

Action Getting Sermons

Volume I

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PREFACE

In view of the large number of volumes of sermon notes now being offered to the public it seems presumptuous to offer another volume, especially when it is proposed to make this one of a series. Possibly it is! I am not sure that human nature has changed very much since the days of Robert Burns when it comes to the ability to see ourselves and our work as others see us!

Anyway, I have some reasons. They may look like excuses to others. If so, I beg you to pardon me for being a bit conceited and to look over these notes to see if you can find something helpful to you. If so, I shall be deeply grateful.

During March 1895 I preached my first sermon. I was a student in the Nashville Bible School — now David Lipscomb College. I spent the next summer in Texas with my father, W. A. Sewell, and my uncle, C. W. Sewell. I studied a great deal and prepared a few sermon notes and preached six times. My father did the preaching in a good meeting on West Boone Prairie during the summer and left an appointment to preach for them.

In September 1895 a few days before the time, he was engaged in a meeting that was going so well that he and the brethren thought it should not close. He wrote me and asked that I fill the appointment on West Boone for him Saturday night, Sunday morning, and Sunday night. Why not? I had six sermon notes and only three sermons to preach! But Sunday night there were some confessions. The brethren urged that I preach again Monday night. The audience was large and the interest was fine. I had three sermons left, so why not? Monday night the audience was larger, the interest was excellent, and there were six confessions. Services were announced for Tuesday night. That night there were additional confessions. So we continued, one night at a time, until Sunday night, at which time seventeen adults — all heads of families — accepted Christ and confessed him. This made forty-nine confessions and baptisms and one restoration. I feel sure that no nineteen-year-old boy ever studied more carefully, prayed more constantly, or worked harder than I did during that week.

The experiences of that week completely changed my plan for my life. It had been my purpose for years to study medicine and to preach in connection with my practice. I had arranged to go back to Nashville Bible School for another year. Plans had been made for me to live in the home of Dr. T. A. Miller of Corsicana the next year and to read medicine under his direction. But I have never found time since that first meeting to study medicine, and it's too late now, even if I could find the time. Our Father has given me sixty-seven years since that first sermon, all crowded full of preaching and work directly connected with preaching, such as helping to lay the foundation of Abilene Christian College, doing a vast amount of pioneer work in the educational work of the local churches, writing a great deal for Christian papers, and writing several tracts that have had very extensive use, as well as writing one full book.

Here is my reason for publishing these notes. I am hoping and praying that, since I am not physically able to preach from the pulpit any more, I can be of some help through these notes and some other things I am writing. Our gracious Father has abundantly and richly blessed me and mine in all of our efforts. I believe he will bless you in

every effort you make to help these notes to do the greatest possible good.

The first eleven notes in this book are the notes from which I preached each sermon during that first meeting. Fortunately I had with me notes which I had taken as Brothers James A. Harding and T. W. Brents preached in meetings in the Nashville Bible School. The one on "The Great Commission" is taken almost word for word from Dr. Brents. The last one, "How to Reach the Celestial City", is; an exact reproduction of a sermon of Brother Harding. I have preached it throughout the country for about sixty-seven years. In only a **very few** instances has it failed to move from one to thirty-two people to Christ. It is so simple that any school boy with a heart full of faith and love can preach it, and any responsible person can understand it. It accomplished the wonderful results which have followed its preaching by Brother Harding throughout many years and my preaching for sixty-seven years **because it has in it God's power to save, his word, the gospel of his Son.** And I believe you will find this sermon a good illustration of all the outlines contained in this little book and in the ones to follow.

I strongly urge that, as you prepare and deliver your sermons in connection with these notes, you do so under a conscious control of the three-fold aim of all gospel preaching:

First —To lead people to Christ and salvation in him.

Second—to protect, guide, and instruct redeemed souls in partaking of the divine nature, into spiritual maturity, perfection in Christ.

Third —to teach, guide, and train these redeemed and enriched souls into the greatest possible service to their fellows in obedience to Christ, Col. 1:24-29.

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DEDICATION

To all of those noble souls who have so graciously encouraged and helped me through sixty-seven years of gospel preaching I gratefully dedicate this little book of notes. Every day I earnestly pray the guidance and blessing of our gracious Father upon each one of you.

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No. 1

CHRIST - THE LIVING AND PRECIOUS STONE

Read — Psa. 118 Text — I Pet. 2:4

Introduction:

- I. This passage (text) refers to Christ, and is similar to Psa. 118:22.
- II. The next verses refer to Isa. 28:16. Body:
 - I. Christ is often referred to as a stone.
 - A. Expression of great strength and power.
 1. All power was given to him — Matt. 28:18.
 2. He is above all principality and power — Eph. 1:20-23.
 3. He demonstrated his power on earth over disease, storm, death and the devil.
 4. He is able to save to the uttermost — Heb. 7:25.
 - B. Expressive of firmness and durability. Dan. 2:44.
 1. Time has worn down the marble column, and undermined the foundations of Babylon and Nineveh, etc.
 2. The living stone will outlast all earthly kingdoms.
 - C. Christ is "a living stone".
 1. This is expressive of the life he has within himself.
 - a. John 5:24-26.
 - b. I John 5:11-12.
 2. This is expressive of the feelings of Christ.
 - a. Not dead or insensible.
 - b. Living and feeling.
 - c. Feels for us — knows our weakness.
 - d. Tempted as we are tempted — Heb. 4:14-16.
 - II. This stone was rejected and "disallowed of men."
 - A. The Jews denied his messiahship, despised his miracles, and hated his service.
 - B. They rejected his doctrine and put him to death.
 - C. Why did they do this?
 1. It was not for want of evidence.
 - a. Never man did what he did.

- D. As the foundation upon which the Christian system rests:
 - 1. Isa. 28:16 — prophesied.
 - 2. I Cor. 3:11 — Christ is the only foundation.
 - 3. Matt. 16:15-18 — Christ's sonship is that foundation.
 - E. In his word:
 - 1. John 8:31,32.
 - 2. John 12:47-50.
 - F. As the creed of the church.
- III. Jesus is the life: John 6:67-69.
- A. What is life?
 - 1. Life is a connection with the life-giving source.
 - 2. There is no life without a connection with the life source.
 - 3. Illustrations of nature — an acorn, a branch, or a vine.
 - B. Christ is the great source from whence cometh all spiritual or eternal life. John 5:25-26, John 10:27-28, John 11:25-26, I John 5:11-12, I John 5:20, Rom. 6:23, Col. 3:1-4.
 - C. If we would have spiritual or eternal life we must place ourselves in connection with Jesus, the great source from whence flows all life. Acts 4:12.

Conclusion:

- I. How may we get into Christ?
 - A. Rom. 6:3-4 — We are buried and raised with him in baptism.
 - B. Gal. 3:26-27 — We become God's children by faith and obedience.
 - C. In order to be baptized we must have faith and repentance.
 - 1. The great commission of Matt., Mark, Luke, and Acts 2:36-41.
 - 2. There is no spiritual truth except in him.
 - 3. There is no spiritual life except in him.
 - D. Exhortation.

No. 3

FAITH

Read —Heb. 11:1-10

Text— Heb. 11:6

Introduction:

- I. We are going to discuss briefly three questions about faith:
 - A. What is faith?
 - B. How does faith come?
 - C. What does faith do?

Body:

- I. What is faith?
 - A. Hebrews 11:1, King James Version.
 1. Margin: "Ground or confidence of our hope".
 2. "Substance" is from two words:
 - a. "sub" — underneath, beneath.
 - b. "stance" — to stand or standing.
 3. Faith is that which stands beneath our hope.
 4. It is our evidence of things not seen.
 - B. Different translations:
 1. Anderson: "Faith is a sure *confidence* with respect to things hoped for, a *firm persuasion* with respect to things not seen." Gospel Plan of Salvation; Dr. T. W. Brents (1874).
 2. Revised: "Now faith is the assurance of things hoped for, the proving of things not seen." (1881).
 3. The Syriac Peshito: "Now faith is the persuasion of things that are in hope, as if they were in act; and (it is) the manifestation of things not seen." (187).

(Note. Many translations have been made since these notes were prepared and the sermon first preached in Sept., 1895. Moffatt, Goodspeed, Weymouth, Twentieth Century, American Standard, Revised Standard and many others, all of which agree with the ones quoted. Thus the error of the King James version is corrected, and the meaning is made clear.)

- C. On the basis of these translations we may say;
 1. Faith is;
 - a. The substance.
 - b. Ground.
 - c. Sure confidence.
 - d. Confident assurance.

- e. Persuasion.
 - f. Manifestation.
 - g. Realization of the things we hope for.
2. It is:
- a. The evidence.
 - b. Firm persuasion.
 - c. Conviction.
 - d. Manifestation.
 - e. Proof of things not seen.
- D. Faith is more than mere assent.
- 1. Many assent that Jesus is the Son of God and Saviour.
 - 2. Yet they do not believe it, do not accept it in faith.
- II. Christianity is a system of faith.
- A. We do not know there is such a thing as salvation as we know there is such a thing as hunger.
 - B. We do not know there is such a place as heaven as we know there is such a place as
 - C. But we do have a sure confidence, a confident assurance, a firm persuasion, or a strong realization that there is such a blessing as salvation.
 - D. We do have a firm persuasion and a sure conviction that there is such a place as heaven.
 - E. The strong testimony that stands beneath these propositions.
 - 1. Faith may become knowledge for all practical purposes.
 - a. Acts 2:36.
 - b. II Tim. 1:12.
 - 2. The order is:
 - a. Fact — Testimony — Faith.
 - b. Illustrate: Box with something in it; keys, coins, etc.
 - (1) Someone guess what is in it. This is opinion.
 - (2) Let someone look in the box and say what is in it. This is testimony.
 - (3) Ask one who has not seen in the box, but has heard the testimony of the one who did see. He exercises faith — belief based on testimony.
 - c. Opinion — Faith — Knowledge.
 - (1) Hebrews 11:3,6.
 - (2) Mark 16:15-16.
 - (3) I Cor. 15:1-4.
- III. How does faith come? Rom. 10:14.
- A. The order: preaching — hearing — believing.
 - 1. Romans 10:17.
 - 2. John 17:20.
 - B. Clearly the order is: Christian faith comes by hearing the Word of God.

No. 4

PERFECTION OF THE CHRISTIAN SYSTEM

Read Isa. 42

Introduction:

- I. Before we can establish any system of religion we must establish certain facts.
- II. The following facts need to be established concerning the Christian system.
 - A. Who is its author?
 - B. Is he properly authorized by God?
 - C. Does he meet the needs of man?

Body:

- I. That Jesus is the author of the Christian system is conceded by all.
 - Isa. 28:16.
 - A. I Cor. 3:11.
 - B. Illustrate: Mohammed — Joseph Smith.
 - II. Is Jesus properly authorized?
 - A. He has all power. Matt. 28:18.
 - B. God's power is complete in him. Eph. 1:19-22; Col. 2:8-10.
 - C. God speaks through him. Heb. 1:1-2.
 - D. Men must bow and confess. Phil. 2:9-11.
 - E. Prophecy is fulfilled in him.
 1. Deut. 18:15, 18-19.
 2. Acts 3:20-23.
 - F. God acknowledged him.
 1. Mark 1:10,11.
 2. Matt. 17:5.
 3. Witnesses — John — Luke — Moses — David — Paul — God.
 - III. Does Christianity meet the needs of man?
 - A. Its effect on the individual.
 - B. The effect on civilization.
 - C. If a lie, it has done the world more good than all truth combined.
 1. "Good for women and children but not for men," some say.
 2. Quote — Daniel Webster — J. Q. Adams — Win. E. Gladstone — Sir Walter Scott — Sir Isaac Newton — Jefferson — Washington — Jackson — Queen Victoria — All testify that it has done more to bless humanity than any other thing.
- Conclusion:
- I. It gives rest to the soul. — Isa. 55:1-4. II. It gives a home in heaven. — Rev. 21:10-12. III. Will you accept that glorious home as a free gift from him?

No. 5
THE GREAT COMMISSION

Note: This outline follows Dr. T. W. Brents' very closely

Texts:

Matt 28:18-20

Mark 16:15-16

Luke 24:46-49

John 20:21-23

Acts 1:8

Introduction:

- I. Patriarchal Dispensation. II. Jewish Dispensation. III. Christian Dispensation.
- IV. God's promise to Abraham. Gen. 12:3.
- V. John the Baptist, only to Jews.
- VI. Christ, only to Jews. Matt. 15:24.
 - A. The twelve apostles. Matt. 10:5-7.
 - B. The seventy. Luke 10:1.
 - C. Nothing for Gentiles thus far.
 - 1. Jesus crucified — hope gone.
 - 2. Raised — appeared to disciples — received all authority.
 - 3. Gave commission — Abraham's promise.

Body:

- I. Examination of commission:
 - A. Matt. 28:18-20.
 - 1. All authority.
 - 2. Go.
 - 3. Teach all nations.
 - 4. Baptize taught; Water baptism.
 - 5. After life.
 - 6. Promise.
 - B. Mark 16:15-16.
 - 1. Go.
 - 2. Preach gospel to all creatures in the world.
 - 3. Belief.
 - 4. Baptism.
 - 5. Salvation.

- C. Luke 24:46-49.
 - 1. Repentance.
 - 2. Remission of sins.
 - 3. Preached among all nations.
 - 4. Beginning at Jerusalem.
 - 5. Wait for power.
- D. John 20:21-23.
 - 1. Jesus sends apostles.
 - 2. Promises Holy Spirit.
 - 3. Apostles to remit and retain sins.
- E. Acts 1:8.
 - 1. Promise of Holy Spirit.
 - 2. Be his witnesses in all the world.
 - 3. Begin at Jerusalem.
- II. The total — By all authority, disciples are to go, teach, preach, or testify; to every person in the world; the gospel; sinners are to believe, repent, and be baptized in the name of the Father, Son and Holy Ghost; the promises are salvation or remission of sins and the gift of the Holy Ghost; the saved are to observe all things commanded by Jesus; his promise; unbelievers are condemned; apostles were promised the Holy Spirit; were to begin in Jerusalem.
- III. Is there anything we can take out?
 - A. If so, by what authority?
 - B. Let us see:
 - 1. The Holy Spirit?
 - 2. Go?
 - 3. Gospel?
 - 4. Faith?
 - 5. Repentance?
 - 6. Baptism?
 - 7. Salvation?
 - 8. After life?
 - 9. The promise?
 - 10. Beginning place?
 - 11. Condemnation of unbelievers?
- IV. Can we change places with baptism and salvation? If so, by what authority?
- V. Can we change places with faith and repentance?
 - If so, by what authority?
 - A. What Jesus says.
 - B. He does not say.
 - C. Illustrate meaning.

No. 6

CONVERSION OF THE JAILER

Read — Acts 16:16-40 Text — Acts 16:30-31

Introduction:

- I. This case is taken to establish the theory of salvation by faith only.
- II. The argument made: Belief is the only thing directly commanded in answer to the question, "What must I do to be saved?"
- III. Therefore, faith is the only thing necessary to salvation.
 - A. These same people argue that belief is not faith.
 - B. They should settle this one way or the other.

Body:

- I. Different theories of salvation.
 - A. One takes this case: Salvation by faith only.
 - B. One takes Saul: Acts 22:16. Baptism alone.
 - C. One takes Pentecost: Acts 2:38. Repentance and baptism only.
 - D. Thus we have three distinct theories:
 1. Is it possible that God has no definite settled plan for saving people?
 2. God says: Ephesians 4:46, Jude 1:3.
- II. The Jailer's Question:
 - A. "What Must I do to be Saved?"
 - B. Important question.
 - C. Expect these inspired men to answer in keeping with position of men asking question.
 - D. ILLUSTRATE: 3 miles to a given place. One asks, "How far to place?" Answer, 3 miles. Man travels another mile and asks, "How far to place?" Answer 2 miles. He travels another mile and asks, "How far to place?" — answer, one mile. Same question, three times. Different answer each time. Each answer is correct because the one asking it is in a different position each time he asks it. The answer each time is in harmony with the position of the one asking it.

III. The answer:

- A. Believe on the Lord, etc. vs. 31. Not that he should be saved the moment he believed, but that he might be prepared to accept Jesus and submit to the terms of pardon presented by him.
- B. Spoke unto him the word of the Lord, vs. 32.
 - 1. Why?
 - 2. John 6:44-45, John 20:30-31, Romans 1:16, II Timothy 3:

IV. The results:

- A. Acts 16:33-34.
- B. They did three things:
 - 1. Believed.
 - 2. Repented. — "Washed their stripes". Matt. 3:8 — "Bring therefore fruits meet for repentance."
 - 3. Were baptized.
- C. Why believe, repent and be baptized?
 - 1. They had heard the words of the Lord — Only that.
 - 2. Jesus in great commission had commanded:
 - a. "Preach the gospel to every creature" Mark 16:15.
 - b. "He that believeth not shall be damned." Mark 16:16.
 - c. "Repentance and remission of sins should be preached in his name among all nations." Luke 24:47.
 - d. He taught to be baptized in the name of the Father, Son and Holy Spirit. Matt. 28:19. People who heard the word of the Lord — the gospel — in apostolic days always did these things.
 - e. Believed, repented, were baptized.

V. How baptized?

- A. Argument made: baptized in jail, therefore sprinkled or poured.
- B. Re-read the passage and explain vs. 23-34.

VI. Were any babies baptized?

- A. Argument made: household baptized, hence babies baptized.
- B. Many households have no babies.
- C. Re-read vs. 34.

No. 7

IS BAPTISM FOR THE REMISSION OF SINS?

Note. This outline follows Jas. A. Harding's very closely.

Text: Acts 2:38 — "And Peter said unto them, Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit."

Introduction:

I. The rebel against the kingdom of God must have pardon of past sins.

II. Not baptism alone. III. Not

the sins of Christians. Body:

I. Question: Is baptism for the remission of sins?

A. Answer: Mark 16:16 — "He that believeth and is baptized shall be saved, but he that disbelieveth shall be condemned."

B. What the Lord did not say: He that believeth and is saved shall be baptized.

C. What the Lord did say: "He that believeth and is baptized shall be saved."

D. Illustration: He that goeth to town and to the bank shall receive ten dollars. Does not say he that goeth to town and receives ten dollars shall go to the bank.

E. Acts 2:38 — "And Peter said unto them, Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit."

1. What Peter did not say:

2. What Peter did say:

a. Question: What shall we do?

b. The answer is a direct command: "Repent and be baptized".

3. But if the question were not here:

a. Peter explains why be baptized: "For the remission of sins".

b. It is argued: "For" in this clause means, "on account of," "because of".

c. This position is overthrown by established facts:

- (1) It contradicts the facts in the case. Verse 40 — And with many other words he testified, and exhorted them, saying, Save yourselves from this crooked generation."
 - (2) If we admit this translation to be correct, it will not answer the purpose for which it is employed. The meanings of these phrases vary according as their objects are past or future.
 - (3) Objects, salvation or remission are future here, Verse 40. "For" — or "unto". Still remission of sins is the blessing into which baptism carries us.
 - (4) The whole doctrine is based on the little word "for" in Acts 2:38.
- d. Not true: Mark out the entire clause: "For the remission of sins" and the meaning remains unchanged.
- (1) Question: "What shall we do?"
 - (2) Answer: "Repent and be baptized in the name of Jesus Christ."
 - (3) In this first announcement to sinners of the terms of pardon Peter makes no mistakes.
 - (4) If any real ground for doubt as to the proper translation and real meaning of the words": "For the remission of sins," when connected with the term "baptism", then we would have to resort to its usage when not connected with this term and thus learn its real meaning.
 - (5) Matt. 26:28 — "for this is my blood of the covenant, which is poured out for many unto remission of sins."
 - (6) Same words used. Was Christ's blood shed because the sins of the people had already been pardoned?

II. Remission of sins is in Jesus Christ:

- A. Ephesians 1:5-7 — "having foreordained us unto adoption as sons through Jesus Christ unto himself, according to the good pleasure of his will, to the praise of the glory of his grace, which he freely bestowed on us in the Beloved: in whom we have our redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace,"
- B. Romans 8:1 — "There is therefore now no condemnation to them that are in Christ Jesus."

- C. Colossians 1:13-14 — "who delivered us out of the power of darkness, and translated us into the kingdom of the Son of his love; in whom we have our redemption, the forgiveness of our sins."
- D. Acts 4:12 — "And in none other is there salvation; for neither is there any other name under heaven, that is given among men, wherein we must be saved."
- E. We are baptized into Jesus Christ:
 - 1. Galatians 3:27 — "For as many of you as were baptized in to Christ did put on Christ."
 - 2. Romans 6:3-4 — "Or are ye ignorant that all we who were baptized into Christ Jesus were baptized into his death? We were buried therefore with him through baptism into death: that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life."
- F. Therefore, baptism is for the remission of sins.

III. Christ has only promised salvation to those who do his will:

- A. Matthew 7:21 — "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 who is in heaven."
- B. Christ's will is that we be baptized.
 - 1. Mark 16:16 — "He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned."
 - 2. Matthew 28:19 — "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."
- C. Therefore, baptism is in order to salvation, or for the remission of sins.

IV. Saul was a penitent believer, and asked what to do.

- A. Acts 22:10 — "And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do."
- B. Ananias, who was sent by the Lord to tell him what to do, told him to arise and be baptized. Acts 22:16 — "And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on his name."
- C. Therefore, baptism is for the remission of sins.

No. 8
EXCHANGES
OR
WHAT SHALL A MAN GIVE IN EXCHANGE FOR
HIS SOUL

Text: Matt. 16:26 Introduction:

- I. The value of human souls. II. When lost
we can't purchase them back. Body:
 - I. Men give their souls in exchange for the pleasure of sin.
 - A. A Bible example — Luke 16:19-25.
 - B. Two souls.
 - C. One saved — one lost — why?
 - 1. Not because: One was poor, and one was rich.
 - 2. Because one heard and heeded God's message of that day and the other did not. Luke 16:31.
 - II. The lost soul studied.
 - A. Rich.
 - B. Purple — political power.
 - C. Fine linen — social standing.
 - D. Lost — not because he possessed these, but because he gave his soul in exchange for them instead of using them as a steward for God.
 - III. Men and women doing same today.
 - A. For riches — Haven't time to be Christians — engaged in business which prevents. Take jobs making Christianity impossible. Move to places no church. Use dishonest methods.
 - B. For political power —
 - 1. The candidate.
 - 2. After elected.
 - 3. Sell the interest of the people and the community for power.

C. For social distinction.

1. Young ladies compromise their modesty — dance — make prostitutes of young men and themselves.
2. Mothers sacrifice their sons and daughters to the dance and drinking and gambling and make prostitutes, drunkards and gamblers out of them.

IV. An appeal.

- A. God and Christ consider your soul worth more than the whole world.
- B. What do you consider it worth?
- C. Are you giving it in exchange for a few of the passing, fading, failing things of the flesh and the world?
- D. God gave his Son — Jesus gave his life to gain it.
- E. What have you given ?
- F. Why not heed the invitation of God's love in Christ — come to him now.

No. 9

CERTAIN DOOM OF THOSE WHO LOVE NOT THE LORD JESUS CHRIST

Text: I Cor. 16:22

Introduction:

- I. The text translated into English reads: "If any man love not the Lord Jesus Christ, let him be accursed: our Lord cometh."
 - A. *Delightful* to tell of the goodness, love and mercy of God.
 1. To tell the spiritually sick of a perfect physician;
 2. To tell the poor of riches;
 3. The dying of eternal life;
 4. The lost of a Saviour;
 5. All of a better world to which they may go and in which they may live if they will.
 - B. *Not so pleasant* to tell all of:
 1. The terrors of the Lord;
 2. The threatenings of his Word;
 3. The wrath to come;
- II. No more fearful passage in God's word than our text.
May we seriously consider it?

Body:

- I. The characters described:
 - A. Those who: "Love not the Lord".
 - B. Need not refer to the infidel, blasphemer, vicious sinner, criminal or persecutor. Their doom is understood and accepted by all.
 - C. Christ is not loved:
 1. Jesus — If he does not dwell in our hearts. Rev. 3:20.
 2. Paul — Gal. 2:20 — If he is not obeyed. John 14:23-24, II Thess. 1:7-9, Matt. 28:19-20.
 3. If we have not abandoned the world for him.
 - a. Luke 9:23.
 - b. I John 2:15.
- II. Do you really love the Lord?
 - A. If not —
 1. You will be accursed when he comes.
 2. Separated — Cut off.
 - a. From God's presence.
 - b. From heaven, with all it means,
 - c. From all hope of salvation forever.
 3. II Cor. 5:10-11.
 4. Matt. 25:26.
 5. Matt. 7:13-14.
 6. Luke 16:26.
 - B. Exhortation.

No. 10

LET YOUR LIGHT SHINE

Read — Matt. 5:1-16 Text — Matt. 5:16 I. A

duty enjoined — LET. II. A personal duty —
YOUR LIGHT.

III. The way in which the duty must be performed — SO SHINE.

IV. The purpose for which — that others may glorify God.

V. YOUR LIGHT: Christ in you. In us he is light, without him no
light in us.

A. Same lesson in verse 13:

B. Salt in us is Christ in us. No salt — worthless.

C. Christ explains our trouble in us: 14-15.

VI. Our lights hidden by bushels — kinds of "bushels".

A. Disobedience: Rom. 2:6-10.

B. Negligence: Heb. 2:1-3, Rev. 3:15-16.

C. Ignorance — Eph. 4:17-19.

D. Pride — Prov. 16:18-19.

E. Self indulgence — Gal. 5:16-21.

F. Conversation — James 3:5-13.

G. Periodical Christianity: Luke 9:23, 1 Cor. 15:58.

H. Selfishness — Matt. 25:41-46.

No. 11

HOW TO REACH THE CELESTIAL CITY

Note: This outline follows Jas. A. Harding's very closely in a sermon I heard him preach in Waco, Texas, in 1895.

Read — Rev. 21:10-27

Text — John 14:1-3

- I. References to the City; its reality, external and internal beauty, its glorious blessings; all eternal.
- II. We are all pilgrims — traveling toward eternity — Only two roads: Matt. 7:13-14.
- III. Let us find the WAY.
 - A. Illustrate: Imaginary young man who has never heard of God, Christ, the Bible, heaven or hell.
 1. What shall we do for him?
 - a. Teach him — John 6:44-45; Matt. 28:19.
 - b. What shall we teach him?
Mark 16:15.
II Tim. 4:1-2.
Rom. 1:16. I
Cor. 15:1-4.
 2. Some things he must do.
 - a. He must believe:
Mark 16:16.
Hebrews 11:6.
Galatians 5:6.
 - b. Must repent:
Luke 13:3.
Luke 24:47.
Acts 2:38.
Acts 17:30.
 - c. He must confess Christ:
Matt. 10:32.
Romans 10:9-10.

d. He must be baptized. Quote the great commission — Matt. and Mark. Acts 2:38.

(1) How be baptized:
A sure way — Illustrate: Three bills, two are questioned as counterfeit — everyone says the third is good.

(2) Everyone says immersion is genuine.

IV. His condition after baptism.

A. Gal. 3:27.

B. Eph. 1:7,

V. He must live faithful Christian life to the end.

A. II Pet. 1:5-11.

B. This is where we started with our young man.

VI. Exhortation:

A. Where will you spend eternity ?

B. Depends on the way in which you travel — in which way are you NOW?

No. 12
JEHOVAH, OUR GOD

Text: Psalms 147:3,4,5

Introduction:

In the lives of men we like to see incidents of understanding, sympathy, tenderness, compassion, and pity. When we do, we write them down in history as genuinely great; otherwise we may record them as powerful, but NOT as GREAT.

If we admire these qualities in men when we see them imperfect, and in a limited way, we should revere them when we see them in God, perfect and without limit.

In our text we see the POWER and UNDERSTANDING — the GENTLENESS and LOVE of GOD!

Body:

- I. Understanding and power — cf. Text Vs. 4-5.
 - A. The stars are always interesting: God to Elihu in Job 38:4-7.
 - B. God recognizes the stars as great and important:
 1. He knows their number.
 2. He knows their names.
 - C. The stars: Sir Jas. Jean, in "The Universe About Us":
 1. The nearest star 4.27 light years, i.e. light traveling 186,000 miles a second — 4.27 years to travel from star to earth.
 2. Most distant star in Milky Way — 220,000 light years.
 3. 100 in. telescope shows about 1,500 million stars in the Milky Way alone. About two million visible outside Milky Way — about 200 stars for each person on earth. God knows exact number — the name of each one.
 4. Most distant one, 140 million light years away.
 5. Exact time can be figured, etc. Light travels 11 million miles in a minute, 666 million miles in an hour, 16 billion miles in a day, 5 trillion, 865 billion, 696 million miles a year. 140 million times this to the most distant star now known.
 - D. The Earth — 8,000 miles in diameter.

- E. The Sun — 860,400 miles in diameter. More than 100 times as large.
- F. One star — Betelguese — 27 million times as large as the sun.
- G. See *the Glory of the Universe*.

II. Order and system — no accidents.

- A. By faith we are compelled to say, "God made it all, and he upholds and directs it all."
- B.. Text:Psa. 147:5; Heb. 11:3.
- C. Here Faith joins with Reason. There is no other reasonable hypothesis or explanation. Back of all nebular hypothesis, primordial germs, and Stardust theories, there lies some great dark, unexplained SECRET. The only key to that secret is the opening phrase of the Bible, "In the beginning, God —"

III. The tenderness, love, and gentleness of God: Psa. 19:1-2.

- A. The Psalmist does not state the power and understanding of God to number and name the stars as an isolated attribute of God, but, that we might know that he has power and understanding to NUMBER and to NAME us, and to MINISTER to our needs; to heal our broken hearts, to bind our wounds.
- B. You are not lost to God; among all who live and have lived, he knows you by name; he knows your needs.
- C. Matt. 6:8 (Jesus).
- D. When we consider the vastness of the universe, the smallness of our earth, our weakness and proneness to fall — we are likely to feel, "God can't find me," or, "is not interested in me."
- E. David felt like that: Psa. 8:34.
- F. Then he remembered and said: Psa. 8:5-6.

IV. The significance of man.

- A. You are small, your earth as a speck of dust, your life on earth as a fraction of a second compared with the most insignificant star that flames up and then goes out; but you are greater than the stars — God made you so. The star does not know that it exists — that it "flames" and is to "go out." You know you live and die — God made you in his own image, to know.

B. Broken hearts are not as brilliant and visible as stars — but numerous and well-nigh universal. Here they pass: An endless procession, broken by cruelty, injustice and oppression, hatred, unjust reproach, treachery, and failure — and by their own sins.

C. Two groups:

1. The faithless; they are defiant, bitter, without hope and cynical.
2. The believing; they are trusting, penitent, hopeful: those who say, with Job, "though he slay me, yet will I trust him."
 - a. God finds the believing, penitent heart and heals it, Psa. 34:18.
 - b. The Lord Jesus whose heart was broken in Gethsemane because of our sin, finds each heart that is broken, because of its own sin, and heals it.

D. I Tim. 1:13-16.

1. Though a blasphemer, and a persecutor, and injurious — the chief of sinners — Paul says, "He loved me and gave himself up for me." — Gal. 2:20.
2. He knows you, loves you, and gave himself up for you. Heb. 2:9.

Conclusion:

How does your heart react to such boundless, unselfish, sacrificial love? Do you allow it to warm your soul — to lead you to trust, love and obey him?

Rom. 2:4-6.

No. 13

MAKING GOD IN MAN'S IMAGE

SCRIPTURAL READING: Psalms 50:16-21; Rom. 1:18-25

Text: Psalms 50:21. "These things hast thou done, and I kept silence; thou thoughtest that I was altogether such an one as thyself; but I will reprove thee, and set them in order before thine eyes." Romans 1:23. "And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things."

Introduction:

- I. This, no doubt, sounds like a strange sermon title. If I were to preach on God's making man in his image, we should not be surprised, for we read:
 - A. Gen. 1:26. "And God said, Let us make man in our image, after our likeness. . . ."
 - B. Gen. 1:27, "So God created man in his own image, in the image of God created he him."
- II. Nevertheless, the subject I am to discuss now is just as scriptural as the other.
- III. Of course, the true and living God is not in man's image, but we have TRIED to make for ourselves gods IN OUR OWN IMAGE.

Body:

- I. Men, as idol-makers, have made God or gods to resemble themselves, and worse.
 - A. Look at statues of Apollo, Venus, and other heathen deities.
 - B. God forbade the Hebrews to make images just for this very reason.
 - C. Some, of course, did worse than make images like themselves — some made them like animals, because men themselves had become brutish.
 - D. Men made the statues or images of their gods in their own image because they pictured their gods as being like themselves.
 - E. Re-read the texts.

- II. Men have made their gods in man's image by attributing their own weaknesses to their gods.
 - A. Men are guilty of lying, jealousy, envy, adultery, greed and the like. So, the heathen have imagined that their gods were envious, given to lying, adultery, intrigues, greed, etc.
 - B. Illustration: Read, if you will, the myths of ancient Greece and Rome. They even said that there was once a beauty contest among some of the goddesses, and because Paris, the son of the king of Troy, gave the prize to Venus, he was allowed by that goddess to carry off Helen, and all this led to the Trojan war famed in song and story. After the capture of Troy Helen returned to Sparta with Menelaus, a former husband. Different gods and goddesses had their favorites, and their jealousies played quite a part in the ups and downs of mortals here below.
 - C. Illustration: The gods of the Germanic races, such as Woden, Thor, and others were gods of "blood and iron" — glorified, magnified, yet realistic pictures of German warriors, gods created in their own image.
 - D. Thus we might study the gods of various nationalities — all of them reflecting — somewhat as a mirror — the ideals and hopes of the people who had created them out of their own imagination.
- III. Men today, even those who claim to believe in the one true and living God, are prone to make God in their own image.
 - A. We would laugh to scorn any one silly enough to take his paint brush to paint for us a picture of God. We would feel insulted if some one should ask us to bow down before an image and call that image God. Yet though we would reject pictures and mental images, we consciously or unconsciously, make God conform to our own likes and dislikes. That is what God had in mind when he said: "Thou thoughtest that I was altogether such an one as thyself." We are inclined to measure God by our selves.
 - B. Some of us worship a provincial "white" God, or an "American" God. We are so full of racial and national prejudice that we just cannot conceive of a God who loves all men everywhere as much as he does us. Like the Jews, we want to think of our selves as being a "chosen people."
 - C. Illustration: Nazis of Germany, at least some of them, wanted to do away with the God of the Bible and restore old Teutonic gods.
 - D. We are slack concerning our promises. We do not always mean what we say. We make threats and promises which we soon forget and fail to carry out. Our word is lightly given. So we

imagine that God is like that, too. We vainly mistake his forbearance and long suffering for indifference and carelessness. Peter mentions some people who think thus.

1. II Peter 3:3-4,9: "Knowing this, first, that there shall come in the last days scoffers, walking after their own lusts, And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation . . . The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance."
 2. I Samuel 15:28-29: "And Samuel said unto him, The Lord hath rent the kingdom of Israel from thee this day, and hath given it to a neighbor of thine, that is better than thou. And also the Strength of Israel will not lie nor repent: for he is not a man, that he should repent."
- E. We deceive one another. We both deceive and are deceived. Paul describes wicked men as those who "wax worse and worse, deceiving and being deceived." II Tim. 3:13.
1. Hear Malachi 1:14: But cursed be the deceiver, which hath in his flock a male, and voweth, and sacrificeth a corrupt thing: for I am a great King, saith the Lord of hosts, and my name is dreadful among the heathen.
 2. Think of these characters:
 - a. Adam and Eve.
 - b. Cain.
 - c. Ahab.
 - d. Jeroboam's wife.
 - e. Ananias and Sapphires.
 3. They had created God in their own image. Gal. 6:7: ". . . Be not deceived, God is not mocked . . ."
 4. Illustration: Heathen woman about to commit wicked act placed a garment over her idol's eyes to keep him from seeing her. Her god was like her. Proverbs 15:3: The eyes of the Lord are in every place, beholding the evil and the good.
- F. We can be bribed into a good humor, so we think God is like that, and we can bribe him to overlook our faults.
1. Some of the Israelites seemed to think that if their offerings were large enough and expensive enough, their lives could go on in sin without rebuke from God. Isaiah 1:11: To what purpose is the multitude of your sacrifices unto me? saith the Lord: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs or of goats. Many other similar passages might be cited.

2. Nowadays, some think they can bribe God to let them do as they please in following their fleshly appetites by going to church, building church houses, giving money to the poor, paying a preacher, and the like. God wants us to do all those things, no doubt, but he will not and cannot accept them as bribes from those who want to continue in sin. G. We live so much in sin, and so close to sin, that we feel very little horror at sin — sin does not appear exceedingly loathe-some and repulsive to us.

1. So since sin does not look so terrible to us, we create God like that in our minds, and we are rebellious when we think of God's allowing sinners to be punished in hell. How many times people say, "Why, I wouldn't punish any one forever, no matter what he had done. No sin could deserve eternal punishment, and I just know God will not."
2. Why do we make such statements? Why do men say, "I wouldn't do that to anybody, and I know God will not."?
3. God will let sinners be punished because he is better than we — so far better that he sees sin as it really is, and not as we see it.
4. Illustrations:
 - a. A discord doesn't shock my ears. It isn't disgusting to me, but how terrible it is to the trained musician!
 - b. I have seen people spend hard earned money for horrible daubs by a man who knew nothing about real art. Such people could not understand why anyone else would think their pictures ugly.
 - c. Two men might listen to a public speaker. One might enjoy the speech immensely, while the more cultured man might find it crude and impossible.
5. Just so, sin is not ugly to us. And we judge God by our own inferior taste. Since sin is not horrible to us who live in a sinful world, we have a very difficult time in realizing just how black sin is in the eyes of God — but black it is. And the more godly we become the more shocking sin is.

Conclusion:

- I. We naturally like friends who like what we like, who have similar tastes. And so, even the best of men are tempted to make God's character like their own.
- II. The only remedy I know for this is to study the true picture of God given by Christ in the Bible. Then put forth an honest effort to conform our character to his character instead of trying to conform God's character to our own imperfect selves.

No. 16

HELP FROM THE DIVINE OR GOD HELPS FROM THE OTHER SIDE

Scripture reading:

Psalms 46:1-3,7: "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea. Though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. Selah . . . The Lord of hosts is with us; the God of Jacob is our refuge. Selah . . ." Psalms 121:1-3: "I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord, which made heaven and earth. He will not suffer thy foot to be moved: he that keepeth thee will not slumber."

Introduction:

Some of us seem to conclude that God is too far away and too busy running the universe to care very much about us — that Jesus has already done all he will do — that the angels have nothing to do with us or for us — and that the Holy Spirit has nothing more to do since the days of inspiration are over. This leads us to depend on our weak selves when we really need help from God. This help is available if we will use it.

Body:

I. Divine help in the hour of temptation:

- A. I Cor. 10:13: "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way of escape, that ye may be able to bear it."
- B. In the preceding verses Paul warning the Corinthians about falling as the Israelites had in the wilderness. He warns us that we will be tempted — but we need not fall, for WE HAVE DIVINE HELP — GOD.

II. Divine help in every time of need:

- A. Hebrews 4:14-16.
"Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast to our pro-

fession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

- B. Paul found grace to help in time of need. See II Cor. 12:1-9. God assured him, "My grace is sufficient for thee." Also, see II Tim. 3:10-17.
- C. The promises of God in his word are abundant, clear and positive. Won't you read with me a few of these wonderful passages?
 1. Hebrews 13:5-6: "Let your conversation be without covetousness; and be content with such things as ye have; for he hath said, I will never leave thee, nor forsake thee. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me."
 2. GOODSPEED: Hebrews 4:16: "So let us come with courage to God's throne of grace to receive his forgiveness and find him responsive when we need his help."
 3. Psalms 118:1-7: "O give thanks unto the Lord; for he is good; because his mercy endureth forever. Let Israel now say, that his mercy endureth forever. Let the house of Aaron now say, that his mercy endureth forever. Let them now that fear the Lord say, that his mercy endureth forever. I called upon the Lord in distress; the Lord answered me, and set me in a large place. The Lord is on my side; I will not fear; what can man do unto me? The Lord taketh my part with them that help me: Therefore shall I see my desire upon them that hate me."
 4. Phil. 4:6-7, 13: "Be careful for nothing (in nothing be anxious — ARV); but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus. I can do all things through Christ which strengtheneth me."
 5. I Peter 5:7: "Casting all your care (anxiety) upon him; for he careth for you."

III. We may have divine help in our efforts to pray:

- A. Romans 8:26-27: "Likewise the spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God."

B. Illustrations:

1. I might try to write a letter, as a little child, and have some one else help me. Or, some one might write an article for publication in some periodical, and some one would edit the article for him.
2. C. F. Witty once said; "We may get to that place where we do not even know what we should pray for. If so, the Holy Spirit will know, and, seeing our distress, will catch up our unfinished prayer and correctly present it before the throne of God, and surely it will receive immediate attention." G. ADV. 11-26-31, p. 1487.

IV. We may have divine help when we fall into sin.

- A. I John 2:1-2: "My little children, these things write I unto you, *that ye sin not*, and if any man sin, we have an advocate (HELPER) with the Father, Jesus Christ the righteous: and he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world."
- B. Hebrews 7:25: "Wherefore he is able to save them to the utter most that come unto God by him, seeing he ever liveth to make intercession for them."
- C. Illustration:

Not long ago I heard a gospel preacher state that all things secret would be revealed at the judgment. A good Christian man said to this preacher, after the sermon: "If that is so, I have no hope." That good man had forgotten such passages as these, but, thank God for help from the other side!

V. The angels stand ready to help also.

Heb. 1:13-14: "But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool? Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?"

Conclusion:

- I. God, Christ, the Word of God, Holy Spirit, and the angels are all accessible to God's children to help them in every time of need.
- II. Although this lesson is primarily addressed to Christians, I would not fail to let the sinner, the alien, know that he, too, may have help from the other side.
 - A. Romans 5:6-8: "For when we were yet without strength in due time Christ died for the ungodly. For scarcely for a righteous man will one die: yet peradventure for a good man some

would even dare to die. But God commendeth his love toward us, in that, while we were yet sinners Christ died for us."

B. I John 2:21: "And not for ours only, but also for the sins of the whole world."

III. Illustration:

A girl in Europe wanted to join her sweetheart in America, but she was too poor. At last she did come. How? She had help from the other side. Her sweetheart sent the necessary money. It was a free gift from him. Without such help from the other side she could not have come. Without help from the other side we could never reach heaven!

If God forgot the world,
 Forgot for just one day —
Forgot to send the sunshine,
 And change the night to day;
Forgot to make the flowers grow;
 forgot the birds and bees;
Forgot to send the sweetness
 Of the south wind in the trees;
Forgot to give us friendships;
 Forgot to send us rain; Forgot
 to give the children rain;
 Forgot to soften pain; What would
happen to the world and us?
 Would we still be gay? If
God should forget the world —
 Forget for just one day ?

— Author unknown.

Found among the papers of James H. Childress.

No. 17

JESUS CHRIST AND HIM CRUCIFIED

Text: I Cor. 2:2: "For I determined not to know anything among you, save Jesus Christ, and him crucified."

Introduction:

The whole message of Christian truth is summed up in these words. His sacrifice on the cross is the crowning event in the life of Christ. By it souls are saved from eternal death, and the angels of heaven rejoice around God's throne. Before we can know Christ and be saved by him, we must know him as he died on the cross.

Body:

- I. The place of the cross is central.
 - A. Christ is the center of the Christian System.
 1. He is the hub of the wheel of God's truth.
 2. All of the Old Testament points toward him.
 3. John 1:45: "Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, wrote, Jesus of Nazareth, the son of Joseph."
 4. Take him away and the message of God's inspiration is meaningless.
 - B. What Christ is to revelation, the cross, in its mighty significance, is to his life and mission. Without it his mission would be incomplete. His power over man would cease.
 - C. The Gospel is God's power to save.
 1. Romans 1:16: "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek."
 2. Paul tells us more fully of this gospel in I Cor. 15:1-4. "Now I make known unto you, brethren, the gospel which I preached unto you, which also ye received, wherein also ye stand, if ye hold fast the word which I preached unto you, except ye believed in vain. For I delivered unto you first of of all that which also I received: that Christ died for our sins according to the scriptures; and that he was buried; and that he hath been raised on the third day according to the scriptures."

3. Jesus Christ and him crucified is the great central fact of the gospel. Paul preached it first. Hence his declaration in our text.

D. The cross should be as central in our lives as in the life of Christ himself. Jesus said: "I am come that they might have life, and that they might have it more abundantly." With the resurrection of Jesus from the grave, there was born into this world the opportunity for a new and better life. That birth was made possible by his death on the cross. Beloved, if we have in reality accepted this new life, we have enthroned Jesus, on the cross upon which he purchased our redemption, in our hearts, and in our lives, we are submitting to him as our King in all things.

E. He is the center of our lives.

1. If you have not thus accepted him you owe him for all of the blessings of Christian civilization, and for every possibility of happiness beyond the grave.

2. Acknowledge your debt.

3. Give him your heart and your life.

4. Make him the center of your life.

"Give me thy heart,' says the Saviour of men,
Calling in mercy again and again; 'Turn now
from sin, and from evil depart; Have I not died
for thee? Give me thy heart!'"

II. The message of the cross, i. e. Jesus Christ and him crucified, is:

A. The message of God and his love.

1. John 14:8-9: "Philip saith unto him, Lord, show us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you and dost thou not know me, Philip? he that hath seen me hath seen the Father; how sayest thou, Show us the Father?"

2. John 1:18: "No man hath seen God at any time; the only begotten Son, who is in the bosom of the Father, he hath declared him."

3. In Jesus we see God.

a. John 3:16: "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have eternal life."

b. Romans 5:8: "But God commendeth his own love toward us, in that, while we were yet sinners, Christ died for us."

- c. Then, in Jesus Christ and him crucified, we have the message of God's holy and boundless love for lost men.

"Alas! and did my Saviour bleed,
And did my sovereign die ?
Would he devote that sacred head
For such a worm as I? "Was it for
crimes that I have done,
He groaned upon the tree?
Amazing pity, grace unknown,
And love beyond degree." Yes, it
was love for you and me, for "Jesus
paid it all,
All to him I owe; Sin
had left a crimson stain,
He washed it white as snow."

B. The message of salvation.

1. Here is the true meaning of it all for you and me.
 - a. Acts 4:12: "And in none other is there salvation: for neither is there any other name under heaven, that is given among men, wherein we must be saved."
 - b. Romans 3:24: ". . . being justified freely by his grace through the redemption that is in Christ Jesus:"
 - c. Then, in Jesus Christ we are saved, but
 - d. It is in Jesus Christ, and him crucified, in the Christ of the cross that we are saved.
 - (1) "Who his own self bare our sins in his own body on the tree, that we, being dead to sin, should live unto righteousness: by whose stripes ye were healed." I Pet. 2:24.
 - (2) "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the spirit." I Pet. 3:18.
 - (3) "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 cleanseth us from all sin." I John 1:7.
 - (4) "For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God." I Cor. 1:18.

- (5) "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; And that he was buried, and that he rose again the third day according to the scriptures." I Cor. 15:1-4.
- (6) "Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father." Gal. 1:4.
- (7) "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree." Gal. 3:13.

2. O, Wonderful message of salvation! Jesus Christ and him crucified.

Salvation is not purchased with our silver and gold, but purchased with the life and the blood of Jesus Christ, and given to lost men as the free gift of God's love.

- (1) At an auction sale in England a nice pair of crutches were to be sold. A poor crippled boy, who wanted and needed them was the first to bid. A well-dressed elderly gentleman immediately bid against him. The crowd was surprised, and indignantly cried, "For shame!" Again the boy bid, but each time the gentleman raised his bid, till finally the lad offered his all. The man then bid, and they were sold to him. The lad was turning away to hide his tears when, to the surprise of every one present, the gentleman turned and made him a present of the crutches, changing his sorrow into gladness.
- (2) Thousands today are bidding, with a little of their silver and gold, a few deeds of kindness, and a few moral traits for salvation. But, beloved, it has been bought. Jesus Christ, on the cross, as he was crucified, paid the price. He bought all the salvation God has for lost men, i.e. enough for every one. But he purchased it not that he might withhold its blessings from men, but that he might bestow it as a free gift on all who will come to God through him. Does not such goodness lead to repentance?
- (3) An English lad, who was hunting seabirds' eggs, one day let himself down with a rope on to a ledge of rocks. Busily engaged gathering the eggs, he did

not notice that the wind, which was blowing the rope, took it a little farther away from him at every swing. Glancing up from his work, he realized the situation. One more swing and the rope would be beyond his reach. Dropping the basket of eggs, he jumped and caught the rope as it swung toward him, and drew himself to safety.

- (4) If you have drifted away from God's love and care, and are standing on the ledge of disobedience and sin, the hand of God's love swings down a heavenly life line to you — Jesus Christ and him crucified.
- b. All of the silver and gold of the entire earth, all of the knowledge and wisdom of men, all of the morality and good works possible to man cannot save you. If you would be redeemed you must lay hold of the one divine life-line, Jesus Christ crucified. There is no other way.

No. 18
SALVATION IN CHRIST

Text: Hebrews 2:3

Introduction:

I. "Salvation" is a wonderful word. II. "Lost" is a terrible word. III. "To be lost" is a terrible experience. IV. "To be spiritually lost" is man's most awful experience.

A. Eph. 2:1-3.

B. Eph. 2:11-13.

C. To be spiritually lost is to be:

1. Spiritually dead, and to walk:

- a. according to the course of this world.
- b. according to the prince of power of the air.
- c. according to the spirit of disobedience.
- d. according to the lust of the flesh.
- e. according to the desires of the flesh.
- f. according to desires of the carnal mind.

2. Children of wrath, and to be:

- a. aliens from the commonwealth of Israel.
- b. strangers from the covenants of promise.
- c. without Christ.
- d. without hope.
- e. without God.

3. Finally cast into Hell. Rev. 20:15.

D. And yet many people act as if they feel that to be lost is a very unimportant matter.

Body:

I. There is abundant salvation in Christ.

A. Eph. 1:7; 2:13.

B. Col. 1:12-14.

- C. In Christ: In his church: In his kingdom: In his body — the same thing.
 - 1. Col. 1:18.
 - 2. Eph. 1:22-23.
 - 3. Col. 1:13-14.
 - D. Abundant salvation for all.
 - E. In Christ, in his kingdom, in his body, in his church — not out in the world, or in Satan's kingdom. Many mistakes are made at this point.
- II. Salvation is through the blood of Christ.
- A. Eph. 1:7; 2:13.
 - B. Col. 1:12-14.
 - C. Heb. 9:11-14.
 - D. I Peter 1:18-19.
- III. We are saved through the blood of Christ, not through:
- A. The offerings of the old covenant.
 - B. Material things — silver and gold, etc.
 - C. Morality.
 - D. Good works.
 - E. Many mistakes made at this point.
- IV. How do we get into Christ?
- A. Vastly important question!
 - B. Let Christ answer:
 - 1. Gal. 3:26-27.
 - 2. Romans 6:3.
 - 3. He says: We are baptized into him.
 - a. "Enter Christ by baptism?"
 - b. "Enter Christ baptism only" as far as I know.
 - c. "Then, can you take just any body — lowest sinner any where — baptize him — and is he saved?"
 - d. Can't baptize "just any body."
 - e. Only properly prepared people can be baptized.
 - C. Hear Jesus in the Great Commission:
 - 1. Acts 2:38.
 - 2. Luke 24:46-47.
 - 3. Mark 16:15-16.

- D. Only believing penitents can be baptized.
- E. Believing penitents enter into Jesus by baptism.
 - 1. Difference: You believe baptism not essential because you believe in salvation by faith. I believe baptism is essential because I believe in salvation by faith. The only reason I believe baptism is essential.
 - 2. Gal. 5:6.
 - a. Saved by faith which works by love.
 - b. Baptism is an act of faith — nothing else. We can only be baptized by faith in Jesus Christ. Are we going to be saved by faith, and not do the first thing Jesus commands which is an act of faith in him and that only?

Conclusion:

- I. Are you out of Christ?
- II. Then you are lost.
- III. Want to be saved? Or die without God, Christ, and hope?
- IV. How about your faith in him?
 - A. Can you walk by it and come to and into him?
 - B. Then, in his name and on the basis of his holy and boundless love, I invite and beg you to do so.

No. 19

THE UNCHANGING CHRIST IN A CHANGING WORLD

Texts: John 1:1-5, 10-14; Acts 2:22-24, 36; Eph. 1:20-23; Phil. 2:6-11;
Heb. 5:8-9; Heb. 1:8-12; Heb. 13:8; Rev. 1:4

I. In these scriptures we see Jesus Christ:

- A. With God in the beginning.
- B. All things made by him and for him.
- C. The light of all men but they apprehended him not.
- D. Giving himself in death for all men. Made perfect through suffering he became the author of eternal salvation to all who obey him.
- E. Raised from the dead, exalted and crowned King of kings, and Lord of lords.
- F. Given a sceptre of righteousness to reign over God's kingdom forever.
- G. Made head over the church in all things for all time with absolute authority.
- H. Unchanging — the same yesterday, today and forever. The world changes from age to age and will finally wax old as a garment and pass away — but our King is eternal, etc. —• our head is unchanging and everlasting.

II. Christ reigns as king over the kingdom and exercises his authority over his church through his Word.

A. His authority to speak:

- 1.. Matt. 17:5.
- 2. II Pet. 1:16-18.
- 3. Heb. 1:1-2.
- 4. Heb. 2:1-4.
- 5. John 8:31-32.

B. Jesus spoke only what the Father commanded: John 12:47-50.

- C. During his personal ministry Jesus promised his apostles that after his departure he would send the Holy Spirit to them to guide them into all truth:
 - 1. John 14:16-17.
 - 2. John 14:25-26.
 - 3. John 16:12-13.
- D. The apostles spoke as the Holy Spirit directed, not their wisdom or the wisdom of the world. I Cor. 2:9-13.
- E. Their words are complete, final and binding — the words of Christ and his inspired men.
 - 1. II Pet. 1:3.
 - 2. II Tim. 3:14-17.
 - 3. Gal. 1:6-9.
 - 4. II John 9-11.
 - 5. Rev. 22:18-19.

III. From these scriptures we learn:

- A. That under the Christian dispensation God speaks to man through his Son.
- B. That God has confirmed the words of Christ and his inspired men with miracles, wonders and signs.
- C. That God will cut off all who refuse to hear his Son.
- D. That Jesus spoke only the things commanded by his Father.
- E. That when the Holy Spirit came to guide the apostles into all truth, he did not speak of himself, but only as Jesus commanded.
- F. That the apostles spoke in wisdom and words given by the Holy Spirit.
- G. That the words of Christ contain everything pertaining to life and godliness.
- H. That God requires men to accept the words of Jesus, just as they are, without change, addition or subtraction in everything about which he has spoken. The word of Christ is complete, final and binding. Regardless of any and all changes that may come in the world in any age, the words of Christ must be accepted just as they are and those who refuse to thus accept them are cut off.

IV. Are these things involved in accepting Christ, obeying his gospel and living as Christians in matters about which he has not spoken?

- A. Certainly so. In Christianity there is the field of faith and the field of human opinion. Christians walk by faith but they can not walk by faith without at the same time walking by opinion or judgment. In very few instances can his word be obeyed without acting on human judgment or opinion.
- B. ILLUSTRATIONS: Baptism, the Lord's Supper, singing, teaching, eating a meal, or having a social meeting in the church building, etc.
- C. In Christianity there is the realm of faith and the realm of human opinion. In the realm of faith the word of God is final. Where he speaks there is no appeal. In the realm of opinion there is no word of God. Problems must be worked out and decisions reached entirely on the basis of human judgment.
- D. If those who believe in Christ are to be one as he prayed, then:
 - 1. In the realm of faith there must be unyielding adherence to the Word.
 - 2. In the realm of opinion there must be patience, forbearance, tolerance and charity on the part of all. There is always the possibility that the other man might be right. Christ has a law as to how we shall walk in the realm of opinion. Eph. 4:1-3, 31-32.
- V. It is in the field of opinion that the great danger lies to the unity and success of churches of Christ today.
 - A. Sometimes elders mistake hardheadedness for soundness of faith.
 - B. They are just as unyielding as to their opinions as they are as to the Word of God. Sometimes other members are the same way. What they think about all of these questions of opinion is law and must be accepted by the church. Or else they will divide the church.
 - C. People who make laws in the field of opinion and make them tests of fellowship bring themselves under the condemnation of Christ. Mark 7:5-8.

No. 20
"BUT GOD—"

Introduction:

- I. Some very significant word-pairs to be found in the Bible.
 - A. "Even so" for instance.
 - B. One preacher marked the expression "But God" 163 times. "But" is a word of contrast, of antithesis.
 - C. "But he was a leper."
 - D. "Many times in my studies I found I had omitted one factor by error. When all seemed wrong, some one pointed out my omission, and the result was unexpectedly changed." — J. H. Childress.
- II. Man proposes, BUT GOD disposes.
 - A. Luke 12:19-20.
 - B. He failed to consider God as a factor in his life.
 1. John 1:11-13.
 2. I Cor. 10:5.

Body:

- I. Man needs divine intervention in three things:
 - A. — Sin.
 - B. — Sorrows and trials of life.
 - C. — The grave.
 1. Man is lost in sin — **BUT GOD!**
 - a. Ephesians 2:1-7.
 - b. Romans 5:6-8.
 2. Man is burdened by sorrows — **BUT GOD!**
 - a. Acts 7:9.
 - b. Genesis 50:15-21.
 - c. II Timothy 4:16-17a (**ARV**).
 3. Man's body is buried in the grave — **BUT GOD!**
 - a. I Corinthians 15:35-38.
 - b. Acts 13:30.
 - c. **BUT GOD** raised him from the dead.
- II. Man's greatest mistake is to plan his life without taking God into consideration. God *is* a factor in every life — no problem can be successfully solved without considering him.
 - A. How about you?
 - B. Exhortation.

No. 21 THE INESCAPABLE CHRIST

Text: John 20:19

Introduction:

In our country for most of us our Lord Jesus Christ is inescapable. Knowledge of him is so universal we cannot escape it. He is constantly challenging us every day. Jesus is the great fact of history. H. G. Wells places him head of his list of the six greatest characters of history.

Body:

I. He is inescapable.

- A. Can't get away — can't avoid him.
- B. In whatever path you turn you find him.
 - 1. Purity — Begin to think and trace it out. You meet him, tempted in all points yet without sin. The only example of perfect purity in all history.
 - 2. Love — Walk in its way, contemplate its beauty and glory. You meet him — the manifestation of the love of God — the only example of perfect love.
 - 3. Unselfish sacrifice — Find ourselves face to face with his life, Gethsemane and his cross — the only example of perfect unselfish sacrifice.
 - 4. Sin — He stands across this pathway with his love, his cross, his blood — to block our way.

II. In the world — in society.

- A. In social adjustments and matters of government, in the nation, city, etc.
- B. Science, learning, power and wealth not enough to save and secure society. Throughout time, nations and civilizations, with all these have failed and fallen into ruin.
 - 1. Today — all these — our condition. Amos 5:21-27.
 - 2. Have forgotten, scorned and defied God — how?
- C. If we would save society, we cannot escape Jesus. He is the only perfect teacher and example of:
 - 1. — justice —
 - 2. — honesty —

3. — industry —
4. — thrift —
5. — loyalty —
6. — and peace.
7. Without these, there is no security.
8. Hebrews 1:8-9.

III. In individual life.

- A. When the way is dark and hard:
 1. Paul: Phil. 4:6-7.
 2. Jesus: Matt. 11:28-30.
- B. When prosperous and happy.
 1. Paul: Phil. 3:1.
 2. Jesus: Matt. 6:19-20.
- C. When temptations bear down:
 1. Paul: I Cor. 10:13.
 2. Jesus: Matt. 28:20.
- D. When life is wrecked in sin: Science, learning, wealth, power, influence, shrewdness — all can do nothing. Can't escape Jesus in the way of salvation. He is that way.
 1. Peter: Acts 4:12.
 2. Jesus: John 10:9; John 10:1.
- E. In death:

I Cor. 15:56-57.
- F. In eternity — Jesus is the "Resurrection and Life."
 1. John 11:25.
 2. John 5:28-29.
 3. I Cor. 15:22.
- G. He is judge — II Cor. 5:10.

Conclusion:

- I. There is no escape.
- II. Ultimately every knee shall bow to him and every tongue confess.

Phil. 2:9-11.
- III. Why not now?

No. 22

WHAT IS PREACHING?

Text: I Cor. 1:20-25. Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of the world? For seeing that in the wisdom of God the world through its wisdom knew not God, it was God's good pleasure through the foolishness of the preaching to save them that believe. Seeing that Jews ask for signs, and Greeks seek after wisdom: but we preach Christ crucified, unto Jews a stumblingblock, and unto Gentiles foolishness; but unto them that are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.

Introduction:

What is the activity by the foolishness of which Paul declares it pleases God to save those who believe? The salvation of the world of lost humanity is at stake at this exact point, according to Paul. We can not afford to make a mistake here. What is preaching ?

Body:

I. The dictionaries.

- A. Webster's Collegiate Dictionary latest edition.
- B. Funk and Wagnall's New Standard Bible Dictionary.
- C. Dictionary of the Bible, Edited by James Hastings — complete in one volume.
- D. The New Century Dictionary. Volume 2, or other standard dictionary.

II. A suggested definition.

I suggest a brief simple definition. Preaching is the activity of a redeemed man, standing in Christ's stead, by his authority and in obedience to his command, proclaiming, explaining, illustrating, and strongly urging the word of God, the gospel of Christ, in such a manner as to make it possible for responsible people to understand it and accept it unto life or reject it unto death.

III. The scriptures.

- A. II Cor. 5:18-20.
- B. Our Lord said: John 6:44-45.
- C. On the basis of this truth, Christ commanded: Mark 16:15.
- D. Paul commanded Timothy: II Tim. 4:1-2.
- E. Preaching is what Peter did on the day of Pentecost when about three thousand were saved and added to the church. Acts 2:14, 22-24, 36-38, 41 and 47.

IV. Of what does preaching consist?

- A. The authoritative proclamation of the living word of God by living men of God in God's ordained manner of moving people to Christ and salvation and on to eternal life. John 20:30-31; Romans 10:14-17.
- B. It is at this point that preaching differs from all other public speech, and rises above all secular activity. Preaching does not consist in excellency of speech, the wisdom and power of the world, but in testimony, wisdom and power of God in his word. I Cor. 2:1-5.
- C. It is by God's power in his word faithfully preached by faithful men that dead souls are raised from the grave of godless materialism and worldliness to spiritual life and joy and victory. Romans 11:13-15.
- D. Preaching is a divine function accomplished through men as earthen agents. When the divine message of God's love and salvation is delivered to men by a human voice fused with love for God and the souls of men, that is preaching. II Cor. 4:5-8.
 - 1. A speech may exhibit every rule of composition and delivery and yet be of the world entirely. It may violate every standard of literary purity and yet be a voice vibrant with the love and power of God. I am not saying a preacher should be satisfied to insult literary purity and beauty. I am saying that literary perfection without the authoritative word of God is not preaching. Preaching is clear, understandable speech which reveals to men the heart and will of God, and urges them to move close to him.
 - 2. Thirty times in the New Testament, the word for preaching is one which means that preaching is very serious and that it is absolutely authoritative. When this word is spoken it

means, "this is said with complete authority." It is of fundamental importance. It must be listened to, believed and obeyed if the gracious purposes of God are to be accomplished in men. Mark 16:15-16; Acts 2:38-41; Luke 7:29-30; II Thess. 1:7-10.

- E. If it is not the declaration of the authoritative word of the Son of God, the Saviour of men, then, it is not preaching. Gal. 1:6-7.
1. Christianity is an historic revelation of the mind and heart of God through Christ. I John 1:1-3.
 2. The gospel preacher does not create the facts. They are given to him by his King. He must not alter them. He must declare them. He speaks as a herald. He is God's prophet. He speaks God's message, not his own. His message is divine and fully binding. John 12:48-50; John 13:20.
 3. The final victory over Satan and sin will be won by the power of God in his word through the preaching of his faithful children. Rev. 12:10-11.
- F. Will the testimony of his word through your preaching make a worthwhile contribution to that great final victory?
- If so you must give your life, without reservation, in love even unto death.

Conclusion:

The one hope for a better world is not science, philosophy, secular learning, any particular system of economics, or form of government, wealth, military power or all of these combined, but the gospel of Christ faithfully proclaimed by faithful men.

Preaching, if it is to please God and save men in this day or any day, must be identical in content and spirit with the preaching in apostolic days, as revealed in the New Testament; this regardless of how different the method and manner of presentation may of necessity be.

No. 23
GOD'S POWER TO SAVE

Text: Rom. 1:16

Introduction:

I. Unbeliever — John 20:30, 31.

II. The saved — James 1:21.

Body:

I. Gospel is God's one power to save.

II. Gospel contains facts, law, promises, hope.

A. Facts.

I Cor. 15:1-4.

B. Law.

1. I Peter 4:17.

2. II Thess. 1:7-9.

3. What is the law of the Gospel? — Great Commission —
Matthew, Mark, and Luke.

C. Promises.

Eph. 3:5-6.

D. Hope.

Col. 1:23.

Conclusion:

Believe facts, obey law, trust promises: Romans 6:17-18; supported
by the hope: Hebrews 6:17-18.

No. 24

TRUE WORSHIP

Text: John 4:19-24

Introduction:

Worship is as essential in order to the accomplishment of God's purposes in human life as is faith. The beliefs created by the revelation of God in the person of Jesus Christ as recorded in the New Testament constitute the ideal side of Christianity, but worship is necessary as a means of expressing and cultivating reverence, and of developing piety and obedience. Worship purifies, deepens and strengthens the feelings or emotions. It is not what we believe about God and Jesus; it is the way we feel toward them that determines what we become and do in relationship to them. The ideal without worship is empty, powerless theology; worship without the ideal is superstition. The two taken in proper union constitute Christianity. In the long run, worship is more powerful than the ideal, for while the ideal holds the attention and the reason of the few, the worship by its appeal to the imagination and feelings commands the conscience and regulates the life of the many.

The man who really thinks of God must worship him. Otherwise he can never be content and happy. Unless he allows his thinking to lead him to worship he will not be helped.

Perhaps there is no greater need than the enrichment of our worship.

Body:

- I.. What worship is.
 - A. Worship is the manifestation or expression of love, gratitude, praise and adoration of the only and absolutely adorable God by a heart of faith, trust, penitence, submission, humility, dependence, and acknowledged responsibility.
 - B. I John 4:8-9.
 - C. God was love before, but sending his Son was the manifestation or expression of it. When there is the love, gratitude, praise and adoration of God in the heart, worship is the expression or manifestation of it. Otherwise no kind of act, regardless of its identity, form or heartiness is worship.

II. True worship.

A. John 4:19-24.

B. Re-read the text.

1. Discussion as to place of true worship. Jesus says Jews right under law of Moses. Jerusalem was their holy city — holy place. All changed under Christ. He is the Christian's holy place. In him one can worship God anywhere. No other holy city or place for Christians. He is their holy temple.
2. In Spirit. Vv. 23-24. God is a spirit. Worship is a thing of the spirit.
 - a. Under the law, worship consisted of physical acts, burnt sacrifices, the blood of animals, incense, ceremonial acts, established ritual.
 - b. In Christ, worship consists in the expression or manifestation of the love, gratitude, praise, and adoration of the heart.
 - (1) Eph. 5:19-20.
 - (2) Col. 3:16-17. The act must be performed in spirit; it must be accompanied by the melody of the heart. Otherwise it is not worship. This regardless of its artistic perfection and beauty. And certainly its crudeness and inferiority could not help it.
 - c. Exact truth at this point important — but just a little difficult.
 - (1) Possible to fail to distinguish between love and appreciation of the beautiful on one hand, and reverence for God on the other.
 - (2) Possible to accept artistic excellence, beautiful form or ritual for a reverent expression of adoration of God — where, etc.
 - (3) Possible to reject genuine expressions of reverent adoration because the manner of expression does not satisfy an artistic temperament or cultured mind.
 - d. Two errors to avoid:
 - (1) Light frivolous spirit, crude coarse performance.
 - (2) Dignified, artistic, performance, ritual, without the heart.

- (3) Both bad-worship defeated in each case.
- (4) Both common practice.
- 3. In Truth.
 - a. Text: Vs. 23-24.
 - b. What is truth?
John 8:31-32.
 - c. The words of Jesus constitute the truth.
 - d. God says we must hear him.
Matt 17:5.
Matt. 7:24.
 - e. The one who hears and does the sayings of Jesus is the man who builds on the rock, etc.
- 4. To worship in "Truth" then, is to do in worship the acts directed by Jesus in His word.

Conclusion:

True worship is the manifestation or expression of the love, gratitude, praise and adoration of God, by a heart of faith, trust, penitence, submission, humility, dependence and acknowledged responsibility through acts authorized by Jesus, performed in a spirit of reverence, or accompanied by the music of the heart.

No. 25
JUST A SOLDIER (No. 1)

Introduction:

This is a story told by the young man who served at the Lord's table in the church in Jersey City, N. J. on Sunday morning, July 11, 1943.

"At the meeting of the Breakfast Club last week the visitors were asked to stand and give their names, their businesses, and places of residence. We came to a soldier. He said about this, 'I'm a soldier and for the duration I have no other name, just an American soldier. I have no business except to fight Uncle Sam's battles. And I have no home. Wherever my government needs me is my home until the war is over and the aims of my government are accomplished'."

Body:

- I. Christians are soldiers in the Lord's army. II Tim. 2:3-4; Heb. 2:10.
 - A. As such we should not entangle ourselves with the world. Our business is to fight the Lord's battles.
 1. Phil. 3:13. This one thing I do.
 - a. Serve him.
 - b. Fight his battles.
 - c. Promote his cause.
 2. We cannot fight for the Captain of our salvation and the devil, the world, and the flesh at the same time. Matt. 6:24.
 - B. As Soldiers of Christ we should wear his name.
 1. I Cor. 1:10-13; Heb. 6:4-6.
 2. ILLUSTRATION: Benedict Arnold and Judas Iscariot.
 3. There is no more terrible thing than for a Christian to put Christ to shame.
 - C. Christian soldiers have no permanent home in this world.
 1. Home for them must be wherever the Commander-in-Chief calls.
 2. Wherever they are needed to fight his battles. Heb. 11:8-10; II Cor. 5:1, 6-9.

II. Exhortation:

- A. Are you a soldier?
- B. Are you just a soldier?

No. 26

JUST A SOLDIER (No. 2)

Introduction:

The story in "Just a Soldier" (No. 1).

Body:

- I. To be a soldier one must enlist in the army, cf — John 3:3-5; Matt. 28:19; Mark 16:15-16; II Tim. 2:4; cf — Acts 2:47.
- II. A soldier is subject completely to the rules of the army, cf — Matt. 28:19-20; John 8:31-32; II John 1:9.
- III. A soldier must wear the uniform and submit to the training and discipline of the army. Eph. 6:10-11, 13; I Cor. 9:26-27; II Cor. 10:3-6.
- IV. A soldier must fight his country's battles. I Tim. 6:12; Eph. 6:12.
- V. A soldier must endure hardships. II Tim. 2:3; II Tim. 3:12. The Devil never quits!
- VI. A soldier must neither fraternize with the enemy, nor entangle himself with outside affairs. II Tim. 2:4; II Cor. 6:14-18; Eph. 5:11.
- VII. A soldier, if faithful, receives his reward from month to month — and more at the end. cf. Matt. 28:20; II Tim. 4:6-8; Mark 10:29-30.

Exhortation:

- I. Have you enlisted in the Lord's army?
- II. Why not now?

No. 27
NEGLECT, THE WORST THING OF ALL
ORMAN'S GREATEST DANGER

Introduction:

- I. What is it that is sending most people to hell?
 - A. Is it ignorance?
 - B. Is it prejudice?
 - C. Is it rebellion?
 - D. Is it poverty?
 - E. Is it greed?
 - F. Is it disease?

- II. All these are deplorable in a sense, perhaps. (Discuss).

- III. But the thing that is going to cause most of us to come to everlasting grief is NEGLECT.
 - A. Neglect is a canker; it destroys homes and bridges; ruins farms and health; breaks up families and eats away love; neglect brings on bankruptcy, and damns man's soul.
 - B. It appears in the forms of forgetfulness, slothfulness, and procrastination.
 - C. Neglect wrecks trains, brings cities down in ashes, leaves the widows without provision, and fills up the poor farms.

Body:

- I. Negligent Christians.
 - A. Neglect to act at all.
 - 1. "Be ye doers of the word and not hearers only."
 - 2. "Being not a forgetful hearer of the word —."
 - B. Neglect doing best — careless.
 - 1. Jer. 48:10. (Speaking of Moab's destruction).
 - 2. This is a general principle.

C. Neglect of worship on Lord's day. Heb. 1:24-27.

D. Neglect of talents.

1. I Tim. 4:14. Telling Timothy to read, Paul continues —
2. (One talent man neglected).

II. Negligent sinners.

A. No sane person wants to be lost. The majority who know any thing at all — though it may be little — intend in some far-off tomorrow (which too often never comes) to serve God. Under this class might come:

1. The five foolish virgins.
2. Rich man in hell.
3. Agrippa and Felix ("Almost persuaded —", "When I have a convenient —").

B. The man of today who is too busy, the youth who is too much wrapped up in "good times," and the lazy minded who hate to take the trouble to investigate are all negligent sinners.

Conclusion:

- I. What is the result when the ant fails to store up sufficient provision for the winter?
- II. When the owner fails to insure his house before burning?
- III. When the sailor finds all too late that he has no lifeboat?
- IV. Heb. 2:3.
- V. "Depart from me ye cursed; I never knew you —" Why ?

No. 28

SOME PEOPLE THE CHURCH CAN'T DO WITHOUT

Text: Phil. 4:1-7

Introduction:

- I. Paul started many churches: II. Some of them disappointed him, — Corinth. I Cor. 3:1-3.
- III. Others delighted him — Philippi was his favorite — his "joy and crown."
- IV. Some Christians a "joy and crown" to the church in which they live, worship, and serve. The church can't do without them.

Body:

- I. They are the faithful.
 - A. The Bible does not require greatness.
 - B. It does require faithfulness cf. Parable of the talents, Matt. 25:1-30; I Cor. 4:1-2; Rev. 2:10-11.
 1. Faithful in Bible study. II Timothy 2:15.
 2. In life. Matt. 5:13-16.
 3. In prayer. Acts 2:42; I John 5:14-15.
 4. In church attendance. Heb. 10:24-25.
 5. In service, cf. Matt. 25:31-46.
- II. In all those things the church can't do without those who are:
Faithful in Bible study — life — prayer — church attendance — service.
 - A. Willing. Some are willing — Others will do the thing they are asked to do — but unwilling — complain and whine — depress.
 - B. Able to see. The needs and possibilities:
 1. At home.
 2. Around the world. Prov. 29:18a.
 - C. Optimistic. Believe it can be done — cf — report of the spies —
 - D. Boosters. Who believe that the church, in spite of its human weakness, is the best institution on earth — continually boost it.
 - E. Liberal. Stingy people never build a great church.

Conclusion:

- I. Are you one of those people the church can't get along without?
- II. Are you a "joy and crown"? or a source of anxiety and sorrow?

No. 29

NEGLECTED TALENTS

Read: Matt. 25:14-30 I.

With nature and God one law is unchangeable.

- A. A great singer — neglect — flabby notes into tones.
- B. Wallace, the scientist — wheat on deserted plains reverts to inferior grain.
- C. Virginia farmers — after war — strawberries — roses — not more than weeds.
- D. Fish in Mammoth Cave — no eyes.

II. In every realm nature withdraws talents not used.

- A. Neglecting vision — the moles cannot see.
- B. Neglecting wings — the flying fish cannot fly.
- C. Neglecting sap — the branch withers and dies.

III. Use is life — neglecting is death.

- A. No talent remains unused; no grace of mind or heart.
- B. Nature gives to "every man a fixed amount."
- C. The youth who gives all his time to physical development is weak mentally.
- D. The youth who gives all his time to mental development is weak physically.

IV. Darwin — abnormal development.

V. For those who have eyes to see — each picture and poem, and book or speech is an open mirror —

- A. In every realm of art he who hath sinned against his better self hath lost his right to leadership.
- B. Byron sinned against his finer feelings — and thus, with other children of genius and inspiration — neglect of talent — loss and ruin.

- C. Just as this law of nature, "neglect and loss", is unchangeable in the physical world, the Master would impress upon our minds that the same law is unchangeable with God in the spiritual world — The parable — cf. Matt. 25:14-30.
- D. To all young hearts, standing upon life's threshold, whose feet now stand within the greatest century — there comes the reflection that victory and happiness move swiftly toward sorrow and defeat for him in whom sincere effort hath failed.
- E. Earth's greatest tragedy: Fine talents, physical, intellectual, spiritual withering, perishing, dying because they are neglected, unused.

Conclusion: "USE WHAT YOU HAVE".

- I. "What is in thine hand, Abel?" "Nothing but one wee lamb, O God, taken from the flock. I purpose offering it to Thee, a willing sacrifice." And so he did. And the sweet smell of the burning has been filling the air ever since, and constantly going up to God, as a perpetual sacrifice of praise.
- II. "What is it thou hast in thine hand, Moses?" "Nothing but a staff, O God, with which I tend my flocks." "Take it and use it for me." And he did: and with it wrought more wondrous things than Egypt and her proud king had ever seen.
- III. "Mary, what is that thou hast in thine hand?" "Nothing but a pot of sweet-smelling ointment, O God, wherewith I would anoint Thine only one called Jesus." And so she did; and not only did the perfume fill the house in which they were, but the Bible-reading world has been fragrant with the memory of this blessed act of love, which has ever since been spoken of "for a memorial of her".
- IV. "Poor woman, what is it that thou hast in thine hand?" "Only two mites, Lord. It is very little; but then it is all I have, and I would put it into Thy treasury." And so she did; and the story of her generous giving has ever since wrought charm, prompting others to give to the Lord.
- V. "What is it that thou hast in thine hand, Dorcas?" "Only a needle, Lord." "Take it, and use it for me." And so she did; not only were the suffering poor of Joppa warmly clad, but inspired by her loving life. "Dorcas societies" even now continue their benign mission to the poor throughout the earth. — Christian Budget.

No. 30

RIGHTLY DIVIDING (OR HANDLING) THE OLD TESTAMENT

Texts: II Tim. 2:15; Luke 14:44

Introduction:

- A. Jesus recognizes three divisions in the Old Testament.
 - 1. The Law of Moses.
 - 2. The Psalms.
 - 3. The Prophets.
- B. The first 17 books tell us about the Law of Moses; the next 5 about the Psalms; and the final 17 contain the Prophets 39.

Body:

- I. The Old Testament (in all of its divisions), serves:
 - A. As a school in action (or tutor) to bring the world to Christ — Gal. 3:24-25 — Some examples are:
 - 1. Jesus should be born of the seed of the woman: Gen. 3:14-15; Heb. 2:14; Gal. 4:4.
 - 2. He should be of the family of Shem: Gen. 9:18,27; Luke 3:36.
 - 3. Of the seed of Abraham, through Isaac and Jacob: Gen. 12:1-3; 26:1-4; 28:1-4; Matt. 1:1-2.
 - 4. Of the tribe of Judah: Gen. 49:9-10; Matt. 2:3-6.
 - 5. Of the royal line of David: II Samuel 7:13-14; Matt. 1:1.
 - 6. Should be born of a virgin: Isaiah 7:13-14; Matt. 1:18-19.
 - 7. Should be born in Bethlehem: Micah 5:2; Matt. 2:1-11.
 - 8. A forerunner should come before him: Mai. 3:1-2; 4:5-6; Isa. 40:3; John 1:22-23; Mark 1:1-7; Matt. 11:9-11, 14-15.
 - 9. Should be enthroned King: Psa. 2; II Sa. 7:12-17; Psa. 45:6-7; 102:25-27; 110:1; Heb. 1.
 - 10. The thing which should delight his heart: Psa. 40:6-10; Heb. 10:5-10.
 - 11. He should judge in righteousness and justice: Psa. 45:6-7; Heb. 1:8-9.

12. The glory of the King: Psa. 102:25-27; 110; Heb. 1:10-14.
13. Shall be victorious: Psa. 110; Matt. 22:41-45.
14. Everlasting kingdom: Isa. 9:1-7; Luke 1:30-34.
15. Possess the Spirit of God: Isa. 11:1-9; John 3:31-34.
16. God's chosen servant: Isa. 42:1-7; Matt. 12:15-21.
17. His mission to all the world: Isa. 49:1-9; Matt. 28:19.
18. Should suffer and be a comforter: Isa. 50:4-9; Rom. 8:32-34.
19. Should be humiliated and exalted: Isa. 52:13; 53:12; Acts 2:22-23; 32-33.
20. How he should enter Jerusalem: Zech. 9:9-10; Matt. 21:1-9; John 12:12-16.
21. Should be betrayed by a friend: Psa. 41:9; Mark 14:43-49; John 18:1-5.
22. Betrayer would return price — 30 pieces of silver: Zech. 11:12-13; Matt. 27:3-10.
23. Another should be chosen to fill betrayer's place: Psa. 109:8; Acts 4:15-17,20.
24. His disciples should forsake him in his peril: Zech. 13:7; Matt. 26:31; 55-56.
25. Should be scourged, mocked and abused: Isa. 50:6; 53:10; Matt. 27:27-31; Mark 14:65.
26. Should suffer in silence: Isa. 53:47; Mark 15:2-5; John 1:29; Acts 8:32-35.
27. Should be crucified, hands and feet pierced: Psa. 22:16; Zech. 12:10; 13:6; Luke 23:33; Acts 2:22-23.
28. Vinegar and gall should be given him: Psa. 69:20-21; Matt. 27:38-34.
29. His garments should be divided by lot: Psa. 22:18; John 19:23-24.
30. Should endure death of the cross: Psa. 22:1-21.
31. Should die for sins of the people: Isa. 53:8; I Peter 2:21-25.
32. In death with wicked and rich: Isa. 53:9; Matt. 27:38; 57-60.

33. Be raised from dead: Psa. 16:8-11; Acts 2:22-34.
 34. Ascend into heaven: Psa. 110:1; 68:18; Acts 2:32-35; Eph. 4:7-10.
 35. Holy Spirit should be sent: Jer. 2:28-29; Acts 2:1-4; 14:18 and 33.
 36. Make a new covenant and include all men and remission of sins: Jer. 31:31-34; Heb. 8:6-13; Acts 10:34-35.
 37. Should become chief corner stone: Isa. 28:16; Psa. 118:22; Acts 4:11 and 12; Eph. 2:19-20.
 38. God should require all people to hear him: Deut. 18:18-20; Acts 3:22-26.
- B. These are only a few of the many passages in Old Testament which lead directly to Jesus.
- C. John the Baptist inquires of Jesus: Matt. 11:2-5; Isa. 6:1-2.
- D. Only possibly reply: "All written at later date"? Can't possibly get it closer than 200 B. C. when Old Testament was complete and translated into Greek.
- II. The Old Testament is designed to teach the principles on which God deals with humanity. Laws may differ; principles same.
- A. Some examples.
1. I Cor. 10:1-12.
 - a. All baptized.
 - b. Many lost. Why?
 - (1) Idolaters, Vs. 7.
 - (2) Fornication, Vs. 8.
 - (3) Tempted God, Vs. 9.
 - (4) Murmured, Vs. 10.
 2. 11th Heb. — examples of faith and obedience — unbelief and disobedience.
- B. All taken from Old Testament:
1. Cain and Abel, Vs. 4.
 2. Abraham, Vv. 8-10; Vv. 17-18.
 3. Moses, Nu. 20:7-13.

Conclusion:

Old Testament brings us to Christ and teaches us the principles on which God deals with us, but does not tell us what to do to be saved through Christ or how to live, serve and worship under him.

No. 31

RIGHTLY DIVIDING (OR HANDLING) THE NEW TESTAMENT

Texts: II Tim. 2:15; Heb. 1:1-2; John 1:17

Introduction:

- I. The Bible interprets (explains) itself. If it is to do so must be studied for the purpose of learning the truth, rightly divided.
- II. God has made 2 covenants. The first through Moses, recorded in the Old Testament. Old Covenant was fulfilled by Jesus; he took it away. He gave us the new covenant recorded in the New Testament.
- III. The Old Testament serves as a tutor to bring us to Christ and teaches the principles on which God deals with man.

Body:

- I. God speaks to us now through Jesus:
 - A. Heb. 1:1-2 above.
 - B. John 6:63.
 - C. John 6:67-68.
 - D. John 8:31-32.
 - E. John 1:17, above.
 - F. John 12:46-50.
 - G. II John 9-11.
- II. Jesus speaks through the inspired disciples:
 - A. John 14:25-26; 15:26-27; 16:12-15; Gal. 1:11-12; I Cor. 2:13.
 - B. The message of God to us through his Son is the word of Jesus and his inspired disciples recorded in the New Testament.
 - C. Must hear it, Deut. 17:18-20; Matt. 17:5.

III. Must be rightly divided or handled: I Cor. 3:1-2; Heb. 5:12; 6:3.

IV. New Testament division.

A. The Gospels.

B. Acts.

C. The letters.

D. Revelation.

E. Purpose of each.

1. The Gospel — Matt., Mark, Luke and John. History of Jesus — what he did — Reason of his will or Covenant — What he taught.
2. Acts of Apostles. History of the coming of the Holy Spirit, making public the covenant or will of Jesus, the establishing and development of the church, and the preaching of the gospel to every creature. Luke 24:46-53; Acts 1:8-9,12; Acts 2:1-8; Col. 1:23.
3. The 21 Letters: Explanatory of the will or covenant of Jesus in all of its details, as to: Personal living, terms of salvation, nature and organization of the church, its work and worship, and the inheritance. Eph. 3:1-12.
4. Revelation: Prophecy as to the future experiences and glory of the church. Rev. 1:1-3; Rev. 22:12-21.

No. 32

FOOLISHNESS OF A LIFE OF FAITH

Text: Heb. 11:1-10

Introduction:

Rom. 1:17b; II Cor. 5:7.

Body:

I. Faith described: Heb. 11:1 (discuss). II. By faith the elders obtained a good report. Heb. 11:2. III. By faith we understand how the worlds were formed. Heb. 11:3. IV. By faith Abel pleased God. Heb. 11:4. V. By faith Enoch was translated. Heb. 11:5.

VI. Without faith we cannot please God. Heb. 11:6.

VII. By faith Noah built the ark. Heb. 11:7.

A. His faith was foolish from viewpoint of wisdom of man.

B. He had nothing but God's word to depend on.

VIII. By faith Abraham and Sarah lived.

A. Heb. 11:9-12; 17-19.

B. Foolish from viewpoint of worldly wisdom, for they had only God's word on which to depend.

C. Blessed: Gen. 26:4-5.

D. "Father of the faithful," "The friend of God," Paradise called "Bosom of Abraham."

IX. Today the man who walks by faith.

A. Not by sight, by human wisdom, — Pleases God, will be blessed in time and in eternity. Mark 10:28-29.

B. Foolish from viewpoint of human wisdom.

1. Believes in Christ and depends on the gospel. I Cor. 1:18,21.

2. Accepts ordinances and institutions of God; pleases God. Col. 2:4-10.

C. Foolish with men.

1. Maintains the simple service and worship revealed in the New Testament. Col. 2:18-23.

2. Pleases God, foolishness with men.

3. Which is the better?

4. Only way to please God is to walk — live — by faith in him.

5. Only way to honor God through faith in him.

No. 33

OBEDIENCE

- I. The path of obedience is the only path of blessing. Deut. 11:27-28.
- II. The obedient are a peculiar treasure of God.
 - A. Ex. 19:5-6.
 - B. I Peter 2:9-10.
- III. We must obey God rather than man.
 - A. Acts 5:29.
 - B. This question is involved on every occasion when there is a decision between right and wrong.
- IV. Obedience to the truth purifies the soul.
 - A. I Peter 1:22.
 - B. Gal. 5:6.
- V. Obedience is a test of our love.
 - A. John 14:23.
 - B. cf. Gal. 5:6.
- VI. Through obedience we become servants of righteousness. Rom. 6:17-18.
- VII. Obedience opens the gates of heaven. Rev. 22:14.
- VIII. Disobedience closes the gates of heaven. II Thess. 1:7-9.

No. 34

MAN'S MOST TERRIBLE DEFEAT

Read: Gen. 2:4-10, 18-24, 3:1-19,24

Text: Rom. 5:12

Introduction:

- I. Defeat is terrible.
- II. No experience of man is more humiliating.

Body:

- I. Man is created:
 - A. In the image of God — Gen. 1:26-27.
 - B. To have dominion — Gen. 1:26-27.
 - C. Just a little lower than the angels — Heb. 2:6-8.
 - D. Given necessities and beauty — Gen. 2:8-10.
 - E. Without sin — text; Rom. 5:12.
- II. The battle.
 - A. Tempter suggested they do what God had forbidden.
 - B. They knew God's will.
 - C. Avenues of approach:
 1. The eyes.
 2. The appetite.
 3. Pride.
 - D. The fall.

Conclusion:

Sin is the only thing man has ever created. In his one creative act he experienced his most terrible defeat.

No. 35

MAN'S MOST GLORIOUS VICTORY

Text: I Cor. 15:57

Introduction:

- I. Victory is one of the most delightful human experiences. II. The most terrible defeat of the race was when the race fell into sin.
- III. The most terrible defeat of the individual is when he falls into sin.
- IV. The most glorious victory of the race was when it overcame the power of sin through Christ.
- V. The most glorious victory of the individual is when he overcomes sin through Christ.

Body:

- I. When Jesus came the world was lost in sin. Rom. 3:9-18.
- II. Jesus came to save. Luke 2:8-11. This is seen at his baptism — temptation — transfiguration — his miracles — his service — in his death. Heb. 7:25-27. Heb. 9:24-28.
- III. Jesus did not win without a battle. Heb. 2:9-10.
- IV. We will not win without a battle. II Tim. 4:6-8.

Conclusion:

- I. The devil is a hard fighter.
- II. His power has been broken. There is salvation and victory in Christ for you, but he is going to cheat you out of it if possible.
- III. Our only victory is in Christ. Our only security is in Christ.
- IV. Are you in him?

No. 36

THE BIBLE INTERPRETS (EXPLAINS) ITSELF

Text: II Tim. 2:15-16

Introduction:

- I. The Bible is the greatest and most wonderful book. II. It contains history, law, health, sanitation, and literature (prose and poetry).
- III. More copies are sold each year than any other.
- IV. More are sold each year than the combined sale of books of any living author.
- V. Part or all of it has been translated into 1145 languages. VI. Christians believe:
 - A. It is divine.
 - B. It is a record of God's revelation of himself climaxed in Jesus.
 - C. It reveals the way of the more abundant and eternal life.

Body:

- I. Mistreated by its friends.
 - A. Many constantly mistreat and abuse it. They treat it as though it were devoid of plan, system or logical arrangement. No attention is given to divisions. They make no distinction between the law, prophets and Psalms of the Old Testament; or between these and the New Testament; or divisions of the New Testament. They go to one division just as readily as to any other to find God's plan of salvation and the law of Christian living today.
 - B. This causes much confusion. Why do they do so?
 1. Masses do not study — some read, few study.
 2. Theologians attempt to interpret.
 3. Sectarians use it to prove their theories.
- II. Does the Bible explain (interpret) itself?
 - A. Can we learn what to do to be saved and to remain saved now through Christ from the revelations of the Patriarchal age, the Law, the Psalms, the Prophets? If so why the New Testament?
 - B. The plan of salvation originated in the mind of God. The Bible contains the record of this revelation of the plan — 66 chapters or books, — Genesis the first, Revelation the last.
 - C. Exodus brings additional light to that in Genesis and so on and on to the end. Genesis contains the first intention of God's pur-

pose to save man. This purpose broadens out, book by book to the end. The Law, Levitical Priesthood, the Prophets, John the Baptist, Jesus, to the complete gospel, apostles, church of Christ, Epistles, Revelation. Genesis begins with man in darkness, the promise, as a dim star. The law of Moses is as the moon. The gospel is the glory of "the Son of Righteousness". Revelation reveals the home of God's children, where there is no need for stars, moon or sun. Rev. 21:23. The cross of Christ is the center of the Bible, foundation of the world's hope. Each individual should start with Genesis, the source of the stream and follow it until his bark floats out in the boundless ocean.

- III. We should study. Study the Bible, not merely about the Bible, rightly divide, handle the Bible. II Tim. 2:2. Why? II Thess. 2:9-12.
- IV. Some examples where the Bible explains itself.
 - A. When God sentenced the devil, he said: Gen. 3:14-15. The Bible explains: Heb. 2:14; I John 3:8.
 - B. Why God called Abraham; made him a promise. Gen. 12:1-3.
 - C. Why the promise was renewed when he offered Isaac — Gen. 22:1-18; to Isaac 26:3-5; to Jacob 28:10-15. Bible explains: Gal. 3:16.
 - D. Jacob made a promise to Judah. Gen. 49:1. The Bible explains: Heb. 7:14; Rev. 5:5.
 - E. A prophecy. Isa. 64:4. The Bible explains: I Cor. 2:9-10.
 - F. Justified by faith: Romans 5:1.
 - 1. What is faith? Bible explains: Romans 4:16-23; Heb. 11:1.
 - 2. Taking God at his word. How does faith come? Romans 10:17; John 20:30-31.
 - G. Will perish unless we repent. Luke 13:3.
 - 1. What is repentance: Matt. 21:28-29.
 - 2. Change of mind. II Cor. 7:9-10; Rom. 2:4.
 - H. Jesus confesses those who confess him. Matt. 10:32. How made? Where? What prompts it? Rom. 10:9-10.
 - I. Jesus commands baptism. Matt. 28:19-20.
 - 1. Who? Matt. 28:19; Mark 16:16; Acts 2:38.
 - 2. How many baptisms? Eph. 4:5. "One Lord, one faith, one baptism."
 - 3. How performed? Acts 8:38-39.
 - 4. What is it for? Gal. 3:27; Acts 2:38.
 - J. Should be faithful unto death. Rev. 2:10.
 - 1. What is it to be faithful?
 - 2. Matt. 28:19-20; Matt. 7:24-27; II John 9-11.

No. 37
FOLLOWING CHRIST

Read: Mark 8:27-38

Text: Luke 9:23

Introduction:

- I. Many disciples had gone back.
- II. He wishes them to decide that matter now, in full view of all the consequences. So each individual should decide today. Luke 14: 28-32. Matt. 13:20-21.
- III. Individual responsibility. Acts 10:34-35.
- IV. Gospel of Christ free to every man — Let each individual view the great facts and behold the consequences and decide his eternal destiny.

Body:

- I. Self-denial is necessary if we follow Christ.
 - A. This is one of the hardest, yet one of the most important duties of man.
 - B. The Christian system is a system of self-denial and sacrifice.
God for us — *Christ* for us.
- II. The patriarchs and all the faithful show self-denial.
 - A. Rom. 12:1.
 - B. Luke 14:33.
 - C. Luke 14:26. — nearest ties and relationships —
 - D. I Cor. 10:23-24. — Things not sinful —
 - E. I Thess. 5:22 — Appearance of evil — cards — drink, etc.
Theater — ballroom.
- III. Cross bearing is another of the most difficult, yet most important duties of man. Still it must be done.
 - A. Luke 14:27 — Christ — the faithful of old.
 - B. These crosses are in different forms.
 1. Persecutions —
 2. Bear our own crosses — Gal. 6:5.
 3. Help others bear theirs. Gal. 6:2.
 - C. In all these things must be constant.
 - D. Text: Joshua 24:15.

No. 38

FORGIVENESS

Scripture Reading: Matt. 18:21-35

Introduction:

- I. In verses 15-20 Jesus teaches us how to treat those who offend or sin against us.
- II. As a result of Jesus' teaching, Peter saw that Jesus' disciples would be expected to show a great deal of forbearance. So he came to the Lord with a question: (v. 21).

Body:

- I. We should forgive one another because:
 - A. God commands it. Luke 17:5.
 - B. Christ exemplified it. Luke 23:34.
 - C. We have been forgiven.
 1. Eph. 1:7.
 2. Eph. 4:31-32.
 3. Col. 3:12-13.
- II. How often should we forgive? In Matthew 18 we find Peter asking the Lord how many times shall he forgive his brother. Jesus said until seventy times seven, and then told the parable of the unforgiving servant. (Owed the king 10,000 talents. He could not pay; he, his wife and children, and all he had were to be sold. But he begged and obtained forgiveness. Then he found a fellow servant owing him 100 pence; this man begged him to be lenient, to grant him time, but he cast him into prison. Then the king punished the unforgiving servant).
- III. Illustrations:
 - A. Negro slave told his cruel master, "Jesus Christ can teach me to forgive you, Massa." (Master had asked how Jesus could help him).
 - B. Blind girl called forgiveness the odor of crushed flowers.
 - C. Luther said he'd like to paint a picture of Peter to represent forgiveness of sins.

Conclusion:

- I. We can forgive each other, but only God can forgive sin.
 - A. What must aliens do?
 - B. What must erring Christians do?

No. 39

BROTHERLY LOVE

Scripture Readings:

John 4:7-21.

Heb. 13:1.

John 15:17.

Rom. 13:8.

Gal. 5:14.

James 2:8.

I Thess. 4:9.

I Peter 1:22.

I Peter 2:17.

I Peter 3:8.

I John 3:11.

I John 3:14.

I John 3:23.

Introduction:

- I. Brother doesn't have to be worthy of your love.
- II. Best sermons are borrowed ones. This one is mainly taken from the writings of John.
- III. You may be counted a member of the Lord's body, may have gone through the steps into the kingdom, may sing, pay, and pray — yet if you hold malice in your heart against your brother, you are lost — you can't be reconciled to your Father without being reconciled to the rest of the family.
 - A. I John 2:9-11.
 - B. I John 4:20. Pretty severe language — and all LIARS have their part in the lake of fire.

- C. I John 3:15, says the man who hates his brother is a murderer and has no eternal life abiding in him.
- D. God will not hear the prayers of one who hates his brother. (Cf. man trying to talk through disconnected telephone).

Body:

I. Brotherly love is —

- A. The heart of Christianity. (Heart-trouble dangerous — likely to die at any time.)
- B. Badge of Christianity. (Secret orders have badges. Jesus says, "By this shall all men know that ye are my disciples, because you love one another.") — John 13:35.
- C. Love is eleventh commandment. ("A new commandment give I unto you, that you love one another.")
- D. Hope of Christianity. It is infallible. (Love your brother with all your heart and treat him as you like). Love fulfils the law.
- E. Love is only debt we can never get out of. (See Rom. 13:8. Loving our brother is our debt today — and tomorrow just the same.)
- F. Love is a warming influence. (If you want to make the church here attractive, let it radiate brotherly love.)
- G. Love is a magnet.

II. If brethren can't love each other on earth, how could they enjoy heaven together?

Conclusion:

Illustration: Tradition says of John at Ephesus — too old to preach much. Carried from one place to another crying: "Little children, love one another!"

No. 40
THE BOOK OF LIFE

Introduction:

- I. No subject is more interesting to me than books. The very array of books in the world is to all practical purposes unlimited. Eccl. 12: 12-13.
- II. RIPLEY: "It would take a skillful reader over 300 years to read the titles alone for all the books that are published."
- III. Without doubt many books ought to be destroyed. Acts 19:18-20.
- IV. Some of our present day literature should come to this same end.
 - A. Sex magazines.
 - B. Comics, falsely so-called.
 - C. Books that pretend to be divine.
- V. Over against this motley array of vile and worthless literature as well as many books that are definitely of a better class, we shall at this time consider the LIBRARY OF HEAVEN, and especially THE BOOK OF LIFE.

Body:

- I. What is the BOOK OF LIFE?
 - A. Not the Bible, or even the New Testament.
 1. The New Testament is referred to as the law of the spirit of life. Rom. 8:2.
 2. The New Testament is called the words of this life. Acts 5: 20.
 3. The words of Christ shall judge us. John 12:48.
 - B. The New Testament is one of the books of the judgment.
 1. John 12:48.
 2. Rev. 20:12.
 - C. The BOOK OF LIFE is a register of names. Such books of names have long been used.
 1. Gen. 5:1.
 2. Neh. 7:5.
 3. Ezekiel 13:9.
 4. Christ said: Luke 10:20.

II. Whose names are written in the BOOK OF LIFE?

- A. Not the names of those who worship the beast and not God.
 - 1. Rev. 13:8.
 - 2. Rev. 17:8.
 - 3. Psa. 69:27-28.
- B. The names of God's children are written.
 - 1. The apostles . . . Luke 10:20.
 - 2. Laborers in the gospel. Phil. 4:3.
 - 3. The Lord's people. Daniel 12:1.
 - 4. They that fear the Lord and think on his name. MaL3j16-
 - 5. The church of the first born. Heb. 10:23.

III. How do we get our names enrolled?

- A. By becoming a child of God.
- B. By belonging to his church.
- C. By obeying the gospel and leading the Christian life. Acts 2:47; Col. 1:13-14.

IV. Our names may be blotted out.

- A. Rev. 3:5.
- B. Rev. 22:19.
Note: Our "part" in the book of life is our names. Phil. 4:3.
- C. Ex. 32:32-33.
Note: If it were impossible for a child of God to fall away and be lost, these words are vain.

V. What has this book to do with out destiny?

- A. If our names are not in this book, we shall be cast into the lake of fire and brimstone which is the "second death." Rev. 20:14-15.
- B. On the other hand, if our names are there, Christ will confess us. Rev. 3:5.
- C. And we shall enter the eternal city. Rev. 21:27.

Conclusion:

- I. Has your name been written in God's Book of Life? Not if you have not accepted Christ and salvation in him.
- II. Is your name still in the Lord's Book of Life? Not if you are not loyal and faithful to Christ.
- III. Whether it is there or not, determines your eternal destiny.

No. 41

WHO MAY BE BAPTIZED?

Scripture reading: Acts 8:26-40

Text: Acts 8:35-39.

Body:

- I. The Answer. The answer is, those who believe that Jesus is the Christ, the Son of the living God, and who genuinely repent of their sins, and who resolve to accept him, be saved through his blood, serve humanity, worship God and live by faith in him.
 - A. Faith — Text: Acts 8:35-39 (above) cf. Heb. 11:6; Gal. 5:6; Acts 16:29-34. Jesus: Great Commission, cf. Luke 24:46-47.
 - B. Repentance — cf. Luke 13:3 and 5; Acts 2:36-38; Acts 3:19. Jesus in Great Commission, cf. Luke 24:46-47.
 - C. These passages exclude infants and all others who cannot or do not believe on Jesus as the Christ the Son of the living God, and who do not sincerely repent of their sins.
- II. What is your reaction?
 - A. Do you believe on him?
 - B. Are you resolved to give up your sin and to accept him as your Saviour?
 - C. Will you reject the counsel of God? Luke 7:30.
 - D. Will you depend on anything as baptism that did not include faith and repentance on your part?

No. 42
WHAT BAPTISM
IS

Scripture reading: Col. 2:8-15

Text: Rom. 6:3-4.

Introduction:

I. The theme: "What Baptism is." II.

Importance of the theme.

- A. One cannot preach under the commission of Jesus Christ and not preach baptism — men have no choice.
 - 1. Matt. 28:19.
 - 2. Mark 16:15-16.
- B. Baptism is included twice. Faith and repentance only once each. Yet people insist both faith and repentance are essential to salvation, but baptism is not. Maybe that is the reason Christ had the Holy Spirit put baptism in the Commission twice.
- C. — People are always slow to accept and obey positive commands.
- D. Positive commands can only be obeyed on the basis of faith in God; never on the basis of faith in the thing commanded.
- E. — Illustration: Naaman: cf. II Kings 5.
- F. — Since it is true that baptism must be preached under the command of the Lord and obeyed on the basis of faith in him it is fundamentally important that we know WHAT BAPTISM IS. Otherwise we do not know when we have preached and obeyed it.

Body:

I. Let us get the picture presented in the Bible.

- A. Water is involved —
 - 1. Matt. 3:11.
 - 2. Mark 1:5.
 - 3. Acts 8:36.

- B. Much water. John 3:23.
 - C. Going down into the water. Acts 8:38.
 - D. A burial and resurrection.
 - 1. Rom. 6:4.
 - 2. Col. 2:12.
 - E. Coming up out of the water.
 - 1. Mark 1:9-10.
 - 2. Acts 8:39.
- II. What is the picture you see in reading these passages? There is water — much water — going down into the water — a burial and resurrection — coming up out of the water.
- III. What is it? What did you see? The thing you saw is God's picture of baptism.

Conclusion:

- I. What is your reaction? Have you fulfilled this picture? II.
If not, do you have faith enough in Jesus Christ to do so?
- III. Have you done something for baptism that does not fulfill this divine picture? Then, are you satisfied? Are you willing to depend on it? Don't you want to make your baptism fit this picture God has given of it? It's just as plain as if he had painted it on a canvas.
- IV. In his name and on the basis of his love I invite you now.

No. 43
WHY BE BAPTIZED?

Introduction:

To meet the needs of the occasion when the sermon is preached.

Body:

- I. Because we believe in Jesus.
 - A. Gal. 5:6.
 - B. Jas. 2:18-24.
 - C. Baptism is wholly an act of faith in Jesus Christ. One can't be baptized except by faith in him.
- II. Because we love Jesus. John 14:21 and 23.
- III. It is "for" or "unto" the remission of sins. Acts 2:38.
- IV. It is the act which enables us to know that we are the children of God by faith in Jesus Christ. Gal. 3:26-27.
 - A. Salvation is in Christ. Eph. 1:7.
 - B. By, in, or through baptism we come into Christ, vs. 27, Rom. 6:3.
 - C. Baptism is wholly an act of faith in Jesus Christ.
 1. Therefore when we have been baptized we know we are the children of God "by faith in Jesus Christ."
 2. Not by: faith in ourselves, in our faith, repentance, confession or baptism or any other act of our own. — But, "By faith in Christ Jesus." Re-read Gal. 3:27.
- V. It is the act in which we obey "that form of doctrine" in which we are "made free from sin" and become "servants of righteousness." Rom. 6:17-18.
 - A. Can't obey a doctrine or teaching — but a "form of doctrine" — Rom. 6:3-4.
 - B. What is the doctrine?
 1. Death, burial and resurrection of Jesus Christ — preached everywhere gospel is preached.
 2. I Cor. 15:1-4.
 3. This is the doctrine; we obey the form of it in baptism.
 - a. Die to love and practice of sin.
 - b. Buried with Jesus by baptism — into his death, vs. 3 of Rom. 6.
 - c. Raised up — new creatures — to a new life.

No. 44
SAVED BY GRACE

Read: Rom. 3:21-26 Text: Eph. 2:1-10

Introduction: vs. 8.

I. "Grace" is God's part or side in the process of salvation. II. "Faith" is man's part or side. III. At this time we will think about this statement, "For by grace have ye been saved."

Body:

I. "Saved."

A. What is that? What took place?

B. We can't know until we know what it is from which they were saved. Here it is — vv. 1-3.

1. Dead (separated from God) through trespasses and sins.

2. Walked —

a. according to the course of this world —

b. according to the prince of the powers of the air. — Satan.

c. according to the spirit that now worketh in the sons of disobedience. The flesh — the world — the devil.

3. Lived:

a. in the lust of the flesh.

b. according to the desires of the flesh and mind.

4. They were by nature (following the natural inclinations) the children of wrath. This was their condition. This is the condition from which the lost must be saved.

II. What took place when they were saved? vv. 4-6.

God:

A. Made them alive (quicken) together with Christ.

B. Raised them up with him.

C. Made them to sit with him in heavenly places in Christ Jesus.

D. This is what happens always when lost souls are saved. Rom. 6:3-5. In the process of salvation lost souls have their sins for given — blotted out — remitted — they are begotten — born again — made alive with Christ — raised up with him, made to sit with him in heavenly places in Christ Jesus.

III. "For by grace have ye been saved" vs. 8.

A. This means, of course, the grace of God. The grace of God is the unearned, unmerited love and favor of God. Here it is — vv. 4-5.

B. Salvation is the gift of God's grace — God's unearned love — unmerited favor.

C. "Not of works — that no man should glory" — vs. 9.

D. Christians are God's workmanship. — vs. 10.

No. 45
SAVED THROUGH FAITH

Text: Eph. 2:8

Introduction:

- I. Grace is God's side or part in the process of salvation.
- II. Faith is man's side.
- III. On God's side we are saved by grace — not works.
- IV. At this time we will think about salvation through faith.
- V. Salvation is provided by God's grace.

Body:

- I. Faith is the activity of soul through which man accepts God's salvation.
 - A. John 3:14-18.
 - B. Rom. 5:1.
 - C. Acts 16:30-31. On man's part salvation is by or through faith — no doubt about that.
- II. Then what about repentance?
 - A. Luke 24:46-47.
 - B. Acts 2:38, etc.
 - C. What is repentance? An act of faith.
- III. What about the good confession —
 - A. Matt. 10:32-33.
 - B. Rom. 10:9-10, etc.
 - C. What is the confession? An act of faith.
- IV. What about baptism?
 - A. Matt. 28:19.
 - B. Mark 16:15-16.
 - C. Acts 2:38, etc.
 - D. What is baptism? An act of faith —
 - E. Faith is the act of the intellect by which we accept Jesus as the Christ the Son of God, the act of the emotions by which we enthrone him in our hearts to love him supremely, and the act of the will by which we gladly submit to his authority to obey his commandments.
 1. Gal. 5:6.
 2. Acts 16:30-34.
- V. Faith is the act through which we accept the salvation of God's grace.
 - A. What about your faith?
 - B. Is it mere belief?
 - C. Has it aroused your affections?
 - D. Has your love moved you to obey his commandments?
 - E. Is it moving you day by day to observe in your life all of the things he has commanded?
 - F. If not — why not now?

No. 46

SALVATION BY FAITH IN JESUS CHRIST

Scripture Reading: Gal. 3:15-29

Text: Gal. 3:26-27

Introduction:

This letter was written by the Holy Spirit through Paul to "the churches of Galatia." False teachers were endeavoring to turn these Christians back to the law of Moses. The letter was written for the purpose of establishing them in the gospel of Christ. Gal. 1:6-9.

Body:

I. Ye are all sons of God through faith in Christ Jesus. (Gal. 3:26.)

A. In Christ.

1. Eph. 1:3-7.
2. I Cor. 1:30-31.

B. Through Faith.

1. Not through personal election and predestination.
2. Not through obedience to the law of Moses. Gal. 3:11, 23-25.
3. Not through works of our own.
 - a. II Tim. 1:9.
 - b. Titus 3:5.

II. How did Paul know the members of the Galatian churches were children of God?

A. Gal. 3:27.

1. They had put Christ on by being baptized into him.
2. We have learned from passages studied in this lesson that all those in Christ are sons of God — and only such.

B. But salvation is by faith in Jesus Christ.

1. Not through election and predestination.
2. Not through works of the law.

3. Not through works of our own — so what has baptism to do with it?
- C. Baptism is not:
 1. A work of the law — the law nowhere commands it.
 2. A work of man — Man never would have given it.
- D. Baptism is a work, an act of faith in Jesus Christ, nothing more; nothing less; nothing different.
- E. Men can only be baptized by faith in Jesus Christ; not by faith in baptism.
- F. These Galatian church members had been baptized into Christ, therefore Paul knew they had faith in Jesus Christ.
 1. Salvation is by or through faith in Jesus Christ.
 2. Therefore, Paul knew that the Galatian church members were all children of God and that by faith in Jesus Christ.
 3. Members of various denominations now ask us to believe they are children of God by faith because they refuse to be baptized, or insist that they are saved before and without baptism.

HI. We are saved by faith in Jesus Christ, that causes us to do the works he commands.

A. Gal. 5:6.

B. James 2:19-24.

Conclusion:

- I. Do you have enough faith in Jesus Christ to enable you to do what he commands?
- II. Then come to him now.
- III. If no, you can't come.

No. 47

THE MODEL CHURCH

Scripture reading: I Thess. 1:1-10

Text: I Thess. 1:6-8

Introduction:

- I. The Model Church will, of course, consist of model Christians, with model elders, deacons, teachers as described in the New Testament.
- II. In this lesson we will consider some characteristics of this model church.

Body:

- I. It is efficient.
 - A. A church made up of model, that is, New Testament Christians, led and ruled by model elders, served by model deacons, taught by model teachers will of necessity be efficient in all things. Otherwise the entire New Testament set-up is a failure.
 - B. When a church is inefficient at any point it is because it is failing to live up to the New Testament model at that point. An example — cf. Acs 6:1-7.
- II. It is reverent and effective in its worship.
 - A. John 4:24.
 - B. I Cor. 14:15.
 - C. Worship is a thing of the spirit, the heart, mind — soul — when it is such it is effective.
 - D. I Cor. 14:25.
- III. The model church is evangelistic in spirit and activity.
 - A. I Thess. 1:8.
 - B. Phil. 4:15-17.
 - C. Acts 13:1-4.
 - D. Acts 14:26-28.
 - E. A church cannot operate under the Great Commission and fail to be evangelistic in both spirit and practice.

IV. It is benevolent and charitable.

- A. Acts 4:34-35.
- B. Acts 11:27-30.
- C. Rom. 16:26.
- D. Matt. 25:41-45.

V. The model church is sound in doctrine.

- A. Jude 3.
- B. Acts 2:42.
- C. Paul —
 - 1. Titus 3:10.
 - 2. Acts 20:28-30.
- D. Rev. 2:14-16.

VI. It is pure in life.

- A. Eph. 5:3.
- B. Eph. 5:11-12.
- C. Eph. 5:27.
- D. I Cor. 5:13.
- E. I Peter 4:15.

VII. The model church is united in love.

- A. I Peter 4:8.
- B. Heb. 13:1.
- C. Eph. 4:1-3.
- D. John 17:9, 20, 21.
- E. I Cor. 12:25-26.

Conclusion:

- I. This study might be continued for hours without exhausting the material in God's word —
- II. Is this a model church?
- III. If not, whose fault is it?
- IV. Would it be if all the members were just like you?
- V. Churches only approach the New Testament model as their members approach the model personally and cooperate with each other in making the congregation procedure model.

No. 48

BELIEVERS ADDED TO THE LORD

Read: Acts 2:36-47

Text: Acts 5:14

Introduction:

Believers are "added to the Lord." Sometimes "more". Many believers are added but, not ALL believers are added. It is true that roses are red. It is *untrue* that *all* roses are red.

Body:

- I. Some believers are not added to the Lord.
 - A. Those who do not believe the word of Jesus.
 1. John 8:30-32.
 2. John 12:48-50.
 3. John 8:33-38.
 4. John 8:39-47.
 - B. Those who will not confess him. John 12:42.
 - C. Those who will not obey him. Acts 26:24-29.
- II. II Thess. 1:7-9 (Three groups of believers who are not added to the Lord — do not act on their faith.)
 - A. Do not believe his word.
 - B. Will not confess him.
 - C. Will not obey him.
 - D. Another group: Those who believe and act on their faith — but do something Jesus does not teach:
 1. A case:
 - a. Acts 19:1-5. The twelve who had been baptized unto John's baptism acted on their faith, but did the wrong thing — a thing Jesus does not command.
 - b. II Thess. 1:7-9.
 2. The Result: Mark 7:7-9.
- III. Believers who are added to the Lord:
 - A. Acts 2:47, 41.
 - B. Acts 2:36-41, 47. (Those who believe and do what the Lord directs are added to the Lord.)

Conclusion:

- I. Have you been added to your savior, or are you still out in the world, lost?
- II. Why not settle it right?
- III. Why not settle it now?

No. 49

A FUNDAMENTAL ATTITUDE OF CHRISTIANITY

Text: I Thess. 5:16-18

Introduction:

- I. Attitude: "Any habitual way of thinking and feeling" — Attitude is a most important key to character and behaviour, both individual and group, both real and possible.
- II. What one, or a group, wills, and does, on the basis of habit, or as a result of the present circumstances, does not either prove character or guarantee proper conduct.

Body:

- I. The attitudes we establish for ourselves toward the principles of right and wrong constitute the key.
- II. Three fundamental Christian attitudes: Joy, Prayerfulness, Thankfulness or Thanksgiving — these were fundamental with Jesus.
 - A. Joy — The happy condition of soul is described by a number of words: joy, gladness, mirth are perhaps the most common.
 1. Mirth is created largely by external conditions and is temporary.
 2. Gladness is more permanent but is conditioned largely by external circumstances.
 3. Joy is the most vivid sensation of the three, is the most permanent, and is most in the heart. It is more calm, is deeper, is disturbed less by external conditions. The shallow water and the deep!
 - B. Natural joy — is conditioned on health, friendship, work, and congenial association. It does not grow out of the lighter, frivolous, passing excitements as does mirth, and to some extent gladness.

- C. Spiritual joy — is conditioned on faith in God and a personal relationship with him in Christ, which means a consciousness of salvation from all sin and constant security, safety in his knowledge, power, and love at all times. Nothing can defeat and destroy this joy.

III. Passages:

- A. John 14:27-28.
- B. John 16:22-24.
- C. Romans 5:1-2.
- D. Phil. 2:17-18.
- E. Phil. 3:3.
- F. I Peter 1:3-9.

Conclusion:

I. Joy is a fundamental attitude of an understanding, faithful Christian. Joy is a constant attitude of God's child, who knows his Father and lives close to him, and is conscious of his love and care. Of such, Jesus says, "And your joy no one taketh away from you."

II. If we are not like that, why not start right now in that way? III.

Are you a Christian? If not, come and let this joy be yours.

No. 50

CAIN AND ABEL

Scripture reading: Gen. 4:1-16

Text: Hebrews 11:4

I John 3:11-12

Jude 11

Introduction:

Trace history from creation through fall, The events here recorded occurred before Adam was 130 years of age for Seth was born when Adam was 130 years old. And Seth was born after Abel's death.

Body:

- I. Lesson proper. Note: Both men believed in the existence of God.
 - A. Both believed God should be worshipped.
 - B. Both really offered sacrifices to God.
 - C. Abel's offering was accepted, while Cain's was rejected.

II. What made the difference?

- A. The difference lay not in their parentage, not in their age, not in the cost of the sacrifices — for aught we know Cain's sacrifice was worth more than Abel's from a financial standpoint. Hebrews 11:4.
- B. Abel made his offering by faith. Rom. 10:17.
 1. Therefore the two had received information from God as to what kind of sacrifice God would accept.
 2. Abel obeyed; Cain substituted. He was presumptuous.
- C. We can hear people now talking about what some men have done for charity and in worship to God — but they are going in the way of Cain. They have not sacrificed by faith.
 1. Note the following instances:
 - a. Moses and Aaron struck the rock to give drink to the thirsty. Numbers 27:12-14; Numbers 20:10.

- (1) And he "struck" the rock — God had said "speak to the rock." Psa. 106:33.
- (2) Moses was kept from the promised land.
- b. Nadab and Abihu, Aaron's sons, offered strange fire unto Jehovah — fire from God devoured these two sinners! Lev. 10:1-2.
- c. Samuel told Saul, who had returned from slaying the Amalekites, that "to obey is better than sacrifice, and to hearken than the fat of rams."
 - (1) I Samuel 15:22.
 - (2) Saul removed from high position as king.
- 2. We find many now who are guilty of Cain's sin — the sin of presumptuous substitution.

III. Why had God chosen an animal sacrifice?

- A. Hebrews 9:22.
- B. All sacrifices were to point forward to Christ. A bloodless sacrifice caused Cain to be rejected; a bloodless religion — a religion without the blood of Christ, will do the same now.

Conclusion:

- I. Cain, instead of being humbled by his rebuke from God, hated his brother, and slew him.
- II. One sin led to another.
- III. Even in families now we find division and strife — but the one in the right cannot afford to give up to please the one who is wrong. Cain could not hide his deed. God found him out and meted out his punishment to him. He thought it was greater than he could bear — many cannot think of hell now — say they could not bear it — but human opinions count nothing.
- IV. Abel still speaks to us, urging us to "walk by faith and not by sight!" He gave his life for his faithfulness — can we do less?