - a. This is a danger in America because of the abundance of material goods available to us. We want for hardly anything.

When we want something, we just hop down to the store and buy it (within reason, of course).

- b. Luke 12:15 — “Take heed, and beware of covetousness: for a man’s life consisteth not in the abundance of the things which he possesseth.”
  - c. 1 Tim. 6:9,10,17 — “But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God who giveth us richly all things to enjoy.”
  - d. James 5:1-2 — “Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire.”
2. Self-Sufficiency and Independence.
- a. Jer. 10:23 — “Oh, Lord, I know the way of man is not in himself: it is not in man that walketh to direct his steps.”
  - b. Hos. 4:6 — “My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee. That thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children.”
  - c. 1 Cor. 10:12 — “Wherefore let him that thinketh he standeth, take heed lest he fall.”
  - d. John 14:6 — “I am the way, the truth and the life; no man cometh unto the Father but by me.”
  - e. It is a natural fact that the more affluent we are, the more tempted we become to trust in ourselves and our own wisdom, rather than putting our trust in God.
3. Recreation and Pleasure.
- a. Spectator sports occupy more time and garner more money than all of the activities and contributions of all religious bodies in America combined.
  - b. The salary of some professional athletes amounts to more in one year than is spent by all religious bodies in America combined on mission work.
  - c. Horse racing and the lottery are two avenues of recreation and pleasure that have been legalized in our state. These constitute gambling, which if there was nothing wrong in

themselves, there would not have been the necessity to legalize them.

- d. In an article by brother Joe Malone, in the Christian Journal, December, 1991, he relates that the famous race horse, Citation, ran in 43 races between April 22, 1946, and July 14, 1951. He won 31 of those races. If a person bet \$2.00 on each of the 43 races, he would have wagered \$86.00. His winnings would have amounted to \$99.50, a net gain of \$13.50. Brother Malone goes on to say that if the same person had invested the same \$86.00 on April 22, 1946, in the credit union at 4% interest, his gain would have been \$14.59, a net of \$1.09 more than he would have won betting on Citation. His conclusion: "Gamblers never win."

### A COMPROMISING CHARACTER?

1. Compromise is Condemned by the Lord.
  - a. Matt. 6:24 — "No man can serve two masters: for either he will hate the one and love the other; or he will hold to the one and despise the other. Ye cannot serve God and mammon."
  - b. Luke 6:46 — "And why call ye me Lord, Lord, and do not the things which I say?"
  - c. Matt. 15:7-9 — "Ye hypocrites, well did Esaias prophesy of you, saying, This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me. But in vain do they worship me teaching for doctrines the commandments of men."
  - d. Matt. 12:30 — "He that is not with me is against me."
2. Compromise is Condemned by Men.
  - a. Paul condemned the hypocrisy of Peter in Gal. 2:11ff.
  - b. One of the arguments men use to reject the call of Christ is that there are hypocrites in the church.

### A PRIDEFUL HEART?

1. Pride is one of the three categories of sin mentioned in 1 John 2:16.
2. Pride elevates one above God's principle of humility (Matt. 23:12).
3. Pride contradicts Jesus' admonition in Luke 17:10, "So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do."

4. Pride is that which results in denominations being formed: a form of rejection of God's will.

### **AN UNFORGIVING NATURE?**

1. One of the great principles of Christianity is the need to forgive.
  - a. Love compels us to forgive even our enemies (Matt. 5:43-44,46).
  - b. Paul admonished us to overcome evil with good (Rom. 12:20,21).
2. Jesus commands us to forgive others in order for God to forgive us (Matt. 6:14,15).
3. A foolish question arises: "Can we forgive another without repentance on his part, when God demands repentance before He can forgive sin?" Answer: Of course, we can! The attitude of a forgiving nature demands we forgive even those who do evil toward us.

### **A FALSE STANDARD OF AUTHORITY?**

1. The Bible is God's Standard of Authority?
  - a. Ex. 20:3 — "Thou shalt have no other gods before me."
  - b. Matt. 4:10 — "Thou shalt worship the Lord thy God, and Him only shalt thou serve."
2. The Bible is God's Standard for Salvation.
  - a. Rom. 10:17 — "Faith cometh by hearing and hearing by the word of God."
  - b. Rom. 1:16 — "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to everyone that believeth..."
  - c. Heb. 5:9 — "And being made perfect, he became the author of eternal salvation to all them that obey him."
3. The Bible is God's Standard in Judgment.
  - a. John 12:48 — "He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day."
  - b. 2 Thess. 1:7,8 — "And to you who are troubled rest with us when the Lord Jesus shall be revealed from heaven with his mighty angels, In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ..."
4. The Bible is Being Rejected as God's Standard of Authority.
  - a. We must be aware that humanism is contrary to God's word.

That being true, humanism is a rejection of God's Standard of Authority. We must not fall victim to the influences of humanism.

- b. We must be aware that the movement called the New Hermeneutics is being promoted by those within the church who are rejecting God's word as his Standard of Authority. We must reject such false doctrine and hold to the doctrine of Christ.
- c. We must be aware that denominationalism is being accepted in some congregations of the Lord's church. This is in violation of the Authority of God's word. God says the doctrines of men constitute "vain worship" (Matt. 15:9).
- d. We must be aware that such departures from the authority of God's word as: Instruments of music in worship, women assuming leading roles in worship, Choruses being used during worship, acceptance of denominational baptism, fellowshipping denominational bodies in worship situations, are all activities being promoted among us. These are all rejections of the authority of the Bible.

### **CONCLUSION:**

1. Jesus asked, "What will a man give in exchange for his soul?"
2. We have noticed that, unless we study to be faithful, we can exchange our souls for:
  - a. An Affluent Life;
  - b. A Compromising Character;
  - c. A Prideful Heart;
  - d. An Unforgiving Nature; and,
  - e. A False Standard of Authority.
3. We can, and we must, be diligent to avoid these temptations which would cause us to lose our souls.
4. Let us resolve from this day forward to submit our wills to God's will and look to Him as our authority for life.

## THE POWER OF THE GOSPEL TO CHANGE A LIFE!

M. A. Dill

TEXT: 2 Corinthians 5:17

### INTRODUCTION:

1. This morning, I want to talk to you about the power of the gospel to change your life!
2. As I observe people going through the motions of daily living, one thing seems abundantly clear — MOST NEED TO MAKE SOME REAL CHANGES!
3. This lesson is for you this A.M. if:
  - a. Your life is a mess and you don't know how to straighten it out!
  - b. You are struggling to change yourself before it costs you your job/marriage/friends!
  - c. You are a Christian and yet your life is still characterized by cantankerousness and harshness of tone and attitude.
  - d. You want a new life — to be different — to get better — to go to heaven!
4. Beloved — God and Jesus are in life-changing business!
5. That change comes to you and me through the life-saving power of gospel!
6. Through it, we are called:
  - a. To salvation (2 Thess. 2:14).
  - b. Into fellowship with God's son (1 Cor. 1:9).
  - c. To live a new life with ALL old things passed away! (2 Cor. 5:17)
7. This A.M. I want to look at this power in life of one man — Saul of Tarsus — who became the Apostle Paul!
8. As we examine his life you will see before your very eyes the power of gospel to change a life!

### BODY:

- I. SAUL WAS THE MAN PAUL USED TO BE!
  - A. Paul — started out his life with the name Saul.
    1. Acts 9:11 — Born in city of Tarsus; called "Saul of Tarsus."



2. Rom. 11:1 — Born “an Israelite, of the seed of Abraham, of the tribe of Benjamin.” Truly a “Hebrew of Hebrews.”
  3. Yet was also Roman citizen! Acts 22:25-28
  4. Acts 18:3 — A tentmaker/trade.
- B. Religiously was a Pharisee before his conversion.
1. Phil. 3:5-6
  2. Acts 21:40 Spoke Hebrew language fluently, something many Jews of his day could not do!
  3. Gal. 1:14 A scholarly, dedicated student.
  4. Acts 22:3 As far as education concerned, says was “brought up in this city” (Jerusalem) at the feet of Gamaliel, instructed according to the strict manner of the law of our fathers, being zealous for God, even as ye all are this day.”
- C. As Saul, Paul was no friend to the church OR our Lord!
1. Acts 7:58 Consented to stoning of Stephen by Jews and even held cloaks of those who cast the stones!
  2. Acts 8:3
  3. Acts 9:1-4 Was on just such a mission when confronted with appearance of Jesus!
- D. Acts 13:9 This was a man who came to be known throughout the New Testament church as Paul!
1. Truly, Saul *was* the man Paul used to be!
  2. But something changed his life!

## II. PAUL WAS A MAN WHOSE LIFE WAS CHANGED!

- A. His conversion is recorded for us in Acts 9.
1. But the best account of that event is Paul’s own — found in Acts 22:4-21.
  2. Somehow, in process of his conversion, Saul became Paul, a very different man! Gal. 2:20
- B. He became fully dedicated to Christ and gospel!
1. Phil. 3:7-8
  2. He began preaching gospel immediately. Acts 9:20-22
- C. Whereas before he had persecuted the church, he would now give his life for it!
1. Acts 20:24
  2. Acts 21:13
- D. What changed Paul?
1. Beloved, it was THE POWER OF THE GOSPEL! Rom. 1:16-17

2. 2 Cor. 5:17-21 Paul became reconciled to God and, in the process, became part of God's plan for reconciling all the world!
3. Paul was a man whose life was changed! By awesome power of the gospel of Jesus Christ! AND, as result..

### III. PAUL WAS A MAN WHOSE PURPOSE WAS CHANGED!

- A. He became a representative of God Himself!
  1. 2 Cor. 5:20
  2. Rom. 11:13
  3. 1 Tim. 2:7
- B. He learned to be content — regardless of the circumstances!
  1. Phil 4:11-13
  2. He could do all things in the one whom he previously had persecuted!
- C. He learned to suffer and yet stand firm for what is right — regardless!
  1. 2 Cor. 11:24-28
  2. In all this and more, Paul was more than conqueror because his purpose for living life had changed! AND, in the end..

### IV. PAUL WAS A MAN WHOSE DESTINY WAS CHANGED!

- A. Before the gospel changed his life — was chief of sinners — bound for hell.
  1. 1 Tim. 1:12-16 Paul thanked God for this blessing.
  2. But Christ found Him faithful and gave him a new life!
  3. NOT new life without responsibilities, but new life with things to do for his Lord! Eph. 2:8-10
- B. And walk in them he did!
  1. 2 Tim. 4:7-8
  2. In the very same breath that he affirmed and rejoiced in the reward that awaited him, he reminds us that such can be ours too!

### CONCLUSION:

1. Beloved — THAT is the power of the gospel to change a life!
2. And THAT power can change your life, too.
3. If your life reflects some of the sadness and disobedience that Paul's did — when he was known as Saul — the gospel can change it!

4. You can have that changed life that Paul experienced! That changed purpose for living your own life!
5. But above all that, you too can change your destiny — your eternal end.
6. How do you make such a change? Well, you begin with obedience to the gospel, the SAME gospel that Paul obeyed!
7. And that gospel, if faithfully obeyed and lived out in your life, will forever bring the changes we've been talking about this A.M.

## THE SENTENCE OF DEATH

Weldon Langfield

### INTRODUCTION:

1. Paul spent three years in Ephesus preaching during his third journey.
  - a. Demetrius became enraged because Paul spoke against Diana.
  - b. Demetrius told other smiths "hurting business, blaspheming Diana."
  - c. Result (Acts 19:28-29).
2. Paul wanted to defend, disciples restrained. The uproar was severe, Paul left (Acts 20:1).
  - a. Later, Paul referred to (2 Cor. 1:9).
    - 1) Sentence refers to the fact that they escaped as though saved from death.
    - 2) He saw that there was no point in trusting themselves; only God could help.
  - b. There is a great truth revealed in 2 Cor. 1:9. Consider.

### BODY:

- I. "WE HAD THE SENTENCE OF DEATH WITHIN OURSELVES."
  - A. (Rom. 3:23) "For all have sinned..." (Ezek. 18:20) "The person who sins will die."
  - B. Adam opened the door to sin 6,000 years ago.
    1. Lived in an ideal state: Life meant life.  
Infinite, totally fresh, pure in relationship with God, rich, abundant.
    2. Chose sin: God all around, like the building we're in, yet he sinned.
    3. Life was redefined. It took on a new, restricted meaning. It was now merely a temporary wait in a world of pain, anguish, for separation from God.
    4. (Gen. 3:19) "By the sweat of your face you shall eat bread, till you return to the ground, Because from it you were taken; For you are dust, and to dust you shall return."
    5. Brought physical death, opened gates between man and sin (Rom. 5:12).
  - C. Within Adam's body a sentence of death had been passed. Death became as much a part of Adam as his flesh and blood.

1. Lived — 930 years. Must have pondered as hair grayed, wrinkles increased, touch diminished, eyesight dimmed: “Why? Why did I trade?”
  2. Scientists: 1/3 through life, brain begins to die; Adam watched his decline for 600 years.
  3. 1/2 through life, body begins to show signs of death; watched deterioration for 450 years.
  4. Almost as if a preset clock inside were running down.
- D. Think: “If I were Adam, I wouldn’t have sinned in the Garden of Eden.”
1. Yet we sin frequently, eat fruits as it were: we would sin. Our own sin dooms spiritually (Rom. 6:23).
  2. A characteristic that allows us to watch brains begin to decline at 19, bodies at 30.
  3. One sin condemned Adam; ours could keep us in eternal death.

## II. “IN ORDER THAT WE SHOULD NOT TRUST IN OURSELVES.”

- A. Since Adam sinned, all since, all accountable will die physically and spiritually; perhaps we’re unreliable in righteousness.
1. Maybe you’ve owned car: broke down much, don’t trust.
  2. Humans like that.
- B. No reason to lean on human wisdom.
1. Worshipped calf while Moses on Sinai, encouraged Nadab and Abihu.
  2. Helpless to save Paul at Ephesus, introduced holy water at 120 A.D.
- C. Christ’s disciples too often trusted in selves.
1. Sons of Zebedee (Matt. 20:20-21). Christ had taught kingdom spiritual, yet they trusted selves.
  2. Even after resurrection (Acts 1:6). “Lord is it at this time you are restoring the kingdom to Israel?”
- D. No grounds for self-confidence; much sin springs from it.
1. Extreme: Miracle believer hears word, strains out disagreeable, ends up w/faith which is a combination of God’s will and his will.
  2. One refusing to repent. Hears Bible + “I feel okay” = procrastination.
  3. Christians: water down work, prayer, teaching commands by filtering commands through feelings.
    - a. (Jer. 10:23) “I know, O Lord...”
    - b. We’re poorest guide (Gal. 5:17) “For the flesh...”

## III. "BUT IN GOD WHO RAISES FROM THE DEAD."

- A. Here is a contrast: Don't trust in man who ends human life, but in God who gave and gives life.
- B. Reasons to trust in Source of life, and his only Son.
  - 1. When man was too selfish for own good, Christ served man.
  - 2. Died for race so wicked it chose physical and spiritual death over obedience to God.
  - 3. God, fully aware of departure, still turned to save mankind (Rom. 5:8).
  - 4. While we yet had sentence of death within ourselves.
- C. What does it mean to trust in Christ rather than selves?
  - 1. Take focus off own ideas, notions, habits, place the focus on Christ.
    - a. (John 14:6) "I am the way and..."
    - b. If, then all would hear gospel, attend, reverence God, have closeness.
    - c. Tuck his word into center of heart, casting out our own will.
  - 2. Believe he can change our lives.
    - a. Paul — prisoner to Caesar. Boat sailed, sailors drowned?
    - b. Saw angel, assured would live.
    - c. (Acts 27:25) "Therefore, keep your courage men, For I believe God, that it will turn out exactly as I have been told."
    - d. Christ: new creatures, changes take time.
      - 1) Thief not made by seeing crime on television: upbringing, lack of character.
      - 2) Christian not made by occasional sermon: he must immerse himself in gospel.
  - 3. Obey word. Our bodies and souls doomed to die — we don't want.
    - a. Obedience — Our spirits take on characteristics of Christ's Spirit (Rom. 8:11).
    - b. Our bodies are condemned — we may become part of Christ's body, which will live forever (Eph. 5:23). "For the husband..."

**CONCLUSION:**

(2 Cor. 1:9) Overcome death; obey the gospel.

## BE YE STEADFAST, UNMOVABLE

D. Hershel Wilson

### INTRODUCTION:

I COR. 15:58 “Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord.”

### BODY:

- I. Be ye steadfast in our *LOVE FOR CHRIST*.
  - A. Eph. 5:2 “And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour.”
  
- II. Be steadfast in our *WALK WITH CHRIST*.
  - A. 1 John 1:7 “But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.”
  
- III. Be steadfast in our *DEFENSE OF THE GOSPEL*.
  - A. Jude 3 “Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints.”
  - B. Phil. 1:7 “Even as it is meet for me to think this of you all, because I have you in my heart; inasmuch as both in my bonds, and in the defence and confirmation of the gospel, ye all are partakers of my grace.”
  - C. Titus 1:9 “Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers.”
  
- IV. Be steadfast in our *LOVE FOR OTHERS*.
  - A. 1 John 3:17 “But whoso hath this world’s good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in Him?”
  - B. When you see someone that says, “WILL WORK FOR FOOD” how quickly do you think “Get a job, you BUM.”

- V. Be steadfast in *SAVING SOULS*.
- A. Matt. 28:19 "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."
  - B. We must get back to knocking on doors and holding Bible studies.
- VI. Be steadfast for the *FAMILY*.
- A. Eph. 5:23 "For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body."
  - B. Eph. 6:1 "Children, obey your parents in the Lord: for this is right."
  - C. While we have buried our heads in the sand, pornography, drugs and alcohol have invaded our country.
- VII. Be steadfast in *PREACHING THE WORD*.
- A. 2 Tim. 3:16 "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness."
  - B. The world needs the word as God would have it, not as Theologians want it to be.
  - C. If you are more concerned about keeping your job, or being known as such a "Nice Man" that you wouldn't be offensive, then consider:
    1. 2 Tim. 4:2-3 "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears."



## ISAIAH 53

Jimmy Clark

### INTRODUCTION:

1. The value of the soul is epitomized in this chapter.
2. Though it is found in the Old Testament, it has its fulfillment in the New Testament.
  - a. Matt. 8:17
  - b. Mark 15:28
  - c. Luke 22:37
  - d. John 12:37-38
  - e. Acts 8:32-33
  - f. Rom. 10:16
  - g. 1 Peter 2:24-25
3. This chapter identifies not only the value of the souls of others, but also the value of one's own soul.
4. Note the many first person pronouns in the chapter to include Isaiah as also being in need of what the Lamb of God provided.

### BODY:

#### I. REVELATION ABOUT THE SERVANT.

##### A. v.1 — Questions for thought.

1. "Who hath believed our report?"
  - a. Divine revelation, not mere human wisdom
  - b. Demands reception.
2. "To whom is the arm of the Lord revealed?"
  - a. Audience — Israel's need as well as others.
  - b. Arm — power of God. 1 Cor. 1:18

##### B. Qualities about the servant.

1. v.2 — simple man.
2. v.3 — sorrowful man.
3. vs.4, 5, 6, 7, 8, 10, 11, 12 — suffering man.
4. v.9 — sinless man.

#### II. REACTION TO THE SERVANT.

##### A. Turn Away, v.3.

1. Considered unimportant.

2. Some see today that the body of Christ, the church, is unimportant.
  - B. Turn Against, v.4.
    1. Crucifying Christ would be thought to be the service of God.
    2. World today thinks that attacking the one body is God's will.
  - C. Turn Astray, v.6.
    1. The ultimate consequence of little or no appreciation.
    2. Turning to one's own way is going astray.
- III. RESULTS OF THE SERVANT.
- A. Remedy for Sin, v.5.
    1. "Healed" — sin makes lives sick.
    2. Heals the soul. 1 Peter 2:24 with 1 Peter 3:21.
  - B. Resurrection from the Cemetery, vs.9-10.
    1. Sees his seed.
    2. Prolong his days.
    3. Prosperity in his hand.
  - C. Rewards for the strong, v.12.
    1. Divide the spoil — Col. 2:12-15.
    2. Heb. 2:14-15
    3. Strong — strong in the Lord. "Overcome" in Revelation 2 and 3.

### CONCLUSION:

1. This chapter's contents led to the conversion of the eunuch in Acts 8.
2. This same body of material will convert people of like disposition today and throughout the remaining time on earth.

## HEAVEN HOME OF THE SOUL

Bobby Liddell

### INTRODUCTION:

1. Man's soul shall live on eternally (Ecc. 12:7; Matt. 25:46).
2. Earth shall not be the eternal home of the soul (2 Peter 3:9-14).
3. The innocent and righteous shall go "home" to be with the Father.

### BODY:

#### I. GOD'S DESCRIPTION OF THE HOME OF THE SOUL.

##### A. The location of "Heaven" home of the soul.

1. Not where the birds fly (Jer. 15:3).
2. Not where the stars abide (Isa. 13:10).
3. Above these (2 Cor. 12:2-4; Psalm 11:4; Acts 1:9-10).

##### B. The habitation of God.

1. Called God's "Holy Habitation" (Deut. 26:15; 2 Chron. 6:21).
2. His throne is there (2 Chron. 18:18).
3. Christ sits at the right hand of the Father (Heb. 1:3; Rev. 22:3).

##### C. A prepared place.

1. For a prepared people (John 14:1-4; Rev. 21:2).
2. Prepared for fellowship (1 Thess. 4:16-18).
3. Prepared for rest (Matt. 11:28-30).
4. A better place (Heb. 11:16).
5. A beautiful place (Rev. 21).

EVERY SOUL SHOULD DESIRE HEAVEN AS AN ETERNAL HOME BECAUSE OF GOD'S BEAUTIFUL DESCRIPTION OF IT.

#### II. BLESSINGS IN THE HOME OF THE SOUL.

##### A. The absence of some things/persons will be a blessing.

1. No flesh and blood with its attendant problems. (1 Cor. 15:50ff; 2 Cor. 4:15-5:1; 1 John 3:1-2).
2. No tears or sorrow (Rev. 21:4; 7:17).
3. No pain (Rev. 21:4; Luke 16:23ff).

4. No death (Rev. 21:4; John 5:28-29; Rom. 6:23).
  5. No disobedient or unfaithful (Matt. 7:21-23; Rev. 22:14; 2 Thess. 1:7-9; Heb. 5:8-9; Rev. 2:10).
  6. No sin (Gal. 5:19-21).
  7. No division (Matt. 15:9; 1 Cor. 1:10-13; Eph. 4:4-6; John 12:48).
  8. Also — no regret in Heaven and no desire to leave.
- B. The presence of some things/persons will be a blessing.
1. Father, Son, Holy Spirit and all the heavenly host.
  2. All the faithful from all the ages (Heb. 11; 1 Thess. 4:17; Phil. 1:23).
  3. Eternal joy.
  4. Marvelous light (Rev. 21:23).
  5. Everlasting peace.
  6. Now, we have, in Heaven, our: Hope (Heb. 6:19); Citizenship (Phil. 3:20); Treasure (Matt. 6:20); and, Names Written (Luke 10:20).

EVERY SOUL SHOULD DESIRE HEAVEN AS AN ETERNAL HOME BECAUSE OF ITS WONDERFUL BLESSINGS.

### III. INHABITANTS OF THAT HEAVENLY HOME.

- A. The eternal Godhead and heavenly host.
- B. Those who live in obedience to His will (Rev. 22:14; Heb. 5:8-9).
- C. Those who die in faithful service (Rev. 14:13), or in innocence (Matt. 18:3).
- D. Not those who live in rebellious disobedience (Rev. 21:8; 20:15).
- E. Not the majority (Matt. 25:31-46; 7:13-14).

EVERY SOUL SHOULD DESIRE HEAVEN AS AN ETERNAL HOME BECAUSE OF WHO WILL BE THERE.

### CONCLUSION:

1. Heaven shall be our eternal home only if we make the decision to so live as to be there (Matt. 11:28-30).
2. If we choose the unrighteous life, we shall not enter "home" (2 Thess. 1:7-9; Matt. 25:46).
3. God extends His grace, as a loving Father, and desires to welcome us at that great homecoming at the final day. If we miss Heaven, we miss it all.

Home of the soul, beautiful home, there we shall rest, never to  
roam;  
Free from all care, happy and bright, Jesus is there, He is the  
light!  
Oft, in the storm, lonely are we, sighing for home, longing for  
Thee,  
Beautiful home of the ransomed, beside the crystal sea.

James Rowe

## THE IMPACT OF JESUS' LIFE ON THE SOUL OF MAN

Carl B. Garner

### INTRODUCTION:

1. No person has ever had an impact on the souls of man as has Jesus of Nazareth.
2. "All the Kings that ever reigned, put together, have not affected the life of man upon this earth as powerfully as has that ONE SOLITARY LIFE" (quote by Phillips Brooks).
3. He was unlike any other man that ever lived — not just because He was God-in-flesh, but because He was what every person ought to be (Phil. 2:7-9; 1 Peter 2:21-22; Acts 10:38; Matt. 20:28; Mark 3:5).
4. If we are to follow Jesus (1 Peter 2:21), we need to know what he was really like.

### BODY:

#### I. JESUS WAS COMPASSIONATE AND LOVING.

- A. Very likely that this was Jesus' most compelling, most attractive quality: in midst of His straight-forward sermons, sharp rebukes, pointed irony — obvious he loved.
- B. He was the embodiment of Ephesians 4:15, "speaking truth in love."
  1. When Jesus saw influence of scribes, Pharisees — Matt. 23:37, "O Jerusalem," also Mark 6:34, "sheep with no shepherd."
  2. When Jesus' own friend Lazarus died, "Jesus wept" John 11:35.
  3. When Jesus saw the leper, "had compassion...touched him" — Mark 1:41.

#### II. JESUS POSSESSED MORAL COURAGE.

- A. Perfect illustration of Jesus' compassion combined with courage is John 8:3-11.
- B. It is obvious that Pharisees determined to kill woman and place blame on Jesus.

1. A less courageous person could have weakly acquiesced to desires of his opponents — avoided conflict.
  2. Pharisees' charge threatened Jesus from two directions — Law of Moses/Law of Rome — dilemma: seemingly vulnerable regardless of decision.
  3. Jesus' response revealed His true character — compromise of principle — or stand firm for truth?
- C. He challenged Pharisees to follow instructions of Law of Moses — 1) fair trial with two or more innocent witnesses, Deut. 17:2-7; 2) innocent witnesses cast first stone, Deut. 17:7; 13:9; 3) false witness punishable by death, Deut. 17:2-7.
- D. Others: His rebuke in Matt. 23; His going to Jerusalem (John 7:25) knowing Jews waiting to kill him; His sermon to Nicodemus; His plain preaching.

### III. JESUS SPOKE PLAINLY ENOUGH TO BE UNDERSTOOD.

- A. That's what people need today — not religious rhetoric, not flattery, not appeasement, but straight talk.
- B. Jesus spoke words to people that God said they needed — not what they wanted.
1. Peter needed to be warned of his denial, Mark 14:30.
  2. Sadducees needed correction concerning "resurrection," Luke 20:27-38, "ye do err, knowing neither the scripture nor the power of God," Matt. 22:29.
  3. Woman of Samaria told plainly she, Samaritans wrong, John 4:22 — then received plain, clear instruction.
  4. Nicodemus needed clear instruction concerning kingdom, "born again," John 3:3-5.
- C. World still needs clear, biblical instruction on how to become a Christian, how to live as a Christian, the work of the church, worship, etc.
1. Preachers are here to "speak plainly" (John 10:24), not dazzle with vocabulary, impress with oratory, or confuse with convoluted man-made doctrines — but straight from the shoulder truths from Bible.
  2. Gospel is simple, meant to be understood — but, if we "hide" gospel (2 Cor. 4:3) the lost will suffer; Hab. 2:2, "make it plain...that he may run that readeth."

#### IV. JESUS WAS FOCUSED.

- A. Jesus knew he had a purpose to fulfill — allowed nothing/no one to deter him.
- B. That is what Joshua was told in 1:7 — “turn not from it to left hand..right...prosper.”
  - 1. Also in Luke 9:62 “put hand to plough...look back...not fit” — Gal. 6:9 “be not weary in well-doing...reap if faint not.”
  - 2. “Single eye” in Matt. 6:22, Luke 11:34 demands focus, singleness of purpose.
- C. Jesus came to “seek/save lost” and He would let nothing prevent him from doing so — neither fear, nor desire for popularity, nor compromise, nor material gain.

#### V. JESUS WAS WILLING TO SERVE.

- A. He said that true greatness comes only with humble service (Luke 22:26).
- B. Simon Peter never forgot the “towel” of humility with which Jesus served his apostles (John 13:4).
- C. When Peter wrote 1 Peter 5:5, he may have been thinking of that towel when he said “be clothed with humility.”
- D. There are many opportunities for Christians to serve, but they all require a real willingness to serve others.

#### VI. OTHERS:

- A. Jesus had self-discipline, Matthew 4:1-11.
- B. Jesus was consistent, Hebrews 4:15.
- C. Jesus was not influenced by the world, 3 John 11.
- D. Jesus did not shrink from responsibility, Luke 2:49.
- E. Jesus taught and practiced mercy and forgiveness, Matthew 18:23-35.

#### CONCLUSION:

Each of us can have an impact on the souls of men; it can be done by following the example of Jesus, who “tasted death for every man,” Hebrews 2:9, and “gave his life a ransom for many,” Matthew 20:28.



## IS THERE LIFE AFTER DEATH?

Perry B. Cotham

### INTRODUCTION:

1. People want to know about death and the hereafter. They ask, "Is there life beyond the grave, or does death end all?" "If a man die, shall he live again?" (Job 14:14) God has spoken on the subject. His revealed Word gives to man the meaning of death and the states that follow it.
2. The term *eschatology* — "the doctrine of the last or final things" — is used to define Biblical teaching as to the end of this life, the interim between death and the resurrection, the second coming of Christ, final judgment, and eternal destiny.

### BODY:

#### I. WHAT IS MAN? WHAT IS THE SOUL OF MAN?

Man is no mere animal which evolved from the unknown ages past through a process of evolution. He is a spirit-being who was created by an act of God. If man evolved from lower life and is wholly mortal, then all questions concerning the dead and a future existence can be easily answered — the dead have ceased to be; they are extinct, and all who die will likewise become extinct. The Bible affirms that man was created by Jehovah, in the image of God (Gen. 1:27; 2:7; Psalm 8:5; Mark 10:6; Luke 3:38; John 4:24). Man's whole nature is body, soul and spirit (1 Thess. 5:23). However, the Scriptures often refer to man as body and soul, or body and spirit, meaning that soul and spirit are one and the same entity. (Cf. 1 Cor. 2:11; 2 Cor. 4:16).

The spirit is that part of man that thinks, remembers, etc. It dwells within the body (Dan. 7:15; Zech. 12:1), and coming from God, in His image, it is immortal (Acts 17:29; Heb. 12:9; 1 Tim. 1:17). The body is only the house in which the real person lives (2 Cor. 5:1). In respect to his visible or material organism, man is mortal; but with reference to his deathless, intelligent spirit within, derived from God, he is immortal. The fact that man's soul or spirit came, not from the dust, but from the eternal God, justifies belief in the immortality of the soul and its survival at

the body's dissolution (Cf. Rom. 6:12; Psalm 22:26). It shall live forever.

## II. WHAT IS DEATH?

Physical death is the separation of the spirit from the body, at which separation the dust shall "return to the earth as it was: and the spirit shall return unto God who gave it" (Eccl. 12:7; Gen. 3:19; James 2:26; Gen. 35:18; Luke 23:46). It is a "departure" (Phil. 1:23; 2 Tim. 4:6). The dissolution of the body does not also include the dissolution of the spirit (Luke 8:55; 1 Kings 17:21-22; Matt. 10:28; Luke 23:43; 9:28-36). The ancient Sadducees taught that death meant annihilation. Christ answered their argument (Matt. 22:29-32; Luke 20:38). Since death means *separation*, a person may, therefore, be dead in one sense but alive in another. The dead are yet alive, out of their bodies. They wait for the day of resurrection of their bodies. The dead are still living — with their own personalities.

## III. ARE THE DEAD CONSCIOUS?

The Lord's narrative of the rich man and Lazarus teaches that the soul is conscious between physical death and the resurrection (Luke 16:19-31). Paul viewed death as being "far better" (Phil. 1:23). The body sleeps in the grave (Dan. 12:2), not the departed spirit.

## IV. WHERE ARE THE DEAD?

Souls do not enter their eternal state, either heaven or hell, at the moment of death; this comes after the final judgment (Matt. 25:31-46). The place prepared by the Lord where all disembodied spirits dwell between death and the resurrection is an intermediate abode called *Hades*. (Luke 16:23; Acts 2:27, 31. See the American Standard Version, 1901. The Greek word *Gehenna*, the place of everlasting punishment, is translated hell.) Righteous souls are at rest in *Hades* in *Paradise* (Luke 23:43; Rev. 14:13). Wicked spirits in *Hades* are in *Tartarus* (Gr.), in suffering (2 Peter 2:4, 9). There is a "gulf" between the saved and the lost and it is fixed (Luke 16:26). Nothing can be done by the righteous on earth for the lost in *Hades*. The Old Testament Hebrew word *Sheol* parallels the New Testament Greek word *Hades*. Both mean the unseen realm of departed spirits (Psalm 16:10; Acts 2:27). Although there are both joys and torments in

Hades before the resurrection, ultimate pleasures and punishments must await the reunion of the spirit with the resurrected body and the final judgment. Whatever the state of the good and bad may be while in *Hades*, that state will be exchanged for another of like nature at the resurrection, and *Hades* will then be no more (Heb. 9:27). One is not on probation in the intermediate state; there is no "second chance." Biblically, "purgatory" is an unknown. There is no communication of the living with the departed spirits.

#### V. WILL THE BODY BE RAISED?

The Bible teaches the resurrection of all the dead (bodies). See John 5:28, 29; Acts 24:15; 1 Cor. 15:20-57; Phil 3:21; 1 Thess. 4:13-18. The resurrected body will be a changed body. Then there shall be a great judgment day, when all men shall be given their eternal rewards or punishments (Matt. 25:46), either heaven or hell (*Gehenna*).

#### CONCLUSION:

The faithful child of God has nothing to fear in dying. He knows that Christ has conquered death, and ultimately all the dead shall be raised (Psalm 23:4; Heb. 2:14-15). Christians know their separation here is only temporary. They shall meet one another (2 Sam. 12:23), and live forever in heaven with the Lord. What a blessed hope Christians have of a life beyond the grave and a reunion with all the redeemed of all ages in the world to come! "Wherefore comfort one another with these words" (1 Thess. 4:18).

## WHAT IS MAN?

Curtis A. Cates

### BODY:

#### I. THE PROBLEM STATED.

- A. Nations to be judged by later generations as to the degree of their inhumanity to man.
  - 1. How they treated their own people, others.
  - 2. Murder of unborn human beings.
  - 3. Our nation and the slaughter of her own offspring.
  - 4. Most people unconcerned.
- B. The religion of atheistic, secular humanism.
  - 1. Guise of elevating, emphasizing man.
  - 2. Depict man as having evolved, not created.
  - 3. Rarely today hear of the "sanctity of life."
  - 4. Christian values being replaced by amoral humanism.
- C. Result is to bring on the destruction of man, not God.
  - 1. Assail dignity, welfare of man.
  - 2. God is eternal (Dan. 2:28).
- D. Background of man's cruelty to man in philosophy.
  - 1. Hegel and Darwin in dehumanizing man.
  - 2. Human life precious only if God exists.
- E. If God is rejected...
  - 1. Man evolved by chance, accident of fate.
  - 2. No higher, moral law.
  - 3. Shift to "sociological law," determining who lives and who dies.
  - 4. No ultimate values; thus, personal cruelty has free course.
  - 5. No way to quell flood of barbarism.
- F. Strong support in America for abortion, infanticide, child pornography, euthanasia, genetic engineering.
  - 1. Talk of "sub-human life."
  - 2. Even some members of the church hold fetus not to be living soul until it breathes.
  - 3. Human life at conception (Job 3:11, et al).
  - 4. Psalm 36:1,2.
- G. Have taken giant step backward in this generation.
  - 1. Must return to the Bible description, elevation of man.

2. Return to God to recognize man's permanent worth, individual value, true freedom, salvation at last.

## II. THE TESTIMONY OF THE BIBLE.

### A. Very clear concerning man's dignity.

1. Not a product of blind evolution.
2. Did not descend from the animals (1 Cor. 15:45; Mark 10:6; Ps. 8:5; Heb. 2:7; Gen. 2:20-24).
3. Created in God's image (Gen. 1:26; 3:19; Eccl. 12:7; James 3:9; Heb. 12:9).
4. Has an immortal nature (Matt. 10:28; James 1:21; 5:19,20; 1 Peter 1:9; 1:21; Rev. 6:9,10; Luke 23:43; Job 38:2; Acts 17:29).
5. Has a body whose dignity fits the soul (Ps. 139:14), tongue being capable of abstract speech and brain capable of abstract thought.
6. Christ affirmed dignity of man when became man (Heb. 10:5; Heb. 2:14,15,17; 1:3; Matt. 1:23).

## III. THE TESTIMONY OF THE INTRINSIC NATURE OF THE HUMAN BEING.

### A. All human life sacred — prenatal, postnatal, youth, middle-age, old age.

1. Humanists emphasize rights of woman to kill offspring, of smut dealer to sell pornography, of showing filthy movies, of teaching "art" of all kinds of "sexuality," of taking lives of those who cease having "life worth living" [their terminology].
2. Whatever happened to rights of unborn to life, rights of youths not to be bombarded with filth, rights to be free from perversion, rights to teach Biblical ethics, rights of all human beings (including the handicapped, the senile, the mentally ill), and the rights to teach timeless moral principles?

### B. Man's dignity affirmed by...

1. His personality.
  - a. Can contemplate himself, is aware of his existence, realizes he exists independently of other objects, beings.
  - b. Thus, can determine own destiny.

2. His free-moral being.
  - a. Was created with a will, thus determines, chooses, shapes his life.
  - b. Is not bound to follow his instincts, as animals.
  - c. God not even able to interfere with man's free will (Luke 15:13; Rev. 3:20; Gen. 1:28; Ezek. 18:20; Eccl. 11:9).
  - d. Has capacity to love, serve, worship God, but also to spit into His face.
3. His intelligence.
  - a. Has facility of learning how to live now and in eternity.
  - b. Not bound by instincts.
  - c. Can reflect on, learn from past.
  - d. Can ponder, reflect on eternity.
  - e. Can make judgments as to manner of life.
  - f. Intellect is in some measure mentally of the same nature as the mind of God.
  - g. Can think of laws of nature, and think the thoughts of God (1 Cor. 2:11-14; Phil. 2:5-12).
4. His sense of morality.
  - a. God and man both moral beings.
  - b. Can choose between alternatives; beast not capable of doing so.
  - c. Has a conscience.
  - d. Has sensitivity to justice.
5. His emotions.
  - a. Can feel, just as the Creator.
  - b. Can sense value in himself, others, God.
  - c. Motivated by value to act.
6. His esthetic qualities.
  - a. Can appreciate beauty, as God.
  - b. Responds emotionally to beauty.
  - c. Can imitate God in creating things of beauty, as sons, music, paintings, poetry, architecture, et al.
7. His religious nature.
  - a. Innate desire to worship.
  - b. Driven by a deep impulse to seek guidance, forgiveness, grace, peace, hope in God, as driven by thirst, hunger physically.
  - c. "Show us the Father!"

8. His immortality.
  - a. Has not always existed, but once created — never die.
  - b. Man dreads the inevitability of death, longs to look beyond the grave.
  - c. Ingersoll's elegy at his brother's grave.

### CONCLUSION:

1. Man seeking to play God today.
  - a. More and more human beings being sacrificed on the guillotine of "personal freedom," "meaningful life," and "life worth living."
  - b. Must ask, "What can be done to help stem tide?"
    - 1) Defend authoritative, absolute truth (John 17:17; 8:32; Titus 1:10,11).
    - 2) Every Christian treat all human beings with dignity (Gal. 6:10; James 2:14-26; Job 31:15).
    - 3) Become aware of indignities and deprivation of man's dignity.
    - 4) Equip oneself to cry out against injustices.
    - 5) Cry out while still possess the freedom to do so; not be deceived by those crying "Peace, and there is no peace" (Ezek. 13:10).
2. When any human being [whether born or unborn] loses his dignity, we all lose!

## LIFE'S THREE GREATEST THREATS

Ray W. Peters

### INTRODUCTION:

1. Background: Text: Luke 8:14, verses 1-4.
  - a. Jesus was going through Galilee preaching, v.1.
  - b. Certain women "accompanied him and assisted him," v.2.
  - c. A large crowd gathered and he taught a parable, v.4.
    - 1) The parable of the sower (soils) is in all three synoptic accounts.
    - 2) The emphasis is on the three kinds of soils or attitudes.
2. The point of the parable.
  - a. Most parables have just one main point to be made.
  - b. The term "parable" comes from the Greek "parabole" and literally means, "something thrown alongside" — therefore "a comparison."
  - c. Unlike a fable, a parable is always true to life.
  - d. This parable clearly shows that the results of Gospel preaching depends not only on sowing but on human response.
  - e. No matter how clearly, forcefully, and lovingly the Word of God is presented, the results still depend on the attitude of the hearer.
  - f. Jesus did not win all of His listeners. Neither will we! Why? (cf. John 1:10,11; 12:42,43; Matt. 7:13,14).
3. The four kinds of soils or attitudes.
  - a. "Wayside" — foot paths in the field were packed down, birds would devour.
  - b. "Rocky ground" — no depth of soil. Area has a lot of rocks.
  - c. "Thorny ground" — the point of our lesson. Thorns choke the live growth.
  - d. "Good ground" — this is fruitful soil or attitude.
4. Let us look closely at the "Thorny Ground" hearer. Jesus interpreted the thorns suggesting three things in life:
  - 1) Anxieties, 2) Riches, and 3) Pleasures.

### BODY:

- I. THE AWFULNESS OF ANXIETIES (CARES, KJV).
  - A. The word for "anxious or cares" in the Greek is "merimna"



and is probably connected with “merizo” meaning “to draw in different directions, distract, cause anxious care.”

1. Therefore, it refers to the “distractions of the mind.”
2. Reference to the worries of this life.

B. A great problem in this life:

1. One of the greatest threats to spiritual growth. There was a time when life was simple, not many distractions.
2. Life has become complicated — one feels drawn in many directions at once.
3. Worries, or the causes, have multiplied. Spend more than we should (Luke 12:15).
4. Anxiety, or stress, is high on the list for causing heart attacks, mental disturbances, and even cancer.
5. It clearly chokes faith, strangles trust, and it separates us from the Lord.

C. Scriptures:

1. Jesus rebuked Martha for “cares” (Luke 10:41).
2. Prayer will purge anxiety (Phil. 4:6).

## II. THE RUIN OF RICHES.

A. There was never a time when income, wages, and salaries were as high as now.

1. More money — the threat of riches (Luke 12:15; 1 Tim. 6:7).
2. It will get a strangle hold on our hearts — it becomes the center of one’s life. Ps. 62:10, “If riches increase, set not your heart upon them.”

B. If we would save our souls, we must not let our “possessions” possess us, but *we* must possess our possessions. In other words, use them to God’s glory.

## III. THE PITFALLS OF PLEASURE.

A. Jesus was not against having fun, nor am I. Using “pleasure” in the bad and unscriptural sense (1 Tim. 5:6; Heb. 11:25).

B. Our society is “pleasure bent”:

1. Entertainment is big business.
2. The prices paid for pleasure are staggering.
3. Pleasure presents herself as a beautiful maid-servant, ready to wait on every whim.

C. Even good wholesome fun can be wrong when it occupies all our time.

1. No time for the Lord and service in the Kingdom. (Matt. 6:33; John 9:4).
2. Personal work, worship, etc.

**CONCLUSION:**

1. These three are the greatest threats facing the church.
2. Don't let Satan "choke the Word" — Obey now.
3. Perhaps these or one of these has stifled your growth. Repent.



