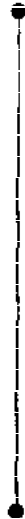


SERMONS

INSIDE and OUT

A compilation of one hundred and thirty-seven sermon outlines by
seventy-two different gospel preachers



Order From:

Hoyt H. Houchens

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DEDICATION

To that host of stalwart and faithful gospel preachers who are upholding the burning torch of God's word in a world that is darkened by sin, this volume is most sincerely dedicated.

FOREWORD

"Sermons Inside and Out" is a compilation of one-hundred and thirty-seven sermon outlines by seventy-two different gospel preachers. The title of the book, "Sermons Inside and Out, " is derived from the two-part arrangement of the book: (1) sermons to members of the church (those inside), and (2) sermons to aliens (those out). While these two sections of outlines are intended to serve the two groups of people in a general way, it will be found that some of the outlines may be used for either or both groups.

This volume is not the product of one man's effort but that of several men. A number of preaching brethren have been called upon to contribute to this work to the end that it may be crowned with both balance and practicability.

No contributor claims absolute originality for his outline. In addition to the study of God's word which is foremost, sermon material is gained from experience, observation, and from thoughts suggested by others. The combination of these things aid in the construction of a sermon outline, making it impossible for its author to always pin-point its source.

It is by no means intended that this volume should encourage laziness among preachers. The outlines contributed and compiled are suggestions to preachers, especially younger preachers, and all others who are attempting to proclaim the word of God in a public way. May the thoughts contained in these outlines stimulate the user to further study and thinking and to greater service in the Master's kingdom.

While Solomon said, "Of making many books there is no end, " it is my sincere prayer that this little volume may serve as a supplement to useable books which are already in this field of religious literature. My sincere thanks to all who have expressed good-will while the book was in the

making and to all who have so generously cooperated by contributing material.

— HOYT H. HOUCHEN, Evangelist
Highland Church of Christ,
San Antonio, Texas

August 10, 1954.

PREFACE TO THE SECOND EDITION

"Sermons Inside And Out" has been out of print for thirty years. Because there have been numerous requests for any obtainable copies, plans have been completed to reprint the book and we are hereby happy to make it available again.

My aim and prayer is that "Sermons Inside And Out" may be a useful tool to those who are preaching the word of God. If this book achieves this purpose, then my efforts to compile these outlines are not in vain.

Hoyt H. Houchen
Aurora, Colorado

November 2, 1984.

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Part One
SERMONS INSIDE

A CHEAP RELIGION

H. A. MATHEWS

Lk. 14: 25-33

I. INTRODUCTION

- A. ILLUSTRATION: A certain well-to-do-man was approached by a number of preachers, at different times, asking him to join their church. His reply was always, "What will it cost me?" The reply of the preachers varies somewhat, but in the main they assured him they were interested not in his money, but rather they just wanted him. The implication was left that it would not cost him much. Upon such an answer the man had always turned away in disgust. Finally a gospel preacher came in contact with this man. Again the question was raised, "What will it cost me?" The gospel preacher answered, "It will cost you your ALL. " He further explained that the Lord places a very serious challenge to all men. Those who measure up to this challenge receive life everlasting. The man interrupted by saying, "This is a religion I have been waiting for; I do not want a cheap religion. "
- B. Notice the challenge of the Lord in the text.
1. Great multitudes were following the Lord.
 - a. Some seeking loaves and fishes.
 - b. Others were there out of curiosity.
 - c. A few—to earnest follow him.
 2. Christ challenged them, and by such challenge weeded them out.
 - a. Hate father, mother, etc. Lk. 14: 26. See parallel in Matt. 10: 37.
 - b. Bear cross. Lk. 14: 27; Matt. 16: 24.
 - c. Forsake all. Lk 14: 33.
 - (1) Rich young ruler. Matt. 19: 16-22.
- C. Count the cost.
1. Example of the tower.

D. Purpose of this lesson to emphasize the cost of success.

II. HAVE WE COME TO EXPECT A CHEAP RELIGION?

- A. In converting a man.
 - 1. "nothing much to do"
- B. In Christian living
 - 1. "doesn't make much difference"
- C. In training our children.
 - 1. "let others (school and church) do it"
- D. In mission work
 - 1. "keeping house for the Lord"
- E. In ministering to the needy
 - 1. "they brought it on themselves"

III. LET US ANALYZE THE COST OF SUCCESS.

- A. In considering any enterprise, 3 things to consider.
 - 1. What is the reward, if successful.
 - 2. What is the cost necessary to be successful,
 - a. Anything worthwhile costs.
 - 3. What assurance of success do we have.
- B. This true in every walk of life.
 - 1. The new business man,
 - 2. The young couple entering marriage,
 - 3. The farmer.
- C. Certainly true in becoming a Christian.
 - 1. The Lord challenges us to faith and trust and obedience. Matt. 6: 33.
- D. Certainly true in living the Christian life.
 - 1. It takes time and sacrifice, money and work, our very best, to be what the Lord would have us to be.
- E. In meeting life's obligations.
 - 1. To the world around us, we are obligated to preach the gospel.
 - 2. To our children, we are obligated to train them in the nurture and admonition of the Lord.

3. In meeting all of life's obligations in a Christian way, it costs something.

IV. YET REAL SUCCESS COMES ONLY BY PAYING THE PRICE.

A. Examples:

1. Peter. Mk. 10: 28.
2. Levi. Matt., Lk. 5: 27.
3. Paul. Phil. 3: 8.
4. David. 2 Sam. 24: 24.

B. His challenge. Mat 16: 24-26.

V. CONCLUSION:

Are you willing to pay the cost of success?

— A GENERATION THAT KNEW NOT JEHOVAH

L. ARNOLD WATSON

Judges 2: 10

I. INTRODUCTION:

- A. Background of text: Joshua had died. Israel in possession of Canaan. Generation succeeding Joshua's knew not God.
- B. Setting: The next generation "knew not God. " Only two generations removed from Joshua!
 1. Their apostasy described, vss. 11, 12.
- C. Characteristics of this apostasy:
 1. Ignorant of God's ways.
 - a. Copied gods of those around them.
 - b. Did that which was right in their own eyes.
Judges 17: 6; 21: 25.
 2. Forsook the God who had saved them.
 - a. Inappreciative of God's mercy.
 - b. Forgot grand accounts of Israel's deliverance.
 3. Did that which was evil in God's sight, causing His wrath upon them.

- D. Establishes the fact that God's people can apostatize.
 - 1. The Dark ages.
 - 2. Christian Church.
 - 3. Apostasy in world today.
- E. Church flourishing today, perhaps greatest area since first century, but what of coming generations?
 - 1. Where are these churches? Jerusalem, Corinth, Ephesus, those of Galatia, Antioch and Rome?
 - 2. What assurance do we have that the church will remain in this vicinity?
 - 3. What of the second generation removed from us?

II. IMPLICATIONS OF ISRAEL'S APOSTASY:

- A. Responsibility of the preceding generations:
 - 1. Priests:
 - a. To read law every seven years. Deut. 31: 9-11.
 - b. Illustration: Boy of seven would hear the law again at fourteen, twenty-one, twenty-eight, thirty-five, forty-two, etc. Complete law would be read at these times.
 - c. Hard to conceive of ignorance to God's law If this was done.
 - 2. Elders of the people:
 - a. Governing body from which the Sanhedrin was appointed, ruling synagogues where people came to worship and hear law read.
 - b. These should have demanded the law read and observed.
 - 3. Parents:
 - a. To teach children at home also. Deut. 4: 9, 10.
 - b. Failure would produce ignorance.
 - 4. People themselves:
 - a. Should have desired law of God read.
 - b. Owed allegiance only to God.
 - c. Followed, rather, their own impulses.
- B. These all, then, had failed in their responsibilities.

III. OUR RESPONSIBILITY UNDER CHRIST:

(Practical application)

A. Teachers of the Word:

1. To be loyal. Acts 20: 26; 2 Tim. 4: 1-4.
2. Be above pleasing men. Gal. 1: 10.
3. What heaven demands. Gal. 1: 8-9.
4. He who teaches you truth is truly your friend.

B. Elders of the church:

1. Heed the flock's needs. Acts 20: 28 (Tend—I Pet. 5: 2).
2. Watch innovation. Acts 20: 29 (Illustration by apparent "harmless" introduction of the instrument into our buildings and finally into the worship itself.)
3. Exercise the oversight. I Pet. 5: 2 (Some are fearful to do so).
4. Be an example. I Pet. 5: 3.

C. Christian parents:

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

D. Christians as a whole:

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

IV. CONCLUSION:

How God's law to be observed:

(Israel), Deut. 4: 2; (Christian), I Cor. 4: 6;
Rev. 22: 18, 19.

Challenge of our responsibility today—coming generation's knowledge of God's way and work for His people depend on this generation accepting its responsibility.

AN INDIVIDUAL RELIGION

RAYMOND C. KELCY

Phil. 2: 12

I. INTRODUCTION:

- A. Christianity is universal in its nature. It is for all men of all nations. And yet it is an individual religion. Our text is an epitome of the Christian religion as is also Peter's exhortation in the first gospel sermon, "Save yourselves. " (Acts 2: 40).
- B. One of the main reasons that Communism is so interested in destroying Christianity is that Communism is interested in destroying individualism. Lenin well knew that he could not conquer the world for Communism until he had destroyed individualism, and he knew that he could not destroy individualism until he had destroyed the teachings of Jesus.

II. CHRIST AND INDIVIDUALISM.

- A. His teachings are addressed to the individual.
 - 1. He often preached to one single person.
 - 2. His illustrations emphasize the one.
 - 3. The good shepherd seeks the one.
 - 4. Angels rejoice over one sinner that repents.
 - a. One soul is worth more than all the universe.
- B. Christ did not expect groups, states, and nations to follow Him.
 - 1. He knew that they would cause His followers much trouble.
 - 2. He did not anticipate that all of one's family, friends, or neighbors, would follow Him.
 - 3. It has been said that Christianity has not been tried.
 - a. When this statement is made, the person is probably thinking on a national scale.
 - (1) Christianity has been tried by many in-

dividuals and it has been found successful.

- C. Peter and Christ's reply. Jno. 21: 21, 22.
- D. Parable of talents, responsibility of each one emphasized. Matt. 25.
- E. Paul. Gal. 6: 5.
 - 1. This certainly does not mean that we are not to have any interest and concern for the salvation of others, but it does mean that we must be responsible for our own salvation and no other person can be saved for us.

EX BECOMING A CHRISTIAN.

- A. The steps in conversion are of such nature that no other one can take them for you.
 - 1. Believing, repenting, confessing, and being baptized are acts of the individual. Many Christians would gladly confess Christ and be baptized for you, but that is impossible.
- B. The establishing of the New Testament doctrine of individual responsibility refutes several erroneous practices.
 - 1. How could the doctrine of Purgatory be reconciled with the idea of personal responsibility? How could the prayers and efforts of human beings on earth benefit the soul of a departed loved one?
 - 2. How could "infant baptism" be harmonized with the fact of individual responsibility? Gospel obedience is not something that our parents can have done for us before we "know our right hand from our left. "
 - 3. Baptism for the dead is ruled out by the fact of individual accountability.
 - a. We are not to be judged according to what some other person did for us after we are dead; it is the individual that is commanded

to be baptized and it must be of his own volition.

IV. CHRISTIAN WORSHIP A PERSONAL DUTY.

- A. Others cannot attend services for us.
 - 1. Some seem to have a satisfied conscience if one member of the family is at services each Lord's day.
- B. The acts of worship are of such nature that each one must take part.
 - 1. Each one should listen attentively to the prayer and make the words his own.
 - 2. Others cannot obey the command to sing for us. Every one is to lay by in store. Each one is to partake of the Lord's supper.

V. THE CHRISTIAN LIFE IS AN INDIVIDUAL MATTER.

- A. The development of a Christlike character should be a great concern of each child of God.
 - 1. This is not done by nations but by a person.
 - 2. Many are troubled by hypocrites in the church, and we should be concerned about the salvation of others, but getting rid of the beam in our own eye should be a primary concern.
- B. Serving others is a vital part of Christianity. Jas. 1: 27.
 - 1. Each individual is to serve others and he cannot hire someone else to do this serving for him.
- C. Soul-willing is a personal duty.
 - 1. Of the early Christians it was said, "Each one won one."
 - a. To fail to try to win souls is sinful, but if we try and fail we have delivered our souls, even though we did not succeed in our efforts. Ezek. 33: 7-9.
- D. Even when it comes to the question of appointing

elders and deacons, there is a personal responsibility.

1. Occasionally after elders have been appointed some person will be heard to say, "I knew all along he was not qualified. "
 - a. If he knew the man was not qualified and failed to speak up, then he cannot be guiltless. He might think that his objection would not have had any weight, but he could at least have delivered his soul.

VI. JUDGMENT WILL BE PERSONAL.

Rom. 14: 12.

VII. CONCLUSION:

- A. A realization of this great truth would cause people to cease hiding behind others. It would put an end to habitual fault-finding and criticism of others. It would cause each soul to intensify its efforts to "work out" its salvation. In the scrapbook of Jonathan Edwards was found this twofold resolution: "Resolved, first, that every man should do right, whatever it costs. Resolved, secondly, whether any other man does right or not, I will, so help me God. "

AS A LITTLE CHILD

FRANK L. SMITH

Matt. 18: 1-6

I. INTRODUCTION:

- A. Jesus on several occasions chose a little child to represent the characteristics of Christianity. We accept these as lessons related to the new birth, humility, freedom from inherited sin, etc. But there are many things about a child that should be a lesson for Christians. Matt. 19: 14.

II. CHRIST TAUGHT THAT WE MUST BE BORN AGAIN. Jno. 3: 5.

- A. Paul shows how we become the children of God. Gal. 3: 26, 27.
- B. Paul also teaches that this relationship demands a change in our lives. Rom. 12: 1, 2; Col. 3: 1-4; Rom. 6: 17-19.

III. CHRIST TAUGHT WE MUST BECOME AS A CHILD.

- A. Humble. Matt. 18: 4; Rom. 12: 3; Matt. 15: 21-28.
- B. Grow. I Pet. 2: 1-5; Heb. 5: 12-14; 2 Tim. 2: 15.
- C. Obedient. Eph. 6: 1-3; Heb. 5: 8; Acts 5: 29; 2 Thess. 3: 14.
- D. Pure. I Tim. 5: 22; 2 Tim. 2: 19; Jas. 1: 27.
- E. Free from malice. I Cor. 14: 20; Eph. 4: 26; Gal. 5: 20.
- F. Desire to imitate father. I Cor. 13: 11; 3 Jno. 11; Phil. 4: 9.
- G. Confess wrongs. Jas. 5: 16; I Jno. 1: 9; Matt. 5: 23, 24.
- H. Dependent on father. I Tim. 5: 8; Matt. 6: 11, 33.
- I. Loves family fellowship. Heb. 10: 25.
- J. Loves God's word. 2 Tim. 3: 14, 15; 2 Tim. 1: 5.

IV. CONCLUSION:

- A. Christians must never fail to develop these characteristics of the child, which Christ used to show us the way to heaven. If we have failed, we must acknowledge our failures and repent so that God will be pleased with us as his children, prepared to receive the inheritance of the heavenly home.

ATTITUDES

FLOYD EMBREE

Phil. 2: 5-11

I. INTRODUCTION:

- A. Right attitude essential for success in any line of endeavor.

II. ATTITUDE TOWARD CHRIST. Matt. 22: 42.

- A. He was either the Son of God or the son of man only. If he was God's Son, then he was born of a virgin. If he was not born of a virgin, he was not the Son of God; he was not a good man; he was a liar and an impostor.
- B. If he was God's Son, he was anointed, hence the Christ. Acts 2: 33. If anointed, then he is King. I Tim. 6: 15; Rev. 17: 14.
- C. If He is the Son of God, then he is the saviour of the world. Matt. 1: 21.
- D. If he is "the Son of God" then he is deity, and not just divine.

NOTE: The modernist, the Unitarian, et al. believe in the divinity of Christ. They deny his deity.

DX ATTITUDE TOWARD THE AUTHORITY OF CHRIST.

- A. Jesus declared he has all authority. Matt. 28: 18.
- B. To respect the authority of Christ is to respect his word. Jno. 12: 48; 14: 23, 24; Jno. 3: 34; 7: 16.
- C. To respect authority of Christ is to respect the word of his apostles. Jno. 17: 14; 13: 20; 2 Cor. 5: 20.
- D. Jesus spoke highly of the faith of the Centurion who said "Speak the word only. " Matt. 8: 8. The centurion respected the authority of Christ.
- E. Destruction has come on men because they refused to hear and respect the word of God. Cf. Eve, Cain, Nadab and Abihu, Israel and the church in time past.

IV. ATTITUDE TOWARD FALSE DOCTRINE.

- A. Some hold idea, all right for man to believe false doctrine if he doesn't teach it. If all right for one, then all right for two; two hundred; all the world.
- B. Idea of "preach truth, leave the other fellow and his false doctrine alone. Do not expose error. " Had Christ followed such a course, he could still have been living. Had pioneer preachers followed this

course, the church would be unknown today.

- C. Christ and the apostles exposed false doctrines. Cf. Matt., Ch. 23. In the book of I John, there is rarely a page but that the disciple of love calls someone a "liar. "
- D. Christ is portrayed in the New Testament as a lamb. Jno. 1: 29. In respect to his person he was a lamb. (Acts 8: 32). He is also portrayed as a lion. Rev. 5: 5. In respect to his doctrine, he was a "lion of the tribe of Judah. " See Matt., Ch. 23; Jno. 4: 17-26; Jno. 8: 3-11.

V. ATTITUDE TOWARD THOSE WHO PREACH THE TRUTH AND EXPOSE ERROR.

- A. Herodias had John the Baptist killed for exposing her error and preaching the truth. Mk. 6: 17-28.
- B. Some loved the praise of men, hence refused to obey the truth. Jno. 12: 42-43.
- C. Demas loved the present world and forsook Paul and the cause of Christ. 2 Tim. 4: 10.
- D. Paul facing stoning at Lystra, and mobs at Ephesus and Jerusalem, yet there are some in the church today who would apologize for the type of preaching Paul did.
- E. Paul withstood Peter to the face for his sin. Gal. 2: 11.

VI. ATTITUDE TOWARD MEMBERS OF THE CHURCH

- A. To Paul, despite their great sinfulness and short comings they were his "beloved brethren. " I Cor. 15: 58. See also Phil. 4: 1.
- B. To John, Christians were "my little children. " See book of I Jno.
- C. All members of the church are my brethren and hence the finest people on earth.

VII. CONCLUSION:

- A. Your attitudes will determine your character here, and where you will spend eternity after awhile. Attitudes are important.

BACKSLIDING

THOMAS ALLEN ROBERTSON

Jer. 2: 19

- I. INTRODUCTION:
 - A. What is meant by backsliding?
 - B. Christians should move forward. Heb. 6: 1.
 - C. Backsliding not a new problem. Jer. 8: 5; 3: 22; Prov. 14: 14.
 - D. Great problem in church today. Church here would have more members if backsliders would return,
- II. WARNINGS AGAINST BACKSLIDING.
Heb. 3: 12; I Cor. 10: 12; Jno. 15: 1-6.
- III. GENERAL APOSTASY BEFORE RETURN OF CHRIST FORETOLD. 2 Thes. 2: 3.
- IV. EXAMPLES OF BACKSLIDING.
 - A. Galatians. Gal. 5: 4.
 - B. Simon the Sorcerer. Acts 8: 18-22.
 - C. Ephesians. Rev. 2-4, 5.
- V. SOME CAUSES OF BACKSLIDING.
 - A. Absence of spiritual leaders. Ex. 32: 1.
 - B. Evil associations.
 1. Solomon and idolatrous wives. I Kgs. 11: 4.
 - C. Worldly success.
 - D. Shallowness. Lk. 8: 13.
 - E. Nothing to do. Elders should try to keep all members busy.
 - F. Love of this world. 2 Tim. 4: 10.
- VI. WHAT ARE SOME OF THE RESULTS OF BACKSLIDING?
 - A. Religious indifference. Matt. 24: 12; Amos 6: 1.
 - B. Unfit for the kingdom. Lk. 9: 62.
 - C. Loss of spiritual enthusiasm. Rev. 2: 4.
 - D. Divine displeasure. Heb. 10: 38; 2 Pet. 2: 20.

VII. NO ONE GAINS BY BACKSLIDING.

- A. The church loses a member.
- B. The Lord loses a servant.
- C. The brethren lose a brother or a sister.
- D. The community loses a Christian's influence.
- E. The backslider loses his soul.

VIII. CONCLUSION:

- A. Only the devil can be nappy over it, and he can offer the backslider nothing but *torment* The way to keep from backsliding is set forth by Paul. I. Cor. 9: 27.

BACKSLIDING

WOODROW W. HUGHES

Jer. 3: 12-14

I. INTRODUCTION:

- A. In the book of Jeremiah the faithful prophet reveals the perpetual backsliding of God's people in his day. The condition that existed then is still with us today and constitutes one of our greatest problems in the church.

II. "BACKSLIDING" A BIBLE EXPRESSION.

- A. Biblical term used about 15 times in the Bible.
 - 1. Used by Jeremiah 12 times to describe the condition of Israel.
- B. Webster: "To slide back; to lapse morally. "
 - 1. This was the terrible and costly sin of Israel.
 - 2. Word used today in precisely the same way...
to slide back, lapse morally, to forsake Christ our redeemer our only hope of glory.

III. POSSIBILITY OF BACKSLIDING.

- A. Some teach the impossibility of such... cannot so sin as to be eternally lost.

1. Prison houses reveal the folly of teaching such to our children.
 2. Eternity alone will reveal the awful fruits of such doctrine.
- B. Bible clearly reveals the possibility as well as the probability of backsliding.
1. Scriptural proof. I Cor. 10: 12; 11: 29; 2 Pet. 1: 10; Gal. 5: 4; Jas. 5: 19, 20.
 2. Devil understands the possibility of backsliding and has been successful in winning many by causing them to slide back.
 - a. By observation we can see it abundantly demonstrated on every hand.

IV. THEIR CONDITION IN HEAVEN'S SIGHT.

- A. They have committed two evils. Jer. 2: 13.
1. Forsaken God the fountain of living waters.
 2. Hewed them out cisterns, broken cisterns, that can hold *no* water. Yet God said (Jer. 10: 23; Prov. 14: 12).
- B. Worse condition than had they never heard the gospel. 2 Pet. 2: 20-22.
1. Unless turned from the error of their way will perish eternally. Jas. 5: 19, 20.

V. RESPONSIBILITY OF THE CHURCH.

- A. Employ backsliding preventives *to* safeguard the flock.
1. Recognize this as a major weakness and apply scriptural methods. to rectify such conditions.
 2. Responsibility of elders and fellow-Christians. Heb. 13: 17; Gal. 6: 1.
- B. When it is discovered that one has wandered from the fold it should be considered as an emergency as soul hangs in the balance.
1. Immediate action essential. Lk. 15: 3-10; Gal. 6: 1; Jas. 5: 19, 20.

- VI. GODS ATTITUDE TOWARD SUCH.
- A. God has not departed from the backslider, but backslider has departed from God. Isa. 59: 1, 2.
 - 1. Need not plead with God to be reconciled to the erring, but for the erring to be reconciled to God. 2 Pet. 3: 9; 2 Cor. 5: 11.
 - 2. "Return, ye backsliding children, and I will heal your backsliding. " Jer. 3: 22; 3: 11, 12.
 - B. Story of the prodigal illustrates God's attitude toward all erring children. Lk. 15: 11-24.
 - 1. Prodigal's attitude was right. Lk. 15: 19.
 - 2. Father anxiously waits his return and overjoyed when he sees him coming.
- VII. CONCLUSION:
- A. Return ye backsliding children lest it cost you your souls.

BACKSLIDING PREVENTIVES

FRED E. DENNIS

- I. EVERY DAY LET GOD SAY SOMETHING TO US.
 - A. Light. Ps. 119: 105.
 - B. Delight. Ps. 1; I Tim. 4: 13.
 - C. Study. 2 Tim. 2: 15.
- II. EVERY DAY SAY SOMETHING TO GOD. (Pray)
 - A. Iniquity. Ps. 66: 18; Prov. 28: 9.
 - B. "Prayer will stop sin or sin will stop prayer. "
 - C. Availeth much. Jas. 5: 16.
- III. EVERY DAY SAY SOMETHING FOR GOD.
 - A. Our speech and manner of life. Phil. 1: 27.
 - B. Light shine. Matt. 5: 16.
- IV. EVERY DAY DO SOMETHING FOR GOD.
 - A. Opportunity. Gal. 6: 10.
 - B. Convert a sinner, save a soul, hide a multitude of sin. Jas. 5: 19, 20.
 - C. Work. I Cor. 15: 58.

BORROWED TIME

ROBERT C. EWELL

Rev. 10: 6

I. TIME WILL CEASE SOME DAY.

- A. Time is made for man—not for God. 2 Pet. 3: 8.
- B. God deals only in eternity.

II. MAN POSSESSES TIME ONLY WHILE HE LIVES.

- A. Must use it right to gain heaven. 2 Cor. 6: 1-2
- B. Often we borrow God's time.
 - 1. May yield to Satan on God's time.
 - a. In sins of dancing, reveling, and such like. Gal. 5: 18-21.
 - b. In sins of hate, envy, wrath, gossip, jealousy.
 - c. If we are Christians we do not have time for these.
 - (1) Fruit of the Spirit. Gal. 5: 22.
 - (2) Abhor evil—cleave to good. Rom. 12: 9; 12: 21.
 - 2. May take God's time to fill body—not soul.
 - a. Rich man starved his soul into hell. Lk. 12: 16.
 - b. We may let cares and riches starve us out. Lk. 8: 14.
 - c. God will take care of us. Matt. 6: 30ff.
 - d. What is profited to gain whole world? Mk. 8: 36.
- C. God says to redeem the time. Eph. 5: 16.
 - 1. Means literally: "buying up the opportunity. "
 - a. How redeem it? By walking in wisdom, not as unwise.
 - (1) Wise to walk with God. (Enoch).
 - (2) Wise to save souls. Prov. 11: 30; Dan. 12: 13.
 - (3) Wise to keep God's commands.
 - b. Foolishness is not understanding God's will. Eph. 5: 17.

- (1) Unwise to waste church's opportunity on human wisdom. Matt. 15: 9.
 - (2) Unwise to expend church's time in pleasure, etc.
 - (3) It is foolish to borrow God's time,
- c. We must obey to redeem the time.

III. MANY WILL SAY AT JUDGMENT: "I DIDN'T HAVE TIME. "

(This is common excuse now for leaving duty undone).

- A. God will ask, WHY? We now have all the time there is.
- B. What will we answer? "I borrowed it for myself and the devil. "
- C. We all have the same amount of time to use.
 1. If we waste it in sin, we are foolish, thereby damning our souls. 2 Thess. 1: 8.
 2. How are you using God's time?

BREAKING THE ALABASTER BOX

PERRY B. COTHAM

I. INTRODUCTION:

- A. Read the lesson from one of the gospels. Matt. 26: 6-13; Mk. 14: 3-9; Jno. 12: 1-8.
- B. Give background.... Near close of our Lord's earthly ministry. Lazarus had been brought back to life by Christ. Probably Simon had been cured of leprosy. An appreciation dinner is being held for Christ and His disciples in Bethany. Martha to serve. But Mary wants to do something for her Master. Christ loved these people, and they loved Him. Think of what Christ has done for us today, if we are Christians! Should we, too, not want to show our appreciation? How can we express our gratitude?
- C. Let us notice some things about Mary's gift.

- A. She did what she could.
 - 1. Her gift was what Mary could do. The Lord does not expect the impossible out of any of us.
 - 2. It represented sacrifice. Thanks to Judas for figuring the cost of this precious nard. That was an expensive gift. Should not our Lord have the best? Do people really love the Saviour when they give such a small amount out of their earnings?
 - 3. Judas criticized Mary; it was a waste to him. True lovers of Christ need not be surprised if members censure them for their beautiful deeds for Jesus. (John tells us the real motive back of the criticism.) Christ said: "Let her alone. "
- B. She gave her Lord the very best.
 - 1. Are we doing this today? We have far more to be thankful for than did Mary. Does Christ commend us?
- C. It was beautiful in its motive.
 - 1. It was not given for worldly honor or fame.
 - 2. She was not commanded to do this; it was free, from the heart, expressive of genuine love.
- D. She did it while she had the opportunity and when it was needed.
 - 1. Christ needed encouragement. She did not wait until He was dead and then anoint His body. Poem: "Give the Roses Now. "
- E. Where can we break our alabaster box?
 - 1. We can show our appreciation for loving deeds done for us:
 - a. In the home. There would be fewer divorces if husbands and wives would break the alabaster box occasionally. Children can show it to their parents. Think of an elderly mother, lonely, children "too busy" to write

to her, or remember her... starving for appreciation.

b. In the church. Encourage your preacher. Make his burdens lighter. Help the elders, song-leader, Bible class teachers, and one another. It would surely make each congregation a happier body of people if this were done.

2. Do not wait until someone is dead and then bedeck the casket with flowers and say kind words. Do it now!

"Keep not thy kisses for the dead cold brow,
Nor touch of affection for hands that are still;
Hast thou an alabaster box? Break it now;
Encourage some other life's purpose to fill. "

— Anon.

BRETHREN DWELLING IN UNITY

ELBRIDGE B. LINN

Psalm 133

I. INTRODUCTION:

- A. "Behold, how good and how pleasant it is for brethren to dwell together in unity. " (Ps. 133: 1).
1. Cite beauties and joys, and emphasize Ps. 133: 2.
 2. Abraham and Lot. Gen. 13: 8.
 3. "It is an honor for a man to keep aloof from strife, but every fool will be quarreling. " Prov. 20: 3.

II. GOD AND UNITY.

- A. The Godhead united. Col. 2: 9; Matt. 28: 19; Jno. 17: 21, and illustrations from scriptures.
- B. God has desired unity among his people in all ages.
- C. Unity among the Israelites.
1. Physical things typical of the spiritual.

2. Part of Koran's rebellion a sin against unity.
Num. 16.

III. JESUS CHRIST AND UNITY.

- A. His purpose for Jew and Gentile.
 1. "One flock, one shepherd. " Jno. 10: 16.
 2. Breaking down the middle wall of partition.
Eph. 2: 14. ("So making peace...).
- B. His prayer to God for all believers. Jno. 17: 17-23.
- C. The distress of Jesus over prospective division.
- D. Do we practice what He preached, and what we preach?

IV. GRIEVOUS SIN AGAINST CHRIST TO DIVIDE SPIRITUAL BODY (CHURCH).

- A. Best to hurt fleshly body than spiritual. "I had rather been the Roman soldiers who flayed his fleshly body, crucified it, and pierced it with a spear than to harm, persecute and divide His spiritual body. " (Cf. Acts 20: 28).
- B. Division in church hinders world's believing on Him. Jno. 17: 21.
- C. Division (discord) hated by God. Prov. 6: 17-19.

V. WHY DIVISIONS OCCUR.

- A. Man given in Eden rulership. However, abuse of such end in "rule or ruin. "
- B. Reign of "lusts of flesh" in life, Gal. 5: 20, rather than bearing "fruit of Spirit. " 5: 22.
- C. Disrespect for divine authority.
- D. Scriptural elders held in low esteem. Acts 20: 28; Heb. 13: 17.
- E. Lack of scriptural cooperation in congregations (disciplined members find refuge in other congregations.)

VI. EXHORTATIONS AND EXAMPLES FROM SCRIPTURES.

- A. Corinthians admonished. I Cor. 1: 10; 3: 9.

- B. Philippian church. Phil. 2: 2, 3.
- C. John admonishes love. I Jno. 4: 7, 8, 20, 21.
- D. Jerusalem church proved possibility and blessings of unity. Acts. 2: 44-47; 4: 32.
- E. The divine pattern given. Eph. 4: 1-6.

VII. CONCLUSION:

- A. No plea for "peace at any price. " Primary consideration to do the will of God. Unity and peace will then be the result to honor Him.

CHURCH ATTENDANCE

JOE F. WATSON

I. INTRODUCTION:

- A. Do not state subject. Read Heb. 10: 19-25.

II. GOD IS FAITHFUL. I Cor. 1: 9; Heb. 10: 23b.

- A. In things that are seen: sun, moon, tides, seasons, etc. He was faithful with Israelites through wilderness: manna, water, clothing, etc.
- B. In things not seen: example: forgiveness of sins to alien and erring child of His, when each complies with His requirements. (We do not guess as to whether He will forgive sins; we know He will. He has promised!)
- C. His faithfulness in A (above) declares He is in B.

III. "HE (OR SHE) IS CERTAINLY FAITHFUL. "

- A. When this is said it usually is said about faithfulness in things that are seen, such as attendance at worship. All should be so!
 1. God demanded that His faithfulness with the Israelites be reflected in regular worship, such as daily sacrifices, etc.
 2. We have a better covenant, High Priest, bless-

ings, promises, hence ought to be at least as faithful as they, or more so.

- B. Christians are to strive to be like God, "godly, " practice "godliness, " be "partakers of the divine nature. "
- C. If we are like God, then faithfulness in things that are seen will be productive of faithfulness in the unseen things: we shall be pure in heart, lips and lives.
- D. When a Christian goes astray, it is not usually one who has been faithful to attend every service. This is a great part of "holding fast the confession of our hope... " Heb. 10: 23.

IV. GODLY PROVOCATION. Vs. 24.

- A. Let us provoke one another unto love: of God, brethren, sinners.
- B. Let us provoke one another unto good works.
- C. We can accomplish this provocation through teaching and example.
 - 1. One good way is through your own attendance. Note the close connection between verses 24 and 25. This shows a way to do it!

V. VERSE 25a.

- A. Never mind the question "What day is meant in part b of the verse?" (We do not discuss that in this lesson.)
- B. Verse 25a is a direct negative command. It is just as binding as "Thou shalt not commit adultery. "
- C. How many wilful absences are needed to constitute "forsaking?" Would not one constitute it?
- D. Some church members will be lost. Perhaps the subject under discussion will mean the difference between condemnation and salvation for some.

VI. REGULAR ATTENDANCE IS TAUGHT BY EXAMPLE.

- A. God knew what He was doing when He had Hebrews 10 written.

- B. God knows, to, the power of example, hence sent His Son to earth.
- C. N. T. teaches by example: Acts 2: 42. What "they" did is important. Acts 20: 7; I Cor. 16: 1, 2. They attended regularly. Do you?

VII. CONCLUSION:

- A. Read Heb. 10: 26-31, offering brief comments. Suggest: "Read this the next time you are at home when saints gather here. " Learn to be regular in attendance. It is a sure way to grow in grace and to assist one in putting on the whole armor of God. This one thing, attendance, may well mean heaven or hell for you.

CHURCH GROWTH THROUGH FAITH

W. DALE PEARSON

Col. 1: 23; 2: 7

I. INTRODUCTION:

- A. The need of growth. I Pet. 2: 2.
 - 1. Milk for the weak—meat for the strong. I Cor. 3: 1-3; Heb. 5: 12.
 - 2. The church is growing.
 - 3. The church can grow in two ways:
 - a. Members growing in faith, knowledge, etc.
 - b. Growing in numbers.
- B. The need of faith. Jno. 8: 24; Heb. 11: 6. Growth is dependent upon the faith of every member.
- C. We are speaking of the relation of faith to church growth, or, how the church grows through faith.

II. DEFINITION OF FAITH. Heb. 11: 1.

- A. Foundation or ruling principle in our religion. It is that upon which everything else depends in matters religious. It is a whole-hearted acceptance of the Christ and His way.

- B. Has a dual usage in the scriptures:
 1. Specific use. Mk. 16: 16.
 2. Comprehensive use. Jno. 3: 16.
- C. To believe in God is to commit ourselves, our ways, into his hands and to diligently follow his directions.

III. THERE IS BUT ONE FAITH. Eph. 4: 5.

- A. Not in man or man's organizations. A faith in these might help them to grow but not the church.
- B. This faith comes from God's word. Rom. 10: 17. A growth in knowledge is therefore essential to growth in faith.
 1. This the reason for the church failing to grow. 2 Tim. 2: 15; Hos. 4: 6.

IV. THOUGH ONE FAITH, THERE ARE DEGREES OF THAT FAITH.

- A. Little faith. Matt. 8: 26.
- B. Weak faith. Rom. 14: 1.
- C. Dead faith. Jas. 2: 17, 20, 26.
- D. Great faith. Matt. 8: 10.
- E. Strong faith. Rom. 4: 20.
- F. Perfect faith. Jas. 2: 22.
- G. Active faith. Jas. 2: 14-18; 2: 21-23.

V. VALUE OF SUCH FAITH.

- A. Old Testament examples:
 1. Abel. Heb. 11: 4.
 2. Enoch. Heb. 11: 5.
 3. Noah. Heb. 11: 7.
 4. Abraham. Rom. 4: 3, 5, 9; Heb. 11: 8.
 5. Moses—"the glorified Moses"—Matt. 17; "Song of Moses and the Lamb. " Rev. 15: 3.
- B. New Testament examples:
 1. "Faith hath made thee whole. " Matt. 9: 22.
 2. "Thy faith saved thee. " Lk. 7: 50.
 3. "Purifying hearts by faith. " Acts 15: 9.
 4. "Sanctified by faith. " Acts 26: 18.
 5. "Propitiation through faith. " Rom. 3: 25.

6. "Justified by faith. " Rom. 5: 1.
7. "Without faith not pleasing to God. " Heb. 11: 6.
8. "Saved by Grace through Faith. " Eph. 2: 8.
9. "Crown of life. " Rev. 2: 10.

VI. HOW DOES THE CHURCH GROW THROUGH FAITH?

(Since faith cometh by hearing, and hearing by the word of God (Rom. 10: 17); it stands to reason that the church can grow through faith ONLY as it is obedient to that word.)

- A. As its members are faithful and regular in the attendance of the services. Heb. 10: 25-27.
- B. As its members are earnest and faithful in their prayers unto God in behalf of the church and the souls of lost men.
- C. As its members are liberal in giving as the Lord prospers them to give. I Cor. 16: 2.
- D. As its members are zealous in the mission of the church—teaching others the word of the Lord, and bringing them to the services that they may be taught more.
- E. When its members "Seek first the kingdom of God and His righteousness. " Matt. 6: 33.
- F. As its members by their influence lead others unto the Lamb of God. Matt. 5: 14.
- G. When the members become stronger in knowledge and love.

VII. CONCLUSION:

- A. When the members possess the faith that cometh from God's word the church will grow. Without it there is little hope for growth. How strong is your faith? Is it a hindering factor in this congregation?

COME AND LEARN — GO AND TEACH

RAY CHESTER

Matt. 11: 28-30; 28: 19, 20

I. INTRODUCTION:

- A. Let us study these two statements—one an invitation, one a commission—together. The principle reason why we do not go and teach is because we have failed to come and learn.

II. COME AND LEARN.

What do we learn when we come?

- A. Of his universal and impartial interest in mankind.
 1. The invitation was to all. There were no low orders.
 2. The common people heard Him gladly. Mk. 12: 37.
 3. Sinners, beggars, outcasts, publicans, found a friend in Him.
 4. He did not neglect the rich: Nicodemus, Joseph of Arimathaea, rich young ruler. He appealed to all.
- B. Of the universal need of mankind. Rom. 1: 18f; Eph. 2: 12.
- C. Of His love and sacrifice to meet man's need.
 1. His life. 2 Cor. 8: 9; Matt 8: 20; Phil. 2-5-8; Heb. 2: 9.
 2. Gethsamane and the cross. The purpose of his life and death is summed up in Lk. 19: 10.
- D. We learn that He is the only answer to man's need. Jno. 14: 6; Heb. 9: 22.
- E. We learn of the value of the soul.
 1. Worth more than the whole world. Matt 16: 26.
 2. Let this be our motivation rather than competition or selfishness.

- F. We learn how to reach the lost. Matt. 4: 18-20.
1. He called ordinary men and made of them great powers.
 2. He can do the same for us if we are willing to enroll in His school and learn His lessons. It involves sacrifice, training, study, prayer, etc.
 3. "They left their nets and followed"—we must be willing to put Him first.

III. GO AND TEACH.

- A. If we have learned then we will go and teach. "To be a Christian is to be a missionary. "
- B. In sending out the apostles three commands were given:
1. Lift up your eyes and look. Jno. 4: 35.
 - a. We need to lift up our eyes and look upon the masses of humanity which are lost and recognize that it is indeed a plenteous harvest. We should look with compassion.
 2. Pray. Matt. 9: 37, 38.
 - a. We need to pray that laborers be sent into that harvest. Perhaps the answer will be found in us.
 3. Go. Matt. 28: 19.
 - a. We must go. It is an individual duty. It is fine to send others but all must go. Maybe not across the ocean but across the street.
- C. There is an urgency about our going.
1. Compared to harvest. Matt. 9: 37, 38; Jno. 4: 35.
 2. Time is precious.
- D. Realizing the great need, how can we be so indifferent?

IV. CONCLUSION:

- A. These must go on concurrently. We continue to come and learn while we go and teach. If you haven't obeyed you need to come and learn and find rest for your soul.

CONFLICTS UNCEASING

JACK HARDCASTLE

I. INTRODUCTION:

- A. The church a militant institution. 2 Tim. 4: 7; I Tim. 6: 12.
- B. Not carnal weapons or carnal war—crusades, federal and state laws, etc. 2 Cor. 10: 3-5. Real Conflicts, however, with real enemies. (Enemies of the church are enemies of all).

II. CONFLICTS OF THE PAST.

- A. With governments. (Evil governments always have fought the church... first act of a dictator to destroy influence of church).
 - 1. Disciples in prison. Acts 4 and 5.
 - 2. James slain; Peter imprisoned. Acts 12.
 - 3. Paul before the courts of Felix, Festus, and Agrippa. Acts 24-26.
 - 4. Later conflicts recorded in history.
 - a. Christians thrown to wild beasts, burned and crucified by the Caesars.
 - b. Inquisitions in various countries resulting from unholy union of corrupt governments with the apostate Roman Catholic church.
- B. With Judaism. (Church cannot exist contemporary with the Law of Moses).
 - 1. This conflict difficult for several reasons:
 - a. Law of Moses admittedly from God.
 - b. "Law of the Fathers" 1500 years inbred sentiment.
 - c. Ecclesiastical system—power of priests.
 - d. Zeal of judaistic teachers:
 - (1) Saul of Tarsus. Gal. 1: 13, 14.
 - (2) Jews at Lystra, Thessalonica, etc.
 - 2. Apostles fought Judaism as they fought every

false way (As gardener fights weeds... as a physician fights disease).

a. James and others in Acts 15.

b. Paul in all his epistles, Gal., Heb., etc.

3. Modern Judaism is any doctrine sustained by Old Testament only... has same effect as described by Paul. Gal. 5: 4.

C With Heathenism. (Another false system).

1. At Philippi. (Fortune telling equal to heathenism). Acts 16.

2. Diana of Ephesus. Acts 19.

3. Power and appeal of heathenism: gave the people what they wanted.

a. Lust and licentiousness.

b. Superstition... belief in many gods. (Belief in one God and many churches just as bad and more inconsistent).

III. CONFLICTS TODAY.

A. All the conflicts of the past: Governments, Judaism, Heathenism.

B. Outside enemies:

1. Liquor. Many potential church members lost yearly because liquor got them first.

2. Lustful pictures, literature, advertising.

3. Atheists and skeptics in schools and colleges. (All these things influence the church. Oil and water will not mix, but oil can be influenced by water—temperature—impurities...)

C. Inside enemies:

1. Indifference of members.

2. Speculative theories and isms.

3. Selfishness, envy, ignorance. These inside enemies must be fought as an army fights epidemics in order that soldiers of Christ may be fit and united.

IV. CONCLUSION:

- A. The church in the world is like a ship in a stormy sea. It has and will always have its conflicts. A strong hand and a steady head are needed at all times to steer clear of the reefs and rocks all along our way. A church left to drift will end as disasterously as a ship that is left to drift.... Let the church be kept free of any entangling and corrupting alliances that might tend to compromise the message of the church and her influence.
 - B. There is a conflict going on within you to decide whether you will obey Christ or Satan... Only Satan would want you *to reject* Christ.
-

CONVICTION OR CONVENIENCE

A. C. CARPENTER

I Kings 12: 25-30

I. THE PRINCIPLE SET FORTH.

- A. It takes conviction to do right.
- B. The courageous stand; the coward ashamed.
- C. We can if we want to enough. Takes effort.
- D. Water runs down hill. Resistance stops it.

II. SOME BIBLE EXAMPLES.

- A. Abel's offering took conviction. Heb. 11: 4.
- B. Cain offered a convenient sacrifice. Gen. 4: 2-5.
- C. Nadab and Abihu offered convenient fire. Lev. 10: 1.
- D. Voice of conviction, "We Will Serve. " Josh. 14: 15.

til. DENOMINATIONAL EXAMPLES OF CONVENIENCE.

- A. Join church of choice.
 - 1. Lord added. Acts. 2: 47.
- B. Justified by faith only.
 - 1. Work save. Jas. 2: 24.

- C. Sprinkling more convenient.
 - 1. Baptism a burial. Col. 2: 12.
 - D. Mechanical music more convenient.
 - 1. Sing. Col. 3: 16.
 - E. Lord's supper when convenient.
 - 1. Weekly supper. Acts 20: 7.
- IV. CONVENIENT FOR CHRISTIAN TO SIN AND NEGLECT DUTY.
- A. Convenient to be conformed. Transformed — Rom. 12: 2.
 - B. Convenient to stay at home. Assemble—Heb. 10: 25.
 - C. Convenient to sleep late. Study—2 Tim. 2: 15.
 - D. Convenient to let alone. Go teach—Matt. 28: 19.
 - E. Convenient to let others sing. Sing—Eph. 5: 19.
 - F. Convenient to neglect prayer. Pray—I Thess. 5: 17.
 - G. Convenient to spend. Give—I Cor. 16: 1, 2.
 - H. Convenient to refuse to visit. Visit—Jas. 1: 27.
 - I. Convenient to be lazy. Work—Phil. 2: 12.
 - J. Convenient to quit. Endure—Matt. 10: 22.

COVETOUSNESS

ROY TIDWELL

LK. 12, Col. 3

- I. INTRODUCTION:
 - A. A subject seldom spoken about or written on.
 - B. Afflicts most, if not all, men; in the church as well as out.
 - C. A thing that will damn the soul; therefore, need to be admonished against it always.
- II. DISCUSSION:
 - A. Covetousness defined:
 - 1. Inordinate (unlawful) desire. Its nature manifests itself in different ways:

- a. In the eager, anxiety to get.
 - b. In a reluctance to use, dispense. I Tim, 6: 10; Lk. 12: 15.
2. Idolatry. Col. 3: 5.
- a. The deification of our passion, lust, desires, etc.
 - b. The height of desire becomes the chief end of our labors; thus, we "worship. "
 - c. Since covetousness is idolatry, one who covets is an idolator. Eph. 5: 3; Matt. 19: 16.
- B. The Source of Covetousness.
- 1. An evil heart.
 - 2. A carnal mind.
 - 3. A stubborn will—selfish—possessive.
- C. The Fruits of Covetousness.
- 1. Jesus warns us "beware of covetousness. " Why? Not only because of what *it is*, but because of what it does!
 - a. Oppression.
 - (1) Jacob at hands of Laban. Gen. 31.
 - (2) Micah 2: 2.
 - (3) True today.
 - b. Disobedience.
 - (1)Saul. I Sam. 15: 9.
 - 3. Caused David to commit adultery. 2 Sam. 11: 1-5 — to murder!
 - 4. Causes men to lie.
 - a. Gehazi. 2 Kgs. 5: 20.
 - b. Ananias and Sapphira. Acts. 5: 1-11.
 - 5. Prompted Achan to steal. Josh. 7.
 - 6. Robs churches of power and strength.
 - a. Balaam not only one guilty. 2 Pet. 2: 15; Jude 11.
 - b. The potential of every congregation greatly lessened because of this sin.
 - 7. Leads to a departure from the faith. I Tim. 6: 10.

- D. The Cure for Covetousness.
 - 1. Get at the root of selfishness.
 - 2. Purify the heart through obeying the truth.
 - 3. *Love and love alone can purify the heart, guard thoughts, discipline the desires.*

III. Conclusion:

- A. People should be warned against covetousness—the duty of preachers, elders, all Godly men and women. The fate of the covetousness. 2 Pet. 2: 9-14; I Cor. 6: 9, 10.
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DANGERS CONFRONTING THE CHURCH

H. OSBY WEAVER

I. INTRODUCTION:

- A. We are most vulnerable when we feel that there is no danger.

II. MODERNISM.

- A. Very common among denominationalism.
- B. Devil has enlisted governments, educators and religionists in his cause.
- C. The church has not entirely escaped his influence.
 - 1. If Lord were to be personally present all members would be.
 - 2. Statement of Lord. Matt. 18: 20
 - a. Since all are not always present, could it be that they do not believe the Lord's statement?

III. TENDENCY TO LOSE SIGHT OF DISTINCTIVE PLEA.

- A. Our plea. I Pet. 4: 11.
- B. How can we plead such if ignorant of oracles of God?

- IV. TENDENCY TOWARD SECTARIANISM.
 - A. Loyalty to man or group.
 - B. Hobbyist against a hobby.
 - 1. Possible to become a hobbyist against sin.
- V. TENDENCY TOWARD INHERITED MEMBERSHIP.
 - A. Should bring up children in admonition of the Lord.
 - 1. This requires impartation of knowledge which produces conviction.
 - B. Many are what they are religiously on no other basis than parents were before them.
 - C. We follow God, or others, or self.
- VI. WORLDLINESS WITHIN THE CHURCH.
 - A. Morals lowered in recent years.
 - B. Church has accepted the common standard about them.
 - C. If some worldliness should be condoned in all members, how about all worldliness in one?
 - 1. Some say "temperate in *ah* things. " How about murder?
- VII. TENDENCY TOWARD COMPROMISE.
 - A. Lack of personal courage.
 - B. Modify truth to protect others' feelings in order to be considered a good fellow.
- VIII. LACK OF PERSONAL CONSECRATION FOR CAUSE OF CHRIST.
 - A. Preaching "canned" sermons.
 - B. Laziness on part of Bible teachers.
 - C. Unwilling to make necessary personal sacrifices.
- IX. LACK OF PERSONAL ZEAL AND ENTHUSIASM
 - A. Christianity not church affair, but individual.
- X. CONCLUSION:
 - A. Two kinds of salvation provided.
 - 1. Preventative—from sins which would have been committed without influence of gospel.
 - 2. Cure—from sins committed despite influence of gospel.

FOLLOWING AFAR OFF

DERREL W. SHAW

Lk. 22: 54

I. INTRODUCTION:

- A. Jesus arrested in Gethsemane about midnight—disciples scattered—Peter and John went with Him to High Priest's house for trial, but Peter followed afar off.
- B. Lesson for church today — some not following as closely as should.

II. PETER FOLLOWED CLOSELY AT FIRST —

Some do today.

- A. Left all to follow. Matt. 4: 18-20; 19: 29; Phil. 3: 7-8.
- B. Prediction of Jesus.
 - 1. Disciples would forsake Him. Matt. 26: 31; Mk. 14: 27.
 - 2. Peter said he would not. Mk. 14: 29; Lk. 22: 33.
 - 3. Reply of Jesus. Mk. 4: 30.

III. IN THE HIGH PRIEST'S HOUSE.

- A. Opposition arose—some fled—Peter followed afar off.
 - 1. Would not follow Jesus into the hall of persecution. 2 Tim. 3: 12; Jno. 15: 18-20.
 - 2. Some of us are afraid to suffer for Jesus and when time comes that we must, we "turn back. "
 - Jno. 6: 66.
 - a. Not worthy of him. I Pet. 4: 16.
 - b. Martyrs suffered—do we have their spirit?
- B. Peter heard false witnesses in mock trial yet he spoke not a word in defense of Jesus.

IV. PETER AMONG THE ENEMIES OF JESUS.

- A. Stood by fire as though he was one of them. I Cor. 15: 33.
- B. Heard them speak evil of Jesus.

- C. Dangerous to be among enemies of Jesus and not let them know who you are. Ps. 1: 1.
- D. Not to confess is to deny. Matt. 12: 30; 10: 32.

V. RESULTS OF PETER'S FOLLOWING AFAR OFF.

- A. Among enemies.
 - 1. Accused of being a disciple. Lk. 22: 56, 58, 59.
 - 2. First denied in act, now in work. Vss. 57, 58, 60.
- B. Christ confessing He was the Son of God—Peter denying Him at the same time. Vss. 60-62.
- C. Are we guilty of denying Christ?

VI. PETER FOLLOWED CLOSELY AFTER THIS.

- A. First to use keys of kingdom. Acts. 2, 10.
- B. Became pillar in the church. Gal. 2: 9.
- C. Died for the name of the Lord. (Tradition says he was crucified head downward.)
- D. He recognized his mistake—will you?
 - 1. Law of pardon for erring child of God. Acts 8: 22.
 - 2. Conform your life to His. I Pet. 1: 13-15.

VII. CONCLUSION:

- A. Some in audience who are following afar off. Also some who have never followed at all. Jesus calls—leave sins and pleasures of world, take up your cross, follow him. Follow to baptism, then in steps of righteousness and faithfulness. Read in Bible of glories of heaven, know will be yours someday.

FREEDOM IN CHRIST

J. P. LUSBY

Jno. 8: 32, 36; Jas. 1: 25; 2: 12

I. INTRODUCTION:

- A. Physical enslavement:
 - 1. Political or bodily.

2. Brought about by ambitious desires and unholy schemes of designing men.
- B. Spiritual enslavement:
 1. Soul or spirit — Moral and spiritual law.
 2. Brought about by sin of the individual—Transgression of God's law.
- C. In Christ we are made free from the latter.
- D. Freedom is not license. Gal. 5: 13; I Pet. 2: 16 cf. 2 Pet. 2: 19.

II. DISCUSSION:

- A. Author of freedom—God.
 1. Man's creation and fall.
 2. God's plan for his redemption.
 3. Gradual unfolding and development of this plan.
- B. Beneficiaries of freedom. Christians: Rom. 6: 6, 7, 14, 18, 22; 5: 1; 8: 1; 2 Cor. 5: 17; Gal. 3: 29.
 1. Made free in Christ in obedience to law of Spirit. Rom. 8: 2.
 2. What this law demands—itemize—Rom. 6: 1-11, 17, 18; Gal. 3: 26-29.
 3. Remain free if abide in Christ Jno. 15: 3-7; Gal. 5: 1-4; 4: 9; Rev. 2: 4, 5; I Tim. 4: 1; 1: 9; 5: 12; 2 Tim. 2: 17, 18; Rom. 6: 16-23; 8: 1-4; 12-14, 17; Heb. 3: 14; Matt. 24: 12, 13; Rev. 2: 10; 22: 14.
- C. Enemies of freedom—false teachers. 2 Pet 2: 1, 2; Rom. 16: 17, 18.
 1. Judaizing teachers. Acts 15: 1, 2; Gal. 2: 4, 5.
 2. Premillennialists — make void the gospel of Christ.
 3. Denominationalists — deny plan of salvation, corrupt speech, worship, organization, name, etc.
 4. Those who exalt man's wisdom above God's, or even so much as make it equal. I Cor. 2: 1-5; 1: 18-29.
 5. Those who would institutionalize the church and corrupt its divine organization.

6. Those who would soft-pedal the truth and fraternize with error—either within or without the church.
- D. Defenders of freedom—the faithful:
1. The apostles. Acts 15: 7; Gal. 2: 5.
 2. The elders. Tit. 1: 9-11; Heb. 13: 17; I Pet. 5: 2; Acts 20: 28-31 cf. 15: 6.
 3. The deacons. I Tim. 3: 13; Acts 6: 5-7; 60.
 4. The evangelists. I Tim. 1: 3, 4; 2 Tim. 4: 1-5; I Tim. 6: 13, 14; 5: 20.
 5. All saints. Jude 3, 4.
- E. Fruit of freedom—eternal life. Rom. 6: 22 R. V.
1. "The fruit of being made free from sin and becoming servants to God is sanctification here and eternal life in the world to come."—R. L. Whiteside.
 2. Must live holy, consecrated, sanctified lives.
 3. Not allowed to return to the service of sin. Rom. 6.
 4. To do so is to lose our freedom now, and forfeit eternal life in the world to come. Rom. 6: 23.
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GIVING

BATSELL BARRETT BAXTER

Matt. 6: 19-34; 2 Cor. 9: 7

- I. INTRODUCTION:
- A. Right attitudes are often difficult: toward people, toward self, toward certain pleasures, toward material things.
 - B. It is extremely difficult not to let possessions take too big a place in our lives. Our lives are often dominated by things.
 - C. The Lord's teaching: Matt. 6: 19-34.
 - D. Our attitude toward things comes to its severest

test when we face the matter of giving. Many otherwise good people fail to give enough, because:

1. They do not know Christ's teachings.
2. It is difficult to overcome selfishness.

II. GOD'S TEACHING ON GIVING.

- A. Moses' law: 10% of everything, plus special offerings of animals, grain, wine, etc., plus the cost of regular feasts and pilgrimages, plus leaving the fields idle every seven years. Total: from 25% to 40% of income had to be given to Lord.
- B. Christ's law: "love" and "liberty. " 2 Cor. 9: 7, 8, 10, 6; 2 Cor. 8: 7, 8, 9, 12, 24; I Cor. 16: 1, 2; Jas. 1: 27.
- C. U. S. is rich: 7% of population, 40% of silver, 40% of railroads, 50% of zinc, 60% of copper, 66% of produced oil, 85% of automobiles, 90% of gold.
 1. Compare our homes, food, clothing, and general standard of living with that of other countries.
 - a. Average working man makes twice as much, in buying power as in Great Britain, three times as much as on the continent of Europe, and six times as much as in Japan or Russia.
 - b. We need to give on a "catch-up" basis.
- D. U. S. spends annually: 7 billions on recreation, 4 billions on tobacco, 2 billions on cosmetics, 2 billions on gum, and 1½ billions on religious institutions.

III. WE NEED TO GROW IN CHRISTIAN GIVING.

- A. There are wide differences among Christians:
 1. The dollar habit.
 2. The five-dollar habit.
 3. The what-ever-is-in-the-pocket habit.
 4. Some purposefully give even to the point of sacrificing.
- B. Our budget is the elders' estimate of the point to which we have grown up to this time.
 1. Present average is about \$1. 25 per person per week; \$5. 00 or so per month.

2. An inexpensive man's hat, carfare for a month, one tank of gasoline, a pack of cigarettes a day, a college textbook, a dinner date.
3. Cannot compare with a new outfit of clothes, or a new car, or a new home, or a vacation trip.

C. Suggestions:

1. Will you make the Lord a promise to give him 10% of your total income? (We are mindful that the N. T. does not mention this figure as a command. We use it simply as a first step.)
2. If your income is \$10, 000 or over, 10% is not enough.
3. Give the Lord at least as much as you pay in taxes.

III. CONCLUSION:

- A. The Lord has given us many commandments: baptism, church attendance, etc. We must keep them in order to be saved. We must also give liberally as we have been prospered, if we are to be saved. No one will be lost because he doesn't give, but because he doesn't love the Lord enough to give.
-

GOD WITH US

M. NORVEL YOUNG

I. INTRODUCTION:

- A. "God be with you till we meet again; by His counsel guide uphold you, with His sheep securely fold you, God be with you till we meet again. "
- B. In these days of television, radar, radio, it should not be so difficult for us to know that God knows all about us.

II. GOD KNOWS.

- A. He knows all about us.
1. Letters to the seven churches in Revelation. "I know... "

- B. God knows our efforts to do right.
1. He knows our intentions, our aspirations, our ambitions for righteousness.
 2. Not a sparrow falls without his knowledge.
 - a. Not a noble impulse is born without his knowing.
 - b. A cup of cold water in his name will never be forgotten.
 - (1) Often we think of God knowing and keeping up with the bad we do, but also the good.
 3. Illustration: An employee often starts out trying his best to please his employer by working overtime, by using initiative to get more business, by willing to go the second mile. If the employer notices this and lets the employee know that he knows who is doing a superior job, the employee will usually be glad and continue. If, on the other hand, someone else gets the credit for doing the extra-special job which this employee did, it will discourage him. So many employees of Christ when new in the church, work extra hard. They fight temptation, give generously, come regularly, and no one notices. The elders, the preacher don't seem to know, but thanks be to God, God knows.
 4. God also knows when we fail, when we sin.
 - a. We may think that we can cover up, hide, but like Jonah of old, we will find that God knows.

III. GOD CARES.

- A. It is one thing to know, another to care.
- B. He knows us as a father knows his children. Jno. 3: 16; Rom. 5: 8; Rev. 2: 19.
 1. His knowledge is not simply factual but the knowing which includes caring, concern, love.

- C. It makes a difference if someone cares.
 - 1. Judas protested the gift of the expensive ointment, but he did not really care for the poor.
 - 2. A wife can put up with inconveniences, hardships, if she knows her husband cares.
 - 3. God is the kind of God who cares for us.
 - a. Like a shepherd for his sheep.
 - b. Like a woman for her lost coin.
 - c. Like a father for his beloved son.

IV. GOD HELPS.

- A. God's care is implemented. He helps us to do His will.
 - 1. He helped when he provided a way out.
 - a. Christ died to put God's love into practical form.
 - b. Every sinner who hears may believe, repent and be baptized.
 - 2. He helps the Christian. Ps. 119: 105.
 - a. By strengthening him within. 2 Cor. 4: 16; 12: 7-9.
 - b. By providential guidance.
 - (1) He will not allow us to be tempted above that which we are able to bear. I Cor. 10: 13; Rev. 3: 10.
 - c. Intercession for us. Rom. 8: 26, 28, 34; 38-39.

HUMANITY AT THE CROSS-ROADS

CLEON LYLES

Rom. 7: 15, 25

I. INTRODUCTION:

- A. Never in the history of the world has there been an age so wrought with mental and emotional frustration than the present.

1. Some blame the war, some labor, and some religious differences.
 - a. But these are only the products of unlevel thinking.
 - b. This thinking is a by-product of the frustration.
2. The end is always disastrous.
 - a. Some of the products are mis-fits in life, failures in business, and in society.

II. WE BEGIN TO REACH THESE CROSS-ROADS EARLY IN LIFE.

- A. As children we only knew to express our displeasure with such in childish ways.
- B. Later when we began to attend school, etc., we reached other cross-roads.
- C. Still later as we began to take on responsibility we found others.
- D. When religion entered our lives we met still greater things.
 1. Our ability in facing these depended on the building we had erected, and that others had helped erect for us.
 2. Sometimes our failure was due to lack of early training from parents.
 3. Sometimes it came about because of our own unwillingness to develop ourselves.
 - (1) Like the child who failed in school because he failed earlier.

III. THE ULTIMATE RESULTS DESCRIBED IN TEXT.

- A. Doing what he had not wanted to do.
 1. Illustrated in his own life before his conversion.
- B. He thought he did God service while destroying God's people.
 1. When he thought he was doing so well, he was a complete failure.

IV. WHAT IS THE ANSWER?

- A. We have wandered far from our original moorings, or else we have never been anchored.
 - 1. There was a time when people were happy although they:
 - a. Parted with all they had for God. Acts 4.
 - b. Persecuted while trying to do good. Acts 5: 41, 42.
 - c. Scattered abroad—went preaching. Acts 8: 4.
 - d. Were cast into prison. Acts 16. (Sang at midnight).
- B. There is a place where the soul can be anchored. Heb. 6: 19.
 - 1. These were fleeing for refuge.
 - a. One sort of escape is getting out of bondage; another is in reaching a place of perfect security.
 - (1) Many a bird has escaped from a cage only to be caught by a beast.
 - 2. But we have the word "anchor", security; solid-holding ground.
 - a. There is a calm sense of being in the right way, knowing you can cast anchor.
- C. God's supply for our need.
 - 1. The anchorage ground is something unseen, yet it gives a safety that is found in nothing that is seen.
 - a. Indeed the seen things are full of danger.
 - 2. From "behind the veil" there is God and our High Priest.
 - a. And we are sure that when we trust him, and cast our anchor to him in the unseen, our anchor shall hold.
 - (1) Why Jesus said, "Lay up treasure in heaven. "

"IF YE LOVE ME"

GENE FROST

Jno. 14: 15

I. INTRODUCTION:

- A. We love our friends because of some excellency, beauty of character or disposition, or by reason of gratitude. The better we know some, the more we love them.
- B. How then we ought to love Christ when we remember who He is and what He has done! Tit. 2: 14; 2 Cor. 8: 9.
- C. Our love is demonstrated in obedience. (Text) "By their fruits ye shall know them. "

II. CONCLUSION:

- A. Folks who say they love the Lord, but refuse to be baptized.
 - 1. Jesus commanded. Matt. 28: 19, 20; Mk. 16: 16.
 - 2. Peter fulfilled the charge, commanding: Acts 2: 38.
 - 3. Paul (and rest of the apostles) spoke the "commandments of the Lord" (I Cor. 14: 37). Gal. 3: 27; I Pet. 3: 20, 21.
 - 4. Men can reason that one is "saved without baptism, " etc., but the text remains. Foregoing every other reason, if we love the Lord, we will be baptized.
 - a. When a man says, "I will not be baptized, " do not tell me he loves the Lord! I Jno. 2: 3-5.
- B. Brethren who say they love the Lord, but hate their brethren.
 - 1. I Pet. 1: 22. This love "unfeigned, " "fervent" (real, not pretended, not hypocritical, no sham or show. Rom. 12: 9.
 - 2. When brethren fight and hate each other, do not tell me there is love present! I Jno. 3: 14, 15.

3. I Jno. 3: 16-19. We ought to be compassionate. The selfish, greedy, envious heart does not love the Lord!
 - a. Remember, this epistle written by inspiration: so it is of Christ. I Jno. 3: 23.
 4. Prov. 6: 16-19. I had rather be soldier who pierced the physical side of Christ than the man who is guilty of dividing the body of Christ (church)!
- C. Brethren who say they love the Lord, but do not attend the services of the church.
1. Heb. 10: 25 analyzed. Chart:
 ma egkatalaipontes (part. pres. act.) "not forsaking"
 2 Tim. 4: 16
 Matt. 27: 46
 (Refer other translations)
 tan (definite article) the
 episunagoga (acc. sing.) "a gathering together in one place... (the religious) assembly of Christians... " (Compare with sunagoga which refers to a formal meeting or meeting place.)
 ethos—manner, custom. Lk. 23: 39; Jno. 19: 40; Acts 25: 16.
 ekousios—willingly: "voluntarily, willingly, of one's own accord... is tacitly opposed to sins committed inconsiderately, and from ignorance or from weakness... "
 2. Consider seriousness of rejecting any part of God's word. To reject the Word is to reject its author. Heb. 10: 26.
- D. Brethren who say they love the Lord, but who fail to study. 2 Tim. 2: 15; I Pet. 3: 15, text.
1. "I cannot remember. "
 - a. That is why Paul said, "study".
 - b. I would be ashamed if not able to quote one scripture for each year I have been a mem-

ber of the church! Can you? (What if all who could not were shot?)

2. Bible study ought to be daily in the home.

II. CONCLUSION.

A. Many duties and charges given. If we love the Lord, we will obey. Do you love the Lord?

INCREASING IN STRENGTH

ROY H. LANIER

Text: "But Paul increased the more in strength. "
(Acts 9: 22a.)

I. INTRODUCTION:

- A. Everybody admires and desires strength—physical, mental, moral.
- B. The strong are most likely to survive in any realm.
- C. Greater service may be rendered by the strong.

II. TO INCREASE IN STRENGTH, WE MUST GROW IN KNOWLEDGE.

- A. Of God. Jno. 17: 3; Col. 1: 9, 10; Jno. 6: 44, 45; Eph. 1: 17-19; 2 Pet. 1: 2-4.
- B. Of Christ. 2 Pet. 3: 18; Phil. 3: 8-10; Eph. 4: 13, 1T-24; Col. 2: 8-10.
- C. Of the word of God. Heb. 5: 11-14.
- D. Of Satan and his devices. 2 Cor. 2: 11; 4: 4; I Pet. 5: 8, 9; Jas. 4: 7.

III. TO INCREASE IN STRENGTH, WE MUST GROW IN PRACTICE.

- A. Be filled with fruits of righteousness. Phil. 1: 9-11.
- B. Growing in faith and love. I Thess. 1: 3; 3: 12; 2 Thess. 1: 3, 11.
- C. Rich in good works. I Tim. 6: 17-19; I Pet. 2: 12.

- IV. TO INCREASE IN STRENGTH, WE MUST GROW IN APPRECIATION OF SPIRITUAL VALUES.
 - A. Come to know the love of Christ. Eph. 3: 13-19.
 - B. Value Christ above the world. Phil. 3: 7-11.
 - C. Give the world for Christ. Matt. 16: 24-26.
 - D. Value work for Christ above life. Acts 20: 24; 21: 13.
- V. TO INCREASE IN STRENGTH, WE MUST GROW IN ENJOYMENT OF SPIRITUAL THINGS.
 - A. Rejoice in the Lord. Phil. 3: 1; 4: 4.
 - B. Rejoice in hope. Rom. 5: 2; 12: 13.
 - C. Rejoice in the truth. I Cor. 13: 6; 3 Jno. 3, 4.
 - D. Rejoice in suffering for the Lord. Acts 5: 41; Col. 1: 24; I Pet. 4: 12-16.
- VI. CONCLUSION:
 - A. Increasing in strength is a long and difficult task. It requires prayer, self-denial, effort, and perseverance, but the rewards are great now and in the future.

INDIVIDUAL'S WORK IN THE CHURCH

SILAS HOWELL

Rev. 14: 13

DISCUSSION:

- A. Some splendid examples of workers:
 1. God worked for six days then rested on the seventh. Gen. 2: 2.
 2. Jesus was very busy working during His short personal ministry. Jno. 9: 4; 17: 4.
- B. Admonitions for Christians to work: I Cor. 15: 58; Eph. 2: 10; Phil. 2: 12; 2 Tim. 2: 15; Jas. 1: 22; Jas. 2: 26.
- C. Paul's illustrations with the natural body showing the need for every member of the body to be doing its work; otherwise the whole body suffers. Rom. 12: 4-8; I Cor. 12: 12-31.

1. Injuring to body of Christ, even by neglect of work, might lead to, "seeing they crucify to themselves the Son of God afresh, and put him to an open shame. "
- D. Tentative list of kinds of works. (From this list a person may be able to find out what he can do; then develop and use his talents well lest it be "Cast ye the unprofitable servant into outer darkness" Matt. 25: 30, instead of "She hath done what she could, " Mk. 14: 8).
1. Attend all church services.
 2. Invite others in and out of the church to do so.
 3. Study to be able *to* give a reason for the hope.
 3. Use car and telephone.
 5. Help needy—poor and sick.
 6. Help care for church building and grounds.
 7. Help with the Lord's supper.
 8. Lead in prayer.
 9. Teach privately and publicly.
 10. Direct song service.
 11. Preach.
 12. Conduct oneself as a Christian.
- E. Why this lesson?
1. A means of expressing one's love for God. Gal. 5: 6; I Thess. 1: 3.
 2. Judged, or awarded, according to works. Ps. 62: 12; Matt. 16: 27; Rom. 2: 6; 2 Cor. 5: 10; Rev 2: 23; 20: 12, 13; 22: 12.

JOYS THAT ABE SET BEFORE US

OTIS WEBB

Heb. 12: 1, 2

I. INTRODUCTION:

1. Comments on the text

- a. The joy that was set before Christ was beyond the cross.
 - (1) The joy of redeeming the lost race.
 - (2) He endured the suffering of the cross to obtain the joy set before him.
 - b. This gives us an approved example of self-denial.
 - (1) Thus foregoing some pleasures to obtain greater ones.
 - (2) Foregoing pleasure of sin to obtain spiritual joy.
2. Our joy is many times blighted because:
- a. We have not come to terms with ourselves—resolved to do God's bidding regardless.
 - b. We have not learned to live with people.
 - (1) Home life can be pleasant— forbearance, tolerance, understanding heart.
 - (2) Leaving peculiarities of people alone. "Why not do it this way or that." Trying to reform others to our opinions.
 - c. We have not learned that we have a life to share.
 - (1) Comradeships, companionships with our fellow man.
 - (2) Blending our lives together in Christian fellowship.
 - (3) The spirit of cooperation.
3. The ease and joy of living within the prescribed limits of God's law.
- a. Being resolved to do his will regardless.
 - b. Sometimes God's will is difficult for us to understand.
 - (1) Love thine enemy—do good to them that hate you.
 - (2) Love our neighbors.
 - (3) Love the brethren. No love for brethren's sin.

II. DISCUSSION:

- A. Five monumental testimonies and their relationship to joys unspeakable.
 1. By faith Moses looked to future rewards.
 - a. He had respect to the recompense of reward.
 - b. He was looking beyond for lasting joy.
 2. A doorkeeper in the house of God. Ps. 84: 9-11.
 - a. A day in the court is worth a thousand.
 3. The righteous shall flourish like the Palm tree. Ps. 92: 12-14.
 - a. The righteous are those who obey the Lord.
 - b. True and lasting joy comes after the demands of the law are met.
 - c. It is a righteous thing to:
 - (1) Meet and break bread.
 - (2) To assemble for Bible study.
 - (3) To teach the word of God.
 - (4) To pray—commune with God.
 - (5) Sing spiritual songs unto the Lord.
 - (6) To give of our means as we have been prospered.
 - d. It is a righteous thing for alien sinners to obey from the heart that form of doctrine.
 - (1) Relieved of the guilt of sins that are past.
The eunuch went on his way rejoicing.
 4. Blessed is the man that walketh. Ps. 1: 1-6.
 - a. Such conduct results in true and lasting happiness.
 5. Paul suffered the loss of all things to win Christ. Phil. 3: 8.
 - a. He did not only lose all but he won all by serving God.
 - (1) He fought a good fight—physical and spiritual.
 - (2) He kept the faith.
 - (3) He finished his course—completed his mission.

- b. The joy of victory.
 - (1) The fight is over, victory won, the world behind, death at hand, and heaven before.
- c. Paul left the road for us to follow and be victorious.

B. The Christian life is not burdensome.

- 1. A burden to try to carry the cross and the world too.
 - a. True happiness comes in living apart from the world.
 - b. Sowing wild oats does not pay.
- 2. Lust is the arch-enemy of true happiness.
 - a. God has provided a lawful means of appeasing our appetites.

III. CONCLUSION:

- A. Joys set before us—the forgiveness of sins, deliverance from bondage. A home in the city of God.
-

KEEPING THE CHURCH PURE

GORDON J. PENNOCK

2 Tim. 4: 1-8

I. INTRODUCTION:

- 1. Coupled with our efforts to establish the church in new places must be a constant effort to maintain the purity of faith, doctrine and practice in our own ranks. We cannot afford, in our evangelistic zeal, to overlook the need of perpetually teaching the church. See Matt. 28: 20.
- 2. Such a course is further emphasized when we consider that only one book of the New Testament was entirely devoted to showing men how to become Christians and twenty-one books are devoted to exhorting men to live pure and sacrificing lives in the church.

II. DISCUSSION:

1. The rebuilding of Jerusalem as recorded in the book of Nehemiah is typical of the struggles involved in building and maintaining the church:
 - a. The enemy ridiculed. Neh. 3: 3.
 - b. He conspired to make war against them. Neh. 4: 8.
 - c. They wanted to compromise. Neh. 6: 2, 3.
Note: by prayer and work, Nehemiah and the Israelites succeeded. Neh. 4: 9; 16-18; 4: 6.
2. Neither ridicule nor opposition from denominationalism can defeat us so long as we keep the church pure—refuse to compromise in either doctrine, or Christian living.
3. The greatest dangers to the church have always been from within.
 - a. Our present danger is not so much in the realm of doctrine as it is in practice. There are but few in our midst who compromise with erroneous teaching, but there are many who have compromised with worldliness. I Jno. 2: 15; I Jno. 1: 6, 7; I Jno. 3: 3; Jas. 4: 4.
 - b. We pose a question: which is the greater sin, to preach error or to practice sin?
5. To maintain the purity of the church both doctrinal and morally we must "Preach the word." 2 Tim. 4: 2.
 - a. The word of God is like fire to burn out the dross. Jer. 23: 29.
 - b. Like a hammer to break the rocks of rebellion. Jer. 23: 29.
 - c. It is food to strengthen. Matt. 4: 4.
 - d. It is light to illuminate pit-falls and to guide on the pathway. Ps. 119: 105.
 - e. It sanctifies and makes holy. Jno. 17: 17.
 - f. It breaks the shackles of sin. Jno. 8: 32.

- g. It is a deadly sword which both destroys and captivates. Eph. 6: 17; 2 Cor. 10: 3-5.
- 6. When the preaching of the word fails then the false teacher and the immoral Christian must be disfellowshipped. Rom. 16: 17; Gal. 1: 8, 9; 2 Thess. 3: 6; Tit. 3: 10; 2 Jno. 10; I Cor. 5: 11-13.
- 7. Evangelists, elders and teachers must never relax nor relent—"Be urgent in season, out of season, " condemn sin in its presence as in its absence—not be influenced by friendly ties nor fleshly relationships (remember Eli—I Sam. 3: 13).
 - a. "Reprove, rebuke, exhort. " It will not make for smooth sailing but in spite of the consequences "Be sober in all things, suffer hardship, do the work of an evangelist, fulfill thy ministry. "

III. CONCLUSION:

- A. As "Eternal vigilance is the price of liberty" (Patrick Henry), so is vigilance the price of purity in the church.
- B. In the Crimean war a certain battle was being waged for the possession of a certain hill. Through a strange circumstance the Standard-bearer made his way to the hill-top ahead of the fighting troops who were compelled to fall back. At once the command was given by a subordinate officer, "Bring down the Standard to the troops!" The reply came back from the Captain saying, "No, bring the troops up to the Standard. "
- B. May we never be guilty of bringing the Standard down to the people; we plead with all to come up to the Standard.

"LET EVERY MAN TAKE HEED HOW HE BUILDETH"

LLOYD MOYER

I Cor. 3: 10

I. INTRODUCTION:

- A. On his second journey Paul established the work in Corinth. (Acts 18). He says, "I laid the foundation. " Other preachers followed Paul. It was because of their folly that Paul warns that "every man take heed how he buildeth. " They did not build wisely upon the foundation laid by Paul and as a result the church in Corinth was divided, sinful, and had a reputation of ill repute.

II. THE CONDITION THAT CALLED FOR THE STATEMENT OF THE TEXT:

- A. They followed preachers. I Cor. 1: 11, 12; 4: 6; 3: 4.
- B. Strife and envy. Vs. 3.
- C. Preachers, because of prominent position, can be instruments of much harm or of great good.
- D. As preacher converts sinners and teaches and instructs members he is building. Much time and thought should be given to HOW to do this.

III. FUTURE SECURITY OF THE TEMPLE OF GOD (THE CHURCH) DEPENDS UPON HOW PREACHERS BUILD.

- A. "If any man defile (or destroy) the temple of God him shall God destroy. " I Cor. 3: 17.
- B. Doctrinally weak preaching produces doctrinally weak members. Same may be said of moral issues. (Most people are what they are because of what they have been taught.)
- C. To insure the soundness of the church doctrinally and the purity of the church morally, "let every man take heed how he buildeth. "

IV. HOW SHOULD I BUILD?

- A. Realizing the tremendous responsibilities that rests upon me as a preacher, certainly I should want to know how to build and how NOT to build.
- B. Let us study the matter both from the negative and positive side:
 - 1. "For we preach not ourselves. " 2 Cor. 4: 5.
 - a. Security of the church rests *on* a weak and unstable foundation if members are converted by the pleasing personality of a persuasive preacher instead of the gospel of Christ.
 - b. Preacher should certainly use his natural and acquired abilities but should guard against building the work around himself. I Cor. 2: 2; Acts 8: 35; 2 Cor. 4: 5.
 - 2. Not with excellency of speech, wisdom of man, or with enticing words.
 - a. Many members come to hear a beautiful speech well delivered instead of worship. I Cor. 2: 1-5.
 - 3. Not with a whirlpool of social activities.
 - a. A certain amount of social life, yes, but should not be the motive for attendance.
 - (1) Let a congregation stop social activities for six months and have cottage Bible study and see what happens.
 - b. Our service to God **MUST** be from the heart. Rom. 6: 17, 18; Col. 3: 22.
 - 4. Not by preaching opinions.
 - a. Much trouble has been caused and many churches divided by this.
 - b. Many preachers are so inflated with themselves that if you stick them with a pin of criticism it will "blow" up the whole congregation. Deut. 18: 20; I Pet. 4: 11; Gal. 1: 8, 9.

5. Not by toning down the standard of Christianity.
 - a. This fills the church with sin and sinful people.
 - (1) Preachers are sometimes tempted to do this because there are some people who do not love God enough to quit sinning.
 - (2) Impression is left that one can go ahead and have an occasional drink, go to the right kind of dances, (there is no such animal, L. M.) or that you do not have to attend EVERY service of the church, etc.
 - b. Paul said the time would come when this would be true. 2 Tim. 4: 1-5.
 - c. To please God one must make up his mind to stop living a life of sin. I Cor. 5: 11-13.
6. Not by all negative preaching.
 - a. Some preachers seem to have been "born in the objective case and the kickative mood. "
 - (1) This kind of preaching makes religious fanatics. Matt. 12: 43-45; Col. 3: 5-15.
 - (2) Should replace evil with good.

LOOKING THROUGH

ROBERT D. BANKES

Prov. 29: 18

I. INTRODUCTION:

1. Today the world in conflict presents no stability.
2. Description of time in which we live (last days).
2 Tim. 3: 1-5.
3. Challenging questions:
 - a. Where is there escape?
 - b. What can we reach out and grasp?
 - c. Wherein can we look through to final victory?

4. We must meet the challenge through divine guidance, since the scriptures furnish us the solution to all problems. 2 Tim. 3: 16, 17.

II. EXAMPLES OF THOSE WHO HAVE BEEN ABLE TO "LOOK THROUGH. "

- A. Noah. Gen. 6; Heb. 11: 7.
- B. Abraham. Gen. 12: 1-3; Heb. 11: 8-10.
- C. Moses. Ex. 3: 11-15. (Tell of the plagues God brought by Moses: water to blood, frogs, flies, lice, boils, hail, murrain, locusts, darkness and death of firstborn.)
- D. Joshua. Josh. 3: 8-14.
 1. Gaining the promised land was not all these men were looking forward to but the salvation of the soul.
 2. God's people looked through not only the starlight age, also the moonlight age with its glow in John the Baptist who could see Jesus, seed of Abraham coming as the lamb of God who taketh away the sins of the world.
- E. Jesus looked through all trials and sufferings with love and courage to the reward at the end.
 1. Relate the events and trial leading to the crucifixion. His suffering in the garden while the disciples slept, etc.
 2. Jesus the author and finisher of our Faith. Heb. 12: 1-10.
- F. Let us imitate Paul who imitated Jesus as he looked through in the sunlight age which gives full light. Phil. 3: 13, 14; Rom. 8: 38, 39.
 1. This love, faith and courage brought Paul to the end of life. 2 Tim. 4: 7, 8; I Cor. 15: 55.

III. CONCLUSION:

- A. Do we trust the same telescope of the Bible to guide us and God to help us? Paul said I can do all things through Christ which strengtheneth me. Brethren, let us look through with faith to the end. Prov. 29: 18; I Cor. 15: 58.

- B. Sinner friend, God will help you to look through to life eternal if you will trust him as these men of old and the perfect example Jesus Christ—and will obey his *commands in repentance, confession and baptism*. As Christians we then have the promise in Rev. 2: 10; Rev. 22: 14.
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NO MORE TEARS

FRANK L. COX

Rev. 7: 13-17

I. INTRODUCTION:

- A. This marvelous word picture concludes with a beautiful expression: "God shall wipe away every tear from their eyes. " Herein are found life's two extremes—the deepest sorrow on the one hand, the supreme joy on the other.
- B. Let us observe:

II. THE TEARS. These are tears of God's people. With them the pages of history are stained.

- A. There are tears of pity—compassionate people weeping the fearful doom of hardened sinners. Lk. 19: 41, 42.
- B. There are tears of sympathy—tenderhearted friends who share sorrows, who weep with the ones who weep. Jno. 11: 35.
- C. There are tears of bereavement—a David weeping for his son Absalom (2 Sam. 18: 33), a Rachel weeping for her children because they are not. Matt. 2: 16-18.
- D. There are tears of a penitent who weeps over the memory of a wasted life. Lk. 7: 36-38.
- E. There are tears of anxiety—an earnest Christian worker who is deeply concerned with the moral and

spiritual well-being of the people among whom he lives. Acts 20: 31.

F. And there are tears of sacrifice—the tears of a child of God who suffers great personal loss to the end that the church may go forward, that the gospel may be preached in those regions where it has never been heard. Ps. 126: 5; Acts 20: 19.

III. GOD. On the pages of history we also find God, the Father. Every way we turn, we find manifestations of him—in the realm of nature, Ps. 19: 1, in his great Book, in the lives of his people. Eph. 4: 6. The Bible presents him—

A. As a God of pity. Ps. 103: 13.

B. As a God of love and peace. 2 Cor. 13: 11.

C. As a God of mercy and comfort. 2 Cor. 1: 3.

D. And as a God of consolation. Rom. 15: 5.

IV. THE HAND OF GOD. Though unnamed in the text, it is clearly seen. It is a symbol of God's power, his wisdom, his love. Through ages past, it has been shaping the lives and destinies of men. In the Bible, it is seen as:

A. A hand of supplication. Isa. 65: 2.

B. A hand of deliverance. Ex. 13: 3; Col. 1: 3.

C. A hand of protection. Jno. 10: 28, 29.

D. A hand of guidance. Ps. 23: 1, 2.

E. A hand of chastisement. Ps. 38: 1, 2.

F. A hand of comfort. (Text).

V. CONCLUSION:

A. Life, with its great tribulation, is past and the hand of God wipes away all tears. This means that he will remove the cause of sorrow. All the wants of his people are supplied; they are beyond reach of harm; sin and pain and death are no more.

"O YE OF LITTLE FAITH"

JAMES W. REYNOLDS

I. INTRODUCTION:

- A. Word "faith" from greek word "pistis" which occurs 229 times. This includes the times where the word is used with article, also possessive—my, your. The word of the text is the greek "oligopistos", translated "O ye of little faith. " This word was used only by Christ. If we study the occasions upon which He used this and the circumstances used, we shall be able to understand.

II. WORRY INDICATES "LITTLE FAITH. "

- A. Expressed in sermon. Matt. 6: 25-33.
 - 1. Did not mean in 1611 what it does today. "Take no thought. "
 - 2. "O ye of little faith" is the seed-bed of worry.
 - 3. Christ said that Gentiles worry about material things—food and clothing.
 - a. Paul shows that those who do not know God should worry, but see Rom. 10: 17.
 - 4. Freedom of worry does not merely mean an optimistic view of life. There are problems that cannot be solved by human wisdom. Only light of faith can give brightness.
 - 5. How to eliminate worry.
 - a. Paul learned. Phil. 4: 11.
 - b. When asked for secret for his contentment, an old minister said it depended upon your outlook. He said I look to heaven—my chief business is to get there.
 - c. Lord sustains us. Ps. 55: 22.
 - d. Chastening of the Lord. Heb. 12: 5-7.
 - (1) No one is prepared to exercise love and mercy until he has borne the burdens of the Lord. Heb. 5: 8, 9.

- e. Christians belong to the Lord. I Cor. 6: 20.
Does it not follow that our burdens are also his? See Rom. 8: 28.

IV. FEAR SHOWS LITTLE FAITH.

- A. Second passage. Matt. 8: 22-27.
 - 1. Here Christ shows fear characteristic of little faith. See Rom. 8: 21.
 - 2. Fear is deadly enemy of progress. Job. 3: 25.
 - 3. Fear keeps people from becoming Christians. Jno. 6: 37.
 - a. Fear keeps Christians from carrying out program. Phil. 4: 1-3.
 - 4. Are we afraid if temptation comes? I Cor. 10: 13.
 - 5. Are we afraid of loneliness? Matt. 28: 20.
 - 6. Do persecutions, slander frighten us? Matt. 5: 10-12.
 - 7. Does the thought of death make us afraid? Rev. 14: 13.
- B. If child of God is full of fear, paralyzed. Rom. 8: 28.
 - 1. To be full of fear is to be full of grievous sin. Rev. 21: 8.
 - a. What an ugly crowd the fearful are. Matt. 8: 26; Mk. 4: 40.
 - b. From Gen. 15: 1 to Rev. 1: 17 God teaches us not to fear.

III. DOUBT INDICATES LITTLE FAITH.

- A. Again on the sea. Matt. 14: 23-33.
 - 1. Fear causes doubt, as long as Peter looked to the Lord he did not begin to sink. He looked away, saw the waves, and began to sink.
- B. We must look to Christ. Heb. 12: 1-3.
- C. Lack of Bible study causes doubt. Rom. 10: 17.

IV. REASONING EVIDENCE, LITTLE FAITH.

- A. Jesus rebuked human reasoning. Matt. 16: 6-12.
 - 1. The power to reason came from God. Man may reason his accomplishments, science, etc.

2. Where we have a plain statement from the Lord we should heed it.
 - B. Reason and faith are not contradictory; they are supplementary.
 1. Man's three most important questions are:
 - a. From whence did we come?
 - b. Why am I here?
 - c. Whither am I bound?
 - C. Jesus Christ rebuked reasoning of false doctrines. 2 Cor. 5: 7.
 1. Man-made idols based on reasoning. I Pet. 1: 8.
 2. Things we see are temporal. 2 Cor. 4: 18.
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OUR RESPONSIBILITIES

W. WALLACE LAYTON

Matt. 25: 13-30

I. INTRODUCTION:

- A. Three words to be impressed in this study—ability, accountability, and responsibility. Every Christian has an ability, great or small. That being true, he is accountable to the Lord, hence the need to know what his responsibility is.
- B. An analysis of this parable:
 1. The kingdom or church consists of the Lord's servants. No servants outside the church. To his own servants He has given the work He wants done in the world. He did not turn the job over to institutions, lodges, etc.
 2. His goods simply means the work He wants the church to do. The church, therefore, does not decide on what it will do, it has been given to it. The church cannot lend its name and influence to the promotion of works other than "His goods. " It cannot subsidize other endeavors

without prostituting itself from its divine mission.

3. Talents here mean the work of the Lord, does not mean ability. The servants received the talents in proportion to his ability.
4. Each servant had the same thing. They all had "talents. " It means that every Christian must be active in all the work of the church to the hilt of his ability. No committees in which to seclude certain endeavors. No choirs to do the singing, etc. Hence all things "congregational. "
5. The day of reckoning. Not judged collectively, but individually. They could have pooled their gains and said "You gave us eight talents and we have gained seven" which would be a great percentage. But in this the drone shares in production when he has done nothing.

The lesson on what constitutes my responsibility is illustrated in the various figures of the church.

II. OUR RESPONSIBILITY AS MEMBERS OF THE BODY.

- A. The church comparable to a body. Rom. 12: 4, 5; I Cor. 12: 12-25.
 1. Here the coordinating unity of the members is viewed.
 2. My responsibility here is to do what I can and thus promote the work of the body as a whole.
- B. Any one member who fails to contribute what it is able and supposed to do hinders the body.

IV. OUR RESPONSIBILITY AS CITIZENS IN THE KINGDOM.

- A. The church here is viewed as a kingdom. Col. 1: 13, 14; Matt. 16: 18, 19; Rev. 1: 6, etc.
- B. The responsibility resulting from the relationship of a citizen differs from that of the body.
 1. Here, loyalty, keeping the laws, upholding the

law, is my responsibility. Illustration: World War II. This nation attacked, our liberties and cherished laws threatened. Patriotism as citizens fanned to flame.

- a. This is the attitude we must have toward the alien hoards without.
- b. Every false doctrine on earth is a threat to the freedom and liberty guaranteed to Christians by the law of the gospel. Eph. 6: 11, 12.
 - (1) We are warriors, not pacifists. 2 Cor. 10: 4-6; I Tim. 1: 18.

IV. OUR RESPONSIBILITY AS MEMBERS OF GOD'S FAMILY.

A. The church is the family of God. I Tim. 3: 15.

1. Here we learn the lesson of equality of the children. Their rights all are co-equal. Phil. 2: 1-4.
2. Tolerance, kindness, forbearance, sympathy, help, love, are all to be maintained between brethren.
 - a. It is my responsibility to cultivate these principles in my heart and demonstrate them to the other. I Pet. 2: 1; Col. 3: 8, 9.

B. Our relationship to God is contingent on a proper relationship with each other. Matt. 5: 22-24; Matt. 6: 12; I John 3: 10-12; Rom. 12: 5; Gal. 6: 2.

V. MY RELATIONSHIP TO MYSELF.

A. Save yourselves. Acts 2: 40.

1. We owe it to ourselves to save our own souls.
This is possible only with God's help.

B. But God, having given us the gospel, and the duties of the Christian life, will do more, hence, save ourselves by accepting this plan.

"A charge to keep I have
A God to glorify
A never-dying soul to save
And fit it for the sky"

PAUL THE MISSIONARY

FRANKLIN T. PUCKETT

Rom. 15: 17-24

L. INTRODUCTION:

1. The abundance of his labor. I Cor. 15: 10.
2. The beauty of his character. I Thess. 2: 10; I Cor. 9: 27; 2 Tim. 4: 7.
3. The firmness of his convictions. Gal. 1: 10; 2: 5; 2: 11-14.
 - a. Before he became a Christian. Acts 26: 9-11.
 - b. After he became a Christian. Phil. 3: 7-9; 2 Cor. 11: 23-29.
4. He becomes an example for all other missionaries to imitate.

II. THE MOTIVE BY WHICH HE WAS MOVED.

- A. He realized that all men had been concluded under sin. Rom. 3: 9.
- B. He knew that the wages of sin is death. Rom. 6: 23.
- C. He knew that the gospel is the power of God unto salvation. Rom. 1: 16, 17.
- D. He knew that none could be saved without the gospel. Rom. 10: 13-15.
- E. He realized he was under obligation to all men. Rom. 1: 14; I Cor. 9: 16.
- F. With the desire to fulfill his obligation and to save others he went forth into battle. Rom. 10: 1; I Cor. 9: 22.

III. THE EXTENSIVENESS OF HIS LABORS. Rom. 15: 19.

- A. Consider Paul's means of travel and communication.
- B. Compare with ours—train, car, plane, press, telephone, radio, etc.
- C. Under those conditions the early Christians carried the gospel to the whole world—why cannot we?

D. In performing the great labor of love, Paul went where Christ was not named. Rom. 15: 20.

IV. HIS MANNER OF PREACHING.

A. He preached the gospel fully. Rom. 15: 19; Acts 20: 26, 27.

B. He preached the gospel uncompromisingly yet in love. I Thess. 2: 1-8; Gal. 1: 6-11.

C. Discuss the reaction to some of Paul's preaching.

V. THE REPORT OF HIS LABORS.

A. He kept himself in the background. Rom. 15: 18.

B. He gave God the glory. Rom. 15: 19.

C. Some reports of modern day preachers.

D. His vision for the future, vs. 24.

VI. CONCLUSION:

A. God can use men like that today.

B. The old pioneers of the restoration movement imitated Paul's example.

C. The church came to us in a fight—it will be retained in a fight.

D. Let us rise up in the strength of our God, carry the banner of Jesus Christ into every nook and corner of the world.

PAY THY VOWS

REUEL LEMMONS

Deut. 23: 21-23

I. INTRODUCTION:

A. The word "vow" simply solemnizes the word "promise. "

1. God always required payment of man's vow. Eccl. 5: 4-7.

a. One exception. Lev. 27: 8.

2. A free will offering, yet not to pay it is a sin.

II. BODY:

- A. Faithful men paid their vows.
 - 1. Abraham. Gen. 14.
 - 2. Jacob's vow of a tenth. Gen. 28.
 - 3. Samuel's mother's vow. I Sam. 1.
 - 4. Jephtha's vow. Judges 11.
 - a. Not all vows are wise ones, but they are nevertheless to be kept.
- B. How strict are we in keeping our vows?
 - 1. The marriage vows.
 - 2. Debt paying.
 - 3. Promises made to friend or brother. Matt. 21: 30; Jno. 4: 41; Prov. 29: 20; Rom. 1: 31; Amos 1: 9.
- C. Obedience to the gospel is a vow to God.
 - 1. Covenant relationship.
 - 2. Unfaithful stewards.

III. CONCLUSION:

- A. If God were as faithless in the keeping of his promises as men are, none would have hope.
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PERSONAL EVANGELISM

LEROY BROWNLOW

L INTRODUCTION:

- A. This is a successful way of reaching souls because of the vast number of opportunities, the multiplicity of teachers, the power of personal contact, and because the lesson can be fitted to the person's needs.

DL ALL CHRISTIANS ARE OBLIGATED TO TEACH.

Mk. 16: 15; Heb. 5: 12.

DX PERSONAL WORK OF CHRIST.

- A. Christ personally called some of his most enthusiastic workers into the apostleship.
 - 1. Peter and Andrew. Matt. 4: 18-20.

- 2. James and John. Matt. 4: 21, 22.
 - 3. Matthew. Matt. 9: 9, 10.
 - B. Some of his greatest sermons were preached to individuals.
 - 1. The new birth. Jno. 3: 1-13.
 - 2. Living water. Jno. 4: 5-26.
- IV. PERSONAL WORK OF THE EARLY DISCIPLES.
- A. Andrew found Simon. Jno. 1: 40, 41.
 - B. Philip went to find Nathaniel. Jno. 1: 45.
 - C. Apostles taught daily in the temple and in every house. Acts 5: 42.
 - D. Jerusalem went everywhere preaching the word. Acts 8: 4.
 - E. Philip was called away from the multitudes to preach to a lone Ethiopian. Acts. 8: 25-39.
 - F. Paul. Acts 20: 20.
- V. WAYS AND OPPORTUNITIES OF PERSONALLY TEACHING THE BIBLE.
- A. From house to house. Acts. 20: 20.
 - B. Invite sinners into our homes as did Matthew. Matt. 9: 9, 10.
 - C. Call those in error aside and teach them. Acts 18: 24-26.
 - D. Talk to those with whom we work.
 - 1. If the opportunity does not come, make.
- VI. REASONS WHY SOME ARE NOT PERSONALLY TEACHING THE BIBLE.
- A. Do not have the word of God in their own hearts. Jer. 20: 8, 9.
(At least, not in sufficient quantities.)
 - B. Do not have a deep love for souls.
 - C. Do not know it well enough to teach it.
 - D. The peril of over-caution. Eccl. 11: 4.
- VII. REWARDS FOR PERSONAL TEACHERS.
- Dan. 12: 3; Jas. 5: 20.

PETER'S DEFECTION

L. R. WILSON

(Read Mk. 14: 51-54, 66-72. Text: Matt. 26: 57)

I. INTRODUCTION:

A. Peter's forward nature:

1. He walked upon the sea. Matt. 14: 28-31.
2. His confession of Christ. Matt. 16: 16.
3. His proposal on the mount of transfiguration. Matt. 17: 4.
4. He rebuked Christ. Matt. 16: 22.
5. His entrance into the grace. Jno. 20: 16.

II. DISCUSSION:

A. His boast. Matt. 26: 33-35.

1. We are often too ready to criticize others and boast of our own strength and merit.
2. But like Peter, we are often deceived even in ourselves.
3. Paul warns us to "take heed" lest we fall. I Cor. 10: 12.
4. "When I am weak, then, I am strong. " This is a timely lesson. 2 Cor. 12: 10.

B. His defense. Drew his sword. Jno. 18: 10.

1. Jesus had just said, "Let him buy a sword. " Peter understood this literally. Lk. 22: 36.
2. Peter expected Jesus to intervene and repel His enemies.

- b. It is not very easy to own Him in a class of infidels, at a dance hall, or in a pool hall, or beer joint.
 - 2. Many today are following "afar off. "
 - a. They have completely lost sight of His teaching on divorce, fornication, covetousness, etc.
 - b. A picture given of the final judgment. Matt. 25: 31-46.
 - E. His denial. Relate the incident.
 - 1. He immediately sneaked out. Matt. 26: 75.
 - 2. When one is pressed to tell a falsehood he always tries to sneak out.
- III. CONCLUSION:
 - A. Peter's redeeming feature. He wept bitterly. Mk. 14: 72. He did not try to cover up his wrongs. The main thing in us is to confess our wrongs, when we are guilty, and forever turn away from them.

PRESENT BLESSINGS FOR THE CHRISTIAN

WM. S. IRVINE

Phil. 4

- I. INTRODUCTION:
 - A. Christians should be the happiest folk on earth, not only because of the hope of a sweet by and by but also a sweet here and now. Mk. 10: 29, 30; I Tim. 4: 8.
- II. FELLOWSHIP OF SAINTS.
 - Phil. 4: 2, 3; Acts 4: 32-35; I Cor. 12: 25, 26; I Jno. 1: 7; Acts 2: 42.
- III. PRIVILEGE OF PRAYER.
 - Phil. 4: 6; Jas. 5: 16; I Pet. 3: 12; Jno. 9: 31; Isa. 59: 2; Jno. 14: 6. (To God only through Christ).

IV. PEACE OF GOD.

Phil. 4: 7, 9; Isa. 26: 3; Col. 3: 15.

V. INCENTIVE TO MORAL PURITY.

Phil. 4: 8; 2 Cor. 5: 17; Col. 3: 2; 5-11; I Cor. 10: 13; Prov. 14: 34.

VI. PRIVILEGE OF MINISTERING TO THE WORTHY.

Phil. 4: 10; Matt. 25: 31-46; Matt. 5: 16; Matt. 10: 42.

VII. PHILOSOPHY OF CONTENTMENT.

Phil. 4: 11, 12, 19. Also refer to verse 6. I Cor. 6: 5-8; I Pet. 5: 7; Rom. 8: 28; I Tim. 6: 6-8; Matt. 6: 19-21.

A. Story of poor man paying the rich man a dollar to look at the rich man's money. Rich man asked why he did that. Poor man replied, "Now, for one dollar, I'm as rich as you are. That's all you do with it, is look at it." Matt. 6: 33.

VIII. ASSURANCE OF SUCCESS.

Phil. 4: 13; Rom. 8: 31; I Jno. 5: 4.

A. Faithfulness achieves success. Matt. 25: 21.

B. No greater success than the Master's commendation.

IX. CONCLUSION:

A. All of these blessings are in Christ. Eph. 1: 3.

B. Baptized into Christ. Rom. 6: 3, 4.

C. Must also have believed, repented and confessed our faith in Christ. Rom. 10: 10; 2 Cor. 7: 10; Rom. 10: 10.

PUTTING GOD'S KINGDOM FIRST

JOHN G. BILLS

Matt. 6: 19-34

I. TREASURES OF EARTH:

A. Labor not to be rich. Prov. 23: 4.

B. Content with what we have. Heb. 13: 5.

- C. Rich weep and howl. Jas. 5: 1-3.
- D. As we seek, we are in heart. Prov. 23: 7; Matt. 6: 21,
- II. TREASURES IN HEAVEN.
 - A. Told to sell all. Matt. 19: 16-22.
 - B. If risen, seek things above. Col. 3: 1-3.
 - C. Put treasure in heaven. Matt. 6: 20.
 - D. Crown in heaven. Jas. 1: 12; I Pet. 5: 4.
- III. TWO MASTERS —GOD AND MAMMON.
 - Matt. 6: 24.
 - A. Trust in God, not riches. I Tim. 6: 17.
 - B. Friend of world, enemy of God. Jas. 4: 4.
 - C. Love world, do not love God, then. I Jno. 2: 15.
- IV. TAKE NO THOUGHT FOR YOUR LIFE.
 - A. Life is more than meat. Matt. 6: 25.
 - B. We are better than fowl, clothes. Matt. 6: 26-31.
 - C. The Lord knows our needs. Matt. 6: 32.
- V. SEEK FIRST KINGDOM OF GOD.
 - A. Solomon received more than asked. I Kgs. 3: 13.
 - B. God never forsakes righteous. Ps. 37: 25.
 - C. Forsake all—end eternal life. Mk. 10: 30.
 - D. Putting God's kingdom first. Matt. 6: 33, 34.

REDEEMING THE TIME

EARL L. CRAIG

Eph. 5: 16; Col. 4: 5

- I. INTRODUCTION:
 - A. Definition: "To buy up, to buy up for one's self, for one's use:... in the obscure phrase, Eph. 5: 16 and Col. 4: 5... the meaning seems to be to make a wise and sacred use of every opportunity for doing good, so that zeal and well-doing are as it were the purchase-money by which we make the time our own."—Thayer.
 - B. Let us redeem the time by:

II. THE PROPER USE OF OUR POSSESSIONS:

A. We do not actually own anything but are stewards of property.

1. "Belonging to" implies final authority.
2. In order to have this final authority the owner must get "first title" to what he owns. But,
3. Man can never do this, as all he has comes from God. Jas. 1: 17; Ps. 24: 1; I Cor. 6: 20; 4: 1.
4. And so the Christian holds that which he possesses as God's, to be used for God.
5. The real Christian looks at everything in life from the viewpoint of God's ownership and man's responsibility.
6. This responsibility is inevitable, and no dutiful Christian will seek to evade it.
 - a. As between man and man, the matter is optional.
Illustration: A banker may refuse to loan to you money that belongs to others.
 - b. As between man and God, every one, saint and sinner alike, is responsible, because life itself is a trust from God.

B. Opportunities for "redeeming the time" with our property is temporary.

1. This is evident from the fact that the possessions over which we are stewards are transitory rather than permanent.
 - a. One may be in control of much property today, and tomorrow he may lose all by flood, fire, death or some other misfortune.
 - b. He may be called for account of his stewardship at the most unexpected moment.
Illustration: The rich fool (Lk. 12); the foolish virgins (Matt. 25).
 - c. Hence we should always be "redeeming the time" so that we will be ready.
2. Possession, by definition, implies the power of

holding, having, and detaining, and all of this is temporary.

3. We should realize that all of the property that we ran really call our own or hold permanently is that which we have given away. (Matt. 6: 19).

C. Let us also redeem the time by:

III. THE PROPER USE OF LIFE:

A. Life is a trust. It cannot be purchased; rather it is a loan. It is a charge from the creator of life; it is holy; it is uncertain; it is capable of marvelous usefulness, but equally capable of being marred or utterly spoiled.

1. Jesus was but a babe but look at the good that has come from His life. Compare Hitler or Napoleon.

B. Life is not yours to use as you please. It is a priceless privilege from the loving Creator to the crowning climax of His creation. All possessions, powers and responsibilities are ours in trust; of them we are stewards. Our use of them determines the degree of faithfulness.

C. Life is ours for management, but is eternally subject to the will of the Divine owner. I Cor. 6: 20.

D. Man must come before the great tribunal, and give account of his life. Rom. 14: 12.

E. Then let us also redeem the time by:

IV. THE PROPER USE OF OPPORTUNITY:

A. It has been said that opportunities, like meteors, pass quickly. We are nevertheless responsible for them. Past opportunities are seen by the multitudes; approaching or present opportunities are seen only by the alert. Opportunity knocks; if the door is unopened, it passes on. It never travels backward. Opportunity must be anticipated. If it finds us unprepared, it never asks the cause. Its only question is: "Do you know me; are you ready for my coming?"

B. Then, we should take account of small as well as great opportunities.

1. Life is the addition of single hours, and big opportunities are reached only by the way of small opportunities.
2. Let us not despise small things. The smallest cog in a watch is essential. Also the little drops of water eventually wear the great stone away.

C. And, last, let us redeem the time by:

V. THE PROPER USE OF OUR KNOWLEDGE OF GOD.

2 Cor. 4: 7; 2 Pet. 1: 3; I Thess. 2: 4.

A. We must earnestly desire and pray for opportunities and wisdom to make the knowledge of God known. Col. 4: 3-6.

B. This responsibility is upon every member of the church. Matt. 28: 19, 20; I Tim. 3: 14, 15; Acts 20: 28; Tit. 1: 7; 2 Tim. 4: 1ff.

VI. CONCLUSION:

A. Let us recognize our responsibility as Christians to make a wise and sacred use of every opportunity for doing good, so that the time may be redeemed. Which had you rather be at the judgment: wise or foolish virgins? Matt. 25. Church at Jerusalem (Acts 4: 32), or church at Laodicea (Rev. 3: 17)?

REJECTING REPROOF

JACK L. MACKEY

Prov. 1: 24-33

I. INTRODUCTION:

A. Text describes a fearful doom. If we thus act God will: laugh at our calamity, mock when fear cometh, have no regard when distress and anguish come. Why? "For they hated knowledge and did not choose the fear of the Lord. "

II. WHY PUNISHMENT SO GREAT?

- A. Because of the character of the divine call.
 - 1. An invitation. "I have called. "
 - 2. A persuasion. "I have stretched out my hand. "
 - 3. A warning. Counsel and reproof a part of the message.
- B. Because of the character of the rejection itself.
 - 1. Was an obstinate refusal—no indecision manifest. (Actually, not to decide to obey God is to decide to rebel against Him.
 - 2. Was an insulting indifference. "No man re-regarded. "
 - a. Terms of refusal were: "refuse, " "regards not, " "sets at nought, " "will not have, " "hates, " etc.
 - (1) Let us be fearful of going beyond divine grace and longsuffering. God's patience has bounds, then he "leaves us alone, " (Hos. 4: 17), and no longer pleads and strives with us but "gives us up. " Acts 7: 42; Rom. 1: 26.

III. HOW DO PEOPLE REFUSE REPROOF?

- A. Deliberately refusing to hear.
 - 1. Refuses to come or stay where God's word is taught. (Neglect Bible study periods, stay away from preaching services, refuse to attend meetings, training classes, etc.)
- B. Listening without being impressed.
 - 1. Many have determined they will not hear before they begin to listen.
 - 2. He does not "love instruction. " Prov. 12: 1.
 - a. Actually is brutish. God gave him a soul, capacity for developing. But like brute, beast, insensible to such.
 - b. Such lack of love of truth results in receipt of a strong delusion. 2 Thess. 2: 11, 12.

C. Being convinced but unmoved.

1. Being impressed with truth and right but have made no decision within.
2. They are convinced but not converted.
3. They postpone, linger in obeying, procrastinate, each time making the next easier.

IV. REJECTION THE SIN OF ISRAEL AND OF CHURCH TODAY.

A. Like Israel of old we are all too often a "stiff-necked people"—self-willed, haughty, stubborn, defiant of rebuke, chastisement or pleadings.

B. God's patience.

1. God is our maker, preserver, benefactor.
2. He is infinite in all His attributes and worthy of all reverence, love, honor and service.
3. Man alienates self from God, remains at enmity with Him.
 - a. God does all to recover us in spite of this.

C. God's pleadings.

1. Invites through the word, by preachers, Christians, families and friends.
2. He commands. Acts 17: 30, 31.
3. He warns.
4. He reproves.
5. He persuades.
 - a. In view of such, none can feel that God is unjust, when, after we have ignored and refused Him repeatedly, he allows us to be destroyed. Prov. 29: 1.

V. REPROOF MAY BE REJECTED.

A. Not always the fault of the teacher. Matt. 5: 12; Jno. 1: 11; Lk. 19: 41, 42.

B. Rejected because of people's attitudes. Isa. 30: 9; 2 Chron. 36: 16; Jer. 6: 10; I Sam. 8: 19; 2 Chron. 24: 19; Acts 7: 51.

1. Attitude in church today of hearing "unto this word" (Acts 22: 22).
 - a. Dancing, social drinking, immoral picture shows, immodest dress, lodges, unchristian recreation, gambling at P. -T. A., etc.

VI. CONCLUSION:

- A. Man must not reject knowledge. Ezel. 33: 11.

RESPONSIBILITIES OF CHURCH MEMBERSHIP

PAUL M. TUCKER

I. INTRODUCTION:

- A. With every privilege and blessing of life, there is a corresponding responsibility and duty.
 1. Privileges of American citizenship have corresponding obligations: taxes, etc.
 2. Privileges in marriage have corresponding obligations: husband to wife, wife to husband, etc.
 3. We have wonderful blessings and privileges of citizenship in the Lord's kingdom: there are corresponding responsibilities, duties, etc.
- B. No one has a right to the blessings of any relationship unless he accepts corresponding responsibility. Otherwise a person is a parasite, and a menace to society. What are the responsibilities in the church?

II. WE MUST BE THOROUGHLY CONVINCED THE CHURCH IS RIGHT.

- A. God will have no half-hearted service. Matt. 22: 36, 37.
- B. Must count the cost—be willing to pay the price. Lk. 14: 25-33.
- C. Must be "sold" on the gospel—speak with finality. Rom. 1: 16; 2 Tim. 1: 12; 2 Cor. 5: 1.

- D. The call of the Lord—the need of the hour is for the courageous.
- E. No one should "obey the gospel" until convinced it is right.

III. WE MUST AGGRESSIVELY PREACH THE GOSPEL.

- A. Every Christian should support faithful gospel preaching: offer no apology for powerful preaching.
- B. Great commission should be preached without fear or favor; uncompromisingly; yet frankly and kindly. Eph. 4: 15.
- C. Paul's charge. 2 Tim. 4: 1-5; Tit. 2: 15.
- D. Christ spoke with finality, yet usually in kindness.
- E. Paul was aggressive.
 - 1. Before the heathen in Athens: one God. Acts 17.
 - 2. In Jewish synagogue: Jesus is the Christ!
- F. Forces of evil are aggressive. Let us be aggressive!

IV. WE MUST FORSAKE THE WORLD.

I Jno. 2: 15, 16.

- A. No soldier on service becomes entangled. 2 Tim. 2: 4.
- B. Church is in the world; world must not be in the church.
- C. Cannot allow distractions of temporary things. Lk. 9: 57-62.
- D. Excuses—distractions of material things. Lk. 14: 15-24.
 - 1. Bought a field.
 - 2. Bought five yoke of oxen.
 - 3. Married a wife.
- E. The church comes first. Matt. 6: 33.

V. MUST HELP FINANCE THE WORK OF THE CHURCH.

- A. Finances necessary to any project.
- B. Work of soul-saving biggest business in world; takes money.
- C. Lord's plan. I Cor. 16: 1-2; 2 Cor. 9: 6-11.

D. We have enough "frozen assets" to evangelize the world.

VI. CONCLUSION:

A. If you enjoy privilege of citizenship in the kingdom, then accept your share of the responsibilities and discharge them faithfully.

SCRIPTURAL RULES FOR GROWTH OF CHURCH

ROY TIDWELL

2 Tim. 3: 16f.

I. INTRODUCTION:

- A. Every faithful child of God profoundly interested in growth of church.
- B. When the church is more perfectly informed, there will be a more perfect conformity to the will of God.
- C. By scriptural rules, we mean New Testament principles that contributed to growth and development of early church.

II. DISCUSSION:

- A. The Right Kind of Membership.
 - 1. Supremacy of love.
 - 2. Fidelity in service.
 - 3. Liberality in giving.
- B. The Right Kind of Preaching.
 - 1. Examples of right kind of preaching.
 - a. Peter and apostles. Acts 2.
 - b. Stephen. Acts 7.
 - c. Paul. Acts 20.
 - 2. Why preach?
 - a. Pleases God. I Cor. 1: 21.
 - b. Saves. Rom. 1: 16.
 - c. Purifies. I Pet. 1: 22f.
 - d. Sanctifies. Jno. 17: 17.

C. The Right Kind of Organization.

1. Divine form of church government. Phil. 1: 1.
 - a. Elders—God's Shepherds under Christ.
 - b. Deacons—servants in the church.
 - c. Evangelists—preach the word.
 - d. Saints—members of the body—to function in great work of soul winning.
2. No such thing as "Leaders" to take place of elders. Not only unscriptural, but anti-scriptural
 - a. No qualifications.
 - b. No authority.
 - c. No New Testament sanction, etc.
3. Autonomy of local congregations.
 - a. No one church subject to another church or congregation; all equal.
 - b. Each accountable to God; each has its own work; each to make its own decisions; each to handle its own affairs, contributions, etc.
4. Every church to be organized after the New Testament pattern. Acts 14: 23.

D. The Right Kind of Discipline.

1. Define "discipline. "
2. Each congregation primarily a teaching institution; that is discipline in its true sense.
 - a. Note: The more the congregation has of this, the less correction, disfellowshipping will have to be done.
3. Scriptures profitable to this end. 2 Tim. 3: 16, 17.
4. The church of the Lord to be kept pure; if teaching the members fails to bring about self-discipline on the part of each member, other action must be taken. Rom. 16: 17; 2 Thess. 3: 6, etc.

E. Work After Conversion.

1. Lord's church is a kingdom, a vineyard, an army, a city set on a hill, etc.

- a. A work for each and every one, according to his or her ability.
 - b. Paul is an example. Acts 9: 19, 20.
 2. Every babe in Christ ought to be nurtured, activated in some good work.
-

SELLING OUR BIRTHRIGHTS

HOYT H. HOUCHEN

Heb. 12: 14-17

I. INTRODUCTION:

- A. Relate the account of Esau and Jacob. Gen. 25: 27-34.
- B. Esau sold his birthright for the gratification of fleshly lusts.
- C. We would not think of selling a heritage left to us by our dear parents, yet many of us are selling a far greater and more precious heritage, the birthright given to us by God. Like Esau, we are selling our birthrights for earthly pleasures.

II. INHERITANCE OF CHRISTIANS.

- A. How obtained?
 1. By being members of God's family. Rom. 8: 16, 17; Gal. 4: 7.
 - a. To be in the family is to be in the church. I Tim. 3: 15; I Cor. 12: 13.
 - b. One is born into it. Jno. 3: 3-5; Gal. 3: 27.
 2. All spiritual blessings in Christ. Eph. 1: 3.
 - a. Salvation is a spiritual blessing, we are baptized into Christ and into the church at the same time; therefore, salvation is in Christ, in the church.
- B. Christians have the greatest birthright.
 1. Not only the hope of heaven but in this life we have:
 - a. The privilege of prayer. Phil. 4: 6, 7.

- b. The protection of God. Matt. 6: 25-34.
- c. The Lord's supper. I Cor. 10: 16.

III. HOW CHRISTIANS MAY SELL THEIR BIRTHRIGHTS.

- A. Lusting after the world. I Jno. 2: 15; Jas. 4: 4; I Jno. 5: 19.
- B. Exchanging humility for riches. Lk. 16: 14, 15.
- C. God for Satan. Lk. 15: 11-32.
- D. Christian influence for evil. Jno. 18: 18.
- E. Ungodly living. Tit. 2: 11, 12; Jas. 1: 27.

IV. HOW TO KEEP OUR INHERITANCE.

- A. Hunger for spiritual food. Matt. 4: 4; 5: 6.
 - 1. Esau was tempted because he was weak with physical hunger.
 - 2. Christians must be strong so as *to* not be drawn away by the appetite for sin.
- B. Love God more. Matt. 6: 33; Jno. 14: 15.
- C. Realize the importance of our inheritance.
 - 1. Esau said, "I am about ready to die, what will it do me?"

V. CONCLUSION:

- A. Esau was profane. What about Christians who sell their birthrights? A traitor is obnoxious. Are we traitors to God?

SERVANTS OF THE LORD

A. C. WILLIAMS

I. IN CHARACTER—THEY ARE PURIFIED.

- I Pet. 1: 22.
- A. These hearts have been purified by faith. Acts 15: 9.
- B. These hearts have entered grace through faith. Rom. 5: 2.
- C. These hearts have been loosed by Christ's blood. Rev. 1: 5.

- D. These hearts have been translated into the kingdom of God's Son. Col. 1: 13.
 - II. IN NAME—THEY ARE IDENTIFIED.
 - Acts 11: 26.
 - A. This is the name in which they suffered. I Pet. 4: 16.
 - B. This is the name in which they glorified God. Ibid.
 - III. IN TEACHING—THEY ARE CERTIFIED.
 - Gal. 1: 11.
 - A. Here is teaching delivered by the apostles through revelation. Gal. 1: 12.
 - B. Here is teaching delivered by the apostles to men. Acts 2: 42.
 - C. Here is teaching recorded by the apostles for men. Eph. 3: 3, 4.
 - D. Here is teaching to be defended always by faithful men. Jude 3. See also I Pet. 4: 11; 2 Tim. 3: 16, 17.
 - IV. IN WORK—THEY ARE OCCUPIED.
 - Neh. 4: 6; Jno. 9: 4; Col. 3: 17.
 - V. IN BATTLE—THEY ARE FORTIFIED.
 - Eph. 6: 13-18.
 - VI. IN DEDICATION—THEY ARE SANCTIFIED.
 - Jno. 17: 17.
 - VII. IN LIFE—THEY ARE EXEMPLIFIED.
 - 2 Cor. 3: 2.
 - VIII. IN ETERNITY—THEY ARE GLORIFIED.
 - Matt. 10: 32; Rev. 22: 14; 2 Thess. 1: 10; Dan. 12: 8.
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SMALL THINGS

ALLEN E. JOHNSON

Zee. 4: 1Q

- I. INTRODUCTION:
 - A. We overlook small things.
 - B. Life is made up of many small things.

II. SMALL THINGS—BAD.

- A. Moses smiting the rock. Num. 20: 10-12.
- B. The sin of Achan. Josh. 7.
 - 1. Took rich Babylonish garment, silver and gold.
 - 2. God had forbidden Israel to take spoil.
 - a. Little thing, yet caused defeat of Israel's great army before Ai and resulted in his own and his family's death.
- C. The tongue.
 - 1. James says it is a small member, yet it causes great unhappiness and character injury.
 - 2. A fire, world of iniquity among our members.
 - 3. Use of the lie by the infamous Dr. Goebels.
- D. God condemned Israel for offering incense upon "altars of brick. " Isa. 65: 3.
 - 1. The altar was to be made of earth or unhewn stone. Ex. 20: 24, 25.

III. SMALL THINGS—GOOD.

- A. Mary anointed the feet of Jesus. "She hath done what she could. "
- B. The widow's two mites. Mk. 12: 42.
- C. Andrew, the personal worker, brought his brother Peter to Jesus and knew of the lad with five barley loaves and two fish.
 - 1. Think of five thousand beside women and children, yet Andrew knew about the lad. Jno. 6: 8.

IV. APPLICATION.

- A. We should obey God even in small matters.
- B. Promptness—on time—start singing on time, when the leader starts.
- C. Courtesy and friendliness.
 - 1. Meet strangers. Heb. 13: 2; I Pet. 4: 8, 9.
- D. Simon, the Pharisee was rebuked by the Lord for neglecting his duty as host and condemning Mary for washing his feet and anointing them. Lk. 7: 36-50.
- E. Attitude of reverence and quietness.

V. SMALL WORDS.

- A. "IS"—God is. Heb. 11: 6.
 - B. "IF"—"In due season we shall reap if we faint not. "
Gal. 6: 9.
 - C. "FOR"—Matt. 26: 28; Acts 2: 38.
 - D. "AND"—Mk. 16: 16. Copulative conjunction.
 - E. "THEN. " Rom. 6: 17, 18.
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STANDING IN THE BREACH

FLOYD THOMPSON

I.

- A. There was a need for good men to stand in the breaches (or gaps) in Old Testament times. Ps. 106: 21-25; Ezek. 13: 1-16; 22: 23-31.

II.

- A. There is a need for good men to stand in the breaches (or gaps) today. We need to stand in the breach against:
 - 1. Anti-ism.
 - 2. Liberalism.
 - 3. Premillennialism.
 - 4. Dogmatism.
 - 5. Egotism.
 - 6. Fanaticism.
 - 7. Legalism.
 - 8. Modernism.
 - 9. Institutionalism

THE CALLED AND THE CHOSEN

W. S. BOYETT

Matt. 22: 14

I. INTRODUCTION.

- A. To call: "to summon, invite to stand or act. "
 - 1. God calls or invites. I Thess. 4: 7; I Cor. 7: 15.

- a. He calls through the gospel. 2 Thess. 2: 14.
- b. According to the teachings of the gospel, God calls us:

II. INTO FELLOWSHIP WITH CHRIST. I Cor. 1: 9.

A. To share with Christ:

- 1. In sacrifice and service. Col. 1: 24; I Pet. 2: 21.
- 2. In honor, glory, and exaltation. Rom. 8: 17.

III. TO LIBERTY. Gal. 5: 13.

A. The servant that is called becomes the Lord's free man. I Cor. 7: 22.

B. The free man the Lord's servant.

IV. INTO THE KINGDOM—to be citizens. I Thess. 2: 12.

V. TO BE SAINTS. Rom. 1: 7; I Cor. 1: 2.

A. To be sanctified—set apart to do the Lord's service.

B. Cleansed and prepared. unto every good work. 2 Tim. 2: 21.

VI. TO PEACE. I Cor. 7: 15.

A. To be peace makers. Matt. 5: 9.

B. To follow after the things that make for peace. Rom. 14: 19.

C. If possible, live peaceably with all. Rom. 12: 18.

VII. TO HOLINESS. I Thess. 4: 7.

A. We must be holy as God is holy. I Pet. 1: 15.

B. Holiness consists of three elements: purity, separation, and dedication to the service of God.

C. Without holiness none shall see the Lord. Heb. 12: 14.

VIII. OUT OF DARKNESS INTO LIGHT. I Pet. 2: 9.

A. Darkness: evil, sin, worldliness. Eph. 5: 11.

B. Light:

1. The gospel. 2 Cor. 4: 4.

2. Christians are light in the Lord. Eph. 5: 8.

3. His inheritance in the light. Col. 1: 12.

IX. TO FOLLOW IN THE STEPS OF CHRIST. I Pet 2: 21.

A. Follow his pattern, "He went about doing good. " Acts 10: 38.

B. Live according to his will.

X. CONCLUSION:

- A. ONLY FEW ARE CHOSEN. WHY? Because only few FULLY accept the call of God. Many accept the call into the kingdom, but never accept the call to full fellowship with Christ, to be truly saints, to be holy, etc. It is not these called into the kingdom only that will be chosen, but those who make their calling and election sure. 2 Pet. 1: 10. Those who are called and chosen will be with the Lamb in glory. Rev. 17: 14.
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THE CHRISTIAN OPTIMISTIC OR PESSIMISTIC

RUSSELL M. INGALLS

I. DEFINITIONS:

A. Pessimism—Webster's Collegiate Dictionary.

1. The doctrine or opinion that reality is essentially evil.
2. The doctrine that the evils of life overbalance the happiness it affords.
3. An inclination to put the least favorable construction upon actions and happenings.

B. Optimism:

1. The doctrine that the world is the best... place.
2. The doctrine that reality is essentially good.
3. The doctrine that the good of life overbalances the pain and evil of it.
4. An inclination to put the most favorable construction upon actions and happenings; or to at least anticipate the best possible results.

II. RESULTS OF PESSIMISM.

A. Needless anxiety.

1. This is against the teaching of Jesus. Matt. 6: 31, 32.

2. Worry destroys the value of the word. Matt. 13: 22.
 3. This should be eliminated. Phil. 4: 6.
 4. Cast all our care upon Christ. I Pet. 5: 7.
- B. Pessimism destroys health and happiness and causes us the loss of friends.
 - C. Even the good things become evil in the eyes of the pessimist.
 - D. Pessimism leads one to deny that God is living and mindful of man—he doubts that God cares for him and loves him.

III. WHY BE OPTIMISTIC?

- A. Christians are secure. Rom. 8: 31-39.
 1. Christ died for man's redemption from sin.
 2. Christ arose for our justification. Rom. 4: 25.
 3. Christ rules at the right hand of God. Acts 2: 23.
 4. Christ is our intercessor. I Tim. 2: 5.
- B. The Christian is the conqueror. Rom. 8: 37.
 1. Because he can do all things through Christ Phil. 4: 13.
 2. Because he is a good soldier. Eph. 6: 10-12.
 3. Because all things work together for good. Rom. 8: 28.

IV. OPTIMISM IN HOPE AND FAITH.

- A. Hope. Rom. 8: 24.
 1. Hope causes us to overlook the present evil or distress and keep alive the spark or ray of love and security.
 2. Without hope one becomes bitter and all is dark and meaningless and evil.
 3. Hope keeps one on guard against sin—keeps us pure. I Jno. 3: 1-3.
 4. Hope acts as an anchor to the soul. Heb. 6: 18, 19.
- B. Faith.
 1. We accomplish difficult goals through faith. I Jno. 5: 4.

2. We have promise of help. I Jno. 5: 14, 15.
 3. Examples of optimistic persons: Joshua, Daniel, three Hebrew children.
- C. The optimist does not take the defeatist attitude—
"Can't be done. "
- V. CONCLUSION:
- A. Have faith in God and put our trust in Him for we know he will do what he has said. Realize that sin is in the world but also realize that we must overcome sin.
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THE CHRISTIAN'S COMPULSION

FANNING YATER TANT

- I. INTRODUCTION:
- A. Popular belief that it is wrong, unethical, to try to get a man to change from one church to another.
 - B. There are two reasons for this attitude:
 1. Lack of conviction.
 2. Failure to realize the gravity of the issues involved.
 - C. The Christian cannot accept the popular attitude.
 1. He is under divine compulsion to try to persuade men.
- II. BECAUSE JESUS COMMANDED IT. Matt. 28: 18-20; Mk. 16: 16; Matt. 9: 37.
- A. This is not a wish, desire, preference, but a command.
 - B. Jesus thought there was enough at stake to warrant the sacrifice of his life.
 1. His word to the Christian, therefore, is final,
 - a. Paul's reply to his friends—"I am ready to die"; and to the elders at Miletus.

III. HUMANITY, DYING IN SIN, OBLIGES IT.

- A. Difficulty of facing the fact of the terrible fate awaiting mankind.
 - 1. Illus: like soldiers going out to war—each thinks he will return.
- B. Men's desire not to be disturbed cannot deter the Christian.
 - 1. Illus: like a man in a blizzard freezing to death—desires not to be aroused.
- C. Paul's attitude—"debtor to both Greek and Barbarian." Rom. 1: 14.

IV. OUR OWN DEVELOPMENT AND SALVATION DEPENDS UPON IT.

- A. The vine and branches. Jno. 15.
- B. The unevangelistic Christian is destroying his own character.
 - 1. Wife never discussing religion with husband: either has no belief in her religion, or no love for her husband.
- C. We are trained for a task—must do that task to maintain our own morale, and to enrich our lives.
 - 1. No Christian faithfully trying to win others will be likely to become a castaway himself.

V. CONCLUSION:

- A. Let us speak to others. Andrew went and found his brother Peter.

THE COST OF DISCIPLESHIP

JAMES O. WILBURN

Lk. 14: 25-35

I. INTRODUCTION:

- A. The term "disciple" used two hundred and twelve times in New Testament. Primary (dictionary) definition is a learner. Scriptural terms of scriptural

words are defined in the Bible or by Bible usage. In the passage under consideration, Jesus gave a definition of discipleship. What does it cost to be a disciple of Christ?

WE MUST LOVE CHRIST MORE THAN WE LOVE ANY HUMAN BEING. Lk. 14: 25, 26.

- A. This is not a contradiction with passages that teach respect for loved ones. I Tim. 5: 8; Jno. 19: 26, 27; Eph. 6: 1-4.
- B. Jesus used a hyperbole (exaggeration) to emphasize the truth. Matt. 10: 37.
 - 1. We expect one whose loved ones do not believe the teaching of Christ on the plan of salvation to obey it nevertheless.
 - 2. The real application is to the attitude of disciples.
 - a. A Christian wife whose husband is not a Christian is frequently unfaithful in public worship to please husband. I Pet. 3: 1-6.
 - b. Sometimes whole families will remain away from worship for family reunions.
 - c. Illustration: A Christian woman in a great ranch country of New Mexico has given thousands of dollars for Christian education, care of orphan children, preaching the gospel, but her greatest act of devotion was manifested when her husband, not a Christian, passed away late in the week, and the funeral had to be arranged after Lord's day. She obtained the help of ranch neighbors to sit with the body, made the usual trip over the hills to the meeting place of the saints to break bread. This last act had a greater influence for good in her own community than all of her thousands of dollars, and yet was an act that any of us could perform under the same circumstances. Jno. 15: 13.

III. WE MUST LOVE CHRIST MORE THAN OUR LIVES.
Lk. 14: 26.

- A. Life is an object of the verb "hateth"; so we must love Christ more than our lives.
 - 1. This meant to early disciples that they must love Christ more than their physical lives. Stephen, James, and others,
 - a. Since the standards of discipleship do not change from one generation to another it should mean the same to us.
- B. If we allow interests pertaining to jobs, vacations, business, education, social standing, homes, to hinder us from serving the Lord, we fail to love him more than life. Lk. 14: 15-24.

IV. WE MUST LOVE CHRIST ENOUGH TO BEAR OUR OWN CROSSES. Lk. 14: 27.

- A. This cross that we must bear is not a decoration, nor a wooden cross such as Jesus bore, nor even physical weaknesses.
- B. When Jesus died on the cross he shed his blood for the sins of the world. Jno. 19: 34; Matt. 26: 28; 2 Cor. 5: 18, 19; Rom. 8: 9, 10; I Jno. 2: 2.
 - 1. The world can only know of this act of redeeming love through the Christian. Rom. 10: 13-17.
- C. By the word and influence of the Christian, sinners are led to Christ.

"Must Jesus bear the cross alone and all the world go free,
No, there's a cross for everyone, and there's a cross for me.
The consecrated cross I'll bear, 'till death shall set me free,
And then go home my crown to wear, for there's a crown for me "

- V. WE MUST NOT COUNT THE COST BUT WE MUST PAY THE PRICE. Lk. 14: 28-33.
 - A. To build a tower successfully one must count and pay the price.
 - B. To win a battle soldiers must fight against great odds.
 - VI. CONCLUSION:
 - A. Summary of the points given above. Finally must renounce everything. Lk. 14: 33-35.
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THE FALL OF ISRAEL

CHARLES MORTON

- I. INTRODUCTION:
 - A. Much may be gained by a study of the Old Testament. Rom. 15: 4. The church is repeatedly warned against digression. I Cor. 10: 11, 12. It is, therefore, good to study principles involved in the fall of Israel, that we in the church may avoid the same mistakes.
 - B. Hosea gives seven reasons for Israel's departure. These seven items are basic to the church today. It is fundamental that we avoid them to preserve the purity of the church. These seven steps responsible for the decline of Israel are progressive: the first led to the second, the second to the third, etc. The only sure way to avoid digression is simply not to start.
 - C. Israel fell, according to Hosea, because of:
- II. A LACK OF KNOWLEDGE. Hosea 4: 6.
 - A. God has always demanded that his people know his law.
 1. True in the days of the Old Testament.
 2. Especially true in the church today. 2 Tim. 2: 15 (AV).

- B. Faithfulness of the church depends upon its knowledge.
 - 1. Denominationalism flourishes where people are ignorant of the Bible.
 - 2. The main function of the church is to teach, or preach. Mk. 16: 15. This is, obviously, conditioned upon knowledge.

III. PRIDE. Hosea 5: 5.

- A. Pride is condemned throughout the Bible. Prov. 29: 33; Jas. 4: 6.
- B. Example of the Pharisee. Lk. 18: 9-14.
 - 1. This man did many good works.
 - a. His pride condemned him. in spite of good works.

IV. INSTABILITY. Hosea 6: 4.

- A. Christians may be lost because of instability.
 - 1. Instability defined as "lack of determination, not firm."
 - a. Christians must be stable in attendance, giving, etc.
 - b. Church must be stable with the gospel. I Cor. 15: 58.
 - 2. Denominations characterized by instability, will teach anything to please men (baptism non-essential, etc.)
- B. Knowledge is worthless if we are not stable in its application.

V. MIXING WITH THE WORLD. Hosea 7: 8.

- A. God has always demanded that his people be kept separate.
 - 1. Israel. Ex. 23: 31-33.
 - 2. Solomon's great sin. I Kgs. 11: 1, 2.
- B. Worldliness one of chief problems of church. The church must recognize a line of demarcation between the church and the world. 2 Cor. 6: 7.

- VI. CORRUPTION. Hosea 9: 9.
- A. The above four sins logically result in internal corruption.
 - B. Example of the Scribes and Pharisees. Matt. 23: 25-28.
 - C. God's concern with the condition of men's hearts. Prov. 23: 7a.
- VII. BACKSLIDING. Hosea 11: 7.
- A. External sin is always preceded by internal deterioration of character.
 - B. Only successful way to treat backsliding is to cure its causes.
- VIII. IDOLATRY. Hosea 13: 2.
- A. Natural for people to worship. If not God, then idols.
 1. Graven images in case of Israel.
 2. May be many things today: money, jobs, etc.
 - B. The only way to prevent idolatry is by strict adherence in prevention of first six sins listed here.
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THE IDEAL CHURCH MEMBER

GAYLON MURPHY

Rom. 12: 1

- 1 INTRODUCTION:
 - A. The Lord's church was established on the first Pentecost after the resurrection of Jesus Christ. Acts 2.
 1. Founder of the church—Christ. Matt. 16: 18.
 2. Foundation of the church—Christ. I Cor. 3: 11.
 3. Head of the church—Christ. Eph. 5: 23.
 4. We must wear Christ's name. Phil. 2: 9; Rom. 16: 16.
 5. By baptism we get into the church. Gal. 3: 27; I Cor. 12: 13.
 - B. The ideal church member must be:

- II. A PRESENT CHURCH MEMBER. Heb. 10: 25; Acts 20: 7.
 - A. We must break bread upon the first day of the week.
 - B. If we were absent from the family table as from the communion table some would starve.
- III. A COOPERATING CHURCH MEMBER. Rom. 12: 10.
 - A. We must not compromise but cooperate.
 - B. We should cooperate with Christ in obeying him.
- IV. A SYMPATHETIC CHURCH MEMBER. Rom. 12: 15-17
 - A. Be of the same mind toward another.
 - B. Rejoice with them that rejoice and weep with them that weep,
 - C. Recompense no man evil for evil.
- V. A SINCERE CHURCH MEMBER. Rom. 12: 11.
 - A. We must be honest and truthful—never two-faced.
 - B. Not slothful in business; fervent in spirit; serving the Lord.
- VI. A CONTRIBUTING CHURCH MEMBER. Rom. 12: 8.
 - A. Should give with simplicity. Rom. 12: 13.
 - B. Give to the necessity of the Saints.
- VII. A PEACEFUL CHURCH MEMBER. Rom. 12: 9, 10; 14-21.
- VIII. A GROWING CHURCH MEMBER. 2 Pet. 3: 18; Eph. 2: 21; I Pet 2: 2.
- K. A STUDYING CHURCH MEMBER. Acts 17: 11.
- X. A CONSTANT CHURCH MEMBER. I Cor. 15: 58; 2 Tim. 4: 2.
- XI. A SACRIFICIAL CHURCH MEMBER. Rom. 12: 1, 2.
 - A. Present our bodies a living sacrifice.
 - B. A good church member will sacrifice and give up something needed to follow the Lord.
- XII. A PRAYING CHURCH MEMBER. Acts 2: 42.

THE INCARNATION OF CHRIST

JOHN H. BANISTER

I Tim. 3: 16

I. INTRODUCTION:

- A. This is one of the greatest mysteries of Christianity, yet one of its most important and fundamental doctrines! If the incarnation is not true. Christianity is absolutely false and void of power.
- B. Some denied the incarnation in apostolic times. I Jno. 1: 1, 2; 4: 1-3; 2 Jno. 7.
- C. Jesus existed from all eternity. He became man for 33 years. He then resumed his pre incarnate state. Why? Why did Jesus not stay in heaven? Why did He come to earth? After coming to earth, why did He not stay here permanently? All these questions are involved in a discussion of the incarnation.

II. THE PROOF OF THE INCARNATION.

- A. The testimony of the scriptures.
 - 1. Old Testament prophecy. Isa. 7: 14; 9: 6.
 - 2. Christ's pre existence. Jno. 8: 58; 17: 5, 24; Col. 1: 17; I Pet. 1: 20.
 - 3. The teaching of Christ.
 - a. The Messiah to possess a dual nature. Matt. 22: 41-43; Mk. 12: 35-37.
 - b. He came from heaven. Jno. 6: 33, 38; 8: 23, 42.
 - c. God sent Him. Jno. 8: 29, 42, 18.
 - d. Jesus is God. Jno. 1: 1; 14: 9; 10: 33; Col. 1: 15.
 - e. He called himself both the Son of God and the Son of Man.
 - 4. The teaching of the apostles.
 - a. Paul. Rom. 1: 3, 4; Phil. 2: 5-9; I Tim. 3: 16; I Tim. 2: 5.
 - b. John. Jno. 1: 1, 14.
 - c. Thomas. Jno. 20: 26-28.
 - d. Peter. Acts 2: 22, 36—"Jesus... a man. • both Lord and Christ. "

- B. The testimony of the virgin birth.
 1. The virgin birth relates to the incarnation. Lk. 1: 35.
 2. By the virgin birth, Christ became our "Immanuel." Matt. 1: 23; Isa. 7: 14.
 3. The necessity of a divine and a human parent, if He is to have a dual nature. Without the virgin birth, the incarnation would not have been possible.

III. THE PURPOSE OF THE INCARNATION.

- A. To reveal God to man. Jno. 1: 14, 18.
 1. Jesus did this. Jno. 1: 14, 18.
 2. God reveals Himself to man in Christ. Jno. 14: 9.
 3. God operates through Christ in reconciliation. 2 Cor. 5: 19.
 4. A mediator is necessary and, to reveal God, he must be both divine and human! I Tim. 2: 5, 6.
- B. To atone for sin. Heb. 2: 6-10.
 1. Jesus was made "a little lower than the angels." 2: 6, 7.
 2. This was done "for the suffering of death" that He might "taste death for every man." 2: 9.
 3. Only by dying could Christ qualify as Saviour. 2: 10; 2 Cor. 8: 9.
 4. As a Divine (a Spirit) Being, he could not die. To die, he must become a human being for human beings (not divine beings) are subject to death!
- C. To identify Himself completely with man. Heb. 2: 11-13.
 1. Saviour and the saved must be "one" (united). 2: 11.
 2. He wasn't ashamed to condescend to our level and recognize us as his "brethren." 2: 11-13.
 3. This was necessary that He might mediate adequately. He must be as completely identified with man as with God.

- D. To destroy the works of Satan. Heb. 2: 14.
 1. He became incarnate, and died, to "destroy the devil. " 2: 14.
 2. He was made manifest for this very purpose. I Jno. 3: 8.
 3. Satan was king of the earth. He must be de-throned and shorn of his power. People must be delivered from his clutches!
- E. To conquer death. Heb. 2: 14-16.
 1. He became flesh to deliver men from death and its fear. 2: 15.
 2. Death could be conquered only by submitting to it and then overcoming it by a resurrection.
 3. We live because Jesus lived after death. Jno. 14: 19.
- F. To qualify as man's High Priest. Heb. 2: 17, 18.
 1. He could not properly represent us in heaven if He had never been on earth to experience our life.
 2. He must, through human living, learn sympathy for man.
 3. Since He was tempted in all points like as we are, he is therefore a "merciful and faithful High Priest. " As such, He is able to "succor those that are tempted. " 2: 17, 18.
 4. Because of this, we are encouraged to pray. Heb. 4: 15, 16.
- G. To set an example of righteous living. I Pet. 2: 21.
 1. Christ came to earth to do this. I Pet. 2: 21-25.
 2. He must demonstrate, by his earthly life, the possibility of righteous living.
 3. The patriarchs and prophets were not sufficiently holy to be our examples. A perfect life had to be lived that a sinless example might be set and Christ, only, could do this.
 4. Because of the incarnation: God has been revealed; sins atoned for; Christ identified with

man; Satan destroyed; death conquered; a merciful High Priest; and a sinless example.

THE LORD'S TABLE

GLENN L. WALLACE

Lk. 22: 29, 30

I. WHY THE LORDS TABLE?

A. A command. I Cor. 11: 25, 26; Matt. 26: 26-29.

1. "His commands not grievous. "
2. Kept by early church.
 - a. Regularity. Acts. 2: 42.
 - b. First day meeting. I Cor. 16.
 - c. To remember a day. Heb. 10: 25.
 - d. Apostolic example. Acts 20: 7.
 - e. Memorial to resurrection—a first day event.
 - f. No indication we are left to choice or random selection for celebration.

II. WHAT IS THE LORD'S TABLE?

A. Not for remission.

B. Not "most" important.

C. Not to frighten Satan.

D. What it is:

1. A memorial.
 - a. Looks backward and forward.
 - b. Perishable material—yet lives.
 - c. Speaks common language.
 - d. Practical—neither crowd nor long pilgrimage necessary.
 - e. Commune with the Lord.
 - f. Bread and wine.
 - g. "Heart-searching. "

THE ONE TALENT MAN

CORNELIUS C. ABBOTT

Matt. 25: 13-30

I. INTRODUCTION:

- A. This lesson deals with ability and responsibility a Christian is supposed to have in the Lord's church. It shows that all men do not have the same talents, but all have a responsibility according to the gifts or talents one might have. It is the use one makes of it.

II. TALENTS COMMITTED TO THREE.

- A. Each received according to ability. Only asked to do that much.
- B. Two used theirs and gained 100%. Two talents and five talents.
- C. One did not use his.
 - 1. Trained ability makes capability, efficiency.
 - 2. Lesson we need to learn because this man was LOST.

III. HE *ACCEPTED HIS RESPONSIBILITY FOR ONE.*

- A. He took his Master's money; he was morally responsible for the use of it.
 - 1. He had opportunity to use it.
 - 2. Ability plus opportunity equals RESPONSIBILITY.
 - a. He was not responsible for two or five talents.
- B. All are entrusted with at least one talent.
 - 1. Becoming a Christian makes you responsible for saving your soul.
 - a. At least be faithful to the Lord. Increase your ability in Lord's service.
- C. Only way to increase what we have is by use. Heb. 5: 12-14.

IV. HE HAD ALL THAT HE COULD USE.

I Cor. 3: 7; 12: 11

- A. All would not remain equal; even if so born.
 - 1. Some people have more vision, determination, zeal, than others.
 - 2. Some just have a desirability.
 - a. They want to grow — develop — live right— love lost souls—see the church grow—plan for the church—pray for it—meditate on the higher things of life.
 - (1) They just naturally grow and develop.
- B. A gift is not for personal pride, but USE. Jas. 3: 1.
- C. No one should be depressed by limitations. Lk. 16: 10.
 - 1. He needs to remember Rev. 2: 10.
 - 2. God does not expect the impossible. He needs to know the meaning of durability. Gal. 6: 9.
- D. God shows the same care in making an atom as a star.

V. DID NOT USE WHAT HE HAD.

- A. He hid his Lord's money in the earth. Matt. 25: 18.
- B. It was given him to use, not to hide. How we do that with our time, money, influence, etc. Matt. 5: 13.
- C. It is tragic to think of the buried talent in the church.
 - 1. Church, needs a training program for younger men to develop.
 - 2. Work in church. Not one man or two men, but the church at work.

VI. HE BLAMED OTHERS FOR HIS FAILURE.

- A. He came up last, but had his alibi ready. "AFRAID. " Had been making excuses all of his life. Continued right up to the judgment.
- B. We often try to blame others for our faults and failures.
- C. His master replied. "Your excuses establish your guilt. "

VII. HE LOST HIS ONE TALENT.

- A. He proved himself unworthy; he was lost. Lost even what he had.
- B. This is a law of nature. Mammoth cave fish have no eyes. Lost through neglect of use.
 - 1. Member of church—inactive—lost—judgment.

VIII. HE LOST HIS OWN SOUL.

- A. Others entered into joy. Useless member will be lost.
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THE PARENT-CHILDREN RELATIONSHIP

JACK HARDCASTLE

Eph. 6: 1-4

I. INTRODUCTION:

- A. The parent-children relationship began with the first family... just outside Eden when the first child was born. This relationship has been exemplified in all its phases in the lives of many Bible characters in the Old Testament and the New. God has given instructions on this subject so complete that there need be no doubt or indecision on what He wants the relationship to be.
- B. What is involved in the parent-child relationship?

II. THERE ARE PROBLEMS.

- A. The "Youth Problem"... present now and since human race began.
 - 1. Adam had a youth problem in Cain who slew his brother.
 - 2. Noah had a problem in Ham, who yielded to immoral desire.
 - 3. Abraham had a problem in Ishmael.
 - 4. Lot had a problem in his two daughters who committed adultery with their own father.

5. Isaac had a problem with Jacob, who stole his brother's birthright.
 6. Jacob had a problem in his ten older children, who sold their younger brother into slavery and lied to their father.
 7. David had two or three problem children.
- B. The "Parent Problem"... The youth problem in many cases is but the fruit of an older parent problem.... Such was true of these I have mentioned.
1. Adam had brought sin into the world before Cain slew his brother.
 2. Noah, drunk and naked in his tent, provided temptation for Ham.
 3. Abraham and Sarah had sinned, and Ishmael was the illegitimate son resulting from their wrong.
 4. Lot had pitched his tents toward Sodom and had made his home in that wicked city where adultery was a virtue compared with the viler sins of that city.
 5. Rebekah conspired with Jacob to deceive his father and defraud Esau.
 6. Jacob showed great partiality to Joseph, thus inciting his other sons to jealousy and revenge.
 7. David's sin in the affair with Uriah's wife set the example for his sons.
- C. Recognizing God's word as our guide, and a sincere regard for the mutual duties and responsibilities of the home, will solve most of the parent-children problems... will keep most of them from ever existing.

III. THERE ARE DUTIES.

- A. Duties of children to parents.
1. Obey them.. ("in the Lord"—not over the Lord).
 - a. Parents cannot nullify or set aside the commands of God.

- b. The theory of irresponsibility (of children under parents, of wives under husbands, of citizens under governments, of members of church under elders) is a false theory and must be rejected.
 - 2. Honor them...
 - a. With your substance—support them.
 - b. With your life—do not bring reproach upon them.
- B. Duties of parents to children (Human young most dependent on parents of all creatures).
 - 1. Train the child up in the way he should go. Prov. 22: 6.
 - a. Not in the way he wants to go.
 - b. Not in the way most popular. Prov. 14: 12.
 - 2. Bring them up in the nurture and admonition of the Lord. Eph. 6: 4.
 - a. By proper example. I Kings 15: 3.
 - b. By teaching God's word to them. Teaching can be done much easier after a good example is set. "Like teacher, like student. "
 - c. By restraining them from evil. I Sam. 3: 13.
 - 3. Provide for their well-being.
 - a. In the home. Quarrelsome divided home works against welfare of children.
 - b. In the school. Parent's responsibility not discharged by seeing that the child gets to school on time and does his home work. What is being taught, truth or soul-destroying error?
 - c. In his recreation and social life.
 - (1) What kind of friends is he making? I Cor. 15: 33.
 - (2) What kind of literature? Shows? Games?
 - (3) Is he encouraged to bring his friends into his home?

- d. In his religious life. (Some parents say they do not want to influence their children on religion. If you do not, the papers, neighbors, school, movies, billboards, and every experience will... "Afraid to make children go to church, might grow up to hate church. " What about bathing? Going to school, etc?
- (1) Should be taught to love God, the Bible, the church.
 - (2) Should be taught how to become a Christian.
 - (3) Should be taught to apply Bible teaching in life.
 - (4) Should be taught what God's word says about marriage and the responsibilities thereof and the proper attitude thereto.
 - (5) Should be shown the dangers of marriage to one who is not a Christian... and the joys of a truly Christian union.

IV. CONCLUSION:

- A. This relationship of parents and children is a divine relationship. . . It is made by God, and blessed by the Lord Jesus Christ. It is the setting for both joy and sorrow, and patience and sacrifice are absolute essentials. Its beginning always should be the fruition of true love between husband and wife, its watchword throughout should be "duty under God"; and its end, if it have an end, shall be eternal life in heaven, where we shall learn the true and perfect parent-child relationship as we see our heavenly Father face to face and rejoice in His presence and in the presence of our Lord Jesus Christ and all the redeemed forever.

THE PEACE OF GOD

JAMES M. TOLLE

Phil. 4: 6, 7

I. INTRODUCTION:

A. Among the most precious gifts the Christian receives from God is the peace of mind; for in spite of the unsatisfactory conditions of the sinful world about him, he enjoys a state of inner well-being that makes his life rich and meaningful. Discuss Phil. 4: 7; Jno. 14: 27. Cf. Phil. 4: 11-13. What are the basic characteristics of the peace of God enjoyed by the Christian? Note the following:

II. THE PEACE OF GOD IS THE PEACE OF BEING DIVINELY LOVED.

- A. To be well adjusted to life a child must receive love from his parents, creating in him the happy feeling of being wanted.
- B. The Christian, the child of God, enjoys peace because of the love bestowed upon him by his heavenly Father. I Jno. 3: 1. Cf. Rom. 8: 35-39.

III. THE PEACE OF GOD IS THE PEACE OF LOVING DIVINELY.

- A. The love the Christian receives from God stimulates and incites him to love his fellow-man. I Jno. 4: 10, 11.
- B. It is obvious that the peace of God cannot dwell in hearts where there abides bitterness, rancor, hatred, etc. Cf. I Jno. 4: 8; Jas. 3: 13-18; Gal. 5: 19-23.

IV. THE PEACE OF GOD IS THE PEACE OF BEING DIVINELY CONTROLLED.

- A. Life's discords, primarily, result from conflict between the will of man and the will of God.
- B. The Christian has placed his life in the care of God by faith, obedience, and prayer, with peace and harmony being the result. Gal. 6: 16; Rom. 5: 1; Phil. 4: 6, 7; Jas. 1: 25. Cf. Isa. 26: 3.

V. THE PEACE OF GOD IS THE PEACE OF BEING
DIVINELY FORGIVEN.

- A. Consciousness of sin makes men restless, confused, and miserable. Isa. 48: 22; Prov. 28: 1; Rom. 3: 10-18.
- B. The faithful Christian enjoys in peace the knowledge of God's forgiveness. I Jno. 1: 7; 3: 20.

VI CONCLUSION:

- A. All the attempts ever made by men to gain peace by the pursuit of pleasure, fame, money, etc. have failed. Only by coming to God through Jesus Christ can men find enduring peace, even the "peace which passeth all understanding. " Let all those unhappy, miserable souls who would enjoy the peace of God submit themselves, humbly and contritely, to the divine will.
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THE PROBLEM OF SIN IN THE CHURCH

A. HUGH CLARK

I. INTRODUCTION:

- A. You are to be commended for your concern for the church of the Lord, at home and in general. Christ loved the church and died for it; we ought therefore, to love the church.
- B. Especially are you to be commended for your concern for the purity of the church. For, if the church is to accomplish its mission on the earth, these three things must be true of it:
 - 1. It must be kept doctrinally sound.
 - 2. It must be kept morally clean.
 - 3. It must be kept diligent in service.

II. THE PROBLEM OF SIN IN THE CHURCH.

- A. We are not concerned with the sins of people out of the church.

1. People out of the church, in reality, have no obligation to righteousness. Rom. 6: 17-23.
- B. The church is not therefore, a social reform organization, or movement, set up to police the evils of the world, moral or otherwise.
 1. The church has an obligation to the world, but it is not primarily to reform the world. I Cor. 5: 9-13.
 - a. No inspired man ever delivered a sermon exclusively on morals or ethics, to alien sinners.
 2. The obligation of the church is to save (not reform) the world by preaching Christ to it.

III. SIN IS INCONGRUOUS TO THE CHURCH.

- A. Its founder and head lived a sinless life. Jno. 8: 46; Heb. 4: 14.
- B. He requires the church to purge itself and keep itself clean from all sin. Tit. 2: 11; Jas. 1: 27; I Pet. 1: 13-17, etc.
- C. Sin, unbefitting in the church, because of the nature and state of those who constitute the church. Acts 2.
 1. Christians are said to be:
 - a. Dead to sin—raised to righteousness. Rom. 6: 1-4.
 - b. New creatures. 2 Cor. 5: 17.
 - c. They are washed, sanctified, justified. I Cor. 6: 9-11.
 - d. They are freed from sin. Rom. 6: 17.
- D. See the whole matter summed up. Col. 3.
- E. Conclusion and consequence. Rom. 8: 12; Gal. 5: 19-20.
- F. How we can avoid fulfilling the lusts of the flesh. Gal. 5: 16.

IV. EXAMPLES OF GOD'S DISPLEASURE UPON SIN AMONG HIS PEOPLE.

- A. Achan.
- B. Ananias and Saphira.

C: His final message to the churches is, "Repent or perish." Rev.

V. SIN AMONG GOD'S PEOPLE IS WORSE.

- A. Jesus dealt more harshly with those who were sinners among God's people than with others.
- B. The latter state with them is worse than the first. 2 Pet. 2: 20.
 - 1. Why? They sin against knowledge, and break through restraint. Lk. 12: 47, 48.

VI. WHAT IS THE ULTIMATE DANGER?

- A. One may die in his sin and be lost.
- B. Apostasy. For sin is of a hardening tendency.
- C. Sin the church condoned — whole church polluted. I Cor. 5: 6.

VII. WHAT IS THE SOLUTION OF THE PROBLEM OF SIN IN THE CHURCH?

- A. The answer to all our problems is given in God's word.
 - 1. The sinner may be restored. Jas. 5: 19-20; Gal. 6: 1.
 - 2. An example: The Corinthian church.
 - B. If the sinner cannot be restored, there remains but one thing to do. I Cor. 5: 5; also verse 13; 2 Thess. 3: 6-7.
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THE PROBLEM OF THE UNTAUGHT IN THE CHURCH

A. HUGH CLARK

I. INTRODUCTION:

- A. When I speak of the untaught in the church, of course I speak of those who are relatively untaught. Literally or absolutely, no untaught person could be in the church, but notwithstanding this, there

are many in the church who know little or nothing beyond the very first principles of the gospel. These constitute a real problem in the church.

B. Let us consider:

II. THE PROBLEM OF THE UNTAUGHT AND FALSE TEACHERS.

A. There are many warnings against false teachers.

B. But the false teacher would be powerless if it were not for the untaught in the church. Col. 2: 6, 7; Eph. 3: 14-19; Eph. 4: 11-16, etc.

III. THE PROBLEM OF THE UNTAUGHT AND PLAIN PREACHING.

A. Inappreciative or belligerent attitude toward the preacher, creating unrest and lack of cooperation in the church, etc.

B. How much harm has been done by the untaught by their apologies for the truth when it has been preached.

IV. THE UNTAUGHT ARE LACKING IN MORAL JUDGMENT.

A. Christians are not of the world. Jno. 8: 23; 15: 18-19, etc.

B. They are forbidden to love the things of this world.
1. But they must have the moral and spiritual discrimination, or judgment, to discern the difference. Phil. 1: 9, 10. (See the margin R. V. "Distinguish between things that differ. ")

V. THE UNTAUGHT AND MATERIAL AND SPIRITUAL VALUES.

A. No one can deny the power of the materialistic philosophy of our day over the fortunes and destiny of both individuals and the church as a whole.

1. There is too much value attached to "things. "
Matt. 6: 19; Lk. 12: 13-21.

B. There is after all. a respectable worldliness which is just as damning, and much more damning, and much more prevalent, than immorality, etc.

VI. THE UNTAUGHT AND INDIFFERENCE.

- A. Indifference—just plain unconcernedness, is gnawing away at the very vitals of the church today, etc.
 - 1. Yet it is the ignorant and untaught who are self-satisfied and complacent; who lack a sense of urgency, etc.
 - B. The untaught are responsible for lack of growth of the church.
-

THE REFINER'S FIRE

Mal. 3: 1-3

I. INTRODUCTION:

- A. This is the voice of a prophet who lived in an evil time. But out from the darkness of sin and shame around him, he saw the light of a dawning day—the coming of the Christ, and the nature of his work: "Like a refiner's fire,... he will sit as a refiner, " etc.
- B. Jesus is the great refiner. Lk. 12: 29. Man is the gold. In the process of refining, we see gold in three different states.

II. GOLD IN THE ROUGH—ORE.

- A. This figure describes man. In his moral nature, he is composed of two conflicting elements.
- B. There is gold in man. Gen. 1: 27; Acts 17: 28. There is good in the worst of men—something worth saving, redeeming.
- C. There is dross in man—a lot of impurities. God gave the gold; man added the dross. As there is good in the worst of men, there is evil in the best of men.
- D. The good and evil in man are mixed—mixed like gold and dross in the ore. The precious metal and

foul are closely interlocked. In the same soul there may be conflicting emotions, a mixture of motives.

III. GOLD IN THE CRUCIBLE.

A. The refiner does not cast away the ore because of the dross: He separates. This he does by excessive heating. The Lord does not cast us away because of imperfections. He seeks to purify, to refine us. This he does by the fire of his word. See Jer. 5: 14; 23: 29. Note here:

1. A malice-consuming flame. Matt. 5: 23, 24; 43-48.
2. A lust-consuming flame. Matt. 5: 27, 28.
3. A greed-consuming flame. Matt. 6: 19-21.
4. A pretense-consuming flame. Matt. 6: 1; 23: 23-28.
5. A flame that consumes the critical attitude. Matt. 7: 1, 2.

B. We often rebel against the process. We pray for purity, then murmur because God sends the fire. This is due to two elements within us:

1. Sense of pain. We find no pleasure in passing through the flame. The refiner seems cruel. The refiner is cruel—cruel that he may be kind.
2. Sense of fear—fear of loss. But fire does not destroy gold—only the dross. We should gladly submit to the process, knowing that it is God's method of redeeming us from evil and preparing us for glory. I Pet. 1: 6, 7.

IV. GOLD IN ITS PURITY. Job 23: 10.

A. How bright and beautiful is pure gold! So different from the ore!

B. After casting the unsightly ore into the crucible, the refiner applies the heat—seven times he applies it. In the early stages of the process, the metal is agitated as if in distress; this is due to the presence of impurities in it. When at last the impurities are removed, the agitation ceases. The refiner, looking into the pot, sees his own face mirrored in the gold. His work is finished.

C. The ultimate aim of the Lord is to fashion us into his own likeness—to find the reflection of his own character in our hearts and lives.

V. CONCLUSION:

A. Some day the refiner will come to make up his jewels. Will he find us purified, or full of dross? Only the pure in heart shall see God.

THE TEMPTATIONS OF JESUS

JAMES W. REYNOLDS

Matt. 4: 1-11; Mk. 1: 12, 18; Lk. 4: 1-13

I. INTRODUCTION:

- A. The temptation of Christ stands out like a mountain peak. The story of Christ's temptation is as unique as his character. There is nothing like it in all the annuls of history.
- B. The inquisitive mind will naturally ask why was Christ subjected to such temptations.
1. Ever since Eden, under the influence of sin.
 2. Had been proclaimed as Son of God. He is about to call himself a deliverer. Lk. 4: 18, 19.
 - a. Ready to take humanity by the hand and lead them back to God.
 3. Must prove himself superior to Satan.
 - a. To do so will inspire confidence in him, thus causing the human race to cooperate.
 - b. Ship must be tested before launching out on rugged sea.
 4. That Jesus might succor us when we are tempted.
 - a. Touched with the feelings of our infirmities. Heb. 4: 15.
 - b. Had the angel of light been there, the devil might argue too much opposition.
 5. Jesus was to become acquainted with the world of sin.

II. THE FIRST TEMPTATION.

- A. All temptations from some lust or desire. Jas. 1: 14.
 - 1. The more intense the desire excited, other things equal, the greater the temptation.
- B. Think of his fast of forty days.
 - 1. No doubt his desire to eat had been excited.
 - 2. "If thou art the Son of God command these stones to become bread. "
 - a. No doubt his being confessed as Son of God brought that on.
 - b. You need bread and being Son of God you can make bread.
 - 3. No sin in converting bread from stones.
 - a. Later Jesus fed thousands out of a few loaves and fishes.
 - (1) To heed Satan would show lack of trust in God—hence answered Deut. 8: 3.
 - 4. It is wise to look with suspicion upon what is suggested by Satan. No friend to humanity nor divinity—enemy of all.
 - 5. Promptness of Christ's reply is significant.
 - a. Expel wrong at once.
 - b. Decide immediately in favor of right.
 - (1) When offered anything to satisfy flesh—turn down.
 - 6. He who thinks we live by bread alone will make that the object of life.

III. THE SECOND TEMPTATION.

- A. Devil "sat upon pinnacle. "
 - 1. Satan said "If thou...
 - a. God will take care of you.
 - 2. Satan shows here lack of trust in God if he does not cast self down.
- B. Satan not good at quoting scriptures.
 - 1. To Eve he said "Thou shalt not surely die. "
- C. Seems to imply that God gives unnecessary protection.

1. Christ's reply: "Thou shalt not tempt the Lord thy God."

IV. THE THIRD TEMPTATION.

- A. Satan carried him to mountain top—shows him the kingdom of the world.
 1. Jesus Christ must have seen cities filled with wicked people.
- B. "This will I give thee. "
 1. Jesus Christ's way was different to Satan's.

V. CONCLUSION:

- A. Show lesson.
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THE VALUE OF THE CHURCH

WARDER K. NOVAK

Eph. 5: 25-27

INTRODUCTION:

- A. Placing values.
 1. Every member places SOME value on the church. The question is, what?
 2. The sacrifice and service of Christians vary in direct proportion to their zeal, love and ability of those members.
 - a. Some desire to do more than they can.
 - b. Others have ability unexercised, because consider church of little value.
- B. Need to learn how to show that we place a great value on church.

THE WORTH OF ANYTHING IS DETERMINED BY COST.

- A. Pay \$20 for a hat, then hat worth \$20 to me.
 1. Too often young people do not appreciate advantages, blessings and opportunities afforded them by parents, because it was given to them; do not know their value.

2. Many children spoiled by parents providing everything they want; satisfy every whim.
- B. Church a purchased institution; composed of bought individuals. I Cor. 6: 19, 20.
 1. Why is one man a member of the church, but another is not? (All men have not been redeemed. Eph. 1: 7.)
 - a. Redemption, forgiveness is in Christ, through his blood.
 - b. Blood cleanses those who obey. Rom. 6: 3; I Jno. 1: 7; I Pet. 1: 18-19.
 2. Why Paul said, ". . . purchased with his own blood." Acts 20: 28.
 - a. We cannot deny the exceeding great value of Christ's church to Him! This fact attested by the purchase price he paid.
 - b. You have never made as great a sacrifice, paid such a price for anything!
 - c. If your child contracts a dread disease, you would spend everything you possess to save its life. Why? Because you love it.
 - d. Jesus gave his life for the church (for you and me). Why? He loved us.
 3. Exceeding great value of just one soul. Matt. 16: 26. But the church is composed of many souls; so, cannot we begin to see how valuable it is?

III. HOW CAN I PLACE A GREAT VALUE ON THE CHURCH?

- A. Live a godly life. Tit. 2: 11, 12; Matt. 5: 13-16.
 1. Surely want church radiate wholesome influence.
 2. But this is only possible when individuals follow righteousness.
- B. Welcome strangers. Heb. 13: 2.
 1. Want strangers to feel welcome, return; our guests.
 2. Owe it to them and church, to show self friendly.

3. Should not stand back and wait for others to greet them.
- C. Support the elders. Heb. 13: 17.
1. No congregation progresses without faithful efficient leaders.
 2. To certain extent, members make or break their leaders.
 3. Need assist them to be stronger; inspire them to have needed courage, initiative to step out and lead; cooperate with them in church program; not hinder or embarrass them in the God-given duties.
- D. Financial support. I Cor. 16: 2. See R. S. V.
1. "For where your treasure is, there will your heart be also. " Matt. 6: 21.
 2. Some do not love church, because they put little or no money into it.
 3. Though I am necessarily absent at times, my contribution should find its way into the treasury.
 4. Man who loves family will support his own. If he refuses to do so, Paul says he has "denied the faith and is worse than an infidel. " I Tim. 5: 8. Apply to church.
- E. Regular attendance.
1. Every member has equal rights: if one member has right to be absent, irregular, so do all; but if ALL did, what would become of the church?
 2. Attendance is the life of the church.
 3. Not a matter of choice, convenience, but duty. (Heb. 10: 25).
 4. But we should have higher, nobler motive.
- F. Convert others.
1. Necessary if church grows; souls saved; even our own.
 2. Can do this by teaching, persuading, bringing others to services, etc.

- G. Render individual service. Eccl. 9: 10; Jno. 9: 4.
 - 1. Much of Bible shows importance of individual work.
 - 2. Congratulations to so many who are willing to work.
- H. Giving my love and affection to Christ and his church.
 - 1. Ephesus was once a strong church; later, became indifferent.
 - 2. Jesus reminded them that they left their "first love." Rev. 2: 4.
 - 3. Jesus loved the church and gave himself for it. Eph. 5: 25.

IV. CONCLUSION:

- A. What is the church worth to you? Remember, this is the only institution in which we can be saved. Sinner friend, are you in Christ's church?
-

T H I N G S

RUE PORTER

I. INTRODUCTION.

- A. "It is written, Eye hath not seen, nor ear heard, neither hath entered into the heart of man, the THINGS which God hath prepared for them that love him. But god hath revealed THEM unto us by his Spirit; for the Spirit searcheth all THINGS, yea, the deep things of God." I Cor. 2: 9, 10.
- B. The US to whom the revelation was made.
 - 1. "If you have heard of the dispensation of the grace of God which is given me to youward. How that by revelation he made known unto me the mystery: (as I wrote afore in few words, whereby, when ye read, ye may understand my knowledge in the mystery of Christ, which in other

- ages was not made known to the sons of men as it IS NOW REVEALED UNTO HIS APOSTLES AND PROPHETS by the spirit. " Eph. 3: 2, 5.
- C. ALL THINGS work together for good. Rom. 8: 28.
1. Not all things indiscriminately. Gal. 5: 19, 21. (Some things damn the soul).
 - a. ALL things COMMANDED. Matt. 28: 20; Rev. 22: 14.
 - b. ALL things HE SHALL SAY UNTO YOU. Acts 3: 22.
 - c. ALL things true, honest, just, etc. Phil. 4: 8, 9.
- D. The seven characteristics of Christianity. 2 Pet. 1: 5-11.
1. If THESE THINGS be in *you*,
 2. And abound,
 3. They prevent unfruitful lives, and
 4. SO, (by adding them to our faith)
 5. ASSURE AN ABUNDANCE of life in the world to come.
- E. The man who "SHALL NEVER FAIL, " is the man who will "DO THESE THINGS. " See also Phil. 4: 9.
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TRUST IN GOD

HARVEY A. CHILDRESS

I Tim. 6: 17-19

- I. INTRODUCTION.
- A. Two types of things we deal with: temporal and eternal.
 - B. Temporal things are what we know—come in contact with the five senses.
 - C. The eternal is that we accept by faith.
 - D. We walk by sight with the temporal; by faith with the eternal.
- II. THINGS THAT ABE TEMPORAL:
- A. Name them: physical world, the universe and all

- that makes it up; money, pleasure, family ties.
- B. The temporal was made by God. Gen. 1: 1; Jno. 1: 1-3.
 - C. God had a purpose for its use:
 - 1. Our own good and good of others. Eph. 4: 28.
 - 2. There is a legitimate and illegitimate use of the temporal.
 - D. Proper conception of the temporal. Vs. 17; Ps. 19: 1f.
 - 1. We have no permanent possessions, riches most uncertain.
 - 2. We can use some temporal things a short time.
 - 3. Do not abuse ourselves or others to gain, keep, or use that which is temporal.
 - 4. If used to gratify pleasures we find them fleeting, debauching, and condemning.
 - E. The temporal will be destroyed. 2 Pet. 3: 10-12.

III. THINGS THAT ARE ETERNAL:

- A. Name them: God, Christ, Holy Spirit, heaven, hell, word of God, and the spirit in man. Eccl. 12: 7.
- B. They exist with God, and we accept them by faith.
- C. Purpose—to lift us higher.
 - 1. We have just enough contact with them by faith to make us want more.
 - 2. In this life the eternal is mixed with the temporal, as our eternal spirits are in a temporal body.
- D. Proper conception of the eternal—nothing more important. Matt. 6: 33.
- E. The eternal will endure the fire. 2 Pet. 3: 10, 12; Matt. 24: 35.

IV. WALKING BY FAITH AND BY SIGHT:

- A. We walk by sight with the things that are temporal.
 - 1. They limit my view of the world.
 - 2. They limit my conception of life—to get and enjoy by flesh.
 - 3. That makes one worldly, downcast.

- B. We walk by faith with the things that are eternal.
 - 1. Word of God in my mind; God, Christ, and the Holy Spirit in my heart; and heaven in my view.
 - 2. Gives loftier conception of all things, even the temporal.
 - 3. Makes a happier life.
 - 4. A brighter face.
 - 5. We cannot tell an unbeliever these things for he has no faculty to appreciate it anymore than a man who has always been blind can appreciate the beauties of a sunset.

V. HOW TO USE OUR TEMPORAL GOODS:

- A. Not to trust them. I Tim. 6: 17-19.
 - 1. If you do they will deceive you.
 - 2. Be not high-minded — no false conception of personal importance.
 - 3. Keep the attitude of Job in your heart. Job 1: 21.
- B. Lay up a good foundation against the time to come.
 - 1. Be rich in good works.
 - 2. Ready to distribute.
 - 3. Willing to communicate.

VI. CONCLUSION:

- A. When we die, or should the Lord return while we are still living, all that is temporal will perish; all that is eternal will endure. Make sure you use your temporal blessings to provide an eternal home!

VICTORY THROUGH CHRIST

MELVIN J. WISE

I Cor. 15: 57-58

I. INTRODUCTION.

- A. Every human being delights in a victory.
 - 1. It is only a natural desire to want to win.

2. We always like for our school or home-town team to win.
 3. During the years of World War II, we worked long hours, sacrificed much, submitted unselfishly and uncomplainingly to strict rationing, because we were anxiously desiring a victory.
- B. But in the text we are promised victory.
1. "Through our Lord Jesus Christ. "
 2. Over and over Paul expressed this confidence. Rom. 8: 31, 37; Eph. 3: 20; Phil. 4: 13.
- C. In Christ we shall have victory over what?

II. VICTORY OVER SIN.

- A. Over the guilt of sin. Rom. 3: 23.
1. Christ offers the only absolute remedy for sin.
 2. Various panaceas have been offered by man.
 - a. Men have tried to believe that they could reform themselves out of sin.
 - b. Men have tried to overcome sin by denying the reality of sin.
 3. Judaism could not take away sin. Heb. 10: 4.
 4. Hence it was God's plan that through the death of Christ man's redemption would be accomplished. 2 Pet. 1: 18-20.
- B. Over the power of sin—temptation. I Cor. 10: 13; 2 Pet. 2: 9.

III. VICTORY OVER LIFE'S TRIALS.

- A. Over sorrow.
1. Sorrow is an indisputable fact of human experience. Job. 14: 1.
 - a. Every man is born of woman, hence every man is destined for a certain amount of trouble and sorrow.
 2. Paul regarded the Lord Jesus Christ as the source of consolation and felt that the comfort which He imparted was more than sufficient to overbalance all the sorrows which he would have to suffer. 2 Cor. 1: 3-5; I Thess. 4: 13.

B. Over difficulties.

1. Hard, uphill roads may rise before you and your eyes may not be able to penetrate the gloom to discern the dangers and to discover the course of safety, but Christ who has unlimited power and love has promised to be with us. Matt. 28: 20; Heb. 13: 5. See also Ps. 46: 1; 50: 15.

C. Over fear.

1. Our age is one in which there are fears upon every hand.
 - a. Men are asking, "Will Communism defeat Christianity?... Will atheism destroy the church?"
 - b. But Christians believe in the indestructibility of the kingdom of God. Dan. 2: 44; Matt. 16: 18; Heb. 12: 28.

D. Over the world. I Jno. 5: 4.

1. Christians are in the world, but they are not of the world. Jno. 15: 18, 19; 17: 14-16; Rom. 12: 2; I Jno. 2: 15.
2. Jesus overcame the world. Jno. 16: 33. But how?
 - a. He grappled with the powers of evil and overcame them.
 - b. He met every assault of the devil with the Word. Matt. 4: 1-11.
3. If the world is not being overcome by us, then we are being overcome by the world.
4. How do we overcome the world?
 - a. By hearing the word, keeping it, and bringing forth fruit with patience. See Ps. 119: 11.

IV. VICTORY OVER DEATH.

A. This victory on the last battlefield.

B. Through ages men asked the question of Job 14: 14.

1. Through Christ we are assured victory over death. I Cor. 15: 20-22, 55-57; I Thess. 4: 13, 14.

- C. Some scoffers sneer at the pledge that our bodies will be recreated after death.
1. But if a plastic surgeon can remake a hideously disfigured face, cannot the Almighty recreate our broken bodies into heavenly beauty?
 2. If the eye surgeon can transplant the cornea taken from a dead body into the eye of a living blind man and thus give sight, cannot the Lord of limitless power open our eyes, though they be closed in death?
 3. The body may be burned or torn beyond recognition; it may disappear in the depth of the ocean; it may be blown into innumerable fragments; but you can be sure of this: the Almighty will gather the smallest portions of the remains from the ends of the earth and rebuild them into immortal and incorruptible beauty beyond compare.

V. PAUL'S CONCLUSION AND CHALLENGE. Vs. 58.

- A. "Therefore"
1. In view of the great and glorious truths that have been revealed concerning the resurrection.
- B. "My beloved brethren, be ye stedfast, unmovable. "
1. Be not shaken or agitated by temptation or by the cares of the world.
 2. Be firm, fixed and unshaken in the faith.
- C. "Always abounding in the work of the Lord"
1. What is the chief work of the Lord?
 - a. The preaching of the gospel is the chief mission of the Lord's church. Matt. 28: 19, 20; Mk. 16: 15, 16; Eph. 3: 10.
 - b. If we abound in this work then we shall have the guarantee that our
- D. "Labor is not in vain in the Lord. "
1. Our labor shall eventually be rewarded; adequately, completely, gloriously and eternally rewarded.

VI. CONCLUSION:

2 Cor. 2: 14.

- A. Life is just one constant victory after another in Christ Jesus. But remember that this victory in life, in death and in eternity is only "through our Lord Jesus Christ. "
-

"WALK ABOUT ZION"

ALLEN E. JOHNSON

Psalms 48: 12, 13

I. INTRODUCTION:

- A. Many things—suggestions in Psalms profitable.
- B. Old Testament scriptures profitable. Rom. 15: 4.

II "WALK ABOUT ZION"

- A. Zion, the church.
- B. "Examine yourselves. " 2 Cor. 13: 5.
- C. "Take heed. " Acts 20: 28.
- D. "Take heed unto thyself and unto the doctrine. " I Tim. 4: 16.

III. "TELL THE TOWERS THEREOF. "

- A. Towers were for observation.
- B. How many watchmen on the towers of spiritual Zion?
- C. How many Christians really awake to their responsibilities?
- D. How many are watching their lives?

IV. "MARK YE WELL HER BULWARKS. " Emphasize well.

- A. Bulwarks for defense.
- B. What are the defenses of Spiritual Zion, the church?
 1. To stand against worldliness.
 2. To stand against indifference.
 3. To stand against false doctrine.
 4. To stand against inward strife and division.

- C. Strong faith needed — strong men and women needed.
 - D. A strong and balanced church and Christians.
- V. "CONSIDER HER PALACES. "
- A. The beauties and glories of Jerusalem in time of David and Solomon.
 - B. The beauties of spiritual Zion, the church.
 - 1. Salvation from sin—city of refuge.
 - 2. Fellowship with God, Christ, the Holy Spirit, and with each other. I Jno. 1.
 - 3. The privilege of serving.
 - 4. Enjoyment of the promises—hope of life eternal.
-

"WE ARE ABLE"

C. E. McGAUGHEY

Mk. 10: 35-39

INTRODUCTION:

- A. Request of James and John. Vs. 35-37.
- B. Christ's question to them, "Are ye able?" vs. 38.
- C. A question involving much:
 - 1. "To drink the cup I drink?"
 - 2. "To be baptized with the baptism that I am baptized with?"
- D. Their reply, "We are able. " Vs. 39.
 - 1. They did not understand the import of their answer.
 - 2. They had a poor understanding then, they were just beginning.
 - a. Neither did we understand fully what it would mean when we took up our cross to follow Jesus.
- E. This promise was kept though it cost them much.
 - 1. James was beheaded. Acts 12: 2.

2. John was banished to Patmos. Rev. 1: 9.

a. They were made able to keep their promises by the help that comes from God.

F. This story suggests that "We are able" also by the grace of God.

II. GOD PERMITS US TO BE ABLE TO OVERCOME TEMPTATION.

A. We will not be tempted above that we can bear. I Cor. 10: 13.

1. There is always a way of escape. 2 Pet. 2: 9.

a. Illustration: Lot. 2 Pet. 2: 7-8.

B. God does not tempt us, we are drawn away by our own lusts. Jas. 1: 13-15.

C. Never in order to say, "I could not help it, " or "That is my weakness, " in an effort to justify our sins.

III. WE ARE ABLE TO BEAR OUR TRIALS AND SUFFERINGS WITH GOD'S HELP.

A. Paul's thorn in the flesh. 2 Cor. 12: 9.

1. I know a blind man who with God's help has lived a most beautiful and useful life.

B. Cast our anxiety on the Lord. I Pet. 5: 7.

IV. WE ARE ABLE TO FULFILL OUR RESPONSIBILITIES WITH THE HELP OF OUR HEAVENLY FATHER.

A. One talent man felt that he was unable to do the job given him but he was mistaken and condemned for it. Matt. 25: 24-28.

B. Caleb and Joshua said, "For we are well able to overcome it. " (Num. 13: 30, 31). This was even when the spies thought it was impossible.

C. Paul. Phil. 4: 13.

D. Early disciples were able to carry gospel to people of that generation. Col. 1: 23.

1. When we give ourselves unreservedly, our lives, our money, our all. we can do the same.

E. Some of the things we can do:

1. We can win souls, teach the gospel to others, reclaim the wanderer, and send the gospel into all the world.

V. WE ARE ABLE BY GOD'S HELP TO GIVE FREELY TO HIS WORK.

A. God gives us the power to get wealth. Deut. 8: 18.

B. God is able to make all grace abound unto us. 2 Cor. 9: 8.

1. Those who will test Him and prove Him will find that liberality does not impoverish us but that God causes it to make them more able to give. 2 Cor. 9: 6f.

C. It would be well for many to contrast what they spend for entertainment, recreation, and little things not really needed with what they give Christ.

D. Our ability may far exceed what we think.

1. Illustration: An old miller paid for meeting-house the members thought they could not pay for. He did so by taking a tenth out of their grain when they brought it to his mill. They never missed it and would have never missed it and would have never known if he had not told them.

2. Illustration: A member whose generosity amazed all said, "I shovel out and God shovels in and God uses a bigger shovel than I do. "

VI. WE ARE ABLE WITH GOD'S HELP TO REPRODUCE IN A LARGER MEASURE THE LIFE OF CHRIST.

A. "Follow in his footsteps. " I Pet. 2: 21.

B. This is through study. 2 Pet. 3: 18.

C. This is through diligent effort. 2 Pet. 1: 4, 5.

D. It is brought about through intimate association with Him.

1. "The more you are seen with God, the more of God is seen in you. "

- VII. WE ARE ABLE WITH GOD'S HELP TO "SORROW NOT, EVEN AS THE REST, WHO HAVE NO HOPE. " I Thess. 4: 13.
- A. The promise of the glorious resurrection of the righteous gives us hope for their" future. I Thess. 4: 13.
 - B. We also look forward to a reunion with them. I Thess. 4: 17.
- VIII. WE ARE ABLE WITH GOD'S HELP TO APPROACH THE END CALMLY AND JOYFULLY.
- A. It is to be with Christ. Phil. 1: 21.
 - B. It is far better. Phil. 1: 23.
 - C. We can, as aid. Paul, fearlessly and joyously come to the end. 2 Tim. 4: 7, 8.
- IX. CONCLUSION:
- A. Briefly summarize these things we are able to do. Let us resolve to use the strength at our disposal.
-

WHAT DOES IT TAKE TO MAKE A STRONG CHURCH?

J. M. GILLPATRICK

- I. INTRODUCTION:
- A. Everyone admires power and strength in all things.
 - 1. Farmer likes a strong team.
 - 2. Awed by powerful machinery.
 - B. But we all pity weak and puny things.
 - C. Christ in establishing the church meant for it to be the strongest institution in the world.
 - 1. It is to withstand all evil and sin and last forever. Eph. 6: 11, 12; Heb. 12: 28.
 - 2. But for the church to be strong it must be composed of strong members.
 - D. We are shown the way of strength—in the Lord. Prov. 10: 29; Rom. 5: 6; Phil. 4: 13.

- E. Ask yourself the question: "If every member of this church were just like me, what kind of a church would this church be?"

II. SOME THINGS ARE NOT NECESSARY.

- A. Do not have to have a large number of members— one good team is worth more than a dozen balky ones.
- B. Do not have to have wealth and a fine building.
 - 1. Desirable and good if used rightly but are not necessary.
- C. Programs, demonstrations, and modern day entertainments are no part of the Lord's plan for the church.

III. THINGS THAT ARE NECESSARY.

- A. Loyalty to God and His word. Jno. 15: 7; Matt. 4: 4.
 - 1. Stedfastness and faithfulness are required. Acts 2: 42; Heb. 3: 14; I Cor. 15: 58.
 - 2. Enthroned God and Christ in your heart. Isa. 26: 4; Mk. 12: 30.
 - 3. Hold to his law tenaciously as our guide in all things. Ps. 119: 11; 2 Tim. 3: 16, 17; I Pet. 4: 11.
- B. Members that are really converted.
 - 1. The church has too many members that profess only. Lk. 6: 46; Tit. 1: 16; Matt. 7: 21.
 - 2. Half-hearted service and indifference mean weakness. Lk. 9: 62; Rev. 3: 14-16.
 - 3. Paul's admonitions. Rom. 12: 1, 2; Gal. 4: 18.
 - a. This includes attending services, classes, and living the Christian life every day.
- C. Members who forsake evil and do good. I Pet. 2: 11; I Thess. 5: 22.
 - 1. Cannot engage in worldliness and sin. I Jno. 2: 15-17; Eph. 5: 11.
 - 2. Doing good is the Christian's business. Eph. 2: 10; 2 Tim. 2: 21.

- D. Members that are "unsatisfied. "
1. Distinguish the difference between "dissatisfied" and "unsatisfied. "
 - a. Dissatisfied are in wrecking crew, but unsatisfied have this attitude, "What we have done is good, but by help of God we can do more and better tomorrow. "
 2. People who are satisfied have already accomplished their best work.
 3. Paul manifested the attitude of what I am talking about. Phil. 3: 13, 14; -Heb. 6: 1.

IV. CONCLUSION:

- A. Do not boast of the past to the extent of losing sight of the future with its opportunities. Since the church is made up of individual members, if it is to be strong the members must be strong. Live and develop in the church as Paul taught. Eph. 4: 14-16.
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"WHERE ARE THE NINE?"

ROBERT H. BELL

Lk. 17: 11-19

I. INTRODUCTION:

- A. Among the fine graces which adorn human character, the beautiful grace of gratitude is among the most prominent. On the other hand, one of the most repulsive traits is ingratitude.
- B. The healing of these ten lepers with the results is given by Jesus to illustrate these things and to show the great danger of ingratitude.
- C. Let us ask, "In which class does our Saviour's language locate us?" Are we among the "nine" or the "one?" Hence, our theme, "Where are the nine?"

II. THE TEN LEPERS HEALED.

- A. The disease: corrosive, repulsive and incurable by man.

1. Stood afar off—seclusion.
2. Represents sin—separates. Isa. 59: 1, 2.
 - a. Oftentimes lepers went together; they were bound by common interest and sympathetic cords.
- B. Ten of them met Jesus and cried for mercy.
 1. He was able to cleanse them. Heb. 7: 25.
 2. They were cleansed "as they went. " This was a severe test of their faith, vs. 19.
- C. The results:
 1. One showed gratitude—10%.
 2. Nine were indifferent—90%.
 3. The statement and question of Jesus: "Were not the ten cleansed? but where are the nine?" Note that they all:
 - a. Had the same disease—leprosy; sin.
 - b. Same condition—afar off; unclean.
 - c. Came to same person—Jesus; physician.
 - d. Cried for same thing—mercy; helpless.
 - e. All told the same—Go; obey.
 - f. Received same blessing—made clean.
 - g. But only one returned, the least one expected— a Samaritan.

III. WHAT WE SHOULD BE THANKFUL FOR:

- A. Names written in heaven. Lk. 10: 20.
- B. For all things. Eph. 5: 20.
- C. Salvation. Rom. 6: 17, 18.
- D. God, sending His son. Rom. 5: 8; Heb. 2: 9.
- E. Temporal things. Col. 2: 6, 7; Phil. 4: 19.
 1. Our daily food. I Tim. 4: 3-5.
 2. Example of Jesus. Mk. 8: 6.
 - a. We would not think of eating Lord's supper without giving THANKS! Yet, how many eat their meals at home without thanks!
 - b. Ingratitude may cause a lack of such things.

- F. Christian fellowship. 2 Thess. 1: 3.
 - 1. Many are not thankful of this blessing, therefore, do not appreciate it.
- G. All our thanksgiving should go to God through Jesus Christ. Col. 3: 17.

IV. CONCLUSION:

- A. Result of ingratitude—Rom. 1: 21ff.
 - B. Gratitude should be expressed; not in prayer only, but other duties and deeds.
 - C. "Behold! I stand at the door and knock. " An unwelcome guest because of ingratitude? Open the door of your heart and bid him welcome.
-

WHY THE EARLY CHURCH SUCCEEDED

J. W. MIDDLETON

Acts 2: 41-47

I. INTRODUCTION:

- A. The apostolic church succeeded in all the work and worship authorized by the Lord. It succeeded in giving glory to God and in bringing salvation to man through the Lord Jesus Christ. Why did the early church succeed?

II. DISCUSSION:

- A. In increasing its membership. Acts 2: 41; 4: 4; 5: 14.
- B. In teaching its members or indoctrinating them. Matt. 28: 20; Acts 2: 42.
- C. In making preachers and teachers out of its members. Acts 8: 4.
- D. In evangelizing the world. Acts 13: 2, 3.
 - 1. Gospel had been preached to every creature under heaven. Col. 1: 23.
- E. In making an impression upon the world. Acts 2: 47; 4: 13.

- F. In keeping the unity of the spirit in the bond of peace. See Matt. 5: 9; Acts 4: 32; Eph. 4: 3.
- G. In worshipping God acceptably. Acts 2: 42; 20: 7; Matt. 15: 9; Jno. 4: 24.
- H. In caring for the needy. Acts 4: 34, 35.
- I. In raising the money needed. 2 Cor. 8 and 9.
- J. In handling their difficulties. Acts 6: 1-6.
- K. In keeping the church clean. Acts 5: 1-11; 8: 18-24; 2 Thess. 3: 6.
- L. In meeting and overcoming all opposition. Acts 4: 19, 20; 5: 29, 41, 42.

III. CONCLUSION:

- A. The success of the church today depends upon these points. Let us use these examples.

WORDS BEGINNING WITH OVER

A. J. BACHMAN

- I. OVERCHARGED:
 - A. With rebuke. 2 Cor. 2: 5.
 - B. With surfeiting. Lk. 21: 34.
 - C. With drunkenness. Lk. 21: 34.
 - D. With cares. Lk. 21: 34.
- II. OVERCOME:
 - A. Not with wine. Isa. 28: 1; Jer. 23: 9.
 - B. Evil. Rom. 12: 21.
 - C. The world. I Jno. 5: 4, 5.
 - D. The evil one. I Jno. 2: 13, 14.
- III. OVERFLOW:
 - A. Not with wickedness. Jas. 1: 21.
 - B. Not with anger. Job 40: 11.
 - C. With goodly matters. Ps. 45: 1.
 - D. With joy. 2 Cor. 7: 4.

IV. OVERMUCH:

- A. Sorrow. 2 Cor. 2: 7.
- B. Stretching. 2 Cor. 10: 14.
- C. Exalted. 2 Cor. 2: 7.
- D. Righteous. Eccl. 7: 16.

V. OVERTAKEN:

- A. Not by sin. Gal. 6: 1.
- B. Not by terror. Job 27: 2.
- C. Not by darkness. Jno. 12: 35.
- D. By righteousness. Isa. 59: 9.
- E. By that day. I Thess. 5: 4.

VI. OVERTHROW:

- A. Not God's works. Acts 5: 39; Rom. 14: 20.
 - B. Not faith. 2 Tim. 2: 18.
 - C. Not by calamity. Prov. 24: 16.
 - D. Not justice. Prov. 29: 4.
 - E. Not with the mouth. Prov. 11: 11.
 - F. Not houses. Tit. 1: 11.
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YOUR SERMON

H. A. MATHEWS

Matt. 5: 13-16

I. INTRODUCTION:

- A. What kind of a sermon are YOU preaching today?
 - 1. Most of us think in terms of one preacher for a congregation and he a paid one. But in reality, every member of the Church is a preacher. Most of us do not intend to be, but we are. Our lives are more effective sermons than any ever uttered by words. These sermons may be good or bad.
- B. Purpose of lesson is to show that what we are is seen and heard even above what we say. Our attitudes before the world preaches a sermon for all.
- C. Text emphasizes the above stated truth.

II. SOME PREACH THAT THERE IS NO NEED TO BE A CHRISTIAN.

A. Some teach that the world would be just as good without Christ and Christianity.

1. Jesus is not the Christ of God.
2. His commands not essential.
3. His religion impractical.

B. How do men preach the above?

1. By their indifference, neglect, complacency, lack of support, and etc.

III. OTHERS PREACH THAT IT IS NOT NECESSARY TO WORSHIP.

A. Not need to assemble on the Lord's day.

B. No need to commune, give, sing, pray. etc.

C. How preach the above?

1. Not by what they say but what they do.

IV. OTHER SERMONS WE PREACH

A. Am not my brother's keeper.

B. Do not believe in death and the judgment.

C. Living righteously does not exalt a nation or an individual.

D. How are these things preached?

1. Not in what men say, for if they were asked concerning the above, they would deny preaching such sermons.
2. But their actions speak louder than words.

V. YET SOME ARE REAL PREACHERS OF TRUTH AND RIGHTEOUSNESS.

A. Every action of their life is a sermon for truth.

B. Consider the blessedness of such a man. (Psalm 1)

C. Consider the force of the sermon upon a community when all Christians are preaching such a sermon.

D. Exhortation.

Poem: "I'd Rather See A Sermon. "

Part Two
SERMONS OUT

A PRICELESS GIFT

HOYT H. HOUCHEN

Acts 3: 1-10

I. INTRODUCTION:

- A. The church may appear insignificant but it can give something to man which cannot be given from the hand of the richest on earth.

II. THE TEMPLE IN JERUSALEM.

- A. A beautiful structure. (Describe it).
 - 1. It belonged to Herod. It took forty-six years to build it. It was built of immense blocks of white limestone.
- B. It was lofty—situated on the summit of Mount Moriah.
- C. Destroyed in A. D. 70 by the Roman army under Titus.

III. THE LAME MAN.

- A. An extremely severe case.
 - 1. Lame in both feet, he required to be carried.
- B. Of long standing.
 - 1. Had never known the luxury of leaping, walking, or even standing.
- C. He was greatly aggravated.
 - 1. Poor, he had no means to support himself.
- D. How he was healed:
 - 1. A voice of invitation. "Look on Us. "
 - 2. A note of exposition. "Silver and Gold Have I None. "
 - a. This repressed the carnal and material hopes of the beggar.
 - 3. A word of command. "In the name of the Lord Jesus Christ of Nazareth, walk. "
 - 4. An act of assistance. Peter took him by the right hand.

IV. THE WORLD.

- A. It may be beautiful.
- B. It too is lofty in appearance.
- C. It abounds in material wealth.
- D. Sinners sit at its gate.
 - 1. Extremely severe cases—worse than physical cripples.
 - a. Lame spiritually, have never walked the Christian life.
 - 2. Greatly aggravated.
 - a. May be rich in material values, but poor in salvation.
- E. The world to be destroyed. 2 Pet. 3: 10.

V. THE CHURCH.

- A. Destitute of silver and gold.
 - 1. Material wealth is not indispensable to her progress.
- B. Abounds in the treasures of salvation.
 - 1. These are laid up in Christ. Col. 1: 19.
 - 2. They are for distribution through her hands. Matt. 5: 16; Phil. 2: 16; Eph. 3: 10.
- C How sinners are healed:
 - 1. By inviting them. Rev. 22: 17.
 - a. We must get the sinner to recognize that he must be saved in the church. Eph. 4: 4; Col. 1: 18. Eph. 5: 23, etc.
 - 2. By offering what it has.
 - a. Cannot be material wealth.
 - b. It is salvation. Acts 4: 12.
 - 3. By commanding them to obey. Jno. 8: 32; Rom. 16: 16; 6: 17; Mk. 16: 16; Acts 2: 38.
 - 4. By giving assistance.
 - a. God has provided the gift. Man must reach upward. God enjoins no order in which he is not willing to assist man in carrying out.

VI. CONCLUSION:

- A. The world cannot give salvation to sinners sitting at its gates. They must obtain salvation only in Christ, in the church. This salvation is made known through the preaching of the gospel. Rom. 1: 16. Sinners, will you not obey it?

A SAFE RETURN

JAMES M. TOLLE

I Pet. 1: 3-12

I. INTRODUCTION:

- A. The principle theme of the gospel of Christ is that of salvation from sin. In the original Greek the word for salvation is soteria, literally meaning a safe return. Everyone who has received God's salvation through Jesus Christ has enjoyed a safe return from the unhappy state of sin to the joyous state of righteousness. Let us consider the meaning of salvation as a safe return.

II. ILLUSTRATIONS.

- A. An individual saved from drowning has enjoyed a safe return to the shore.
- B. A shipwrecked individual rescued from a lonely island has enjoyed a safe return to civilization.
- C. A sick individual made well by a surgical operation has enjoyed a safe return to the state of good health.

III. BIBLE DESCRIPTIONS.

- A. Sinners described as sheep gone astray. Isa. 53: 6. Those saved from sin are said to be "returned unto the Shepherd and Bishop of your souls. " I Pet. 2: 25.
- B. Parable of prodigal son beautifully depicts the meaning of a safe return. Lk. 15: 11-24.
 - 1. When the prodigal leaves the environment of the pig pen and goes to his father's house, he has enjoyed a safe return home. So it is with sinners who believe and obey the divine will.

- IV. HOW DOES THE SINNER RECEIVE THE GREAT BLESSING OF A SAFE RETURN TO GOD?
- A. Meritorious: God's grace given through Jesus Christ and his cleansing blood. Eph. 2: 8; 2 Cor. 5: 18, 19; Eph. 1: 7.
 - B. Conditional: Belief (Jno. 8: 24), Repentance (Lk. 24: 47; Acts 17: 30), confession (Rom. 10: 10), and baptism (Acts 2: 38; Gal. 3: 27).
- V. CONCLUSION:
- A. Let the sinner traveling the way to eternal destruction, who would enjoy divine deliverance from the misery and burden of sin and a safe return to the heavenly Father, come to God through Jesus Christ by sincere, humble submission to the gospel.
-

ACCORDING TO THE PATTERN

OTIS WEBB

Heb. 8: 5

- I. INTRODUCTION:
- 1. What is a pattern?
 - a. Anything that is designed for a guide or model.
 - b. Anything that is worthy of imitation.
 - 2. What is a pattern for?
 - a. To guide in duplication.
 - b. To duplicate with exactness.
 - c. The original pattern should be used, not the copy.
 - 3. God gave Moses a pattern of the tabernacle. Ex. 25: 40.
 - a. Moses was admonished to follow the pattern.
 - (1) He was commanded eight times.
 - 4. The New Testament is a worthy pattern for our imitation.
 - a. In godly living. Tit. 2: 11.

- b. In worship.
- c. In work—preaching the gospel and caring for the needy.
- d. In church relationship.

II. DISCUSSION.

A. The church of the first century is a worthy pattern for our imitation, our following, our duplication.

B. Definition of the word church.

1. From the word meaning "called out. "
 - a. The gospel is God's calling power. 2 Thess. 2: 14; Jno. 6: 44; Gal. 1: 8.
2. A unified message results in a unified following.
 - a. It is not that we see differently, we just hear different messages, different results.
 - b. Seed produces after its kind. Gen. 1: 11.
 - c. The word is the seed of the kingdom Lk. 8: 11.
 - (1) Different seed brings forth different plants.
3. Theme of New Testament preaching was Christ crucified.
 - a. Results: one body of believers.
 - b. They obey the same form of doctrine, believed the same thing, of the same mind and judgment.
4. Today 256 different bodies. Why is this?
 - a. A unified message today will produce the same as it did 1900 years ago.

C. The New Testament pattern of church organization.

1. Elders, bishops to oversee, feed.
2. Deacons to serve in temporal matters.
3. Evangelists to preach the word.
4. Members to assemble.
5. No dignitaries.
6. Autonomous in nature.

D. New Testament on church membership.

1. No joining, voting in or out, no probation period, no social lines of demarcation.

- E. New Testament pattern of conversion.
 - 1. No mourners bench.
 - 2. No faith only methods.
 - 3. Christ was preached to the people.
 - a. Set before their judgment seat to be judged worthy or unworthy—to be acted upon.
 - b. Evidences were offered and they judged by this.
 - c. Terms of conversion (turning) a belief of the message, a turning from sin, an acknowledgment of Christ, a burial in water for remission of sins that were past.
 - (1) This resulted in remission of sins—**SAVED.**
 - (2) The saved were added to the church. Acts. 2: 47.
- F. Worship according to the New Testament pattern.
- G. New Testament pattern of work for the church.
 - 1. Preaching the gospel. How must this be done?
 - 2. Caring for the needy. How must this be done?

III. CONCLUSION:

- A. God has given us both precept and example so there will be no mistakes in duplication. Let us be careful to build according to the pattern.

BIBLICAL ARITHMETIC

LEROY BROWNLOW

I. ADDITION.

- A. Bible plus man's doctrine equals condemnation. Rev. 22: 18; Deut. 4: 2; I Cor. 4: 6.
- B. Belief plus baptism equals salvation. Mk. 16: 16.
 - 1. One plus one equals two, but one minus one equals nothing; therefore belief minus baptism equals nothing.

C. Repentance plus baptism equals salvation. Acts. 2: 38.

1. One plus one equals two, but one minus one equals nothing; therefore repentance minus baptism equals nothing.

D. Faith plus virtue plus knowledge plus temperance plus patience plus godliness plus brotherly kindness plus love equals fruitfulness. 2 Pet. 1: 5-9.

II. SUBTRACTION.

A. Bible minus part equals condemnation. Rev. 22: 19.

B. Body minus hand which offends equals no offense. Matt. 18: 8, 9.

C. Church minus disorderly brethren equals purity. 2 Thess. 3: 6; Matt. 18: 17.

III. MULTIPLICATION

A. Disciples times disciples equals growth. Acts. 6: 1.

B. It is the responsibility of every Christian to multiply. Matt. 28: 19, 20.

IV. DIVISION.

A. Bible divided by study equals proper understanding. 2 Tim. 2: 15.

B. House divided against self equals collapse. Matt. 12: 25.

C. Religious world divided by men equals division- strife and confusion. I Cor. 1: 10-13.

CHRIST AS THE WORD OF GOD

HARVEY A. CHILDRESS

Jno. 1: 1-17

I. INTRODUCTION.

A. In a study of the Christ nothing better can be done than to study His relation to the word of God.

B. We are glad that God not only revealed His will, but showed us the word in the person of Jesus Christ.

C. Because Jesus lived we understand Heaven's message more clearly.

II. CHRIST IS THE CENTRAL CHARACTER OF THE WORD OF GOD.

- A. He was the center of prophecy. Acts. 3: 24.
- B. He is the Word made flesh. Jno. 1: 1-17.
 - 1. He is the fleshly living example of the teaching of the Bible.
 - 2. All the great lessons exemplified by His conduct:
 - a. Subject to parents. Lk. 2: 51; Eph. 6: 1-4.
 - b. Baptism. Matt. 3: 13-16; Mk. 16: 16; Acts 22: 16.
 - c. Temptation. Matt. 4; Heb. 4: 15; Jas. 1: 13-15.
 - d. Sacrifice. Matt. 8: 20; I Tim. 6: 8.
 - e. Suffering. Matt. 27; Tim. 3: 12.
- C. Christ was the embodiment of the truth. Jno. 17: 17; 14: 6.
 - 1. No one is able to convict Him of sin. Jno. 8: 46.
 - 2. Pilate's question, Jno. 18: 38, had the only answer standing in front of him.

III. CHRIST'S RELATION TO THE OLD TESTAMENT.

- A. He endorsed the scope of our present canon. Matt. 23: 35.
 - 1. He and his apostles quoted from it as true.
 - 2. He never referred *to* the apocryphal books.
- B. Christ was born under the law. Gal. 4: 4.
- C. He lived under the law.
 - 1. Came to fulfill it. Matt. 5: 17.
 - 2. Not to pass away until all accomplished, vs. 18.
 - 3. He kept all statutes and ordinances perfectly, and fulfilled the law.
- D. He died to take it away. Col. 2: 14.
 - 1. Finished it. Jno. 17: 4; 19: 30.
 - 2. He is the end of the law to believer. Rom. 10: 4; 7: 4.
 - 3. Do not go back under it. Gal. 5: 4.
 - 4. We have a New Covenant. Jer. 31: 31f; Heb. 8: 8f.

IV. CHRIST'S RELATION TO THE NEW COVENANT.

- A. He is the beginning of it.
 - 1. Begins with His birth, proceeds with His life, and concludes with His revelation.
 - 2. Every great principle of it fell first from His lips.
- B. All He taught is far superior to any other teaching.
 - 1. Emphasized the heart of man.
 - 2. Emphasized the practice of religion.
 - 3. Based discipleship upon service.
 - a. Made men responsible for each other. Matt. 18: 6.
 - b. No excuse as Cain sought. Gen. 4: 9.
 - c. Salvation depends on what we do for others. Gal. 6: 2.
- C. Christ is the perfect example of what is taught in the New Covenant. I Pet. 2: 21.
 - 1. Obedience to God's will. Heb. 5: 8.
 - 2. Sacrifice and service for others.
- D. The New Covenant is His will revealed to the apostles and prophets by the Holy Spirit. Jno. 14: 26; 16: 13f; Eph. 3: 5.
 - 1. The Holy Spirit did not speak for himself.
 - 2. He brought the words of Christ to their minds.
 - 3. Christ was speaking for God. Jno. 12: 49.
 - 4. The apostles and prophets wrote the revelation for us. I Cor. 2: 13.
- E. Christ intends to reign in the hearts of men through His word.
 - 1. To direct your life by the teaching of His word is the same as accepting Christ.
 - 2. To reject His word is the same as rejecting Christ Jno. 12: 48.
- F. By the word of Christ we will be judged. Jno. 12: 48.
 - 1. The judgment scene. Rev. 20: 12.
 - 2. When your record is compared with the demands of the Word, how will you stand?

V. CONCLUSION.

- A. Because Jesus brought the teaching of the Bible to life in His own conduct we understand it better. His life, as well as His teaching, leaves us without excuse for not doing His will. Jno. 15: 22.
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CHRIST'S CONCERN FOR OUR SOULS

JOHN H. BANISTER

Matt. 23: 37

I. INTRODUCTION.

- A. In this plaintive verse, we see Christ's concern for Jerusalem. He wanted to save and bless her but she "would not. " Jerusalem was lost because of its own disobedience and not because Jesus did not love her and was unconcerned about her salvation.
- B. If we were as concerned about our own souls as Christ is, we would all be saved.
- C. In this lesson, let us note:

II. CHRIST IS CONCERNED FOR OUR SOULS—This is proved by:

- A. His life. Lk. 9: 56; 19: 10; Matt. 1: 21; I Tim. 1: 15; Jno. 10: 9, 10; Matt. 10: 28.
1. He gave us an example to follow by which we might be saved.
 2. The woman in sin—"Go sin no more. "
 3. Samaritan woman—Jno. 4. Many others whom he tried to save.
- B. His death.
1. He came to world to atone for our sins by the cross. Rom. 5: 6-11.
 2. He came to save us by dying and cross, more than anything else, shows his supreme concern for the souls of sinners.

C. His resurrection.

1. He was raised for our justification. Rom. 4: 25.
2. This was necessary to our salvation. Rom. 10: 9, 10.
3. Salvation from sin possible only if death is conquered.

D. His intercession.

1. He lives in heaven for this purpose. Heb. 7: 25.
2. He is faithful and merciful as a mediator. Heb. 2: 17, 18.
3. He is touched with our weaknesses. Heb. 4: 14-16.
4. He appears before God on our behalf. Heb. 9: 24; Rom. 8: 34.
5. He advocates our cause. I Jno. 2: 1, 2.

III. WHY CHRIST IS CONCERNED FOR OUR SOULS—
because of:

A. The need of the soul.

1. Man's greatest need is salvation from sin. He is lost.
2. The estranged need reconciliation; the condemned need pardon; the defiled need cleansing; the enslaved need deliverance; the dead in sin need regeneration.
3. Being saved from sin is more important than being saved from sickness, poverty, saving our business or even our life. Matt. 16: 25.

B. The peril of the soul.

1. We are lost. Ezek. 18: 20; Rom. 6: 23; 3: 19-23.
2. Christ believed impenitent were lost. Matt. 11: 20-24.
3. Men will never be saved until they first have a conviction of sin and realize that they are lost. Acts 2: 37.

C. The value of the soul.

1. The spirit of man is the most important part. Jas. 2: 26.

2. Soul is worth more than all of the world. Matt. 16: 26; Matt. 10: 28.
 3. Will we save the less important things of life while losing the most important, the only things that will survive this world?
- D. The destiny of the soul.
1. Heaven for the saved. Matt. 25: 31-35, 46.
 2. Hell for the lost. Matt. 25: 30, 46; 23: 23.
 3. Christ is so concerned for your soul that he died to save it and he now stands at your heart begging, pleading, knocking, and earnestly urging you to open your heart and let Him in. Rev. 3: 20.
 "There's a stranger at your door, Let Him in..."
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CONVERSION

GLENN L. WALLACE

Acts 3: 19

- I. WHAT IS CONVERSION?
 - A. A change.
 - B. Stands between Sinner and God.
 - C. Greatest work of church.
 - D. A sane act.
 - E. It is a turning. Acts 3: 19; Matt. 18: 1-6.
- II. WHO SHOULD TURN?
 - A. Many plead with God as though He had gone astray. 2 Cor. 5: 11.
 - B. Man is to turn—the heart of modern theology is that he cannot.
 - C. Jas. 5: 19, 20; Matt. 13: 15.
- III. THE AGENCY GOD USES.
 - A. Father, Son.
 - B. Holy Spirit.
 1. Not impersonal—vague force.

2. Not an "it"
3. Not an influence.
4. Not a Ghost.
5. Not the Bible.
6. Not a liquid.
7. Eph. 6: 17; Ps. 19: 7; 2 Cor. 4: 7; Jno. 3: 5; Eph. 5: 26.

C. Each has done his work.

IV. THE CHANGES THAT TAKE PLACE IN CONVERSION.

- A. Heart. B. Life. C. Relationship.
1. Acts 11: 21—Believed and turned.
 2. Acts 3: 19—Repent and turned.
 - Acts 2: 38—Repent and baptized.
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FIRST ADAM AND SECOND ADAM

FRED E. DENNIS

Rom. 5: 14; I Cor. 15: 22, 45

- I. GOD PLACED THEM HERE. Gen. 2: 7; Gen. 3: 15; Lk. 1: 35.
- II. GOD NAMED THEM. Gen. 5: 2; Phil. 2: 9-11.
- III. BOTH GOT MARRIED. Gen. 2: 18; Rom. 7: 4.
- IV. WIVES TOOK THEIR NAMES. Gen. 5: 2; Rom. 16: 16; Acts 4: 12.
- V. HEAD AND RULER OF WD7E. Gen. 3: 16; Eph. 1: 22, 23; Col. 1: 18; Eph. 5: 23.
- VI. WIFE CAME FROM SIDE. Gen. 2: 23; Jno. 19: 34.
- VII. FAMILIES GREW. Gen. 4: 1, 2; Acts 2: 41; Acts 2: 47; 4: 32; 5: 14; 6: 1; 6: 7.
- VIII. DISOBEDIENCE LOST EDEN. Gen. 3: 6; Gen. 3: 24.
- IX. OBEDIENCE GAINED HEAVENLY EDEN. Heb. 5: 8, 9; Phil. 2: 8.

FROM THE BEGINNING

W. WALLACE LAYTON

Matt. 19: 8

I. INTRODUCTION.

- A. While on earth Jesus constantly and sharply opposed corruptions in and departures from the law of God in its original purity, as illustrated in our text. If Jesus were on earth now He would have the same attitude as when He was here. Heb. 13: 8. To imitate Him today it is necessary to know exactly when the law governing us began.

II. THE BEGINNING OF THE NEW COVENANT.

- A. The law from which we take our bearings was to include "all nations. " Isa. 2: 2-4.
- B. To locate its beginning we simply seek that point in scripture when a law from God went forth that did not discriminate between Jew and Gentile.
 - 1. Did not begin in John's ministry. He only manifested Christ to Israel. Jno. 1: 31.
 - a. Christ was not preached as "Lord of all" until after John's baptism. Acts 10: 36, 37.
 - 2. Did not begin in the personal ministry of Christ—His message the same as John's.
 - a. The twelve forbidden to go to any but lost sheep of Israel. Matt. 10: 5, 6.
 - b. Christ's teaching on earth was called "children's bread" and was not for "dogs. " Matt. 15: 26.
 - Note: children here referred to the Jews, the children of God under the Jewish covenant. Dogs refers to the Gentiles or aliens.
 - c. Christ spoke only three times in His life to Gentiles. (The Roman Centurion, Pilate, and the Canaanitish woman).

- (1) None of them was spoken to with reference to their salvation from sin. Matt. 15: 21-23. Christ sent ONLY to lost sheep.

Note: every person Jesus saved while on earth was a child of God who had fallen from grace. No example then to us as alien sinners on how to become a child of God. Why then preach the personal message of Jesus to aliens today when He declared then that it was not for them?

- C. After Jesus' death a law was preached for the first time to all nations. Lk. 24: 46, 47. Connect Isa. 2: 2-4 and Acts 11: 15. Jerusalem-All nations-Acts 2.

III. APPLYING THE PRINCIPLE: IMITATING CHRIST.

- A. Today there are some four hundred denominations. From the beginning it was not so. Eph. 4: 4; I Cor. 12: 20; Eph. 2: 16, etc.
- B. Men say today we are saved outside the church. From the beginning it was not so. Acts 2: 38, 41, 47; Eph. 5: 25; Eph. 1: 22, 23; Acts 20: 28, etc.
- C. It is advocated today that baptism is non-essential, but not taught that way in the beginning. Acts. 2: 38; Acts 22: 16; I Pet. 3: 21, etc.
- D. There are three modes of baptism in our present day religious world. But from the beginning there was but one. Eph. 4: 5; Rom. 6: 3-5; Col. 2: 12.
- E. "There is nothing in a name" we are told on every hand. But from the beginning it was said that there is. Acts 4: 12; Col. 3: 17; Jas. 2: 7; Acts 11: 26, etc.
- F. And thus it is our obligation to measure all current practices by the law of God in the beginning. Apply to every existing error that time will allow.

IV. CONCLUSION:

- A. If Christ expected men in His day to return to God by returning to His beginning law, then He likewise

expects us to go back to departures and traditions to Jerusalem and take our stand with the apostles. The controversy in Antioch then was settled by going to Jerusalem. Acts 15: 2. If the apostles did not commend it, it is not so. Acts 15: 24.

FROM THE BEGINNING IT WAS NOT SO

WOODROW W. HUGHES

Matt. 19: 1-9

I. INTRODUCTION:

- A. Our Lord in his conversation with the Pharisees placed before them the divine solution to every question concerning the home and the marriage relationship. In addition he has given unto us a divine principle by which every problem and difficulty in the religious world can be solved. Matt. 19: 1-9.

II. MARRIAGE, DIVORCE, AND THE SOLUTION.

- A. In an effort to ensnare our Lord the Pharisees asked him a question concerning divorcement.
 - 1. The Jews were divided into two schools of this question.
 - a. The school of Hallel—divorce on any slight offence.
 - b. The school of Shammai—adultery only ground for divorce.
- B. Jesus points them to God's original laws. Gen. 2: 24; Matt. 19: 4-6.
 - 1. God originally made one woman for one man and that the marriage relationship was not to be dissolved by man.
 - a. The Pharisees fired another question. Matt. 19: 7. "Moses suffered you to put her away

- because of the hardness of your heart: but from the beginning it was not so. " Matt. 19: 8.
2. This original law is to be applied in the coming kingdom. " I say unto you. " Matt. 19: 9.
 - a. Thus far reaching questions were not left to the opinions of men nor prevented laws... but rather God's original law was appealed to in order to settle all questions. Thus man is without excuse.

III. KINGDOM SET UP AND LAW GIVEN.

- A. In fulfillment of Old Testament prophets and the promise of the Lord himself the church was set up in the city of Jerusalem about 33 A. D. Acts 2: 37-47.
- B. The New Covenant was given to pertain to every phase of the everlasting kingdom. 2 Tim. 3: 16, 17; 2 Pet. 1: 3.
Pet. 1: 3.
- C. Living this side of the beginning some two thousand years we find that God's laws have again become contaminated with the doctrines and traditions of men, thus religious confusion and division results.
 1. Only by applying the divine principle announced by Jesus as he conversed with the stubborn Jews can we quiet the troubled waters in the religious world. Therefore, the appeal to the beginning.

IV. THE PRINCIPLE APPLIED.

- A. The world teaches many ways, sanctions and approves division, one church is as good as another.
 1. We may hear Jesus say, "From the beginning it was not so. " Matt. 16: 18; Col. 1: 18; Eph. 4: 4-6; Jno. 17: 20; I Cor. 1: 10.
- B. The world teaches, concerning the plan of salvation: "Hold up your hand, hit the sawdust trail pray, relate your experience, faith only, etc. "
 1. The answer of Christ. Matt. 19: 8.

2. We must go back to the beginning. Mk. 16: 16; Acts 2: 38; 22: 16.
- C. World teaches many baptisms and modes. Hear Jesus. Mat. 19: 8.
1. Can be only one. Eph. 4: 5.
 2. Baptism is a burial. Rom. 6: 3-5; Acts 8: 35; Col. 2: 12.
- D. World approves and applauds many additions to the worship—Instrumental music, burning of candles, women preachers, robed clergy, etc.
1. From the beginning it was not so. Eph. 5: 19; Col. 3: 16; Jno. 4: 24.
- V. CONCLUSION:
- A. By applying this divine principle every problem and difficulty that has torn asunder the religious world can be erased. Let us go back to the beginning and sit at the feet of the apostles and rally around the cross of our Lord.

GOD IS NOT AN IDOL

T. COY PORTER

Acts 17: 22-31

I. INTRODUCTION:

- A. Athens was most noted city of Greece, founded by Cecrops when Moses was about 25 years old. Named for Athens, the Greek goddess of Wisdom. Here was the famous Acropolis, highest specimen of Grecian art. The Partheon, 217 ft. long and 98 ft. broad, contained a temple to Minerva (Greek name Athena) with a 39 ft. statue of Athena, covered with pure gold. Lyceum, where Aristotle taught, in eastern suburb. North was academy where Plato taught. Central part, Areopagus, where Athenian supreme court met.

- B. Petronius said it was easier to find a statue than a man.
- C. Background to sermon:
 - 1. Vs. 7-15.
 - 2. Vs. 16-22.

II. SELECTION OF A SUBJECT.

- A. What governs the selection of a subject?
 - 1. Existence of need for teaching on matter of faith, practice.
 - 2. Presence of people who have that need.
- B. Here present people who were wholly given to Idolatry.
 - 1. Needed change in faith, practice, worship.
 - 2. Neither their loyalty to error nor their sincerity kept Paul from preaching what they needed.
- C. Possibly more than we realize, we preach what people want rather than what they need.
 - 1. Sermons on love, heaven, spirit of Christ popular.
 - 2. Sermons on denominational names, giving, unpopular. Our own members sometime ask us to not say anything that might offend their denominational friends.
 - a. Did Stephen modify his language to avoid offending?
 - b. Did Paul preach what Felix needed, or what would not offend him? Acts 24: 24, 24.
 - c. Whom was Christ addressing when he said, "Scribes, Pharisees, hypocrites... "?

III. PAUL'S SERMON TO IDOLATERS: GOD IS NOT AN IDOL.

- A. How does Paul prove his proposition?
 - 1. By citing some things God has done.
 - a. Made all things. (Stoics believed universe self-existing, not made by outside agency.)
 - b. Made of one every nation. (Greeks believed their race superior.)

- c. Determined seasons and habitations. (New to Greeks.)
 - d. Gave to all breath, life, and all things.
 - 2. By citing God's lack of limitation.
 - a. Dwells not in temples made with hands. (Idols made.)
 - b. Not served by men's hands (Idol needs polishing.)
 - c. Lord of heaven and earth. (Greeks many gods.)
 - d. Not far from each of us—universal. Rev. 21: 21.
 - 3. By citing God's offspring as witnesses.
 - a. Can tell much about parents by children.
 - (1) Man spotted boy as dad's son by appearance.
 - b. Idols don't have children.
 - c. Greek poets admit this truth.
 - d. See Ps. 115: 4-8.
- B. Since thesis proved, then what?
 - 1. Ought not to think God like a graven image.
 - 2. Must repent, accept true God.
 - a. Because judgment day appointed.
 - b. Christ's resurrection proof.

IV. SOME LESSONS.

- A. Ignorance breeds error. Rom. 10: 3.
- B. Being religious is not enough.
- C. Sincere error is not equal to sincere truth.

V. CONCLUSION. Vs. 32-34.

- A. Some mocked, as some of you today may do.
- B. Some postponed, but were desirous of hearing more.
- C. Some clave unto him and believed.
- D. Today: image may be mental instead of metal, but idolatry just the same.
 - 1. Family ties. Hold ties in higher esteem than God. Religion of parents.

2. Work. Neglect duty for it.
 3. Possessions, land, clothes, car.
 4. Present belief, not willing to consider possibility of being wrong.
-

GOD'S APPOINTMENTS

JOE F. WATSON

Prov. 8: 29b

I. INTRODUCTION:

- A. There is no guesswork with God. His methods are not haphazard. I Cor. 14: 33. God is a maker of appointments. Compare: appointments with dentist, etc

II. SOME OF HIS APPOINTMENTS OF LONG AGO

- A. To Abraham. Gen. 18: 14; 21: 1, 2 ("appointed, "set").
- B. The fifth plague in Egypt. "The Lord appointed a set time... " Ex. 9: 5, 6.
- C. Moses, knowing God kept His appointments, kept those God set for him. Acts 7: 44.
- D. Aaron and his sons appointed as priests, but Korah et el sought to alter God's appointments. Num. 16.
 1. It is folly to attempt to change His appointments!

III. GOD'S APPOINTMENT FOR CHRIST.

- A. Simeon: "... this child is set for the falling and the rising, etc. Lk. 2: 34.
 1. It was foolish for any to interfere with God's plans for Christ.
- B. Christ's teaching was appointed. Deut. 18: 18.
- C. All He did was by appointment of God. Heb. 3: 1, 2; 1: 1, 2; Jno. 17: 8.

IV. GOD'S APPOINTMENTS FOR ALL MEN NOW.

- A. Ananias to Saul. Acts 22: 10. But God wants all to know God's will. Tit. 2: 11, 12.

- B. Relate briefly Saul's journey to Damascus. Acts 9: 22, 26.
 - 1. The great light did not save him.
 - 2. Christ's speaking did not save him.
 - 3. His miraculous healing did not save him.
 - C. He was told to go learn what was appointed for him to do. Acts 22: 10.
 - 1. Christ Himself did not tell, for the gospel was in earthen vessels. 2 Cor. 4: 7.
 - 2. What was appointed for him? Acts 22: 16.
 - a. It is foolish for men to slight, neglect, attempt to change or to postpone obeying any of God's appointments for them.
- V. GOD'S APPOINTMENT FOR HIS CHILDREN NOW.
- A. The obtaining of salvation, (eternal) I Thess. 5: 9. We do not have it now.
 - 1. How are we to obtain it? By running the "set" course. Heb. 12: 1, 2.
 - 2. Some try to alter the course, but this is sheer folly.
 - B. Pure and undefiled religion. Jas. 1: 27.
 - C. Assembling with the saints appointed. Heb. 10: 24-31. Would you change this?
 - D. Five items of worship appointed: teaching, praying, singing, communing, giving.
 - E. Be ready unto every good work. Jas. 4: 17.
 - 1. Note Matt. 26: 17a "And the disciples did as Jesus appointed them. " Apply.
 - F. Suffering is appointed, too. I Thess. 3: 3.
- VI. GOD'S APPOINTMENTS FOR ALL MEN LATER
- A. Death. Job 30: 23; Heb. 9: 27a. We will keep this appointment!
 - B. Judgment. Heb. 9: 27b; Acts 17: 30, 31. We shall all be there!
 - C. Eternity's two appointed places. Matt. 25: 46.
- VII. CONCLUSION:
- A. Child of God, unfaithful to His appointments, con-

fess and pray for forgiveness. Will Christ keep the appointment God has made for him to judge the world? Yes, He will be there; so will you and I. Alien, keep now the appointment God has made for you: if a penitent believer, "Arise, be baptized and wash away thy sins. "

GOD'S EVERLASTING WORD

RUE PORTER

I. DISCUSSION:

- A. When Jesus was here in person:
 - 1. God's word was truth. Jno. 17: 17.
 - 2. Had power to cleanse. Jno. 15: 3.
 - 3. God gave it to Jesus. Jno. 17: 8, and
 - 4. Jesus gave the SAME word to the apostles.
- B. The apostles were commanded to preach it. Acts 10: 42.
 - 1. All preachers commanded to preach it. 2 Tim. 4: 1, 2.
 - 2. It produced faith in those who heard. Acts 18: 8.
 - 3. Without hearing it, no faith. Rom. 10: 17.
- C. The apostles believed that it
 - 1. Had power. Heb. 4: 12.
 - 2. Enough to save. Jas. 1: 21.
 - 3. That it did save. I Cor. 15: 2.
- D. They taught that the gospel IS the word of God. Eph. 1: 13; Col. 1: 5.
 - 1. That it must be believed. 2 Thess. 2: 12, 13.
 - 2. That it must be obeyed. 2 Thess. 1: 7-9.
 - 3. That any other system is false. Gal. 1: 8, 9.
- E. That the same word
 - 1. LIVETH
 - 2. ABIDETH, and
 - 3. ENDURETH FOREVER. I Pet. 1: 22, 25.
 - 4. That we will be judged by it at the last day. Jno. 12: 48.

GOD'S KINGDOM SET UP

L. ARNOLD WATSON

I. INTRODUCTION.

- A. God's kingdom prophesied:
 - 1. Dan. 2: 44 — "in the days of these kings. "
 - 2. Image of Nebuchadnezzar's dream:
 - a. Head of gold
 - b. Arms and breast of silver
 - c. Belly and thighs of brass
 - d. Legs of iron
 - e. Feet of iron and clay.
 - 3. Daniel's interpretation:
 - a. Four kingdoms represented:
 - (1) Babylonian and Nebuchadnezzar
 - (2) Medo-Persian, under Darius and Cyrus
 - (3) Macedonian or Grecian, under Alexander
 - (4) Roman, under the Caesars.
 - b. Hence, during the days of the Caesars.
- B. Isa. 2: 2, 3; Micah 4: 7:
 - 1. Called "Jehovah's house. "
 - 2. Law from Jerusalem.
- C. Isaiah 9: 6-7:
 - 1. Government to be upon Christ's shoulders.
- D. Our attention concerns this kingdom set up, when, where and why.

II. WHEN WAS THE KINGDOM SET UP?

- A. Christ's proclamation:
 - 1. "Time fulfilled" — "at hand. " Mk. 1: 14, 15.
 - 2. Cf. with John the Baptist. Matt. 3: 1, 2.
 - 3. Limited commission of the twelve and seventy.
- B. Identity with the church:
 - 1. Christ's promise. Matt. 16: 13-19.
 - 2. Colossians and Paul were in it. Col. 1: 13, 14.
 - 3. Hebrews were partaking of it. Heb. 12: 28.
 - 4. John was in it. Rev. 1: 9.

5. We are in it. Eph. 5: 5 (Kingdom of Christ and God).

C. Identifications of time to be set up:

1. Lifetime of some of the apostles. Matt. 16: 23.
2. To come with power. Mk. 9: 1.
3. Power to come with the Holy Spirit. Acts 1: 6-8.

D. Events of Pentecost in Acts 2:

1. Holy Spirit came. Acts 2: 1-4.
2. Church spoken henceforth as a reality. Vs. 47.
3. Christ preached on David's throne. Vss. 29-36.

III. WHERE SET UP.

A. Jerusalem, where apostles received the Holy Spirit. Acts 2.

1. Law to go forth from Jerusalem. Isa. 2: 3.
2. Repentance and remission of sins preached by Christ's authority. Lk. 24: 47; note: Acts 2: 38.

B. Both time and place fulfilled.

IV. WHY WAS THE KINGDOM SET UP?

A. Eternal purpose of God. Eph. 3: 10, 11.

1. God's wisdom seen in Christ through the church.
2. Hence, church is fulness of Christ. Eph. 1: 23.
3. God glorified therein. Eph. 3: 21.

B. To be God's house or family.

1. Prophetied thus. Isa. 2: 2, 3; Micah 4: 7.
2. Church is God's house. I Tim. 3: 15.
3. Christians are His children. Gal. 3: 26, 27.

C. It is the spiritual body of Christ. Eph. 1: 22, 23; Col. 1: 18.

1. Head only of the church that is His body.
2. Saviour of the body. Eph. 5: 23.

D. The kingdom that shall be received in eternity. I Cor. 15: 24.

E. Herein all men are made equal and reconciled to God. Eph. 2: 18.

V. CONCLUSION:

A. This kingdom cannot be shaken. Heb. 12: 28. "Nothing can prevail against it. "

- B. Our challenge: have membership in it.
 - 1. Those saved are members. Acts 2: 41, 47.
 - 2. Those saved are those who obey Christ. Heb. 5: 8, 9.
 - C. Relate terms of faith of the gospel. May we hold fast and faithful, then as citizens of this kingdom. Find strength and courage within it. Heb. 4: 16.
-

HOW CAN WE KNOW GOD?

FANNING YATER TANT

I. INTRODUCTION:

- A. All our religious experience determined by our idea of God.
 - 1. A common theme of Israel's prophets. Hos. 6: 1-3; Jer. 31: 31.
- B. Our path to knowledge of God today beset with many difficulties. Ps. 88; Job 23: 3, 8, 9.
- C. Christ predicted eternal life on "knowing" God. Jno. 17: 3.
- D. Since these things are so, how may we learn of God?

II. GOD HAS REVEALED HIMSELF THROUGH NATURE.

- A. His name on every flower, rock, leaf, blue skies, harvest moon. Ps. 19: 1; Ps. 8; Rom. 1; Acts 14: 17.
- B. "A haze on the far horizon, The infinite, tender sky... "

III. GOD HAS REVEALED HIMSELF THROUGH HUMAN NATURE.

- A. Man made in image of God. Gen. 1: 27.
 - 1. That image marred and distorted by sin, but still God's image.
 - 2. Acts of mercy, justice, heroism, sacrifice, show us God.

Christ recognized that man might show something of God. Matt. 5: 16; Acts 4: 13.

1. Moses coming down from the mount.

Paul did not live, but Christ lived in him. Gal. 2: 20.

The innocent child.

You my son

Have shown me God

Your kiss upon my cheek

Has made me feel the gentle touch

Of him who leads us on.

The memory of your smile when young

Reveals his face....

— Grace Coolidge.

IV. GOD REVEALS HIMSELF THROUGH HIS WORD.

A. Written over 1600 years by 40 men who knew and loved him.

1. Reveals God in every kind of experience with humanity.

B. Shows his nature. Ps. 103.

C. Paul at Athens reveals something of him. Acts 17

V. GOD REVEALS HIMSELF THROUGH HIS SON, JESUS CHRIST.

A. Philip's question. Jno. 14. "Show us the father. "

1. Nature, humanity, words, not enough, he wanted to see God.

2. Christ's answer: "He that hath seen me, hath seen God. "

B. God speaks through his Son. Heb. 1: 1; Matt. 17: 5; Acts 3: 22, 23.

C. Without knowing God you cannot have eternal life. Jno. 17: 3.

1. Yet God is known only through Christ.

a. Christ speaks with authority.

b. Why not obey his word, and thus please God?

HOW DO YOU REGARD CALVARY?

CLEON LYLES

I. CALVARY — GOLGOTHA — THE PLACE OF A SKULL. Lk. 23: 33.

A. What scenes this little hill northwest of Jerusalem had witnessed.

1. It was a place where criminals were commonly executed.
2. Road to Golgotha like last mile in death house today.

B. Let us recall some of the background of the one to be crucified.

1. His trial most biased and unfair of any case on record.
 - a. Unjustly betrayed by Judas. Mk. 14: 10, 11.
 - (1) Jesus knew from the beginning who it was — did not try to stop him. Jno. 6: 64.
 - b. Had private hearing before Annas.
 - (1) Bound, answered, struck in the face. Jno. 18: 19, 24.
 - c. Taken before Sanhedrin. Matt. 27: 1.
 - (1) Arrested about midnight — now before Sanhedrin.
 - d. Then before Pilate.
 - e. Pilate sent him to Herod.
 - f. Herod returned him to Pilate. Lk. 23: 8, 12.
 - (1) Pilate had to allow them to crucify him. Jno. 19: 12, 15.

C. His crucifixion.

1. Scourged and crowned with thorns.
2. Compelled to begin death march bearing his own cross. Jno. 19: 17.
3. Nailed and left to die between two thieves.
4. Mocked while on the cross. Matt. 27: 39, 43.
5. Whole earth stood veiled in darkness for three hours. Matt. 27: 51, 52
6. Cried for divine help and human aid. Jno. 19: 28.

II. OUR QUESTION: HOW DO YOU REGARD ALL THIS?

- A. Some think it was unnecessary.
 - 1. Say they can be saved without his shed blood or death.
 - 2. Say, "My sins were not great enough to need the cross. "
 - 3. "I have always been a good moral man. "
 - 4. "Real sinners may need it, but not me. "
 - B. Some are indifferent to it.
 - 1. Just simply care not that their Lord was crucified.
 - C. God and Christ regarded it as the only solution.
 - 1. Christ prayed for another way if possible.
 - 2. They see sin for what it is.
 - a. We do not think sin is bad unless it affects the physical body, as murder, torture, cruelty to human beings.
 - 3. They see its effect on the spirit.
 - a. Only one sin has condemned a man and he is helpless to ever do enough good to save himself from that one sin until God helps him.
 - b. Since this is true, God only knows the remedy.
 - 4. God's remedy for sin — THE CROSS... OUR OBEDIENCE.
-

HOW TO BECOME A CHRISTIAN

ROY H. LANIER

Acts 8: 26-40

I. INTRODUCTION:

- A. The importance of this subject.
- B. Importance of discussing it with religious people.
(Review cases of conversion in the Acts to see how many of them were religious but wrong.)

- C. Honest religious people will get right when they learn they are wrong.

II. CHARACTERS IN THIS STORY.

- A. Philip. Acts 6: 5; 8: 5-13; 21: 8, 9.
- B. Ethiopian eunuch. A Jew or proselyte to Jewish religion.
- C. Holy Spirit. Jno. 16: 7-13.
- D. Angel. Heb. 1: 14..

III. THINGS WHICH DID NOT HAPPEN IN THIS CONVERSION.

- A. The Holy Spirit did not come personally to the man to be converted; did not cause him to act in strange unaccountable manner.
- B. The angel did not come to the man to be converted; did not cause him to say or do peculiar things.
- C. The man was not required to tell an experience of grace.
- D. No church voted on whether the man could be baptized.
- E. The man did not confess that he believed God for Christ's sake had pardoned his sins before he was baptized.
- F. The man was not told *to* join any denomination.

IV. THINGS WHICH DID HAPPEN IN THIS CONVERSION.

- A. The gospel of Christ was preached by a Spirit-filled preacher. Acts 6: 3, 5; 8: 29. See Rom. 1: 16; I Cor. 4: 15; I Pet. 1: 23-25.
- B. The man believed the gospel. Lk. 8: 12; Rom. 10: 13-17.
- C. The man turned from his error—repented; turned from Judaism to Christ. Rom. 10: 1ff.
- D. The man confessed his faith in Christ. Acts. 8: 37 A. V.; Rom. 10: 9, 10.
- E. The man was baptized into Christ. Vs. 38; Rom. 6: 3; Gal. 3: 27.

1. He went down into the water. Vs. 38.
 2. He was immersed—meaning of Greek word.
 3. He came up out of the water. Vs. 39.
 4. Sprinkling does not require these steps.
- F. The man became a member of God's church, family.
Acts 2: 37-41, 47; I Tim. 3: 15.

V. CONCLUSION.

- A. Anything which differs from right is wrong. This man became a Christian in the right way. Therefore any way offered to you which differs from the way this man became a Christian is the wrong way.
-

HUMILITY

GENE FROST

Matt. 23: 12

I. INTRODUCTION:

- A. Pride opposes righteousness; it causes one to refuse to admit wrongs and be humble in obedience.
1. The proud are an abomination. Prov. 16: 5.
 - a. "Showing one's self above others, overtopping, conspicuous above others, pre-eminent ... with an overwhelming estimate of one's means or merits, despising others or even treating them with contempt, haughty... " (hyperaphanes, Thayer's Lexicon).
 - b. Pride exalts oneself so as to render him incapable of realizing his sinfulness, or as even being subject to error or sin.
 2. When man turns from God. he is filled with pride. Rom. 1: 21, 22, 28-32.
 - a. Pharaoh. Ex. 10: 3.
 - b. Nebuchadnezzar. Dan. 5: 20-21; 4: 30, 31, 37.
 - c. Pharisees. Lk. 18: 10-14.

II. DISCUSSION:

- A. The opposite of pride is humility. It leads one in submission to God, causing him to realize his lowliness and sinfulness.
 - 1. "The having a humble opinion of one's self; a deep sense of one's (moral) littleness; modesty, humility, lowliness of mind..." (Thayer's Lexicon).
 - 2. Christ, the great example: expound. I Pet. 2: 21.
- B. Everyone that is Christ's must be humble. Rom. 8: 9; Heb. 5: 8, 9.
 - 1. To obey Christ, one must first recognize the need for salvation (Rom. 3: 23), and then humble (submit) himself in obedience. Phil 2: 8.
 - a. Man may do things naturally good for himself without denying his pride. (Quit drinking because it is destroying his health.)
 - b. Therefore. God always tests man's humble obedience.
 - (1) Naaman. 2 Kings 5.
 - (2) Jericho. Joshua 6.
 - c. There is no apparent connection between the thing commanded and the result. Humble obedience only motivation.
 - d. Presently, Gods test is baptism. Acts 2: 38; I Pet. 3: 21.
 - 2. To obey, one first must be humble. Eccl. 12: 13; Prov. 8: 13.
- C. Humility must characterize the Christian's life.
 - 1. There is danger of one's pride reappearing, dominating and destroying the soul. 2 Tim. 3: 2.
 - a. Pride goes before destruction; haughty spirit before a fall. Prov. 16: 18.
 - b. Contention comes by pride. Prov. 13: 10.
 - 2. Therefore the admonition: Phil. 2: 5-8; I Pet. 5: 5, 6.
 - a. "Be clothed": to tie. The egkouboma (bind

on) was the white scarf or apron of slaves and distinguished slaves from freeman. (Thayer's Lexicon),

- b. We must be humble: slaves of Christ. Rom. 6: 16, 17; I Cor. 7: 22, 23.

III. CONCLUSION:

- A. Overcome pride and serve God! Matt. 16: 24.

IS CHRISTIANITY WORTHWHILE?

JACK L. MACKEY

Isa. 1: 18-20

I. INTRODUCTION:

- A. Suppose we respond to this appeal and are perfectly honest with God. What would we say? What would God reply?
 1. First plea — "Thou art an Eternal and Infinite God. You inhabit the universe. I did not feel you would be interested in my sins, much less forgive them. " To which God could reply: "Have great interest in you, furnish you all things needful—very hairs of your head are numbered. " If God concerned about these, would be much concerned about sin, the worst evil that can befall us.
 2. Second plea — "My sins are so great and so many — I doubt you could forgive me. " God could reply, "I have provided for the uttermost sin through the death of my son who has become author of salvation to all that obey him. " (Heb. 5: 9).
 3. Third plea — "But my sins are not just acts of wilfulness and of rebellion. Actually they are habits of my life. Furthermore, I love them much. I do not want to give them up and I can

never find strength to do so. " God — "My strength is sufficient for you. "

4. Fourth plea — "Frankly, Lord. I just cannot decide if it is really worth it. "
 - a. This is the perfectly honest answer of many in this world. (Even in the church—the world engages in many things that a Christian should not. Worldliness is opposed to Christianity, and although we know that we are not prone to give it up. Why? Because we have not learned if it is really worth it or not.)

II. TO CHRISTIANS.

- A. Story of the Jews—released from Babylonian captivity to rebuild and re-populate Jerusalem, teaches us a fine lesson. (Read opening verses of Haggai.) Note the analogies:
- B. Although released from captivity (compare our release from captivity of Satan) and had made the trip to Jerusalem alright — there they had forgotten their mission.
- C. Forgetfulness caused by their "desire for material things. " (vs. 2b). They began to plow and sow fields, working for wages, erecting fine homes—this overcame their devotion to spiritual things.

III. PEOPLE SHOULD COUNT THE COST.

- A. Text suggested the need of reasoning.
 1. If going to change jobs I reason on: The worth of the present one — the cost of the change and the gain to be realized.
- B. So in spiritual matters.
 1. Worth of present life. (Nothing we have of any absolute value. No value to be attached to any such possession, within itself, only as it benefits myself or others.) I Tim. 6: 7.
 2. What will the change cost me?
 - a. Life. Matt. 10: 39.

- b. Forsaking all. Lk. 14: 26.
 - c. Self-denial. Matt. 16: 24.
 - d. Taking up cross daily. Lk. 9: 23.
 - e. Cost of persecution. 2 Tim. 3: 12; Jno. 16: 2.
 - f. A life of sacrifice. Rom. 12: 1.
 - g. Life of work. Eph. 2: 12; Gal. 6: 9, 10.
 - h. Life of suffering. 2 Tim. 2: 10.
 - i. Of seeking kingdom of God first. Matt. 6: 33.
 - j. Life of teaching. 2 Tim. 2: 2; Heb. 5: 12.
 - k. Life of growth. I Pet. 2: 1, 2.
3. What gain will be realized?
- a. All material needs supplied. Matt. 6: 33.
 - b. All spiritual blessings obtained. Eph. 1: 3.
 - c. Privilege of prayer. Jno. 15: 7; Col. 3: 17.
 - d. Privilege of walking new life. 2 Cor. 5: 17
 - e. An inheritance. Eph. 1: 11 (Enjoy hope. Hope is based on faith — faith based on God's word.)
 - f. A peace that passeth all understanding. Rev. 14: 13; Phil. 4: 7; Jno. 14: 27.
- (1) Good summary of gain realized found in I Tim. 4: 8.

IV. CONCLUSION:

- A. Friends, nothing of value left out. Nothing that is profitable that is not realized in Christ. No interest in this life or in life to come that godliness does not promote. It has the promise of the "life that now is" — everything really necessary or good for us — and, of that "which is to come. " Christianity is the only thing that can promise eternal life. Fleshly pleasures promise pleasures only here (do not truly fulfill even here) but do not even promise happiness in the future life. Is it worth it? Jesus said: "gain the whole world — lose your soul" — you are the grand loser! It is worth it. Is it worth it to you?

IS YOUR NAME WRITTEN IN HEAVEN?

C. E. McGAUGHEY

Lk. 10: 17-20

I. INTRODUCTION:

A. Explanation of *text*.

II. THERE IS A RECORD KEPT IN HEAVEN OF THOSE WHO BELONG TO GOD.

- A. "Names written in heaven. " Lk. 10: 20.
- B. "Whose names are in the book of life. " Phil. 4: 3.
- C. "For our citizenship is in heaven. " Phil. 3: 20.
- D. "Who are enrolled in heaven. " Heb. 12: 23.
- E. It is an occasion for rejoicing if one's name is written there. Lk. 10: 20.
 - 1. More important than being written in histories recorded by men or on some social register.

III. HOW MAY ONE'S NAME BE WRITTEN THERE?

- A. Morality alone is not sufficient.
 - 1. Cornelius was moral but had to obey. Acts 11: 14.
 - 2. The new birth is necessary. Jno. 3: 5.
 - 3. Cannot enter kingdom without obedience. Matt. 7: 21.
- B. Obeying the doctrines of men will not put our names in heaven.
 - 1. Makes our worship in vain. Matt. 15: 9.
 - 2. We are warned against doctrines of men. Tit. 1: 13, 14; Col. 2: 20-22.
- C. Being conscientious is not enough.
 - 1. Paul thought he was doing God's will but learned that he was a sinner. Acts 23: 1; 26: 9.
- D. Merely thinking that my name is in heaven is not sufficient.
 - 1. Illustration: Man thought he was a citizen of this great nation. To his surprise he found out that he had not complied completely with the law of naturalization and was therefore *not* a citizen.

2. New Testament Illustration: The twelve men whom Paul found in Ephesus learned that they had not complied with the law of induction into God's kingdom and they had to learn the way more perfectly and render scriptural obedience. Acts 19: 1-7.
3. There are many today who think that their names are written in heaven who have not obeyed the gospel.
 - a. Faith only.
 - b. Infant baptism.
 - c. Sprinkling and pouring for baptism.
4. There are many who think their names are in heaven who are members of human institutions. Matt. 15: 13; Ps. 127: 1.
5. There are many who think their names are in heaven who practice things unauthorized by the New Testament.
 - a. Praying through Mary. I Tim. 2: 5.
 - b. Auricular confession. Acts 8: 22.
 - c. Lord's supper once a month or twice a year. Acts 20: 7.
 - d. Instrumental music. Col. 3: 16; Eph. 5: 19.
6. Some consider all well when they are wearing the names of men. Acts 11: 26; I Pet. 4: 16.

IV. CAN ONE'S NAME BE BLOTTED OUT OF THE BOOK OF LIFE?

- A. Some think this is impossible because they teach that man cannot fall away and be lost.
- B. The Bible clearly teaches that names can be blotted out. Rev. 3: 4, 5.
- C. Some things that cause a name to be blotted out.
 1. Failing to overcome. Rev. 3: 5.
 2. The love of money. I Tim. 6: 9, 10.
 3. Loving the world. I Jno. 2: 15, 16.
 4. Losing our first love. Rev. 2: 5.
 5. Lukewarmness. Rev. 3: 16.

- D. To be sure that my name is there at the last day I must repent of my sins as a Christian. I Jno. 1: 9.
 - V. IT IS A MATTER OF VITAL IMPORTANCE THAT YOUR NAME IS WRITTEN THERE.
 - A. Only those with their names in the Book of Life will be able to enter heaven. Rev. 21: 27.
 - B. Those whose names are not in the book will be cast into the lake of fire. Rev. 20: 11-15.
 - VI. CONCLUSION.
 - A. Will you obey the Lord so that your name may be recorded as one of His? If you feel that your name may be blotted out because of some sin, make your calling and election sure by repenting and praying for forgiveness.
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JESUS CHRIST, DAVID'S HEIR AID GOD'S SON

FRANKLIN T. PUCKETT

Rom. 1: 1-7

- I. INTRODUCTION:
 - A. The salutation.
 - 1. The writer — Paul.
 - 2. Those addressed — All saints in Rome: (1) Jews, (2) Gentiles
 - 3. The message — The gospel of God.
 - 4. The theme — God's Son and our Lord.
 - B. This message God promised:
 - 1. By the prophets.
 - 2. In the scriptures — Old Testament.
- II. THE MESSAGE CONCERNS JESUS CHRIST.
 - A. Jesus made of a dual nature — human and divine.
 - B. In his human nature — the seed of David, according to the flesh.

- C. In his divine nature—the Son of God, according to the spirit of holiness.
 - 1. Demonstrated by the resurrection of the dead.

III. THE PROMISES CONCERNING HIS HUMAN NATURE.

A. The promises made.

- 1. The seed of Abraham. Gen. 12: 1-3; 22: 18.
- 2. The seed of David. 2 Sam. 7: 12.
 - a. To sit upon David's throne. Ps. 89: 35-37.
 - b. To be placed upon the throne over all opposition. Ps. 2: 1-8.
 - c. Though seated in heaven, the rule will begin from Jerusalem. Ps. 110: 1-4.

B. The promises fulfilled.

- 1. Jesus of right lineage. Matt. 1: 1.
- 2. To sit upon David's throne. Lk. 1: 30-33. (Angel connects promises of God and birth of Jesus together.)
- 3. In spite of all opposition. Acts 4: 24, 25; 13: 26-33; 2: 30; Heb. 12: 22 (Psalms 2 fulfilled).
- 4. Psalm 110 fulfilled in Acts 2.

IV. THE DIVINE NATURE OF CHRIST.

A. His pre-fleshly state. Jno. 1: 1-3; Phil 2: 5, 6.

B. This divine one became flesh. Jno. 1: 14; Phil. 2: 7.

C. God's promises.

- 1. The virgin birth. Isa. 7: 14; 9: 6, 7; Matt. 1: 18-23.
- 2. The miracles of Jesus. Isa. 35: 3-6; Matt. 11: 2-5.
 - a. The miracles of Jesus unlike the so-called miracles of wonder-workers today.
 - b. Nothing to indicate fraud or deceit.
 - c. No one in that day disputed the miracles of Jesus. Jno. 3: 2.
- 3. The teaching of Jesus. Deut. 18: 18, 19.
 - a. The sermon on the mount. Matt. 5, 6, 7.
 - b. Never man so spake.

4. The resurrection of Jesus. Ps. 16: 8-10.
 - a. The widow's son.
 - b. Lazarus.
 - c. Jesus.

V. HUMANITY AND DIVINITY ARE WELDED TOGETHER IN ONE PERSONALITY.

- A. It is marvelous how God has brought these two natures together in Christ.
 1. His physical body hungry — he feeds 5, 000.
 2. His physical body weary — he stills the storm.
 3. He weeps with the bereaved — he raises Lazarus from the dead.
- B. Modernism denies that He is divine. I Jno. 4: 15.

VI. CONCLUSION.

- A. People must believe that Jesus is the Christ the Son of God. Jno. 8: 21, 24; 20: 30, 31.
 2. Through him grace and apostleship were received for obedience to the faith; hence, the necessity of obedience to the gospel.
 3. Extend invitation.
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JESUS CHRIST —PROPHET, PRIEST, AND KING

MELVIN J. WISE

Heb. 1: 1-4

I. INTRODUCTION:

- A. The epistle to the Hebrews is one of the most wonderful books of the N. T.
 1. It might well be called a divine commentary on the book of Leviticus, for in it the author shows that the ceremonies and ritualism of the Aaronic priesthood are fully matured in Christ, the Christian's High Priest.

- B. The primary object of the author of this epistle was to persuade his Hebrew brethren in Christ to persevere to the end of their already begun Christian career, and not to turn back again to Judaism.
- C. The author begins the epistle by showing the superiority of Christianity to the Mosaic system.
 - 1. In the majestic opening sentence of the epistle there are 108 words.
 - 2. Three verb phrases are used to present Jesus Christ as Prophet, Priest and King.
 - a. "God... hath in these last days spoken unto us by his Son. " He is our Prophet.
 - a. "When he had by himself purged our sins. " He is our Priest.
 - c. "Sat down on the right hand of the Majesty on high. " He is our King.

II. JESUS IS PROPHET.

- A. "Prophet" — means "to speak for another. "
- B. Note that God:
 - 1. "At sundry times. "
 - a. The Old Testament revelation was given in fragments; at one time by law; another time by history; another time by poetry; another time by prophecy.
 - 2. "And in divers manners"
 - a. That is, it was not all in one way. At one time by direct communication, another time by visions, etc.
 - 3. "In time past unto the fathers"
 - a. In former dispensations.
 - 4. "By the prophets"
 - a. By Moses, Samuel, Elijah, Elisha, Isaiah, Jeremiah, Daniel, etc.
 - 5. "Hath in these last days spoken unto us by his son. "
 - a. Thus with one sweep of the pen the author sets aside the long lists of ancient prophets

- to make room for the superlative Prophet.
6. "Whom he hath appointed heir of all things. "
 - a. Being God's Son, He is an heir of God; being an heir of God, He knows the will of the Father and is qualified to reveal it.
 7. "By whom also he made the world. " Jno. 1: 1-3; Col. 1: 16, 17.

"And upholding all things by the word of his power. "

 - a. That is, by His powerful word or command. Ps. 33: 6, 9.
 - b. By His word He still maintains the order, harmony and well-being of the whole creation.
- C. Modern unbelief in its various forms denies this first declaration of our text.
1. The modernist accepts Jesus as a great teacher and philosopher like Plato, Aristotle and Socrates, but not as "a teacher come from God. "
 2. In reality the Modernist says that Jesus Christ is not God's prophet; therefore we will trim His teachings to suit our own fancy.

III. JESUS IS PRIEST.

- A. Under the law the office of a priest was entirely different from the office of a prophet.
 1. The prophet presented the revelation of God to the people; thus he spoke for God to the people.
 2. The priest presented the sin offering of the people to God; thus he spoke for the people to God.
- B. The first three chapters of Hebrews elaborates on the author's presentation of Jesus as the great Prophet; the next seven chapters present Him as the Christian's High Priest.
 1. He is a High Priest who understands man and God. Heb. 5: 14-16.

2. He is a High Priest after the order of Melchisedek. Heb. 5: 6; 6: 20; 7: 3.
3. He is able to save them to the uttermost. Heb. 7: 25.

C. Here is a second battleground with Modernism.

1. The Modernist denies that Jesus Christ is the Christian's High Priest.
2. The Modernist is willing to give Jesus a niche in the hall of fame along with Buddha, Confucious, Mohammed and other world religionists.
3. But when mention is made of Christ's becoming our High Priest through His death and suffering on the cross, the Modernist begins to sneer. I Cor. 1: 18.

IV. JESUS IS KING.

A. This is not the function of either prophet or priest.

1. The prophet was to go among the people to reveal and to exhort.
2. The priest was to offer sacrifice, to go into the holy of holies.
3. But Jesus sat down "on the right hand of the Majesty on high. "

B. When did Jesus sit down? Mk. 16: 19; Eph. 1: 19-23.

C. But this is a third battleground of Christianity with modern theology.

1. Some deny that Jesus is reigning now. Acts 2: 30.
I Cor. 15: 24-26; Rev. 20: 12-14.

V. CONCLUSION.

- A. Truly Jesus is Prophet, Priest, and King. But what if we reject Christ? If we will not hear this Prophet, then what? Jno. 6: 68. If we will not accept the sacrifice of the High Priest, how shall we be cleansed from our sins? Heb. 10: 26. If we repudiate the authority of the King of kings, who has opened the gates of Hades by His victory over the grave, where shall we find hope in the hour of death? Jno. 14: 6. See Heb. 2: 3.

JUST HOW WOULD YOU BE SAVED?

L. O. SANDERSON

I. INTRODUCTION:

A. Various and conflicting ways advocated.

1. Universalism: As you please—all will be saved anyway!
2. Calvinism: Do nothing—elected or not. God predestines!
3. Wesleyism: Faith only—works cannot avail!
4. Moralism: Simply be good. (Past sins are forgotten!)
5. Revivalism: Pray! Come through! Get religion! Shout! Then join the church of your choice. Or simply sign a card!
6. Denominationalism: Any way, anytime, any place! At your funeral, they will preach you to heaven on any basis!

II. WE URGE SAFETY.

A. A soul is at stake; eternity is involved.

B. There is a way. Straight, narrow. Isa. 35: 8; Matt. 7: 13.

1. Divergent roads from one point do not reach same place.

C. There is a remedy. (Christ, Physician; prescription given.)

2. Accept no substitute or adulteration; follow directions.

D. There is a sure plan. Though all others are right, this one also; though others wrong, God's way is right, cannot be wrong.

E. Make it as sure as you can. (See Matt. 27: 65.)

3. We exercise such caution everywhere: Loans, deeds, travel.

III. We INSIST ON GOD'S WAY.

A. Faith. Because:

1. Command. I Jno. 3: 23.

2. Exemplified. Acts 8: 12, 37; 16: 31.
3. Explained. Eph. 1: 3; Jno. 20: 27; Rom. 10: 9, 17.
4. Reward Rom. 10: 10.
5. Believe or suffer the consequences. Mk. 16: 16; Jno. 8: 23.

B. Repent. Because:

1. Command. Acts 17: 30.
2. Exemplified. Acts 2: 38; 3: 19.
3. Explained. Matt. 21: 28-31.
4. Rewarded. Acts 11: 18.
5. Repent or perish. Lk. 13: 3, 5.

C. Confess. Because:

1. Urged. Matt. 10: 32; Rom. 14: 12; Phil. 2: 11.
2. Exemplified. Matt. 16: 16; Acts 8: 37.
3. Rewarded. Rom. 10: 10; Lk. 12: 8.
4. Confess or be denied. Matt. 10: 23; Lk. 12: 9.

D. Be baptized. Because:

1. Command. Acts 10: 48.
2. Exemplified. Acts 2, 8, 10, 16, 22, etc.
3. Explained. Eph. 4: 5; Col. 2: 12; Rom. 6: 3-5.
4. Rewarded. Acts 2: 38; 16: 22; Mark. 16: 16; I Cor. 12: 13; Gal. 3: 26, 27; I Pet. 3: 21, etc.
5. Failure punished. (See I Cor. 15: 1-4; Rom. 6: 17, 18; 6: 3-6; 2 Thess. 1: 7, 8.)

IV. THIS IN APOSTOLIC TIMES WAS SUFFICIENT.

A. Pentecostians. Heard, believed (Acts 2: 37); told what to do (vs. 38); they did it (vs. 41); and God added them (vss. 41, 47.)

B. Samaritans. Believed, gave heed, were baptized. Acts 8: 6, 12.

1. Consider the teaching (vss. 5, 12). Apostolic approval, (vss. 14-16.)

C. Corinthians. Heard, believed, were baptized. Acts 18: 8.

1. Baptized into one body. I Cor. 12: 13. They were one. (vs. 27.)

- D. More can be cited.
1. Eunuch. Acts 8.
 2. Saul. Acts 9, 22.
 3. Cornelius. Acts 10.
 4. Lydia and jailor. Acts 16.
 5. Ephesians. Acts 19: 1-5.
 6. Romans. Rom. 6: 3-6, 17, 18.
 7. Galatians. Gal. 3: 26, 27.
- V. CONCLUSION:
- A. Why not be saved like these were? If right for them, why not for you? Why accept a substitute? Why depend on men's ways? It is past time for safety!
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LYDIA'S HEART

SILAS HOWELL

Acts 16: 14

- I. DEFINITION OF TERMS:
- A. Lydia—a woman of Thyatira, seller of purple, worshipper of God.
- B. Heart—that with which a person thinks (Prov. 23: 7), loves (Mk. 12: 30), believes (Rom. 10: 10), purposes (2 Cor. 9: 7), intends (Heb. 4: 12), understands (Acts 28: 7), hence the seat of one's emotional and intellectual nature.
1. The text states that the Lord opened Lydia's heart. Had it been a fleshy lobe of the body, it would have caused physical death.
- II. WHAT DID THE LORD USE WITH WHICH TO OPEN LYDIA'S HEART?
- A. The Lord has a glittering sword. Duet. 32: 41.
- B. The captain of the Lord's host had drawn sword. Josh. 5: 13-15.
- C. The army of Israel used the Lord's sword. Judges 7: 20.

- D. God's word is quick and powerful and sharper than any two-edged sword—man-made sword. Heb. 4: 12.
 - E. Jesus' sword was in His mouth. Rev. 2: 16.
 - 1. God's sword, that with which He opens people's hearts, is His word. The three thousand on Pentecost heard the word of God and they were pricked in their heart. Acts 2: 37.
- II. A HARDENED HEART IS NOT EASILY PRICKED, OR OPENED.
- A. Pharaoh's heart was so hardened that it was not opened by the word of God. Ex. 7: 14.
 - 1. One's heart is hardened by refusing over and over again to heed the teachings of God.
 - B. Jesus was grieved because of the hardness of hearts. Mk. 3: 5.
 - C. Warnings lest our hearts be hardened. Heb. 3: 8, 15.
 - 1. It seems altogether possible for a person to so harden his heart as to make it impossible to bring himself to repent. Heb. 6: 4-6.
- IV. RESULTS OF PEOPLE'S HEARTS BEING OPENED BY THE LORD.
- A. Lydia attended unto the things spoken of Paul. She was baptized.
 - B. The three thousand on Pentecost received it gladly. They were baptized.
 - C. It is the same old story today as it always has been—they, whose hearts are opened by the word of God, receive it with all gladness and do as the word of God directs.

MOURNERS COMFORTED

H. OSBY WEAVER

Matt. 5: 4

I. INTRODUCTION:

- A. Setting for sermon on mount.

1. People in sorrow, for own sins and troubled by others.

B. "Happy are they that grieve."—Paradoxical.

II. PROMISES ARE OF TWO CLASSES.

A. Conditional. I Jno. 1: 7.

B. Unconditional. Gen. 9: 11.

C. Matt. 5: 4 is a promise. To which class does it belong?

1. If unconditional, its utterance is conducive to thoroughgoing optimism.

a. Shall we conclude that the sorrows of disappointed, though dishonorable ambitions, and the tears of wounded pride, especially false pride, have claims on blessings herein provided?

(1) This would require the Lord to pamper and pet us and grant all our personal desires, or else as spoiled children we would weep and wail till he did. He would be obligated to do it if the promise is unconditional.

b. Shall we conclude that the regrets and sorrows demonstrated by the criminal because he is put in jail are due to be unconditionally appeased?

c. Is it logical to suppose that the person who sows a reprobate life and reaps a pain wracked body, then bemoans his condition because he cannot continue in his life of corruption, is due to be comforted because of such mourning?

2. If this promise is unconditional, all such mourners could claim comfort.

III. GOD IS NO RESPECTER OF PERSONS. Acts 10: 34; 2 Pet. 3: 9.

A. If God unconditionally comforts one lost mourner, he is obligated to comfort all.

- B. If there is a case of one mourner who was not comforted, we must conclude one of two things:
 1. God failed to keep his promise,
 2. The promise is conditional and the mourner failed to meet the conditions.

IV. MOURNERS NOT COMFORTED.

- A. Judas Iscariot. Matt. 27: 3.
- B. Rich young ruler.
 1. Two kinds of mourners. 2 Cor. 7: 10.
- C. The above mentioned mourners failed to meet the conditions.
 1. Conditions of comfort not same today, but principle is same.
 2. Difference in Peter and Judas is kinds of sorrow.

V. THEOLOGIAN'S MOURNER.

- A. Origin of mourners bench—total depravity theory responsible.
- B. At times we are criticized for not calling sinners to altar to pray.
 1. We persuade men.

VI. MOURNERS COMFORTED.

- A. Pentecostians.
 1. Mourners. Acts 2: 37.
 - Rejoicing. Acts 2: 46. 47.
 3. Something happened between verse 37 and 46 that comforted them. What was it?
- B. Philippian Jailor.
 1. A mourner. Acts 16: 27.
 2. Comforted. Acts 16: 34.
 3. Something occurred between verse 27 and 34 that comforted him.

VII. CONCLUSION:

- A. Matt. 5: 4 is a conditional promise. Mourners not comforted unless meet conditions. God is no respecter of persons. Jas. 4: 8-10.

NAMES

FLOYD EMBREE

I. INTRODUCTION:

- A. Question of names a live issue in religious circles. Many say, "There is nothing in a name. " Cf Prov. 21: 1. "Christian" only name given as a title in the New Testament. There is no such thing as a "Mormon" Christian, etc.

II. IT IS IMPOSSIBLE TO GET ALONG WITHOUT NAMES.

- A. Could not talk, get married, own property without names.
- B. Could not talk about heaven, hell, God or Christ without names.
- C. Could as well pray "Our Father who art in hell, " as "Our Father who art in heaven, " if names mean nothing.
- D. Could call Jesus a liar, devil, Beelzebub, impostor, etc. if names mean nothing.

III. GOD CONSIDERED NAMES IMPORTANT.

- A. God changed names:
 - 1. Abram to Abraham (Father of multitudes). Gen. 17: 5.
 - 2. Sarai to Sarah (Mother of nations). Gen. 17: 15.
 - 3. Jacob to Israel (God striveth). Gen. 32: 28.
 - 4. Simon surnamed "Peter" (a stone) by the Lord. Mk. 3: 16; Jno. 1: 42.
- B. God dwells where His name is recorded. Ex. 20: 24.
- C. Men are afraid of God's name. Deut. 28: 10.
- D. There is safety in God's name. Prov. 18: 10.
- E. There is salvation in God's name. Ps. 54: 1.
- F. Israel cast off God's name and played harlot, breaking the wedlock. Jer. 3: 14; Ezek. 16; hence, Jer. 31: 31-34.

IV. A NEW NAME TO BE GIVEN UNDER THE NEW TESTAMENT.

A. Isa. 56: 5. To give (1) a new name (2) in God's house, church, I Tim. 3: 15, (3) a better name (4) an everlasting name.

B. Application:

1. Baptist, a title used in reference to John only; used 14 times in the New Testament.

a. John said he was going out of business. Jno. 3: 29, 30.

b. Some say John baptized Christ, thus making Christ a Baptist; God approved of the baptism; this made God a Baptist. A like parallel: The blacksmith shod a mule. This made the mule a blacksmith; the farmer approved the shoeing of the mule, hence the farmer was also a blacksmith!

c. John Baptist was just a good Jew preparing the way for Jesus Christ. Matt. 3: 1-3.

2. Isa. 62: 2. Gentiles to see righteousness and kings to see glory, then God's people to be called by a new name which the Lord should name.

a. Jews saw righteousness (Acts 2), then the Gentiles saw (Acts Chs. 10 and 11) then the disciples called by a new name, Acts 11: 26. (The word "call" in this passage means "To declare by an oracle. " Young's Anal. Concordance.)

(1) Hence, "Christian" is the (1) New name (2) in the church (3) A better name (4) everlasting name. Note: It is everlasting for Jesus said his words would not pass away. Lk. 21: 33.

V. CHRISTIANS ARE MARRIED TO CHRIST. Cf. Rom. 7: 4; Jno. 3: 29; Eph. 5: 22, 23.

A. Was the name "Christian" given in derision? If so, why would Luke use it? Why did not Luke say

- it was a derisive name? What is derisive about the name "Christian?" (See also McGarvey, Com. on Acts, pp. 228-229.)
- B. Paul persuaded Agrippa to be a Christian. Acts 26: 28.
 - C. Peter condemned and forbade anyone to suffer as a murderer, thief or meddler, but said to glorify God in behalf of the name Christian. I Pet. 4: 15, 16.
 - D. The name "Christian" is a better name than of sons and daughters, for the Christian is married to Christ, hence a "joint-heir. " Rom. 8: 17.
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OBEYING THE GOSPEL

PERRY B. COTHAM

I. INTRODUCTION:

- A. "Obeying the gospel" is a scriptural term. Cf 2 Thess. 1: 7-9; Rom. 10: 16. Many expressions are not: "joining the church, " "getting religion, " "praying through, " etc. So, people do not have a Bible knowledge of when and how one becomes a Christian and a member of the Lord's church. This is a very important subject. The Bible makes it very plain.

II. OBEDIENCE TO THE GOSPEL IS EMPHASIZED.

- A. A danger to those who do not obey the gospel. I Pet. 4: 17.
- B. Paul gives the answer in 2 Thess. 1: 7-10. Discuss: rest for some; punishment for others. Describe the punishment. It is not annihilation. Terrible thought.
- C. Peter says we have our souls purified in obeying the truth. I Pet. 1: 22.
 - 1. True, cleansed by the blood of Christ, but we must obey the Word. I Jno. 1: 7; Rev. 1: 5. Christ died for all, will all be saved? Heb. 5: 8, 9.

- D. The Roman Christians were made free from sin when they obeyed from the heart the form of doctrine. Rom. 6: 16-18.
1. The facts of the gospel are: death, burial, and resurrection of Christ. I Cor. 15: 1-4.
 2. The sinner dies to sin, is buried and raised from the grace of baptism to walk in newness of life. Rom. 6: 3, 4. One does not obey the facts- but does obey the form, mould.
 - a. When they obeyed, then made free from sin—not before.
 - b. This is what obedience to the gospel means. The thought of I Pet. 4: 17 and 2 Thess. 1: 7-10.
- E. But the Bible even makes it plainer. Let us notice the way of salvation, item by item, step by step. It is so plain that none can misunderstand. Let us ask:

III. WHAT MUST WE DO?

- A. Hear the gospel. Acts 3: 22, 23; 28: 28; Rom. 10: 17.
- B. Believe the gospel, faith in Christ, as God's Son. Mk. 16: 16; Acts 16: 31.
- C. Repent of all sins. Lk. 13: 3, 5; Acts 2: 38; 17: 30.
- D. Confess Christ. Rom. 10: 9, 10; Acts 2: 37; I Tim. 6: 12.
- E. Be baptized. Mk. 16: 16; Matt. 28: 18-20.
- E. Let us still be plainer, and ask:

IV. HOW IT IS DONE?

- A. Hear? Rev. 2: 7.
- B. Believe? Acts 8: 37. The "heart" is the mind of man.
- C. Repent? (Story of Ninevites, Prodigal Son. They repented.) "Repent or perish" equals "turn or burn. " Jonah 3: 10; 2 Cor. 7: 10.
- D. Confess? Rom. 10: 9, 10—with the mouth. Confess what? Not our sins, dreams, etc., but Christ as God's Son.
- E. Be baptized? Rom. 6: 4; Col. 2: 12.

F. Easy to understand, isn't it? Do you ask another question?

V. WHY IS IT DONE?

A. Hear? Rom. 10: 17.

B. Believe? Jno. 8: 24, 21; Mk. 16: 16.

C. Repent? Lk. 13: 3, 5.

D. Confess? Rom. 10: 10; Matt. 10: 32, 33; Mk. 8: 38.

E. Be baptized? Mk. 16: 16; Acts 2: 38; 22: 16; I Pet. 3: 21.
When man obeys the gospel, God does something.
We ask now:

VI. WHAT DOES GOD DO?

A. He forgives us of our sins. Acts 2: 38; Lk. 24: 47;
Mk. 16: 16.

B. He adds us to the church—His church, the right church. Acts 2: 47.

1. The conditions of salvation are the conditions of church membership. No such thing as one saved and not a member of the church.

2. Obedience to the gospel does not put one in some denomination. The apostles never taught "get saved, join the church of your choice. " All who then obeyed the gospel obeyed the same terms and were added to the "one body"—the church.

C. As members of the church we can now wear the family name, the God-given name, Christian. Acts 11: 26; 26: 28; I Pet. 4: 16. No handle before or after the name.

1. As a group of baptized believers in the community, we are the Lord's church in that place. Several such congregations are called, "the churches of Christ. " Rom. 16: 16.

2. The Lord also gives us His word to direct in living the Christian life.

D. God promises unto those who have obeyed the gospel, eternal life. I Jno. 2: 25; Rom. 6: 22, 23. This is a conditional promise. Rev. 2: 10.

VII. CONCLUSION:

- A. Have you obeyed the gospel? It is not, have you joined some church? But have you done what the early Christians did to become saved from past sins and added by the Lord to His church? Today is the day of salvation. This important matter should not be deferred.
-

REASONS FOR BEING BAPTIZED

CHARLES MORTON

I Pet. 3: 15; Col. 4: 6

I. INTRODUCTION:

- A. Multitudes unable to see any reason for being baptized. Often accuse the Lord's church of believing in "salvation by water alone, " etc. Many reasons why people should be baptized. Three suggested in present lesson:

II. BECAUSE GOD COMMANDED IT.

- A. Commission of Christ. Matt. 28: 18-20; Mk. 16: 15, 16.
 - 1. This commission often called "the marching orders of God's army. " It is significant that baptism is included in it.
- B. Testimony of Spirit-inspired men.
 - 1. Peter. Acts 2: 38.
 - 2. Ananias. Acts 22: 16.
 - 3. Impossible to ignore this without ignoring Holy Spirit, and thereby suffering consequences of disobedience.

III. BECAUSE OF DIVINELY APPROVED EXAMPLES DURING APOSTOLIC AGE.

- A. The example of Cornelius. Acts 10: 47.
- B. The example of the jailer. Acts 16: 33.
- C. The example of the eunuch. Acts 8: 38.
- D. Importance and value of divinely approved examples.

1. All religious people who believe the Bible see great example of faith in Abraham, and great example of repentance in prodigal son.
 2. Why not profit by examples in matter of baptism?
- E. Example of thief on cross and others before church established not acceptable for us today. Col. 2: 14; Heb. 9: 17.

IV. BECAUSE OF THE RESULTS OF BAPTISM.

- A. A condition of entrance into God's kingdom.
1. Only two kingdoms—God's and Satan's. Must meet God's requirements to enter his kingdom.
 2. Compare this with process by which person changes allegiance to earthly governments. Col 1: 13; Jno. 3: 1-5. No one just "feels" his allegiance from one government to others.
- B. The means of getting into Christ. Gal. 3: 27.
1. Salvation and all other spiritual blessings are in Christ. 2 Tim. 2: 10; Eph. 1: 3. This includes prayer. Lord's supper, etc.
- C. The process through which sins are remitted.
1. Emphasize grammatical construction of Acts 2: 38.
 2. Mk. 16: 15, 16; Acts 22: 16; I Pet. 3: 18-21. Compared Naaman's cure and falling of walls of Jericho. These things were accomplished by God's power, but only when his word was obeyed. God has power to save people any way, but chooses to do so only through gospel (Rom. 1: 16), which includes baptism.
- D. It is impossible to be baptized wrong into right thing, or to be baptized right into wrong thing.

REFUSE NOT HIM THAT SPEAKETH

J. M. GILLPATRICK

Heb. 12: 25

I. INTRODUCTION:

- A. Give the theme and context surrounding this verse, vs. 18-28.
 - 1. Showing contrast between the two lawgivers and covenants.
- B. He that speaketh now is God through Christ. Heb. 1: 1, 2; Matt. 17: 5.
 - 2. Speaks through his word. Jno. 16: 13; Lk. 4: 32.
- C. His words are eternal—heeding them means the difference between life and death. Jno. 6: 67, 68; 12: 48.
- D. Men may refuse him that speaketh—Christians even do so.

II. HOW MAY WE REFUSE HIM?

- A. Many refuse him by not being willing to listen.
 - 1. Will not read and study the Bible.
 - 2. Turn away from his teachings. 2 Tim. 4: 3, 4
- B. Others refuse by listening but with no intention of obeying. Matt. 13: 14, 15.
 - 1. May listen through curiosity. Acts 17: 18-22.
 - 2. Make no application of teaching to themselves.
 - 3. Not hearing, but hearing and obeying is what counts. Lk. 6: 46; Jas. 1: 22, 25.
- C. Some refuse by rejecting the gospel spoken by gospel preachers and teachers. Lk. 10: 16.
 - 1. Jews at Antioch. Acts 13: 46.
- D. Still others refuse by trying to be neutral.
 - 1. Hesitating or compromising when Christ speaks means "No" to him. Matt. 12: 30; 7: 21.

III. WHY DO PEOPLE REFUSE CHRIST?

- A. There have always been some self-righteous who trusted in their own goodness. Rom. 10: 1-3.
 - 1. Poor surety of righteousness. Lk. 18: 9; 16: 15.

- B. Through ignorance many turn away from him.
 - 1. Many do not know of him, nor care to know.
 - 2. Ignorance has caused some of the greatest sins in the world. Acts 3: 17; 13: 27.
- C. For fear of losing their social or business standing some refuse him. Jno. 12: 42. 43.
 - 1. Everything must be placed second. Lk. 14: 33.
- D. Others refuse him because of love of the world. Jas. 4: 4; 2 Tim. 4: 10.
- E. Then there are some who trust in the future.
 - 1. Procrastination cries "tomorrow" but means never. Acts 24: 25; 2 Cor. 6: 2.

IV. DANGERS OF REFUSING.

- A. Christ is highest authority and speaks from heaven. Matt. 28: 18.
 - 1. Rejecting highest authority brings the most severe penalty.
- B. Those who refuse him spoke on earth, Moses, were put to death. Heb. 10: 28.
 - 1. Greater punishment on those who reject Christ, vs. 29, 30.
- C. There is no escape for the refuser—follow him while you may. Text.

RIGHTLY DIVIDING THE WORD OF GOD

THOMAS ALLEN ROBERTSON

2 Tim. 2: 15-19

I. INTRODUCTION:

- A. This exhortation to Timothy is also applicable to us. We all need to search the scriptures (Jno. 5: 39) and divide them properly.
- B. Man is a thinking being. Therefore, the religion of God is addressed to his intelligence. Matt. 13: 15.

- C. The Holy Spirit through the New Testament writers delivered to us the word of God. We might say his work was like blazing a trail through the woods for all men who followed after to follow. Matt. 10: 18, 19; Jno. 14: 26; 16: 7-14.

II. WHY MAN OUGHT TO STUDY THE BIBLE.

- A. That we might know the will of God. Rom. 1: 16-18.
- B. That we might handle it aright. 2 Tim. 2: 15.
- C. It contains all of the spiritual light and revelation the world has ever known.
- D. In order to have faith. Rom. 10: 17; Jno. 20: 31, 31.
- E. In order to be saved. Rom. 1: 16; I Cor. 15: 1-4; Jas. 1: 21.
- F. In order to grow spiritually. I Cor. 3: 1-3; I Pet. 2: 2.
- G. In order to be corrected and instructed. 2 Tim. 3: 16, 17.
- H. To show ourselves approved unto God. 2 Tim. 2: 15.

III. WHAT IS THE PROPER BASIS FOR DIVISION OF GOD'S WORD?

- A. Our text makes us understand that it is possible to make a wrong division of God's word.
- B. The Bible is divided into two great parts:
 - 1. The Old Testament. Heb. 10: 9, 10; 2 Cor. 3: 14.
 - 2. The New Testament. Heb. 10: 9, 10; 2 Cor. 3: 6.
- C. The Law (the Old Testament) never was intended to apply to any except Abraham's house or those bought with his money.
 - 1. To whom was the Law of Moses given? Duet. 5: 2, 3.
 - 2. When did this happen? Heb. 8: 9.
 - 3. Why was the Law of Moses given? Gal. 3: 19.
 - 4. For how long was the Law to be in effect? Gal. 3: 19; 3: 16.
 - 5. What was Christ's attitude and relation to the Old law? Matt. 5: 17, 18.

6. When was it fulfilled? Col. 2: 14; Eph. 2: 13-22; Rom. 7: 1-7.
7. How do we know Paul was talking about the ten commandment law?
 - a. Because he mentions one of the commandments as being a part of the law he had in mind. Rom. 7: 7.
8. Thus we see that the Law is:
 - a. Blotted out. Col. 2: 14.
 - b. Broken down. Eph. 2: 14, 15.
 - c. Dead so that we may be married to another, even Christ. Rom. 7: 4.

IV. OBJECTION: "I WANT ALL OF THE BIBLE, NOT JUST A PART OF IT. "

- A. Part of it people do not want.
 1. Building ark.
 2. Offering son on mountain.
 3. Burnt offerings.
 4. Going to Jerusalem once a year.
 5. Atonement once a year.
- B. Laws of one state not binding upon another
- C. Laws of a territory not binding after territory becomes a state.
- D. Laws of federation not binding after the constitution ratified.
- E. Law of Moses not binding after Christ came and gave us the gospel.
 1. Nine of the commandments accepted by Christ and put in the gospel, not because they were in the old law, but because Christ put them in the gospel.
- F. The new covenant better, on better promises. Heb. 8: 1-13; 10: 9-11.

SAVED BY FAITH, IF SAVED

JOHN G. BILLS

Heb. 11: 1

I. HOW DO WE GET FAITH?

- A. Written that we believe. Jno. 20: 30, 31.
- B. Faith comes by hearing. Rom. 10: 14-17.
- C. Faith cannot be in absence of testimony.
- D. Conscience result of faith—faith result of testimony.
- E. Wrong testimony—wrong faith—wrong conscience.
- F. Man saved by faith—Christ is Saviour.
- G. Jesus author, finisher of faith. Heb. 12: 2.
- H. Jesus author, finisher of faith's testimony.

II. EVERY STEP A MAN TAKES MUST BE BY FAITH:

- A. Christ's words are God's words. Jno. 14: 10.
- B. Apostles' words are Christ's words. Jno. 17: 8.
 - 1. God gave to Christ—Christ gave to apostles.
- C. By faith we believe on Christ. Jno. 17: 20.
- D. By faith we repent of sins. Lk. 13: 3.
- E. By faith we confess Christ. Matt. 10: 32.
- F. By faith we are baptized into Christ. Acts 2: 38; Rom. 6: 3.
- G. By faith we continue in the apostles' doctrine. Is 2: 42.

III. FAITH A NOUN, BELIEVE A VERB:

- A. They are interchangeable. Heb. 11: 6.
 - 1. No faith, no belief; no belief, no faith.
- B. Believe to be saved, Acts 16: 30, 31.
- C. Must believe power to salvation. Rom. 1: 16, 17.
- D. Believe gospel preaching—saved. I Cor. 1: 21.
- E. Loveless faith no profit. I Cor. 13: 2.
- F. Faith by love is profitable. Gal. 5: 6.
- G. Faith without works is dead. Jas. 2: 26.
- H. Not saved by faith ONLY. Jas. 2: 24.
- I. Rulers believed, no obedience. Jno. 12: 42-44.

IV. BIBLE SAVING FAITH:

- | | | |
|--------------|----------|------------|
| A. Subject | | (Sinner |
| B. Object | | (Christ |
| C. Ground | | (Word |
| D. Motive | of faith | (Desire |
| E. Influence | | (Obedience |
| F. Effect | | (Salvation |

- | | | |
|---------------------|----------|-------------|
| A. Repentance | | (Willing |
| B. Confession | | (Speaking |
| C. Baptism | | (Acting |
| D. Prayer | is faith | (Communing |
| E. Christian living | | (Serving |
| F. Eternal life | | (In reality |
-

SAVED BY GRACE

J. W. MIDDLETON

Eph. 2: 8; Rom. 3: 24

I. DISCUSSION:

- A. Not only saved by grace, but all blessings that we receive are by the grace of God, both temporal and Spiritual. Illustrate: water, air, food, everything.
- B. What is grace? It is unmerited favor of God given to man.
 1. Erroneous conclusions about grace:
 - a. If salvation is by grace, then it is unconditional.
 8. That salvation by grace excludes works or acts of obedience.
- C. How are we saved by grace? Conditionally or unconditionally?
 1. If unconditionally, then all will be saved, for the grace of God has appeared to all men. Tit. 2: 11.

2. If conditionally, then only those who obey the terms of salvation will be saved. Heb. 5: 8, 9.
3. We are saved through faith. Eph, 2: 8.
 - a. But faith without works is dead. Jas. 2: 14; 24, 26.
 - b. To be saved by faith does not exclude grace, but is the embracing of the grace that God has bestowed.
4. Some object and say that it is no more by grace, but is merited if we submit ourselves to the conditions of salvation.
 - a. Illustrate: Man in a well, rope is extended to him. Did you save this man? Yes. Did he save himself? Yes, he did. How? By taking hold of the rope that was extended to him. By faith we lay hold of the grace of God and he saves us.
- D. There is no contradiction between Paul and James.
 1. Paul was speaking about the works of the law. Rom. 3: 19; Gal. 3: 24.
 2. The works spoken of by James are the works of obedience to God's righteousness. Obedience to the gospel is the works of James.

SINS OF THE GOOD MORAL MAN OUT OF CHRIST

Wm. S. IRVINE

Acts 10: 1-8; 11: 14

I. INTRODUCTION:

- A. General idea of many that men are to be saved by their own moral goodness is erroneous. Lk. 17: 10; I Jno. 3: 8; Eccl. 7: 20; Rom. 3: 23; I Cor. 6: 9.
 1. Cornelius' case. Acts 10. 11: 14.
 2. Salvation offered only through Christ. Heb. 7: 25; Acts 4: 11, 12; Jno. 14: 6.

- II. SELF-RIGHTEOUSNESS. Prov. 20: 6; 30: 12; 14: 12; Isa. 64: 6; Jer. 10: 23; Rom. 10: 1-3.
- III. INSUBORDINATION. Matt. 7: 21.
 - A. God's will includes submission to positive commands as well as moral commands. Heb. 5: 9; Jas. 2: 10; Matt. 4: 4.
 - B. Saul's disobedience. I Sam. 15. See verses 22, 23.
- IV. IGNORANCE. Rom. 10: 1-3; Job 21: 14; Jno. 8: 32; Eph. 5: 15-17; Acts 17: 30.
- V. SELF-GLORIFICATION. Good deeds outside of Christ glorify the individual and not the Lord. Matt. 5: 16; 6: 1; I Cor. 1: 31; Eph. 3: 21; I Pet. 1: 24; Acts 12: 23.
- VI. INGRATITUDE. Jas. 1: 17; Matt. 5: 45; I Thess. 5: 18.
- VII. DISHONESTY.
 - A. Accepting blessings of Christian family, neighbors, community, etc., but not giving anything in exchange. Stealing these benefits.
 - B. Christian principles of nation make our nation the greatest in the world in which to live, even saves it. Prov. 14: 34; Gen. 18: 22, 23.
- VIII. EVIL INFLUENCE. Matt. 5: 16. Cannot lead anyone to heaven when we are going the other way.
- IX. AIDING THE OPPOSITION. Matt. 12: 30.
- X. CONCLUSION:
 - A. All sins ever committed are still resting against him because only in Christ is redemption. Eph. 1: 7.

SYMPTOMS OR DISEASE

FRANK L. SMITH

- I. INTRODUCTION:
 - A. Many times we observe some disturbance to the body that we treat as a disease and accomplish little or nothing because we are only treating a

symptom. Rash on the skin is often a sign of an allergy to some food. No amount of salves and medicine will clear it up until the cause is corrected. (Many other illustrations of symptoms.)

II. APPLICATION.

- A. Just as there are symptoms of disease in our bodies; likewise, there are symptoms of spiritual trouble that we often magnify to the neglect of the real disease. Many signs of differences in religion point to the major cause, which in all cases is a failure to recognize authority of the scriptures.

III. SYMPTOMS: OUTWARD DIFFERENCES BETWEEN N. T. CHURCH AND DENOMINATIONS.

- A. Sectarian names—the treatment. I Cor. 1: 10-13.
- B. Sprinkling—the treatment. Rom. 6: 3-5; Col. 2: 12; Eph. 4: 4.
- C. Instrumental music—the treatment. Col. 3: 16; Eph. 5: 19; I Cor. 14: 15.
- D. Societies, etc. —the treatment. Phil. 1: 1; Eph. 3: 10, 21.
- E. Recreational programs—the treatment. Rom. 14: 17; I Cor. 11: 22; I Tim. 3: 15.
- F. Financial schemes—the treatment. I Cor. 16: 1, 2.
- G. Holy days and seasons—the treatment. Gal. 4: 10, 11; Col. 2: 16; Acts 20: 7.
- H. Union meetings—alliances—the treatment. 2 Jno. 9-11; Rom. 16: 17.
- I. Titles of honor—the treatment. Matt. 23: 5-10; Acts 10: 25, 26.

IV. DISEASE.

- A. The basic cause, the leaven at work, the real disease that is producing all of these symptoms is the failure to recognize the final authority of God's word.

V. THE TREATMENT. 2 Tim. 3: 16, 17; Gal. 1: 6-8; Jud. 3; Jno. 17: 17; 2 Jno. 9-11; Rev. 22: 18, 19.

THE BELIEVER OF JOHN 3: 16

F. I. STANLEY

- I. THE BIBLE TEACHES THAT THE BELIEVER WILL BE SAVED.
 - A. The Bible teaches that the believer is saved. Rom. 1: 16.
 - B. The Bible teaches that the believer is justified. Rom. 5: 1.
 - C. The Bible teaches that the believer has access unto God's grace. Rom. 5: 2.
 - D. The Bible teaches that the believer has a pure heart. Acts 15: 9.
 - E. The Bible teaches that the believer has remission of sins. Acts 10: 43.
 - F. The Bible teaches that the believer has eternal life. Jno. 3: 16.
 - G. The Bible teaches that the believer shall not perish. Jno. 3: 16.
 - H. The Bible teaches that the believer is born again. I Jno. 5: 1.
 - I. These are all the same kind of believers, the kind of believers that is mentioned in Jno. 3: 16. These are positive believers.
- II. THE BIBLE TEACHES ALSO THAT BELIEVERS WILL BE LOST.
 - A. The Bible teaches that the devils believed and that they will be lost. Jas. 2: 19.
 - B. The Bible teaches that the believing rulers will be lost. Jno. 12: 42.
 - C. The Bible teaches that the believer that errs from the truth will be lost. 2 Tim. 2: 15-19.
 - D. The Bible teaches that the believer that makes shipwreck of his faith will be lost. I Tim. 1: 20.
 - E. The Bible teaches that the believer who departs from the faith will be lost. I Tim. 4: 1-2.
 - F. These are all negative believers.

III. WHAT KIND OF BELIEVER IS SAVED? SAME
KIND AS BELIEVER OF JNO. 3: 16.

- A. The believer of John 3: 16 is the kind that comes to God by faith. Heb. 11: 6; Jno. 6: 44, 45; Matt. 11: 28.
- B. The believer of Jno. 3: 16 is the believer with a pure heart. Matt. 5: 8; Acts 15: 9; Matt. 13: 15.
- C. The believer of Jno. 3: 16 is the justified believer. Rom. 5: 1, 2; I Cor. 6: 11; Rom. 3: 20-26; Eph. 5: 26, 27.
- D. The believer of Jno. 3: 16 is the believer who works by love. Gal. 5: 6; Rom. 10: 1-4; Jas. 2: 19-24; Phil. 2: 12.
- E. The believer of Jno. 3: 16 is the believer that is saved by the gospel. Rom. 1: 16; Mk. 16: 15, 16; Matt. 28: 18-20; Lk. 24: 46, 47.
- F. The believer of Jno. 3: 16 is the believer saved by grace. Eph. 2: 5.
 - 1. But the grace and the gospel are the same thing:

GRACE		GOSPEL
1. Eph. 2: 8	saved	I Cor. 15: 1-2
2. Rom. 5: 2	stand	I Cor. 15: 1-2
3. Tit. 2: 11	all	Col. 1: 23
4. Tit. 2: 12	teaches	Matt. 28: 18-20
5. Acts 20: 32	word	Acts 15: 7
 - 2. They are declared to be the same in Gal. 1: 6-9. Paul makes it unmistakably clear in Acts 20: 24.
- G. The believer of John 3: 16 is the believer with the remission of sins. Acts. 10: 43; Acts 2: 38; Eph. 1: 7; I Jno. 1: 7; Acts 22: 16.
- H. The believer of John 3: 16 is the baptized believer. Mk. 16: 15, 16; Mk. 1: 4; Acts 2: 38; Acts 8: 12; Acts 8: 36, 37; Acts 22: 16; Rom. 6: 3, 4; Gal. 3: 26, 27; Eph. 5: 26, 27; I Pet. 3: 21.

IV. CONCLUSION:

- A. To be a believer that only believes, that perverts the scriptures, and that makes shipwreck of your

faith, and that would depart from your faith, you will be lost.

- B. To be a believer that comes to God, purifies his hearth by faith, work by love, justified by faith, a believer of the gospel, and a baptized believer is a saved believer or the kind of a believer that Jno. 3: 16 is talking about, a believer with eternal life. Which will you choose? Choose you this day. Josh. 24: 15.

THE BLOOD OF CHRIST

L. R. WILSON

Heb. 9: 15-28

I. INTRODUCTION:

- A. Those who talk most about salvation by the blood of Christ usually know the least about it.
- B. All admit that we must be saved by the blood of Christ. Matt. 26: 28; Heb. 9: 22.
- C. No one teaches "water salvation"—unless it be Those who baptize by force—infants.

II. DISCUSSION.

- A. Man was given dominion over all the earth when he was created. Gen. 1: 26; Ps. 8: 5, 6.
- B. When man sinned he betrayed this trust into the hands of Satan. Matt. 4: 9; 12: 28-30.
- C. When Satan became the ruler of this world by usurpation all was dark until the announcement made in Gen. 3: 15.
- D. Why was the blood of Christ necessary?
 - 1. Was it to constrain man wholly by love?
 - 2. Did the blood of Christ satisfy every demand of the law and set man wholly free?

3. The blood of Christ did two things:
 - a. It showed God to be just.
 - b. It showed Him to be the justifier of them that believe. Rom. 3: 24-26; Ps. 85: 10; 89: 14.
4. Jesus died for all (Heb. 2: 9); but it takes two parties to make a gift:
 - a. The first party offers the gift.
 - b. The second party accepts the gift.
- E. Before Christ shed his blood there was no remission of sin (Heb. 9: 22; 10: 1-4).
- F. Every person who has been saved, or who may be, is saved by the blood of Christ. Heb. 9: 25.
- G. Before we can be saved by the blood of Christ we must apply it. How is this done?
 1. By obedience. I Pet. 1: 1, 2.
 2. By walking in the light. I Jno. 1: 7; Ps. 119: 105.
- H. Different ways of reaching the blood of Christ in the different ages.
 1. Patriarchal age—the family worship.
 2. Jewish age—the priestly worship—national.
 3. The Christian age—a new and living way. Heb. 10: 19-23.
- I. The final step that puts us directly into contact with the blood of Christ.
 1. Christ shed his blood in His death—we must reach his death. Rom. 6: 3, 4.
 2. His blood was in His body—we must get into His body. Acts 20: 28; Rom. 6: 3; Gal. 3: 27.

III. CONCLUSION:

- A. The blood of Christ is our only protection. Ex. 12: 21-23. What it means to reject the blood of Christ. Heb. 10: 28-30; 2: 1-3. Only those who have made their robes white in the blood of the lamb may enter the heavenly city and sing the song of the redeemed. Rev. 7: 14.

THE BLOOD THERAPY OF CHRISTIANITY

ELBRIDGE B. LINN

I. INTRODUCTION:

- A. Idea of blood for physical salvation: transfusions, plasma. Marvelous accomplishments by medical science due to fact that God made blood what it is, and said: "it is the life of all flesh. " Lev. 17: 14; Gen. 9: 4; Acts 15: 29. (The Christian is not to eat blood.)
- B. Use of blood by God in spiritual salvation. (As time permits, elaborate upon idea of sacrifice, atonement, propitiation). Use both Old and New Covenants.

II BOTH OLD AND NEW COVENANTS DEDICATED WITH BLOOD.

- A. Old Covenants with animal blood. Ex. 24: 5-8; Heb. 9: 22; 9: 12, 19, 20.
- B. New Covenant by the blood of Christ. Matt. 26: 28; Heb. 9: 11-15; 10: 19-22.

III. BENEFITS RECEIVED THROUGH THE BLOOD OF CHRIST.

- A. Remission (forgiveness) of sins. Matt. 26: 28; Rev. 1: 5.
- B. Justification. Rom. 3: 24, 25; 5: 9.
- C. Redemption. Eph. 1: 7; I Pet. 1: 19; Acts 20: 28.
- D. Sanctification. Heb. 13: 12.
- E. Cleansing for the Christian. I Jno. 1: 5-7; 2: 1, 2.

IV. APPLYING THE REMEDY.

- A. The alien sinner (who is not a child of God), Rom. 3: 24, 25; 5: 1; Acts 2: 38; Rom. 10: 8-10; 6: 1-5; Gal. 3: 26, 27.
 - 1. Thus, the conditions of salvation (faith in Christ, repentance in the name of Christ, confession of Christ, baptism in the name of Christ) have a definite relationship to the blood of Christ.

B. The erring child of God. Acts 8: 22. Jas. 5: 16; I Jno. 1: 7.

1. Therefore, the child of God must repent and pray to God, trusting in the blood of Christ for forgiveness, cleansing.

CONCLUSION:

A. The Sun of righteousness has risen with healing in His wings. Mal. 4: 2. There is healing and cleansing for every sin-sick soul—in the blood of Christ.

THE CALLED OUT

EARL WEST

I Cor. 1: 20-28

I. INTRODUCTION:

A. The church the body of the called out.

1. The church, the ecclesia.
 - a. "The lawful assembly in a free Greek city of all those possessed of the rights of citizenship, for the transaction of public affairs.
 - b. (Greek word)—the summoned.
 - c. EK—out of the population, but not forfeiting rights of citizenship.
2. The church, the called. Phil. 3: 14; 2 Tim. 1: 9; Heb. 3: 1.
 - a. Called by a worthy name. Jas. 2: 7.
 - b. Hence, the church is the people of God, the family of God, spiritual Israel. I Tim. 3: 15; Duet. 7: 6-8.

II. DISCUSSION.

A. The means of this calling.

1. How men are not called.
 - a. Not by a miracle—111. Case of Saul of Tarsus—"still small voice. "
 - b. The "altar call" of denominations.

2. Called by the gospel. 2 Thess. 2: 13-15.
 - a. Drawn by teaching. Jno. 6: 44, 45.
 - b. Importance of teaching. Matt. 28: 19; Mk. 16: 15, 16.
 - c. Believe and obey the word.
- III. THE CHARACTER OF THIS CALLING.
- A. It is heavenly. Heb. 3: 1.
 1. Origin of the call is heaven.
 2. Destiny of the call is heaven.
 - B. It is holy. 2 Tim. 1: 9.
 1. A life of holiness.
 2. Contrast with paganism's calling.
 - C. It is a high calling Phil. 3: 14.
 1. "Upward calling"—W. Robertson Nicoll.
 2. The world made better through Christ.
- IV. THE PURPOSE OF THIS CALLING.
- A. To receive a blessing. I Pet. 2: 9.
 1. An eternal inheritance. Heb. 9: 15.
 2. Lay hold of. I Tim. 6: 12.
 - B. To follow Christ. I Pet. 2: 21.
 1. Context: do well and suffer patiently for it.
 2. Christ is the way to heaven.
- V. CONCLUSION:
- A. Make it sure. 2 Pet. 1: 10.

THE CHURCH

F. I. STANLEY

- I. THE CHURCH EXISTED IN THE FOLLOWING STAGES:
- A. Purpose. Gen. 3: 15.
 - B. Promise. Gen. 12: 3.
 - C. Prophecy. Isa. 2: 2-4; Joel 2: 28.
 - D. Preparation. Matt. 1: 4.
 - E. Perfection. Acts 2: 16, 17; Joel 2: 28; Acts 2: 47.

II. REFERRED TO IN THE FOLLOWING WAYS:

- A. In reference to world it is called the church. 2 Cor. 6: 17; Acts 20: 28.
- B. In reference to organization, it is called the body. Eph. 1: 22, 23; 4: 1-6.
- C. In reference to its government, it is called the kingdom. Heb. 12: 28; Matt. 16: 16-18.

III. IN NUMBER THE CHURCH IS MENTIONED AS FOLLOWS:

- A. "My Church"—Matt. 16: 18.
- B. "The Church"—Acts 20: 28; 2: 47.
- C. "One Body"—Eph. 4: 4; 1: 22, 23; 2: 16; Rom. 12: 4, 5; I Cor. 12: 12, 13.
- D. "But One Body"—I Cor. 12: 20.

IV. HOW PEOPLE ARE REFERRED TO IN THE CHURCH:

- A. In name—Christians. Acts 11: 26; 26: 28; I Pet. 4: 16.
- B. In character—Saints. I Cor. 1: 1, 2.
- C. In labor—servants. 2 Tim. 2: 24; Rom. 6: 17, 18; Rom. 6: 3, 4.
- D. In life's battles—soldiers 2 Tim. 2: 4; 2 Cor. 10: 3-6.
- E. In relationship—brethren. Rom. 10: 1-4; 2 Jno. 2: 9-11.
- F. In followers—disciples. Jno. 8: 31-32; Acts 11: 26.
- G. In inheritance—sons. I Jno. 3: 1; Gal. 3: 26, 27.

V. REFERENCE OF THE CHURCH TO CHRIST.

- A. He is its head. Col. 1: 18; Eph. 1: 22, 23.
- B. It is his body. Rom. 12: 4, 5; Eph. 1: 22, 23.
- C. It is his bride. Eph. 5: 22, 23; 2 Cor. 11: 2; Rev. 19: 7; Rev. 21: 9.
- D. Christ's blood possession. Acts 20: 28; I Pet. 1: 18, 19; I Cor. 6: 19, 20.
- E. That which he loved and gave himself for. Eph. 5: 26, 27.
- F. The pillar and ground of the truth. I Tim. 3: 15; Eph. 3: 10.

G. That to which the saved are added. Acts 2: 47; Mk. 16: 16.

VI. THE UNITY OF THE CHURCH. Eph. 4: 1-6.

A. The unity of the Spirit—correct motive—Jno. 4: 24.

B. The unity of one body—one organization—Rom. 12: 4, 5.

C. The unity of one hope—one purpose—Matt. 12: 50; Phil. 3: 14.

D. The unity of one Lord—one authority—Matt. 28: 18-20.

E. The unity of one faith—one belief—Jude 3; Gal. 1: 8, 9.

F. The unity of one baptism—one practice—Gal. 3: 26, 27; I Pet. 3: 21.

G. One God (Father of all)—one object of worship.

VII. THE WORSHIP OF THE CHURCH.

A. How we should worship:

1. In Spirit. Jno. 4: 23, 24.

2. In truth. Jno. 4: 24, 25.

B. Whom should we worship? Matt. 4: 10.

C. What are the things done in worship?

1. Singing. Eph. 5: 19; Col. 3: 16; I Cor. 14: 15; Rom. 15: 9; Heb. 13: 15.

2. Prayer. Matt. 6: 5; I Thess. 5-17; Lk. 18: 1-8.

3. Preaching. Matt. 28: 18-20; Acts 20: 7.

4. Communion. Matt. 26: 26-28; I Cor. 11: 23-28; Acts 20: 7.

5. Giving. Acts 20: 35; 2 Cor. 8: 9; 2 Cor. 9: 7; I Cor. 16.

6. Assembling. Heb. 10: 25; Acts 2: 42.

VIII. THE WORK OF THE CHURCH.

A. Benevolent work. Jas. 1: 27; Gal. 2: 10; Rom. 15: 26; I Cor. 13: 1-6.

B. The building up of every member. Acts 20: 30; I Pet. 2: 2; 2 Tim. 2: 15; Heb. 5: 12.

C. Preaching the gospel to the lost. Mk. 16: 15, 16; Matt. 28: 18-20; Col. 1: 23; Acts 20: 24.

IX. THE D3ENTITY OF THE CHURCH.

- A. In name. Rom. 16: 16; Acts 11: 26.
- B. In date. Isa. 2: 2; Acts 2: 16, 17; Joel 2: 28.
- C. In organization. Phil. 1: 1, 2.
- D. In work. Phil. 2: 12.
- E. In worship. (See No. C under VII).
- F. In praise. (See 1 under C. under VII).

THE DOCTRINE OF CHRIST

A. C. Carpenter

2 Jno. 9, 10

I. WHAT IS THE DOCTRINE OF CHRIST?

- A. The things Christ taught. Mk. 1: 22.
- B. The apostles doctrine. Acts 2: 42.
- C. Spirit led the Apostles. Jno. 16: 13-15.
- D. Must desire to do. Jno. 7: 17.

II. CAN ANOTHER DOCTRINE BE PREACHED?

- A. Word excludes all else. 2 Tim. 4: 1-4.
- B. Gospel excludes everything. Mk. 16: 15.
- C. Speak as the oracles. I Pet. 4: 11.
- D. Men or angels cannot. Gal. 1: 6-9.
- E. Departures and Devil's doctrine. I Tim. 4: 1.
- F. Makes the worship vain. Matt. 15: 9.

III. DUTY TOWARD FALSE TEACHERS.

- A. Stop their mouths. Tit. 1: 10.
- B. Reprove means confute. 2 Tim. 4: 2.
- C. Have no fellowship. Eph. 5: 11.
- D. From such withdraw. I Tim. 6: 3-5.
- E. Do not bid God's blessings. 2 Jno. 9, 10.

IV. BECAME CHRISTIAN BY OBEYING FORM OF DOCTRINE.

- A. Obey from the heart, "THEN. " Rom. 6: 17.
- B. Repent (Death) Baptism (Burial) Arise (Resurrection.)
- C. What end if obey not the gospel? I Pet. 4: 17.
- D. Vengeance upon disobedient. 2 Thess. 1: 8.
- E. Purified souls in obeying. I Pet. 1: 22.

THE FAITH OF ABRAHAM

W. S. BOYETT

Heb. 11: 8-19

I. THE GREATNESS OF ABRAHAM:

- A. He is the hero of three great religions of the world: Judaism, Mohammedanism, and Christianity.
 - 1. To the Jew, he is the father of their race.
 - 2. To the Mohammedans he is the great man mentioned 188 times in the Koran.
 - 3. To the Christian he is the ancestor of Christ and "father of the faithful. " Gal. 3: 7.
- B. Three times he is called the friend of God. 2 Chron. 20: 7; Isa. 41: 8; Jas. 2: 23.
 - 1. Of no other Bible character is this said.

II. ABRAHAM'S FAITH—Three manifestations. Text.

- A. Faith obeying (verse 8.)
 - 1. When? "When he was called. "
 - a. God speak—"called"—he believed and obeyed. No. delay.
 - 2. "He went out. "
 - a. From Ur, a highly civilized and cultural people.
 - b. Excavations have proven the civilization and culture.
 - 3. "Not knowing where he went. "
 - a. He did not know how far, what type of land, the kind of people that might live there, etc.
 - b. He did not know that God said GO.
 - c. Faith like Abraham's needs only a command of God to obey.
- B. Faith so-journeying (verse 9.)
 - 1. This pictures faith waiting:
 - a. Abraham realized that: "The Lord is good to them that wait for him. " Lam. 3: 25f.

- b. Faith is the basis of things hoped for, Heb. 11: 1, and we must wait for hope. Rom. 8: 24, 25.
 - c. Those that wait for the Lord shall inherit the earth. Ps. 37: 9.
 - d. Like Job (14: 14), faith "quietly" waits for change.
- C. Faith tried (vss. 17-19.)
- 1. His faith tried by sacrifice.
 - a. By faith he could have given all.
 - b. He accounted God able to raise him from the dead.
 - 2. We also have trials of faith. I Pet. 1: 7; 4: 12.
 - a. We are required to sacrifice. Rom. 12: 1.
- D. Faith triumphant. Matt. 8: 11.
- 1. At the judgment even the wicked shall see Abraham in the kingdom. Lk. 13. 28.
 - 2. The rich man saw him and Lazarus in his bosom. Lk. 16.
 - 3. Faith like Abraham's always triumphs. I Jno. 5: 4.
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THE FALL OF JERICHO

RAYMOND C. KELCY

I. INTRODUCTION.

- A. This lesson has to do with the fall of the city of Jericho, related in Joshua 6. The city of Jericho stood opposite Mt. Nebo. It was on the western side of the Jordan, not far from the camp of Israel. It was ruled by a king. A wall surrounded the city and its massive gate was closed at night. The site has been excavated a number of times, the most complete work being done by the Garstang expedition of 1933. There is evidence of fire and great stores of remains of charred grain are to be seen. There are

remains of two walls, fourteen feet apart with beams running across them. Dwellings were constructed upon these. Archaeological findings report that the ruins appear as if a mighty blast had been set off in the midst of the city, forcing the walls outward.

- B. God gave instructions to Joshua about the capture of the city. The army was to encompass the city one time each day for six days, and then seven times on the seventh day, after which the priests were to blow the trumpets, and then when the people heard the blast of the ram's horn and the sound of the trumpet, they were to shout with a great shout. These instructions were followed by the divine promise that "the wall of the city shall fall down flat."
- C. There are four outstanding lessons in this incident for us.

II. GOD'S WAYS ARE NOT OUR WAYS.

Isa. 55: 8-9.

- A. Many other incidents in the Bible illustrate this principle.
 - 1. Blood on doorposts. Ex. 12: 22.
 - 2. Serpent of brass. Num. 21.
 - 3. Healing of Na»man. 2 Kings. 5.
- B. This fact was seen plainly in the coming of Christ. The circumstances of his birth were the very opposite of that which would have been suggested by human wisdom.
- C. The plan of salvation, the steps in becoming a child of God, not according to human wisdom.
 - 1. What man would ever have thought of baptism as the culminating act of obedience? Mk. 16: 16; Acts 2: 38; Acts 22: 16.
- D. The Lord's Supper.
 - 1. What man would have thought of this simple feast as a memorial? It does not bear human imprints. Jesus commanded it. Matt. 26: 26, 27.

2. It originated in the mind of Deity.
 - a. Many regard it lightly because it appears too plain, too simple.

III. THE MEANING OF GRACE AND HOW MEN BENEFIT BY IT.

- A. "See, I have given into thy hand Jericho. " Josh. 6: 2.
 1. The city was a gift from God, yet God told them how to take the city; it involved obedience.
- B. Our daily bread is a gift of God.
 1. It is by His grace that we have food, yet, know there is something to be done by us in order to procure food.
- C. Our salvation is by grace. Eph. 2: 5.
 1. Many cannot understand how salvation can be by grace if there are any conditions (such as baptism) to be met.
 - a. But if we can see that Jericho was a gift and yet they had to meet certain conditions, and if we can see how that our daily bread is a gift of grace even though we have to work to obtain it, why can we not see that salvation is still an unmerited gift even though there are certain conditions to be met by us?

IV. THE MEANING OF FAITH.

- A. "By faith the walls of Jericho fell down, after they were compassed about seven days. " Heb. 11: 30.
- B. We are saved by faith. Rom. 5: 1.
 1. Many cannot understand how there could be anything for us to do in being saved if salvation is by faith.
 - a. The walls fell by faith after they were compassed about for seven days. Faith availed when it obeyed.
 2. We are saved by faith, but when? Before that faith obeys or after it obeys? Jas. 2: 20; Mk. 16: 16.

- a. Faith saves when it moves one to obey God's command to be baptized.

V. GOD'S WAY WILL WORK.

- A. This lesson stands out in the fall of Jericho as in so many other instances.
 - 1. When God gives a command and attaches a promise to it, He will be certain to fulfill that promise even though we do not see the connection between the command and the promise,
 - a. We should not stumble merely because we do not see a connection between God's instructions and His promises.
 - B. Let us learn from "the things written aforetime" that God's ways will work!
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THE GREATEST ASSEMBLY

L. O. SANDERSON

Matt. 25: 31-33

I. INTRODUCTION.

- A. God, on a set day, will gather all of all times, to sentence according to works. Both saint and sinner should be prepared for the august occasion. As we live, so shall we die; as we die, so shall we appear before Christ the judge.

II. OLD TESTAMENT PROPHETS PREDICTED IT.

Joel 2: 1; Mal. 4: 1; Dan. 12: 1; Eccl. 12: 14.

III. NEW TESTAMENT TEACHING ASSURES IT.

- A. The day is appointed (Acts 17: 31); determined (vs. 26).
 - 1. We do not know when; God does; the day is fixed.
- B. We do know that it will occur in order of certain events.
 - 1. After death. Heb. 9: 27.

2. After resurrection. Rev. 20: 13.
3. After living are changed. I Cor. 15: 51; I Thess. 4: 13-17.
4. Yea, when Christ appears. 2 Tim. 4: 1; Jno. 5: 28.

IV. SOME PERTINENT FACTS REGARDING IT.

- A. All will be there. 2 Cor. 5: 10; Rom. 14: 12.
- B. All will be revealed.
 1. Our deeds. Rev. 20: 12, 13; Rom. 2: 6; Matt. 16: 27.
 2. Our words. Matt. 12: 34-37.
 3. And even intent is sometimes counted for the act. Matt. 5: 28; I Jno. 3: 15.
- C. All will be part of an accurately kept record. Dan. 7: 10; Rev. 20: 12.
 1. Though God can recall, yet records will face us.
- D. All will be judged by Christ's will. Jno. 12: 48; Lk. 6: 46.
- E. We will have some part on that occasion.
 1. Each shall give an account of himself. Rom. 14: 12.
 - a. This includes the evil as well as good. I Pet. 4: 5.
 2. Men shall give account for idle words. Matt. 12: 36.
 3. None can stand for us — each must stand for himself.

V. PRACTICAL REFLECTIONS AND OBSERVATIONS.

- A. Some there will think they have done wonders in his name.
 1. Prophesying (teaching), casting out devils, great works.
 2. Cf. human arrangements, sectarianism, Institutionalism.
 3. But "depart from me" will be heard. Matt. 7: 21-23.
- B. Some there will be lost because of neglect. Matt. 25: 41-46.

1. Rejected doctrine (Matt. 10: 40) and duty (Jas. 1: 27).
 - C. Some will not have demonstrated faith in Christ by baptism. I Cor. 15: 1-4; Rom. 6: 17, 18; 6: 3-6; 2 Thess. 1: 7, 8.
 - D. Some could have saved others and did not; could have righted their wrongs but would not; could have been faithful but were not; could have died in triumph but did not.
- VI. CONCLUSION.
- A. "There's a great day coming... Are you ready?" It is not enough to be ready to die — we must live here, and we will live somewhere after death.
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THE INVISIBLE CHURCH

WARDER K. NOVAK

2 Cor. 4: 1-6

- I. INTRODUCTION.
 - A. Often hear the Lord's church called an "invisible church. "
 - B. Will show that it is visible, real and as actual as any church today.
- II. DISCUSSION.
 - A. Some things are invisible.
 1. God. Heb. 11: 27; Jno. 14: 9.
 3. Minds of wicked are blinded. 2 Cor. 4: 4.
 3. Gospel is hid to the lost. 2 Cor. 4: 3.
 4. Sins of man. I Cor. 4: 5.
 5. The inward man. I Pet. 3: 4.
 - B. Why is Christ's church claimed to be invisible?
 1. To obscure the truth.
 - a. Same reason for doctrine, "Every man has a right to his own belief. "
 - b. Also, "We don't all interpret the Bible alike. " 2 Pet. 1: 19-21.

2. To justify and practice the traditions of men.
 - a. Consider the theory that "all denominations constitute invisible church. "
 - b. Often Jno. 15: 5 is twisted to teach this.
3. To minimize the accuracy, completeness and authority of the Bible as Word of God.
 - a. This doctrine related to direct operation of Holy Spirit.
 - (1) It is something mysterious, difficult to grasp or explain.

C. How is the Lord's church made invisible?

1. By changing the name. Rom. 16: 16.
 - a. Human names have replaced Bible names. (Illustrate: Baptist, Methodist, etc.)
 - b. Yet, denominationalists recognize Bible names!
 - (1) Federal Council of Churches of Christ.
 - (2) "Church of Christ" used in Baptist Manual.
 - (3) Adam Clark, leading Methodist commentator, freely uses this expression.
 - c. False teachers deny teaching of "one church" and say "join the church of your choice. " (Why join any? Eph. 4: 4; 1: 22, 23; I Cor. 12: 20; Acts 2: 41, 47.)
 - d. They assert the Bible is incomplete.
 - (1) Claim we need direct operation of Holy Spirit (additional grace).
 - (2) Inspired writers say God's Word is complete authority. 2 Pet. 1: 3; 2 Tim. 3: 16, 17.
2. By changing the organization.
 - a. Divine organization stated in Phil. 1: 1.
 - b. Have substituted District Superintendents, Bishops, Cardinals, Priests, Popes, Rectors, Conferences, Councils, Synods, etc.

3. By changing the doctrine.
 - a. Even an angel cannot change it. Gal. 1: 7, 8.
 - b. Some examples where men have changed it:
 - (1) "Saved by baptism of the Holy Spirit. "
 - (2) "Saved by faith only. "
 - (3) "Cannot fall from grace. "
4. By corrupting New Testament worship. Matt. 15: 9.
 - a. What have men done? (Instrumental music: Lord's supper quarterly, semi-annually or annually; money-raising schemes; etc.)
5. The way some Christians live.
 - a. When Christians live no better than the world.
 - b. By practicing dishonesty, worldliness, etc.. etc.
 - c. Not being faithful in attending services; having merely half-hearted interest in the Lord's work.

D. The church of Christ is not hidden or invisible!

1. Paul said to Agrippa (Acts 26: 26) "This thing was not done in a corner. "
2. Acts 5: 11 — "Fear came on all the church. " (Was that church invisible?)
3. Acts 11: 26 — "Assembled with the church. " (Was it invisible?)
4. Acts 14: 23 — "Ordained elders in every church. " (Was it invisible?)
5. Acts 14: 27 — Paul gathered church together. Was it invisible?

III. CONCLUSION.

- A. Have clearly seen that Lord's church was an actual, visible body of people in the beginning.
- B. Let us not destroy its identity or hinder its influence by changing anything divine, or by careless, indifferent, or ungodly living.

"THE JUST SHALL LIVE BY FAITH"

W. DALE PEARSON

Gal. 3: 11

I. INTRODUCTION.

- A. Four times repeated in the Bible in these words.
Hab. 2: 4; Heb. 10: 38; Gal. 3: 11; Rom. 1: 17.
- B. The subject of faith the theme of the Bible.
- C. One of the three greatest subjects. I Cor. 13: 13.
- D. Its greatness is seen in the following:
 - 1. Sanctified by faith. Acts 26: 18.
 - 2. Justified by faith. Rom. 5: 1.
 - 3. By faith we please God. Heb. 11: 6.
 - 4. Saved by faith. Acts 16: 31; 2 Tim. 3: 15.
 - 5. Our faith overcometh the world. I Jno. 5: 4.
 - 6. Remission of sins by faith. Acts 10: 43.
- E. The text: "The Just shall live by faith. "

II. ONLY THE JUST SHALL LIVE BY FAITH.

- A. Who are the just?
 - 1. Righteous (ASV). Ps. 119: 172; Heb. 11: 4.
 - 2. Justified by doing the commands of Jesus. Rom. 2: 13.
- B. What are the commands of Jesus that we may be just? Acts 2: 38; 22: 16.

III. THE JUST SHALL LIVE BY FAITH — BUT NOT BY FAITH ONLY,

- A. James. Jas. 2: 14-26.
- B. Paul. Rom. 5: 1; I Cor. 15: 10; Phil. 2: 16.

IV. THE JUST SHALL LIVE BY FAITH BUT NOT BY JUST ANY DEGREE OF FAITH.

- Eph. 4: 5.
- A. Not by little faith. Matt. 6: 30; 8: 26; 14: 31.
- B. Not by no faith. Mk. 4: 40.
- C. Not by weak faith. Rom. 14: 1.
- D. Not by dead faith. Jas. 2: 17.

- E. But by:
1. Faith which cometh by hearing. Rom. 10: 17.
 2. Faith that works by love. Gal. 5: 6.
 3. Full faith. Acts 6: 5, 8.
 4. Great faith. Matt. 8: 10.
 5. Most holy faith. Jude 20.
 6. Precious faith. 2 Pet. 1: 1.
 7. Unfeigned faith. I Tim. 5; 2 Tim. 1: 5.

V. THE JUST SHALL LIVE BY FAITH BUT NOT BY FAITH IN JUST ANYTHING.

- A. Not by faith in the treasures of this world. Matt. 6: 19.
- B. Not by faith in men and their teaching. Matt. 15: 9.
- C. Not by faith possessed by another, mother, etc.
- D. But by:
1. Faith in God.
 2. Faith in Jesus. Acts 20: 21; Jno. 8: 24.
 3. Faith in the gospel. Rom. 10: 17.
 4. Faith in the brethren.

VI. SUBSTITUTIONS OF MAN.

- A. The Just shall live by opinions.
- B. The Just shall live by faith only.
- C. The Just shall live by morals.
- D. The Just shall live by the law (Mosaical law).
- E. The Just shall live by faith in creeds of men.

VII. CONCLUSION.

- A. "The Just shall live by faith. " That faith comes from God's word. Rom. 10: 17. Will you have the faith to accept His word, then "live by that faith"—walk by that faith (2 Cor. 5: 7); "Hold that faith" (I Tim. 1: 5); "Stand by faith" (Rom. 11: 20); "Keep that faith" (2 Tim. 4: 7); "Continue in the faith" (Col. 1: 23); and by it "overcome the world" (I Jno. 5: 4?)

THE PARABLE OF THE SOWER AND THE SEED

GORDON J. PENNOCK

Lk. 8: 1-15

I. INTRODUCTION.

- A. The parables of Jesus are the simplest and yet contain the greatest lessons taught by the Master.
- B. The word "parable" comes from a combination of two Greek words, "para-ballo" and according to Thayer it means, "to put one thing by the side of another for the sake of comparison. " This is precisely what Jesus did.
- C. The parable before us teaches that just as it is necessary to have seed and well-conditioned soil in order to reap a harvest, it is also necessary to sow the "word of God" in "good and honest hearts" before souls can be fruitful in service to the Lord.
- D. Relate the parable and its explanation. Matt. 13: 3-9.

II. DISCUSSION.

- A. In the interpretation of parables two things should be kept in mind:
 1. Where Jesus gives the interpretation it should be regarded as final and complete.
 2. Only points of analogy which were certainly in the mind of Jesus should have any place in the interpretation.
- B. The parable explained:
 1. The seed is the word of God. Lk. 8: 11; I Pet. 1: 23-25.
 - a. This seed is "incorruptible" and age-lasting—consequently it will never lose its power though it be locked in old libraries for a thousand years.
 - b. When released into the hearts of men it will again germinate and bring fruit.

2. Wayside soil — hearts which are hardened by the hum-drum of life.
 - a. They hear the word but because of indifference and inattention they do not understand it. See Matt. 13: 14, 15.
3. Stony soil — This soil is better than the former but it still bears no fruit.
 - a. Even so, it is possible for this type to appear better than the former class of people but still be unfruitful as they — it was more disappointing in that there was at first a promise of fruit — "when the sun was risen, " "when tribulation and persecution" arose then they withered and died.
 - b. Note: As the sun strengthens some plants it will destroy others. Even so, persecution will destroy the faith of some and at the same time make others stronger. Phil. 1: 12; 2 Cor. 4: 17; Rom. 5: 3-5.
4. Thorny soil — the thorns represent the "cares of this world, " "deceitfulness of riches" and "the pleasures of this life. " Lk. 8: 14; Matt. 13: 22.
 - a. "Cares of this world" — meaning the normal responsibilities of life. Matt. 6: 25-33; Lk. 10: 38-42.
 - b. Deceitfulness of riches. I Tim. 6: 10; Lk. 12: 13-21.
 - c. Pleasures of this life. I Tim. 5: 6; 2 Tim. 3: 4; Heb. 11: 25, 26; I Jno. 2: 15.
5. Good ground — serious, intelligent, attentive, obedient and honest souls.
 - a. Note: this soil cannot bear fruit of itself— into it must be sown the word of God. When the two are brought together then fruitfulness to God is the result. Jno. 15: 8; Ps. 1: 1-3.

III. CONCLUSION.

- A. Let each of us develop a "good and honest heart" so that when the "word of God" comes to us it will abound in fruitfulness to the glory of God and the saving of our souls.
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THE PLAN IMMUTABLE

J. P. LUSBY

Heb. 6: 13-20

I. INTRODUCTION.

- A. Purpose of Paul's writing this.
- B. The picture presented.
- C. The plan immutable is the plan of God.
- D. It is the plan of salvation for man.
- E. Men, demons, or devil cannot change it.
 - 1. It is immutable.
 - 2. Immutable defined.
- F. The promise to Abraham involved the plan of salvation as revealed through Christ. Gal. 3: 16.
 - 1. Therefore, salvation is based on two immutable things:
 - 2. God's word (promise) and God's oath.

II. DISCUSSION.

- A. God's promise. Gen. 22: 15-18.
 - 1. Fulfilled in Christ. Gal. 3: 16.
 - 2. We included. Gal. 3: 26-29. cf. Acts 10: 4.
 - 3. Therefore, involves scheme of human redemption.
- B. God's oath:
 - 1. Oath defined.
 - a. How need arose. Ex. 22: 10, 11.
 - b. Is a conditional curse — invocation and imprecation.

- c. Instances of. Gen. 21: 22-24; 24: 2, 3, 9; Josh. 2: 12-14; 6: 22; 14: 9; Ruth 1: 16, 17; I Sam. 20: 12-17; 2 Cor. 1: 23; Rev. 10: 5, 6.
 - 2. God condescended to man's weakness and custom — swore by himself — reason.
- C. Plan of salvation involved:
 - 1. Give the plan.
 - a. Sealed by the blood of Christ. Matt. 26: 28.
 - b. To set it aside would make void God's word, violate his oath, betray the blood of his son, and prove God a liar!
 - 2. Our hope is in the gospel. Col. 1: 23; cf. Heb. 6: 18.
 - a. Lay hold of hope by obeying the gospel. Rom. 1: 16; 16: 25, 26; cf. 10: 16; 2 Thess. 1: 6-9. See Heb. 4: 12; I Cor. 4: 15; Ps. 119: 50; I Pet. 1: 23; Ps. 19: 7; Jno. 17: 17.
- D. Impossibility of God's lying:
 - 1. Moral impossibility because of his very nature.
 - 2. Word endures forever. I Pet. 1: 24, 25.
 - a. If it were proved false it would fail.
 - b. Lord is faithful. Heb. 10: 23; 2 Tim. 2: 13; Rom. 3: 4.

III. CONCLUSION.

- A. Nothing can be more certain than God's word and God's oath — not even that God is. Will you accept and obey the gospel of Christ, and stand on God's promise and God's oath, and thus have your hope based on two immutable things in which it is impossible for God to lie; or will you set aside both God's word and God's oath, and substitute in lieu of it the flimsy, faulty, whimsical, and wholly unreliable teachings of puny, frail, weak, uninspired man—and expect God to save you in violation of both his word and his oath?

THE POWER OF GOD'S WORD

GAYLON MURPHY

Matt. 28: 18

I. THE GOSPEL IS THE POWER OF GOD.

Rom. 1: 16; Jno. 8: 32; 1: 17.

A. We must hear the truth and obey it.

1. Preaching. Rom. 10: 14.
2. Hearing. Rom. 10: 17.
3. Faith. Acts 8: 12.
4. Repentance. Acts 2: 38.
5. Confession. Acts 8: 37.
6. Baptism. Mk. 16: 16.

II. POWER OF THE DEVIL.

A. Tempting Christ. Lk. 4: 6.

B. Prince of the power of the air. Eph. 2: 2.

C. Place prepared for the devil and his angels. Matt. 25: 41.

III. THE POWER OF GOD'S WORD DOES MANY THINGS.

A. Creating power. Gen. 1: 1; Jno. 1: 1.

B. Forgiving power. Mk. 2: 5-10.

C. Saving power.

1. Flood, blood upon posts, serpent lifted up in the wilderness, etc.
2. Salvation in the word.

D. As a mirror God's word shows man's condition. Jas. 1: 23, 24.

E. As a hammer it breaks down his pride. Jer. 23: 29.
1. Power over all flesh. Jno. 17: 2.

F. As a sword it pierces. Heb. 4: 12; 2 Cor. 5: 11.

G. As a balm it brings healing to the soul. Ps. 107: 20.

IV. CONCLUSION

A. Let Jesus heal your sin-sickness.

THE THREE BAPTISMS

HARRY E. JOHNSON

- I. HOLY SPIRIT BAPTISM
 - A. A promise. Acts 1: 4, 5; 2: 33; Joel 2: 28-32; Acts 2: 16-21.
 - 1. This is that.
 - B. Administrator — God. Jno. 14: 16, 26; Acts 1: 4; 2: 33; 10: 44; 11: 17.
 - II. WATER BAPTISM
 - A. A command. Matt. 28: 19; Acts 2: 38; 10: 47, 48; Acts 22: 16.
 - B. Administrator — man. Matt. 28: 19; Acts 8: 38; I Cor. 1: 14-16; 2 Tim. 2: 2.
 - C. Reward. Mk. 16: 16; Acts 2: 38; 22: 16; Rev. 22: 14; Matt. 7: 21.
 - III. BAPTISM OF FIRE
 - A. A threat. Mal. 4: 1; Matt. 3: 11, 12; 13: 24-43; Mk. 9: 43-48; 9: 49; Lk. 12: 4, 5.
 - B. Administrator — God. 2 Thess. 1: 7-9; 2 Pet. 3: 7; Rev. 21: 8; Rev. 20: 11-15.
 - IV. CONCLUSION.
 - A. Holy Spirit Baptism was a promise. You cannot obey a promise.
 - B. Water baptism is a command that must be obeyed.
 - C. Baptism of fire is a threat to the wicked.
 - D. Water baptism is the only one that promises a reward.
-

THREE GREAT COMES

ROBERT H. BELL

- I. INTRODUCTION.
 - A. The Bible is a picture book. Local scenes. But there is one picture that runs through the Book — Shep-

herd seeking lost sheep. That's the picture of the Great Father in work of redemption.

- B. In the New Testament, Jesus is variously pictured. Most prominent and favored is Shepherd leading His sheep — He calls, and they follow.

II. "COME UNTO ME. "

Matt. 11: 28.

- A. There is a universal call. Rev. 22: 17.

- B. This call (Matt. 11: 28) is limited, as we shall see.

1. Who come? Labor, heavy laden, weary, etc.
2. How come? Jno. 6: 44, 45; Isa. 1: 16, 17.
3. When come? 2 Cor. 6: 2; Isa. 55: 6, 7.
4. Danger in not coming. Jno. 5: 39, 40; Matt. 23: 37-39.

III. "COME AFTER ME. " Lk. 9: 23, 24.

- A. Jesus offers no high position; no place of ease and honor; no wealth nor power.

1. What then is the meaning? Let Jesus explain. Matt. 11: 28-30; Jno. 8: 31, 32.

- B. There is no real coming to, that is not followed by a "follow after. "

1. Our coming after is put to test. Lk. 14: 25-27; Matt. 10: 34-39.

- C. "I would follow Him, IF. " Lk. 9: 57-62; Jno. 21: 18-23.

- D. There is a grave danger of some not "following after. " Heb. 3: 12-15; 10: 28-31.

1. But you say, "that was addressed to the Jews. " Grant it — the lesson is for all. Is this to the Jews? 2 Pet. 2: 20-22.

IV. "COME YE BLESSED. "

Matt. 25: 34.

- A. This call is likewise limited. Only those who hear and answer the first and second call will hear the third.

1. Do not forget: the only way into the Most Holy Place was through the Holy Place. Just so today. Trace the type.

- B. We know that the last come is not based on anything after death, or what the preacher says at funeral. Jno. 9: 4; Heb. 9: 27; Rev. 14: 13; 22: 14. Has your robe been washed in the blood of the Lamb?
 - C. Just two classes here — good and evil. Just two classes in death and resurrection. Jno. 5: 28, 29. Just two classes in the judgment—the sheep and the goats. Which are you? Two words spell it all—"Come"—"Depart. " Which will it be for you? 2 Pet. 3: 9; I Tim. 2: 3, 4.
 - D. It is YOUR decision. Make it now.
-

TRUE PROSPERITY

FLOYD THOMPSON

Jer. 22: 21

I. INTRODUCTION.

- A. Human nature always same.
- B. Things written aforetime. Rom. 15: 4.
- C. We read of them and learn obedience. Should also learn from their economics.

II. DANGER SIGNALS GIVEN.

- A. Beware. Deut. 8: 11-20.
- B. Israel could not stand prosperity. Zech. 7: 7-13.
- C. Our danger signal. I Tim. 6: 6-12; Jas. 2: 1-9; 5: 1-3.

III. PROSPERITY NOT EQUIVALENT TO DAMNATION.

- A. Abraham. Gen. 13: 2; 14: 20.
- B. Job. Job 1: 3, 8.
- C. Joseph. Matt. 27: 57.
- D. Nicodemus. Jno. 19: 39.

IV. LET US RESOLVE WITH DAVID.

Ps. 30: 6.

V. TRUE PROSPERITY — CHRIST.

Ps. 118: 22-26.

VICTORIES OF CONVERSION

A. C. WILLIAMS

- I. HERE IS VICTORY OVER INDIFFERENCE —
HEAR!
Acts 18: 8.
- II. HERE IS VICTORY OVER DOUBT — BELIEVE!
Acts 16: 31.
 - A. Faith comes through the word of God. Jno. 20: 30, 31.
 - B. Faith is the work of God. Jno. 6: 29.
 - C. Faith is anchored to the Son God. Jno. 11: 26; Jno. 3: 16.
- III. HERE IS VICTORY OVER INDECISION—REPENT!
Acts 17: 30, 31.
 - A. Repentance has been granted in mercy. Acts 11: 18.
 - B. Repentance has been commanded with authority.
Acts 17: 30.
 - C. Repentance is unto remission and life. Acts 2: 38; 11: 18.
- IV. HERE IS VICTORY OVER COWARDICE—
CONFESS CHRIST!
 - A. Confession is foundational — "who shall confess me." Matt. 10: 32.
 - B. Confession is directional — "unto salvation," Rom. 10: 10; "unto life," Acts 11: 18; "unto remission," Acts 2: 38.
 - C. Confession is commendable. Matt. 16: 17; Matt. 10: 32, 33.
- V. HERE IS VICTORY OVER REBELLION—
OBEY CHRIST!
 - A. Baptism is submission from the heart. Rom. 6: 17.
 - B. Baptism is submission to that form of teaching.
Ibid.
 - C. Baptism is directional. Rom. 6: 4; 6: 3; Gal. 3: 27; I Cor. 12: 13; Acts 2: 38; Mk. 16: 16.

VI. HERE IS VICTORY OVER SIN—INIQUITY
REMEMBERED NO MORE.

Heb. 8: 12.

VII. HERE IS VICTORY OVER SATAN — THE
DEVIL RESISTED AND ROUTED.

Jas. 4: 7; Heb. 2: 14; Col. 1: 13

VIII. HERE IS VICTORY OVER SELF — THE OLD
MAN CRUCIFIED.

Rom. 6: 6.

A. This is triumph over our body — let us buffet it.
I Cor. 9: 27.

B. This is triumph over our environment — let us re-
nounce it. Eph. 2: 2.

C. This is triumph over heredity — let us excel it.

1. Ancestral blunders should not be repeated. Acts
7: 51; I Cor. 10: 7.

2. Ancestral examples should become our admoni-
tion. I Cor. 10: 11.

IX. HERE IS VICTORY OVER APOSTASY — FOR
RETURNING PRODIGALS.

Lk. 15: 18, 20.

WHAT KIND OF A FUNERAL DO YOU WANT?

BATSELL BARRETT BAXTER

Heb. 9: 27; 10: 30, 31

I. INTRODUCTION.

A. What kind of a funeral do you want? If I should ask you this question, you would think it rather strange and probably you would think that I was being facetious. If you took me seriously, you would probably answer in terms of location, cost, flowers.

- B. In all seriousness, I want each *one* of us to think of the kind of funeral he wants. We are not concerned with externals, but with the things that can be said of us when we die. In a sense, each of us is preparing his funeral sermon right now.
- C. What is a funeral sermon anyway?
 - 1. It pays respect to the one who is dead.
 - a. It is not to judge — God alone can judge.
 - b. It is not a sermon to the dead — too late.
 - 2. It comforts those who are sorrowing.
 - 3. It admonishes the living to prepare to die.

II. GENERALLY CUSTOMARY TO SPEAK OF THE PERSON'S LIFE IN TERMS OF RELATIONSHIP.

- A. A good husband — or wife.
- B. A worthy father — or mother.
- C. A fine neighbor or friend.
- D. A good citizen.
- E. A member of certain organizations.
- F. If a Christian:
 - 1. Loved the Lord much and obeyed his commands. (First principles).
 - 2. Loved his fellowmen and served them. Mk. 12: 29-33.
 - 3. Faithful.
 - 4. Honest.
 - 5. Truthful.
 - 6. Kind.
 - 7. Generous. Matt. 25: 34-36.
 - 8. Proper sense of values.
 - 9. Pure and holy life. Gal. 5: 19-23; 2 Pet. 1: 5-7.

III. WHEN DEATH COMES, MANY THINGS NO LONGER MATTER.

- A. When or where he was born.
- B. How long he has lived. (Methuselah vs. Christ)
- C. How well or how richly he lived. (Rich man vs. Lazarus)

- D. How widely he has travelled. (Round-the-World Club)
- E. How much money he left behind. Lk. 12: 15.
- F. How prominent he was in his field. I Cor. 1: 26.
- G. How widely he was known.
- H. How many attended the funeral.
- I. How many flowers were sent.

IV. DEATH IS CERTAIN.

- A. Man likes to think of himself as having plenty of time.
 - 1. We have a glib saying, "Nothing is certain but death and taxes. " How unimpressed we are. Man worries needlessly about many things that never happen, but isn't very concerned about the certainty of death.
 - 2. For a photograph, man gets all spruced up, but candid shots show us just as we are. The judgment will be a candid shot in which we appear naked before God to give account of the deeds done in the body. Gal. 6: 7.
- B. Death is certain. Eccl. 2: 14; Heb. 10: 30, 31; 9: 27; Matt. 25: 42.

V. CONCLUSION.

- A. Eternity is forever. There is no second chance. It is now or never. Eccl. 12: 14.

WHAT MANNER OF MAN IS THIS?

DERREL W. SHAW

Matt. 8: 23-27

I. INTRODUCTION.

- A. Disciples with Jesus many months, yet constantly amazed at wonders and magnificence of His personality. We take them for granted many times, but deep conscious study leads us to ask with the disciples, "What manner of man is this?"

II. HUMAN MAN

- A. Human birth. Gal. 4: 4.
- B. Human development. Lk. 2: 40.
- C. Human capacity for desires and emotions.
 - 1. Mental — love, anger, joy, sorrow, etc.
 - 2. Physical — hunger, thirst, weakness, suffering.
Lk. 22: 44; 23: 33.

III. DIVINE MAN

- A. Born of a virgin.
- B. Existed eternally. Jno. 1: 1.
- C. Was the Son of God,
 - 1. He claimed to be. Jno. 10: 36, etc.
 - 2. God's testimony. Matt. 3: 17; 17: 5.
 - 3. Inspired human testimony. Rom. 1: 4.
 - 4. Uninspired human testimony. Matt. 27: 54.

VI. MAN WHO COULD PERFORM MIRACLES.

- A. Could heal instantly, even without faith on the part of the healed. Jno. 5: 2-9; v. 13.
- B. Winds and waves obeyed Him. Matt. 8: 23-27.

V. MAN WHO CAN SAVE FROM SINS.

- A. Had power while He was on earth. Mk. 2: 5, etc.
- B. Has power now
 - 1. Because He was and is perfect. Heb. 5: 8, 9.
 - 2. Because He offered the perfect sacrifice.
 - a. Sufficient for all time. Heb. 7: 27; 10: 12.
 - b. Sufficient for all men. Tit. 2: 11.
- C. Redeems with His blood. Rom. 5: 8, 9; Eph. 1: 7; Rev. 1: 5.
 - 1. How can we reach it? Jno. 19: 34; Rom. 6: 4.
 - 2. Cannot believe, repent, confess into it.
 - 3. The saved are the washed. Rev. 7: 13-17; Acts 22: 16.

VI. MAN WHO WILL JUDGE THE WORLD.

- A. Authority from God. Acts 17: 31.
- B. Procedure of judgment:
 - 1. Summoned for trial. Jno. 5: 28, 29.

2. Appearance before judge. 2 Cor. 5: 10.
3. Law Book opened. Rev. 20: 12. Are you ready?
4. Sentence pronounced. Rev. 20: 15.
5. Guilty will suffer. 2 Thess. 1: 7-9.
6. Redeemed will be blessed. Matt. 25: 34; Rev. 21: 18, 19; 21-25; 22: 1.

VII. CONCLUSION.

- A. Thus hope this inadequate description helps to partially answer the question, "What manner of man is this?" In view of the fact that He is a Divine Man who can save from sins and who will judge the world, don't you want to be saved? Mk. 16: 16.
-

WHAT MUST I DO TO BE SAVED?

CORNELIUS C. ABBOTT

Acts 2: 37, 47

I. INTRODUCTION.

- A. This is the most serious question in all this world. I feel the responsibility resting upon me in trying to answer this profound question. I will give an account to God in the day of judgment for the way I answer it. There is just one answer to the question in the book of God. Man may teach conflicting theories, but God's word teaches one answer.

II. DISCUSSION.

- A. What must one know to be saved?
 1. Must know the truth of the gospel. Jno. 8: 32.
 - a. You can be saved and not know the doctrines of men, but you must know the truth of God's word. Salvation for the accountable.
- B. How must we learn the truth?
 1. Not in church manuals, creeds, catechisms, confessions of faiths, religious dogmas. All disagree with one another.

2. His truth is found in his WORD. 2 Tim. 2: 15; Jno. 5: 39.
- C. We must know the Lord.
1. May not know much about religious reformers, etc. Not so much interested in them. Salvation is in the Lord. Acts 4. 12.
 2. Heb. 8: 11, "All shall know the Lord, from the least to the greatest. "
 3. Old Testament folks became members of the Jewish religion by fleshly birth. Child was taught Lord later.
 4. Church of our Lord. Teaching comes before obedience to the gospel. Mk. 16: 16; Matt. 28: 18, 20. GO, TEACH, BAPTIZE.
 5. No Bible example or teaching for infant membership.
 - a. Not baptized and then taught. Jno. 6: 44, 45; Rom. 10: 17.
 6. Whatsoever is not of FAITH is sin. Rom. 14: 23. Sin to baptize infants or anything else not taught in God's word.
- D. Must know the doctrine of Christ.
1. Christ does not have a plurality of conflicting doctrines. Matt. 15: 9.
 2. Blind leaders. Matt. 15: 13, 14.
 3. His doctrine is found in the New Testament. 2 Tim. 3: 16. Not in creeds of men.
- E. What must one believe to be saved?
1. That God is, and that Christ is His Son. Heb. 11: 6; Jno. 8: 24. These facts every sane person must believe.
- F. The gospel is God's power to save. Rom. 1: 16.
1. It saves all who believe it and obey it. Will not save if you do not believe and obey it. 2 Thess. 1: 7, 8,
- G. How must one feel to be saved?

1. Feel that we are sinners, unfit to meet God. Prodigal son.
 2. Feel sorrowful for our sins. 2 Cor. 7: 10. Godly sorrow.
- H. What must one do to be saved?
1. You can get hundreds of answers to this question, but the Bible gives only one. Mk. 16: 15; Lk. 24: 46, 49; Acts 2: 38.
 2. Believe (Heb. 11: 6) repent (Lk. 13: 3), confess (Rom. 10: 9, 10), and be baptized (Acts 2: 38). See also Mk. 16: 16; Acts 22: 16; I Pet. 3: 21.
- I. How must one live to be saved?
1. By living a faithful Christian life. Rev. 2: 10; I Cor. 9: 27.
 2. He must live soberly, righteously, and Godly. Tit. 2: 11, 13.
 3. He must be engaged in the work of the Lord. Gal. 6: 10.
 4. He must live a life of influence for good in the church of our Lord. Matt. 16: 18. Christ is coming for the church.
-

WHAT SHALL I DO WITH JESUS?

EARL L. CRAIG
Matt. 27: 11-26

- I. INTRODUCTION.
- A. Many have been confronted with the necessity of making a decision.
 1. Rich man. 2. Unjust steward. 3. Esau. 4. Joseph. 6. Moses, etc.
 - B. Pilate's dilemma.
 - C. His question is my question also.
- II. WHAT HAVE I DONE WITH JESUS?
- A. Have I refused to obey him? Heb. 5: 8, 9; 2 Thess. 1: 7-9.

B. Have I followed "afar off?" Matt. 26: 58.

C. Have I quit his service? Jno. 6: 66-69.

III. WHAT AM I DOING WITH HIM?

A. Am I ignoring his claim? Such course does not change facts.

B. Am I holding to the world? What will such conduct profit? Matt. 16: 25-27.

C. Am I waiting for a "more convenient season?" Jas. 4: 13-17.

1. So was Felix. Acts 24: 24, 25.

D. Am I ashamed to confess him? Mk. 8: 38.

IV. WHAT SHALL I DO WITH JESUS

A. Reject him for worldly honor, like Pilate? Matt. 6: 33.

B. Sell him for money, as did Judas? I Tim. 6: 6-10.

C. Crucify him afresh, as did the mob, because of loving sin? Heb. 6: 4-6.

D. Or, like the jailor, render prompt obedience? Acts 16: 31-34. And like Paul, count all things loss to win Christ? Phil. 3: 7.

V. CONCLUSION:

A. Friend, what will you do with Christ? Some say, "I'll receive Christ but I will not be baptized. " They forget that Jesus said, "He that rejecteth me and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day. " Jno. 12: 48. See also Matt. 28: 19, 20; Mk. 16: 15, 16; Rev. 3: 20.

WHAT TO DO WITH THE GOSPEL

A. J. BACHMAN

Gal. 1: 6-9

I. WHAT KIND IS IT?

A. Not after man. Gal. 1: 11.

- B. Of God. Rom. 13: 16; I Pet. 4: 17.
- C. Of Christ. Mk. 1: 1; Rom. 15: 19.
- D. Of the kingdom. Matt. 4: 23, 24: 14.
- E. Of grace. Acts 20: 24.
- F. Of peace. Eph. 6: 15.
- G. Glorious. 2 Cor. 4: 4; I Tim. 1: 11.
- H. Of the circumcision. Gal. 2: 7.
- I. Of the uncircumcision. Gal. 2: 7.
- J. Everlasting. Rev. 14: 6.
- K. Preached by Paul. Gal. 1: 11; 2: 2; 2 Tim. 2: 8.
- L. Of salvation. Eph. 1: 13.

II. WHAT TO DO WITH THE GOSPEL.

- A. Preach it. Mk. 16: 15.
- B. Defend it. Phil. 1: 17.
- C. Confirm it. Phil. 1: 7.
- D. Not pervert it. Gal. 1: 7.
- E. Receive it. I Cor. 15: 1.
- F. Believe it. Mk. 16: 15, 16; Acts 15: 7.
- G. Obey it. Rom. 10: 16, I Pet. 4: 17.

III WHAT DO WE HAVE THROUGH IT?

- A. Salvation. Rom. 1: 16; Eph. 1: 13; I Cor. 15: 1, 2.
- B. Hope. Col. 1: 23.
- C. The promise. Eph. 3: 6.
- D. Life. 2 Tim. 1: 10.
- E. Immortality. 2 Tim. 1: 10.
- F. The begetting. I Cor. 4: 15.
- G. The call. 2 Thess. 2: 14.

IV. WHY OBEY THE GOSPEL?

- A. Lest we be punished. 2 Thess. 1: 7-9.
- B. To be saved. Mk. 16: 15, 16.
- C. Lest we be condemned. Mk. 16: 15, 16.

WHERE GOD PUT SALVATION

REUEL LEMMONS

1 Cor. 12: 12-20

I. INTRODUCTION.

- A. Man's interference with God's established order brings catastrophe.
 - 1. Moses and the rock.
 - 2. Nadab and Abihu.
 - 3. Interference with laws of nature or health.
- B. From where God put a thing man cannot remove it.
 - 1. The stars from the heavens.
 - 2. Germ of life in the seed.
 - 3. Repentance after faith.
 - 4. Salvation in Christ.

II. BODY.

- A. Salvation has always been walled in.
 - 1. Salvation was in the ark.
 - 2. Salvation was in the Red Sea.
 - 3. Salvation was behind the sprinkled door. post.
 - 4. Salvation was at the mercy-seat.
 - 5. "Except ye abide in the ship ye cannot be saved. "
Acts 27: 31.
- B. Salvation in the New Testament walled in.
 - 1. "I will place salvation in Zion. " Ps. 46: 13.
 - a. Zion the church. Heb. 12: 22, 23.
- C. Salvation is "in Christ. " 2 Cor. 5: 19; 2 Cor. 5: 17;
Eph. 1: 3; Rev. 14: 13.
- D. Note these limitations on salvation:
 - 1. EXCEPT ye believe. Jno. 8: 24.
 - 2. EXCEPT ye repent. Lk. 13: 3.
 - 3. EXCEPT ye be converted. Matt. 18: 3.
 - 4. EXCEPT ye be born of water and spirit. Jno. 3: 5.
 - 5. EXCEPT ye abide. Jno. 15: 4.
 - 6. EXCEPT ye strive lawfully. 2 Tim. 2: 5.

III. CONCLUSION:

- A. Christ is coming for his own. The church is the "called out. "
-

WHICH CHURCH SHALL I JOIN?

RAY CHESTER

I. INTRODUCTION.

- A. Most people plan to become a part of some religious body at some time in their lives.
- B. We are confronted with the question of which religious body we shall choose out of all the multiplicity there are.
- C. How it is settled by some:
 - 1. Be what parents were.
 - 2. Go along with wife or husband.
 - 3. Join the one which is most popular, etc.
- D. Should be determined only by what the Bible says.

II. WHICH CHURCH DID PEOPLE JOIN IN NEW TESTAMENT?

- A. Pentecostians. Acts. 2.
- B. Samaritans. Acts 8.
- C. Ethiopian Eunuch. Acts 8.
- D. Saul of Tarsus. Acts 9, 22.
- E. Cornelius. Acts 10.
- F. Lydia. Acts 16.
- G. Philippian Jailer. Acts 16.
- H. Corinthians. Acts 18: 8.
- I. Ephesians. Acts 19.
- J. (Review each case briefly pointing out some of the things we learn from each case, such as what was preached and what was done, etc., but we do not find an answer to our question as to which church to join. Conclude that we should not join a church because they did not join one.)

III. CANNOT BE SAVED OUTSIDE THE CHURCH.

- A. Church is fulness of Christ. Eph. 1: 22, 23; and all spiritual blessings are in Christ. Eph. 1: 3; Rom. 8: 1.
- B. It was purchased by the blood. Acts 20: 28. If we could be saved outside the church could be saved without the blood of Christ.
- C. It is body of saved. Eph. 5: 23.
- D. The body of the reconciled. Eph. 2: 16.
- E. All those who became Christians in the book of Acts were in the church.

IV. IF CHURCH NOT JOINED, HOW DOES ONE GET INTO IT?

- A. Added by the Lord. Acts 2: 47.
- B. Church is God's family. I Tim. 3: 15; and we are born into it. Jno. 3: 5.
- C. The church is the body of the saved; therefore, it cannot be joined. When we are saved, we are in it.

V. CONCLUSION:

- A. Will you come to Christ and be saved and let Him add you to the church of His choice?

WHICH WILL YOU CHOOSE?

RUSSELL M. INGALLS

Josh. 24: 15

I. WE ARE WALKING BY FAITH OR BY OPINION (SIGHT).

- A. To walk by faith is to walk by God's word. Rom. 10: 17; Jude 3; Heb. 11: 6; Phil. 3: 9.
- B. To walk by opinion is to walk according to the teaching of men or our own reasoning. Matt. 15: 8, 9; 16: 13-16; I Tim. 4: 1-3; 2 Tim. 4: 1-4; 2 Pet. 3: 16-18.

II. THERE ARE TWO MAIN PRINCIPLES IN RELIGION.

- A. Have only what the Bible authorizes. I Pet. 4: 11; Gal. 1: 8, 9; 2 Pet. 1: 3.
- B. Have anything not directly forbidden by the Bible.
 - 1. Be guided by the silence of the scriptures.

- III. THERE ARE TWO CLASSES OF PEOPLE.
 - A. The righteous or obedient. Rom. 6: 16-18; Heb. 5: 8, 9; I Pet. 1: 22, 23; 2 Cor. 10: 5.
 - B. The wicked or disobedient. Heb. 2: 1-3; I Pet. 4: 17; 2 Thess. 1: 7-10.
- IV. THERE ARE TWO GREAT RULERS IN THE WORLD.
 - A. Jesus Christ. Matt. 28: 18; Acts 2: 36; I Cor. 15: 23-25.
 - B. Satan. 2 Cor. 4: 4; 2 Thess. 2: 8-10; I Pet. 5: 8.
- V. THERE ARE TWO ROADS THROUGH TIME TO ETERNITY.
 - A. Narrow. Matt. 7: 13, 14. Leads to life, few find it.
 - B. Broad. Matt. 7: 13, 14. Leads to destruction, many go that way.
- VI. THERE ARE TWO FOUNDATIONS ON WHICH WE CAN BUILD OUR HOPES.
 - A. The rock foundation. Matt. 7: 24, 25; I Cor. 3: 11.
 - B. The sand foundation. Matt. 7: 26, 27.
- VII. THERE ARE TWO DEATHS.
 - A. Die in Christ. Rev. 14: 13.
 - B. Die in Sin. Jno. 8: 21-24; Rom. 6: 23.
- VIII. THERE ARE TWO PLACES TO SPEND ETERNITY.
 - A. In Hell. Rev. 20: 14, 15; Matt. 25: 46; 2 Thess. 1: 9.
 - B. In Heaven. Rev. 21; Matt. 25: 46; 2 Pet. 1: 11.
 - C. "Choose you this day whom ye will serve." Josh. 24:15.

"WHY SEEK THE LIVING AMONG THE DEAD?"

ROBERT C. EWELL

Lk. 24: 5, 6

- I. "WHY SEEK YE THE LIVING AMONG THE DEAD?"
 - A. Common expression of Jews regarding unprofitable work.
 - 1. Wasters of time, and those practicing sin.

- B. Angels asked Mary his mother this question.
 - 1. Jesus was not with the physical dead.
 - 2. He lived, having conquered death.
 - 3. Women were wasting time seeking him there.
- C. God asks in a spiritual sense: "Why seek Jesus in the darkness of sin?"
 - 1. He is not there. He is light and life. Jno. 1: 4.
- D. Where Jesus is not found:
 - 1. He is not in the lusts of the world. I Jno. 2: 16.
 - a. These things war against the soul.
 - b. Jesus stands for life eternal.
 - 2. He is not found in cares and burdens of life. Lk. 8: 14.
 - a. He makes us free. Jno. 8: 32; Matt. 6: 33.
 - b. Jesus gives us rest. Matt. 11: 28.
 - 3. Jesus not found in man's doctrine or religion. Matt. 15: 9.
 - a. Jesus in God-given place—above all else. Acts 4: 12; Eph. 1: 22; Rom. 14: 10.
 - (1) Why degrade him by subjection unto men?
 - b. Jesus is in the church—it belongs to him.
 - (1) He bought the church. Acts 20: 28; Eph. 1: 7; 22, 23.
 - (2) He alone can save it—if she stays true and pure. Eph. 5: 22-30.
 - 4. Jesus is not found in faithless satisfied church.
 - a. Have reputation but not character. Rev. 3: 14.
 - b. Dead while she lives.

II. "HE IS NOT HERE. "

- A. Physical death could not hold him.
 - 1. "Not possible that he should be holden of it. " Acts 2: 24.
- B. Spiritual death cannot either—God and sin do not mix.

1. Sin must cry: "He is not here. " Empty, void. Mk. 8: 36.
 2. Sinners must say: "He is not here. " Alone, afraid, lost. Ps. 1.
 3. Satan must say: "Hell could not buy him—He is not here. "
 - a. Satan tried, but failed. Bitter, jealous enemy.
- C. Jesus cannot be found in ways of sin:
1. If he could, then:
 - a. God would be a liar, no sin with God. Heb. 4: 15.
 - b. Jesus would be an impostor, one of the worst.
 - c. Holy Spirit would be a deceiver.
 - d. Apostles would have preached in vain. I Cor. 15: 14.
 - e. We would be of all men most pitiable. I Cor. 15: 19.
 2. If Jesus is found in sin, we are wasting our time.

III. "BUT HE IS RISEN. "

- A. This was Christ's victory over power of sin.
- B. Death has no more dominion over him. Rom. 6: 4, 5, 9.
- C. Jesus is so far above the world and its sin that it is hard for us to comprehend. Isa. 55: 9.
- D. Let us rise from "death to sin" to live with God—
"A new creature. " Cor. 5: 17.

WHY THE CHURCH

EARL WEST

Matt. 16: 13-18

I. INTRODUCTION.

- A. Did Christ intend to build His Church?
 1. A denial expressed by modernists.
 - a. Statement of Dean Clarence Craig in "The

One Church In The Light of The New Testament. "

- b. Men generally have a low concept of the church.
- 2. Christ's relation to His church.
 - a. Came to build it. Matt. 16: 18.
 - b. Gave Himself for it. Acts 20: 28.
 - c. Loved it. Eph. 5: 25.

I. DISCUSSION:

- A. The Church to be the habitation of God in the Spirit. Eph. 2: 21, 22.
 - 1. This was the function of the O. T. temple.
 - a. A house for God to dwell in. 2 Sam. 7: 5-7.
 - b. Solomon prays for God to dwell there. I Kgs. 8: 27-30.
 - c. God answers this prayer. I Kgs. 9: 3.
 - 2. God by the Spirit, dwells in the church.
 - a. By the Spirit—not the flesh.
 - b. Fallacy of Romanism—earthly, fleshly head, over a spiritual institution.
 - c. Two or three are gathered. Matt. 18: 20.
- B. The church to be the instrument of God in saving the world. I Tim. 3: 15.
 - 1. The church, the "fulness" of Christ. Eph. 1: 22, 23.
 - a. The church must carry on the work which Christ came to do.
 - b. God is glorified when the work He wants done is done. Jno. 17: 3-5.
 - 2. The church performs its mission by upholding the truth.
 - a. Through the truth men are saved. Rom. 1: 16.
 - b. The membership puts on a concerted effort to proclaim it.
 - c. In small ways this work is done. (Parable of the leaven.)

- C. The Church to manifest the wisdom of God.
 - 1. How the church manifests this wisdom. Eph. 3: 10, 11.
 - a. Manifested in the simplicity. I Cor. 1: 26, 27.
 - b. The simplicity of the plan of salvation.
 - c. The simplicity of how the church established (Christ's death.)
 - d. The work of salvation wrought on each man. (cf. Paul.)
 - 2. Show forth the "excellencies" of God. I Pet. 2: 9, 10.
 - a. Church shows the love of God.
 - b. Church shows the authority of God.
 - c. Church shows the goodness of God.
- D. The Church to be the recipient of God's saving power. Eph. 1: 22, 23.
 - 1. All the saved in the church. Eph. 5: 23.
 - a. Church—the called of God.
 - b. Church—the family of God.
 - c. Church—the kingdom of Christ.
 - 2. Comparison to ancient Israel.
 - a. God set His love on them. Duet. 7: 6, 7.
 - b. Jehovah glorified among the Gentiles.
 - c. Church glorifies God in the world.

II. CONCLUSION:

- A. All should desire to belong to it.
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WHY YOU SHOULD BE A CHRISTIAN

PAUL M. TUCKER

L. INTRODUCTION.

- A. Many cannot give scriptural reasons for what they are religiously. We can give you many sensible and scriptural reasons why you should be *a*. Christian. Five of these we shall consider.

- II. BECAUSE SINNERS ARE UNFIT TO MEET GOD.
 - A. Sin separates man from God. Isa. 59: 1, 2.
 - B. You are either a sinner or a Christian—no middle ground.
 - C. You should prepare to meet God. Heb. 9: 27; 10: 31.
 - D. All responsible persons become guilty.
 - 1. All have sinned. Rom. 3: 23; 5: 12.
 - 2. Wages of sin is death. Rom. 6: 23.
 - E. Awful condition of the lost. Eph. 2: 11, 12.
 - F. No sin can enter heaven. Rev. 21: 27.

- III. GOD HAS PROVIDED SALVATION FOR YOU.
 - A. God knew we were lost, yet loved us. Eph. 2: 4, 5.
 - B. God sent his son to save you. Jno. 3: 16.
 - C. Atoning blood necessary. Heb. 9: 22.
 - D. Christ's blood was given, and can cleanse. I Jno. 1: 7.
 - E. Christ purchased the church with his blood. Acts 20: 28.

- IV. GOD OFFERS YOU SALVATION NOW.
 - A. Gospel universal in application. Matt. 28: 19, 20.
 - B. Great invitation. Matt. 11: 28-30; Rev. 22: 17.
 - C. Wonderful promise. Isa. 1: 18.
 - D. NOW is the accepted time. 2 Cor. 6: 2.
 - E. Do not delay obedience.
 - 1. "Hell will be full of people who did not intend to go there. "
 - 2. Procrastination is the thief of souls.

- V. LIFE IS UNCERTAIN.
 - A. Life is uncertain: Hell is certain, heaven is certain.
 - B. Here today, gone tomorrow.
 - 1. Life a vapor. Jas. 4: 13-15.
 - 2. All flesh as grass, and its flower. I Pet. 1: 24.
 - 3. Life as a shadow. Job 14: 2.
 - C. But a step between us and death. I Sam 20: 3.

VI. CERTAIN PUNISHMENT AWAITS THE
CHRIST REJECTOR.

- A. Judgment is certain. Heb. 9: 27.
- B. Picture judgment scene. Matt. 25: 31-46.
- C. What of the disobedient? 2 Thess. 1: 7-9.
- D. A certain fearful expectation of judgment. Heb. 10: 26-27.

VII. CONCLUSION:

- A. There are other reasons why you should be a Christian. These should be sufficient. (Tell briefly how to become a Christian.)

"YE TAKE TOO MUCH UPON
YOURSELVES"

LLOYD MOYER

Num. 16: 1-3

I. INTRODUCTION.

- A. Give setting of text. Tell story of rebellion of Korah, Dathan and Abiram. Moses and Aaron doing God's will in God's appointed way. Korah, Dathan, and Abiram did not like God's way. Rose up against those who endeavored to please God. They tried to cover their disrespect for God's authority and their rebellious spirit by saying, "Ye take too much upon yourselves. " They were the guilty ones. (Rom. 2: 1, 2.) Consequences: they were destroyed.

II. CHURCH OF CHRIST ENDEAVORS TO DO GOD'S
WILL IN GOD'S APPOINTED WAY.

- A. Call Bible things by Bible names and do Bible things in Bible ways. I Pet. 4: 11; 2 Jno. 9: 10; Rev. 22: 18, 19; Num. 22: 18; 24: 13; Prov. 30: 6; I Cor. 4: 6; Gal. 1: 6-10.
- B. There are those who do not like God's way and like Korah, Dathan, and Abiram say, "You folk

take too much upon yourselves. " You think you are the only ones right. You think everybody else is lost, " etc.

III. THE BIBLE IS OUR STANDARD OF AUTHORITY.
Matt. 4: 4; 2 Tim. 3: 16, 17; 2 Jno. 9; Jno. 12: 48; Rev. 20: 12.

- A. Those who follow human creeds cry, "You take too much upon you. You damn all the good and educated of centuries past. "
- B. Like their ancient counterparts they try to change God's law. They try to cover their disrespect for God's authority and their own rebellious spirits by rising up against those of us who are trying to please God.

IV. RIGHTLY DIVIDING THE WORD OF TRUTH.

2 Tim. 2: 15.

- A. We read such passages as Gal. 3: 11, 24; 5: 4; Col. 2: 14; 2 Cor. 3, to show that the old law is done away—that we today are under the New Testament.
- B. We read Matt. 17: 1-5; Acts 3: 22, 23 to show that we hear not Moses or any other Old Testament prophet but JESUS CHRIST.
 - 1. They scream that we "tear out the Old Testament" and that "Campbellites" do not believe the Old Testament.

V. BIBLE NAMES. Acts 4: 12; 11: 26; 26: 28; I Pet. 4: 16; Eph. 3: 15.

- A. We point out that for us to wear any other name would be to violate a divine principle and to violate it in the case of the name we could do so in any other case, thus, completely abolishing God's word as a standard of authority.
- B. They yell, "Nothing in a name, " "a rose smells just as sweet called by another name, " etc.

- VI. CHRIST HAS ONLY ONE BODY (CHURCH.)
 - A. Eph. 1: 22, 23; Col. 1: 18, 24; I Cor. 12: 20; Eph. 4: 4; I Cor. 1: 10.
 - B. When we read these scriptures they begin to shed crocodile tears and say, "You are always fighting and knocking other churches. "
- V. URGE COMPLETE OBEDIENCE TO GOD'S COMMANDS. Heb. 5: 8, 9; Matt. 7: 21-23; Lk. 6: 46; Rom. 2: 7, 8; 2 Thess. 1: 7-9; Rev. 22: 14.
 - A. Point out that baptism is a command. Acts 10: 48.
 - B. Must observe the Lord's supper Acts 20: 7; Heb. 10: 25.
 - C. The cry is, "You are legalists. Work way to heaven. "
- VI. CONCLUSION.
 - A. It did not work in the long ago and it will not work now. GOD'S WAY IS RIGHT.