ΓΟΣΠΕΛ
ΣΕΡΜΟΝΣ

SHOW THEM - TEACH THEM

$3.75

By
AUSTIN MOBLEY
JIMMY TUTEN, JR.

Complete Charts & Outlines

Δεσίγνυθε Φορέων Ορκίσεως Ξενοθείου
Φλαυκεγράφαι ανδ Ρεγκλαρ Ξηραπή
FOREWORD

Educators have estimated that as much as seventy-five percent of all we learn comes through the eyes. Only thirteen percent of what we learn is gained through the ears, six percent through touch, three percent through taste and three percent by smell.

If the evaluation is accurate, when we appeal to both the eye and ear we direct our efforts toward the faculties through which eighty-eight percent of all our knowledge is received.

Through our own experience in the use of visual aids, we believe there is a need for *Gospel Sermons: Show Them-Teach Them*. Although there are several excellent sermon chart books available, few have full length outlines accompanying them.

Though most of the charts herein are original, we make no claims for originality in the sermon outlines. Material for these outlines has been gathered from numerous sources and we are indebted to many of our fellow preachers for it. As brother Luther Blackmon said, "The art of being original is forgetting where you got it."

It is our fervent desire and prayer that this book will encourage many teachers and preachers of God's Word to use more visual aids in their work. Details for building your own flannel board are included in another section of the book.

To God be all the glory through His Son, Christ Jesus.
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NOTE: All the statistical material used in some of the charts will have to be brought up to date by those using the charts. These are constantly changing from year to year.

DRAWINGS AND ILLUSTRATIONS BY:

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Folding Flannel Board

Drawn By
John Sellers

1/8" PEG BOARD 18 1/2" X 44"
ATTACH TO FRAME
WITH FLAT HEAD SCREWS

DADO 1 x 2 FRAME
BOARDS BEFORE
ASSEMBLING

2 x 2

7/8" W. X 3/4" D.
CHANNEL

MORTISE
EDGES 1/8 D.
FOR HINGES

COVER EACH
HALF WITH
COTTON
FLANNEL

HINGE PIN

TOP VIEW
Flannel Board Stand
MATERIAL - 2 x 2
Drawn By John Sellers
Material Spec. For Portable Flannel Board

8 pieces - clear pine 1" X 2" X 20 1/2"
8 pieces - clear pine 1" X 2" X 46"
5 pieces - clear pine or redwood 2" X 2" X 64"
(Note: 2X4 may be ripped for these).

4 pieces - peg board 1/8" X 18 1/2" X 44"
2 pieces cotton flannel (choice of color) 48" X 44"
(Note: stretch flannel tightly and wrap around edges. Fasten with thumb tacks or staples).

9 hinges 1 1/2" wide.
3 flat head bolts with wing nuts 1/4" X 4"

Estimated cost of materials $25.00

This flannel board may be disassembled in minutes, folded together, placed in the trunk of the average car, and used in gospel meetings, etc.
UNDERSTAND THE BIBLE ALIKE??

WHAT DIVIDES?

THIS? OR, THIS?

Subjects of Baptism Attitudes
Action of Baptism Tradition
Music In Worship Own Desires
Name of The Church Human Creeds

Can we understand the Bible on this?

---

1 Cor. 1:10  Jno. 12:48

JOHN 8:32  JNO. 17:20-21

EPH. 5:17

EPH.
CA N W E UNDERSTAND TH E BIBL E ALIKE?

INTRODUCTION:

1. Question should be, "Can we understand the Bible?"
   a. If we understand it at all, we will understand it alike.

2. Some dismiss religious division by saying, "We can't understand the Bible alike."
   a. The only way religious unity can exist is by all people understanding the Bible alike.
   b. Jesus' prayer for unity is based upon this premise.

3. We can and do agree one hundred percent upon:
   a. Twelve inches equal one foot.
   b. Sixteen ounces equal one pound.
   c. Two plus two equals four.
   d. Why? Because we accept the same standards of measurement, weight, math.

4. The Bible declares that we can understand it alike (Eph. 3:*+; 5:17; Jno. 8:31-32).
   a. Would God, who created the mind, give us a book the mind could not understand?
   b. Would He command us to study a book we could not understand (2 Tim. 2:15)?
   c. Would He require that we "speak the same thing" if we cannot understand alike (1 Cor. 1:10)?

5. This study will prove that if we accept and practice what the Bible teaches, we can unite.

I. WE ARE DIVIDED OVER WHAT THE BIBLE DOES NOT SAY!

   A. Gen. 3:1-6. All agree fruit—what kind divides.
      1. Eve understood what God said (V. 1-2).
      2. Allowed Satan to add "NOT" to it (V. *i).
   B. Ex. 3:1"5. All agree burning bush—what kind of bush divides.
   C. Jno. 3:1-2. All agree that Nicodemus came by night---why he came by night is what divides.
   D. You see, it is not what the Bible teaches in these matters that divide, but rather what it does not teach.
      a. The trouble starts when men begin to speculate (Deut. 29:29).
   E. True, the items mentioned are not crucial problems that have to do with one's salvation. They merely prove the point.
      a. But the Bible can be understood today on commands related to salvation.
      b. To see if this is true, let us take some contemporary problems and see if we can understand the Bible alike.

II. SUBJECTS FOR BAPTISM:

   A. Who are proper subjects for baptism?
      1. Teach (Jno. 6:44-45); believe (Mk. 16:15); Repent (Acts 2:38); confess (Acts 8:37; Rom.10:9-10).
      2. Everyone agrees this is OK. Not divided over these.
      3. However, some say infants are to be baptized.
1. Definition: "Immerse, plunge, overwhelm, submerge, dip."
2. Every Bible scholar of note agrees that Bible baptism is by immersion; no other conclusion can be arrived at from the Scriptures.
3. No one believes it is wrong to immerse.

B. First case on record of sprinkling—Novation, 251 A.D. "He was seized with a threatening disease and was baptized in his bed..." (Mosheim).
C. First law for sprinkling obtained from Pope Stephen 111-753 A.D. "To be used in case of emergency only."
D. The council at Ravenna (1311 A.D.) ruled that sprinkling could be substituted for immersion at any time.

IV. WHAT KIND OF MUSIC DOES GOD WANT IN OUR WORSHIP?
A. All agree that it is right to sing (Eph. 5:19; Col. 3:16; Heb. 2:12).
1. There are two kinds of music: vocal—instrumental.
B. Again, we are divided over what the Bible does not teach.

V. WHAT NAME SHOULD THE CHURCH WEAR?
A. Jesus built ONE church (Acts 20:28; Matt. 16:18; Eph. 4:4).
B. It is referred to as: the church, kingdom, body, bride, family, church of the firstborn, vineyard, church of Christ.
C. Names of other churches (Baptist, Methodist, Mormon, Lutheran, etc.) not found in the Bible.
D. We are divided over what the Bible does not say regarding names.

VI. OTHER REASONS WHY WE DO NOT UNDERSTAND THE BIBLE ALIKE:
A. Some simply do not believe what the Bible teaches.
1. "I know it says that, but...."
2. Understanding the Bible is predicated upon one's attitude toward it.
   a. Lust: Gen. Lew Wallace (friend of Bob Ingersoll) set out to write an exposure of the Bible-ended up writing the novel, "Ben Hur" about the life of Christ.
B. Tradition; influence of parents.
1. Religion settled before birth--nothing but robots!
2. Inconsistent--not willing to dress, travel, work, live like parents.
3. If tradition OK, what about Jew, Hindu, etc?
C. Because of the creeds of men.
1. As long as men write and teach different creeds, will not have unity.
2. Many would rather have the Bible criticized than their creeds!
D. Because of their own desires.
1. Already have mind made up—read Bible to "prove" their theory.
   a. Lust: Man hobbled that it was wrong to marry second time but when his own wife died he changed his mind because he wanted to remarry.
2. In religion, as in other things, many choose the shiny, showy thing because it pleases the eye.
   a. Illustr: Child will prefer a shiny penny to $10 bill until educated to tell the difference.

CONCLUSION:
1. We can understand the Bible alike if we study with an open mind and willingness to obey whatever God tells us to do and omit that upon which the Bible is silent.
2. God's word will judge (Jno. 12:48). We MUST understand it!
WHAT IS HELL LIKE?

1. Hell Is Eternal
   Matt. 25:46

2. A Place of Fire
   Matt. 13:42

3. Hell Is Darkness
   Matt. 25:30

4. A Place of Pain
   Matt. 25:30

Lk. 16:19-31
**INTRODUCE:**

(LEEKE 16:19-3!)

1. **Exposition of the text:**
   a. Two men lived; two men died.
   b. Their status is exactly reversed from what it had been in this life.
      (1) Rich man upon earth became the beggar in hell.
      (2) Poor man on earth became the rich man in Paradise (Matt. 6:20).
      (3) Rich man clothed in purple and fine linen here; in garment of fire there.
      (4) Poor man attended by dogs in this life, but by angels there.
      (5) Rich man fared sumptuously in this life, couldn't get even one drop of water in hell.
      (6) Poor man suffered evil on earth, but was comforted in Paradise.

2. **The subject of hell fire is not a very popular one.**
   a. Many used to preach about it with force and effectiveness.
   b. Today, many preachers in denominations do not believe in hell!
      (I) Just a word to use when having angry fit—to some no fit is required to use it!

I. **MEANING OF THE TERM "HELL."**

A. "Gehenna" is used 12 times in the N.T., made up of two Hebrew words signifying the "Valley of Hinnon."
   1. Formerly a pleasant valley south of Jerusalem.
   2. Idolatrous Israel devoted this valley to the worship of the idol, Moloch (See 2 Chron. 28:3).
      a. This idol was brass with arms extended. It was hollow and a fire was built therein. On this idol’s arms, Jews sacrificed their children and, to muffle their agonizing cries, they beat on drums.
      b. When Jews returned from captivity the πραξις was held in abhorrence. There they threw all dead carcasses and filth of the city, and it burned continually.
   6. Jesus needed an illustration to convey the awfulness of the punishment of hell, thus He likened it to the Gehenna of fire, or hell fire.

II. **HELL IS ETERNAL.**

A. Finite minds can hardly conceive "eternity" (Mt. 25:46; Rom. 16:26).
   3. Words "everlasting" and "eternal" both from Greek word "ΑΙΩΝΙΟΣ."
B. No argument can be made against duration of hell that cannot also be made of heaven.
   1. If hell lasts 1000 years, heaven lasts 1000 years.
   2. If hell is on earth, heaven is on earth.
   3. Some argue: "Not fair to punish eternally one who disobeys God only for a few years."
      a. Should God reward these who serve Him only few years? (Mat. 20: 6, 8, 9, 12).
      b. Should we punish a man one minute for committing crime murder—only took one minute.
C. Some ask, "How long is eternity?"
   1. We talk of "spending" eternity, or "throughout" eternity.
      a. One can spend a dollar, not eternity; "throughout" suggests an ending.
   2. Compare bailing Atlantic Ocean dry with a thimble at the rate of one dip per hour.
I II. How Would You Like To Live Eternally?  

**III. HELL IS A PLACE OF DARKNESS** (2 Pet. 2:4; Jude 13; Matt. 25=30).

I. Not merely "darkness", but "Outer darkness."
   a. This illustration perhaps taken from prisons of that day: dark, damp, filthy, rat-infested dungeons,
   b. Farthest removed from God, the source of light (2 Thess.1:7"9)
   c. Since God is the "Father of lights..." (Jas. 1:17), anything so very far removed from Him would necessarily be in TOTAL darkness,
   d. Darkness can be terrifying: many have great fear of it.

IV. HELL IS A PLACE OF FIRE.

A. Furnace (Mt. 13:42); Everlasting (Mt. 25:41); Not quenched (Mk. 9=44); fire and brimstone (Rev. 20:10); Lake of fire (Rev. 20:15).
B. Fire! Fire! Fire! We must sound the "fire alarm."
   1. If you were in a burning building, would you appreciate a warning?
C."If literal fire, how can there be darkness; how can one be burned without being consumed?"
   1. Have no intention of going there to get first-hand information.
   2. I do know the power of God is unlimited: I do not question it.
      a. Moses saw a "burning bush" that was not being consumed!
      b. Man has been able to create a chemical fire that does not illuminate. How much more can God do?
   3. Bible writers may have used the term "fire" metaphorically.
      a. Matters not whether literal fire; punishment is REAL.
      b. Likeness often set forth as reality: "I am..door,vine,shepherd..'J
      c. "Fire" best describes punishment for finite mind to comprehend.
      d. Marshall Keeble said: "Build the hottest fire possible, remove the damned from hell and place them in the man-made fire and they would freeze to death."

V. HELL IS A PLACE OF PAIN (Matt. 25:30; Lk. 16:23-24).

A. "Weeping and gnashing of teeth"...'I am tormented in this flame."
   1. Torment means "acute pain; anguish."
   2. Pain so severe one thinks he cannot endure it another minute!
      a. Might request, as the rich man, one drop of water. (His mistake was not drinking the "Water of Life" while available- Jno.4:14).
      b. Pain so severe he did not want his brothers to come (Lk.16:26-27)
   b. No rest nor relief from the pain (Rev. 14:11).
      1. No unions in hell to work out a contract for "40 hour week", no vacations, coffee breaks; no punishment by shifts.

VI. WITH THIS UNDERSTANDING OF WHAT HELL IS LIKE, WHAT SHOULD OUR ATTITUDE BE?

A. Illust: One running into a burning house to save valuables--we would do all in our power to stop him.
B. Men are running into fires of hell for reasons more foolish: Passion, a drink of liquor, a little more money, etc. etc.
C. We had best live as we know we should (2 Cor. 5:10-11).

CONCLUSION:

1. There is a bright side. You don't HAVE to go to hell. Also a place called heaven. You can abide by God's law and go THERE.
2. Matt. 25—Jesus will separate as sheep from goats.
THE BURDENS OF LIFE

OWN BURDENS

GAL. 6:2, 5  PSA. 55:22
Gal. 6:5 (Phortion - 'pack')

SIN - Rom. 3:23
OBEEDIENCE - Mk. 16:16
DUTIES - 1 Cor. 15:58
JUDGEMENT - Rom. 14:12

ANOTHER'S BURDENS

Gal. 6:2 (Baros - 'Load')

SORROW - Rom. 12:15
NATURAL NEEDS - Jas. 1:27
SIN - 2 Tim. 2:2
LEADERSHIP - Heb. 13:17
CIVIL RULERS - 1 Tim. 2:2

BURDENS TO CAST

BURDENS TO CAST
UPON THE LORD (Psa. 55:22).

SIN - Isa. 53:5-6
THORNS - 2 Cor. 12:7-10
FEAR
FAILURE

Gal. 6:2,5
Psa. 55:22
THE BURDEN OF LIFE

Galatians 6:2-5; Psalms 55:22

INTRODUCTION:

1. It is the fate of all men everywhere to have burdens (2 Cor. 5:4).
2. The greatest and heaviest burdens are not always visible.
   a. If we only knew what fierce battles some men and women are fighting, what mighty burdens they are bravely carrying!
   b. They would teach us lessons of restraint and charity, and cause us to be less harsh in our judgments of others.
3. Some years ago, Ripley listed Gal. 6:2, and Gal.6:5 as contradictory Scriptures.
   a. In verse two, the word "burden" is from the Greek word "BAROS" which means "load."
      1) This may be a burden or load of difficulty, sorrow or pain.
      2) We are to bear one another's burdens of this sort.
   b. In verse five, "burden" is from the Greek "PHORTION" which means "Pack."
      1) This "pack" is the whole of one's duties before God for which each one is personally responsible.
      2) Hence, "every man shall bear his own burden (pack)".
   c. This "pack" is to be distinguished from the heavy "load" of verse two.
4. The Bible teaches us to do three things with our burdens:
   a. "Every man shall bear his own burden" (Gal. 6:5).
   b. "Bear ye one another's burdens" (Gal. 6:2).
   c. "Cast thy burden upon the Lord" (Psa. 55:22).

I. "EVERY MAN SHALL BEAR HIS OWN BURDEN" (Self-assistance, Gal. 6:5).
   A. Some of our burdens are non-transferable.
   B. The Lord has given each man his own personal work and responsibility.
      1. Nobody can believe on the Lord for you, or repent of your sins, or confess your faith in Christ Jesus, or be baptized in your stead.
      2. Nobody can perform your Christian duties for you. They cannot be done by proxy!
      3. Nobody can answer at the judgment bar of God for you (Rom. 14:12; 2 Cor. 5:10).
   C. It is sheer folly for a Christian to try to get lost in the crowd and hide behind others to avoid his own burdens (Psa. 33:13; Heb. 4:13).

II. "BEAR YE ONE ANOTHER'S BURDENS" (Mutual assistance, Gal. 6:2).
   A. Some burdens are to be shared with others (Phil. 2:4).
   B. It is always proper to "rightly divide" God's Word, and keep Scriptures in context.
      1. The key to verse two is found in verse one. In mutual burden-bearing we should seek to help those about us who have gone astray.
         a. We dare not denounce them or throw stones at them, but seek to "restore them!"
         b. "Restore" in the original text was used to mean: "To set in joint again," as a dislocated bone is set in joint by an orthopedic physician.
         c. Hence, restore him by our sincere reproofs and fervent exhortations.
   C. In what spirit? "In the spirit of meekness" (not in wrath but in gentleness).
      1. Many needful reproofs lose their effectiveness when given in the wrong spirit.
2. But when they proceed from a sincere affection and concern for the welfare of those to whom given, they will likely make a good and effective impression.

D. Gal. 6:2 also has a broader meaning and includes other types of burdens.

E. The burden of sorrow (Rom. 12:15; I Cor. 12:26).
1. Visit them, help them, take food, anything to help!
2. I cannot stand in your place, but I can put my hand on your shoulder and tell you I am interested in your sorrow. I cannot take your burden, but I can help you bear it.

F. The burden of need for material things (Jas. 1:27; 2:15-16).
1. Whatever our opportunity and ability affords, we must seek to relieve material needs of others.

G. The burden of sin ("bondage"-Rom. 6:17; "weight"-Heb. 12:1).
1. By teaching (2 Tim. 2:2).
2. By warning the unruly (I Thess. 5:14).
3. By praying for the lost (Matt. 5:7).

H. The burden of leadership.
2. The preacher (Eph. 6:19-20).
3. Civil rulers (1 Tim. 2:1-2).

I. Other ways we may help to bear burdens.
1. By living the right kind of life ourselves (Acts 1:1; 10:33)
   a. Be faithful; take part in the work; commend others.
2. By believing in people.
   a. I do not believe in the system of espionage which is forever spying on people to catch them in moments of weakness and faults.
   b. Consider the confidence that Christ had in His chosen apostles.

Mi. "CAST THY BURDEN UPON THE LORD" (Divine assistance-Psa. 55:22).

A. Some burdens are beyond the reach of human effort and aid.
1. These are to be cast upon the Lord, for in these He has promised to sustain us.

B. He will take away the burden.
1. Likely you have sometime gone into some deep Gethsemane and prayed, "Father, if thou be willing, remove this cup from me, nevertheless not my will but thine be done."
2. By his grace, the cup was removed, or perchance it was not removed at that point, ...

C. He will give us strength to bear it (2 Cor. 12:7-10).
1. Paul had a thorn in the flesh; and three times he prayed for it to be removed. God did not remove it, but gave him grace to bear it.

D. So with life's unbearable burdens, we should cast them upon the Lord.
1. I Pet. 5:7; Phi 1. 4:5-7.

CONCLUSION:
1. Let us be willing to assume those burdens of responsibility that are ours.
   a. These are non-transferable.
2. Let us become conscious of the burdens of others, those loads that we can help to lift.
   a. Truly, in this respect, we are our "brother's keeper."
3. Let us cast our burdens of disappointments, of fear and failure, and of sin upon the Lord.
   a. Lev. 16:22; Isa. 53:5-6.
4. One day we will lay down all our burdens "down by the riverside" and cross the Jordan of death.
5. With this in view, Jesus said, "Come unto me...for my yoke is easy, and my burden is light..." (Matt. 11:28-30).
UNDER PRESSURE.... Gal. 5:12-17

1. The Christian's danger - 1 Pet. 5:8; Col. 2:4; 1 Cor. 10:12; Heb. 2:1-3

2. The Christian's defense - Eph. 6:10-18

SATAN PRESSURES THE CHRISTIAN TO:

1. Conform to the world - Rom. 12:1-2
2. Be dishonest - Rom. 12:17; 2 Cor. 7:2
4. Be inconsistent - Lk. 6:46; Tit. 1:16; Rom. 2:21-24
5. Be pleasers of men - Gal. 1:19; Jno. 12:43-44
6. Give up the faith - Jude 3; 2 Tim. 4:10; 1 Tim. 1:20

ACCEPT GOD'S ANSWER!!

Hebrews 13:5

GOD'S ANSWER: Phil. 4:13
INTRODUCTION:
1. Stress the realities of today's pressure on the Christian as illustrated from the text. Make application to this generation.
2. The Christian can overcome (Eph. 6:10-13; Gal. 5:16, 18, 25).
3. The Christian faces pressure to:
   I. CONFORM TO THE WORLD (Rom. 12:1-2).
      A. Discuss "be not conformed" but be "transformed" in detail, showing the negative and positive aspect of the verse.
      B. The Christian's greatest danger is that of being absorbed by the world.
      C. Changes in the modern world: some are good and some are bad.
         1. Greatest danger is the decline in moral standards. It's gradualness poses the greatest threat.
      D. The New Morality poses the greatest threat to our morals. It thwarts God's purpose in our lives which must find realization through proper balance. This includes both love and the keeping of God's commands.
         1. Definition: "The New Moralist does not accept at all the notion that there are moral standards which are revealed by God. He does not believe that God laid down laws which are for all men, at all times, under all conditions. He is, therefore, a relativist" (Ernest Harrison, Anglican Priest, A Church Without God: J.B. Lippincott, 1967, P. 118).
         2. This means that right or wrong always depends upon the situation that there are no moral laws binding and not even God has the right to tell us what to do. (For documentation see Look, March 8, 1966, P.22. Is The Schoolhouse The Proper Place to Teach Sex? Gordon Drake, P. 6). One should also read Situation Ethics by Joseph Fletcher, 1966; Honest To God by A.T. Robinson, Adultery For Adults, A Unique Guide For Self-improvement, by Marilyn Mercer and Janice Peterson.
      E. This position overlooks the fact that some things are right and wrong inherently so, and that God's commands are binding in every generation (Gal. 5:19-24; Rev. 21:8, 27).
         1. Secondly, it argues that ethical decisions can be made so as to set aside moral law in exceptional cases.
            a. Example: German mother commits adultery with guard in a prison camp (Russian) knowing that if she becomes pregnant she will be released.
            b. Questions: Does this not result in determining moral decisions in advance just as commitment to moral regulations would? Does this constitute "willful sin" (Heb. 10:26)?
      2. Thirdly, this view is not realistic. When humans are left to decide in moments of passion what is to be done only on the basis of "concern" rationalization of selfish conduct comes too naturally.
   II. THE YOUTH OF OUR NATION ARE BEING VICTIMIZED AND HERDED LIKE SHEEP INTO A LIFE OF AIMLESS INDECENCY.
      A. Everything possible is being done to destroy their faith in God, in morality and the so-called "old order."
         1. Young people, think! Your departure from conventional morals is not spontaneous, nor a part of being up to date with the space generation. Nor is the disapproval of parents, the preacher, etc. a demonstration of our not understanding you, or being out of date.
B. What are the movements designed to corrupt youth?
   1. They are religious. The National Council of Churches is pro-communist and anti-Bible, with admitted atheists on its board.
   2. The communist rules for revolution are being put into effect in America. The Dusseldorf Papers (1919) demonstrated clearly what is happening in America. The very first item is "corrupt the young, get them away from religion. Get them interested in sex." a. Can we not see a pattern here?
   3. Gross commercialization of prime sources of stimulation (Movies, etc.), stressing of sexual impulse, experimentation and exploitation in society.
   4. SIECUS type "sex education" in the class room.
      a. Dr. Kirdendall says, "The purpose of sex education is not primarily to control and suppress sex expression, as in the past, but to indicate the immense possibilities for human fulfillment of sexuality." (Discussion Guide # 1, Humanist, January-February, 1967). He said this while he was connected with SIECUS.

III. RESULT UPON SOCIETY. IT HAS CHANGED

A. Parents are viewed as holding to Victorian absolutes, as being prudish, neurotic and taboo.
B. There is a generation as to morals. The Charlotte Observer, Sept. 14, 1969, shows that regarding pre-marital sex relations those thirty years old and up thought it was immoral, using religious and moral codes as a basis. Those twenty years and younger thought it was fine and cited the change in society and moral codes as the basis for their conviction (only 25% in this age group disapproved).
C. Rejection of the Bible with its Divine imperatives. Besides stripping the Bible of its supernatural origin, being prejudiced against verbal inspiration, we are being told that we should not even concern ourselves with God.
   1. If Bible morals are not absolute, but relative (as some claim), what then is the purpose of its teaching regarding morals? Does this not make man a god unto himself and "relativism" mental idolatry?

IV. WHAT PEOPLE ARE TO DO IN MORALS (AND ALL OTHER THINGS) IS DETERMINED BY THE BIBLE, THE WORD OF GOD (Col. 3:17-24; Jer. 10:23; 2 Jno. 9).

A. Moral obligations stem from man's dual nature and citizenship (Phil. 3:20-21). It is a responsibility to God (I Tim. 1:1-3; I Pet. 1:13-19).
   1. Morality is not optional, but demanded in view of the judgment (Acts 17:31; 2 Cor. 5:10).
B. What does the Bible say about morals? (I Cor. 6:18; Gal. 5:19; Col. 3:5-6; 2 Tim. 2:22; Heb. 13:4).
C. There is no greater textbook: it produces responsibility, self-respect and concern for others.

CONCLUSION:
1. The new morality breaks down every rule upon which society is founded.
2. It is time that all homes, the churches of our Lord, and our nation be God-orientated.
3. Heaven help us to come back to God (Prov. 2:1-5).
INTRODUCTION:

1. The Christian faces pressure to:

I. **BE DISHONEST IN BUSINESS** (Rom. 12:17; 2 Cor. 7:2).

   A. Our present society expects dishonesty. Illustrate: A man asked "how can I be a Christian and stay in business?" He and his working partner had been padding accounts because it was expected of them.

   1. In certain cities merchandise thefts by shoplifters and employees now average 2 1/2 to 5 percent of total sales. The FBI says that thefts from stores in the past have tripled, and that last year the loss approached $3 billion. (intelligence Report, 1971).

   2. The St. Louis Post-Dispatch (Aug. 13, 1969) says:

      a. Shoplifting problems: downtown merchants are plagued by shoplifters, pickpockets are working at will...robberies in the U.S. cost businessmen $77,000,000 a year. Bad checks cashed in their stores cost $316,000,000. Shoplifting cost $504,000,000. Employees steal more than $535,000,000. Burglars steal $958,000,000. A single supermarket may lose $28,000 a year to shoplifters and additional thousands trying to stop the loss.

      b. Those losses would buy 124,100 homes valued at $25,000 each, or finance the operations of three states the size of Missouri.

   3. Look at the classroom, the housewife's weekly purchases, the insurance man's daily work. Are we honest? Have we defrauded anyone, however small?

II. **COMPROMISE TRUTH** (Matt. 6:24; 12:30).

   A. Forces are at work seeking to get us to compromise truth.

   1. Example: THE FULL GOSPEL BUSINESSMEN'S FELLOWSHIP INTERNATIONAL, sometimes called the FGBFI came into being for the express purpose of indoctrinating professional and business people with the tongue-speaking movement. They planned successfully to weaken people's opposition to the movement. (Send for "The Shakarian Story", Full Gospel Businessmen's Fellowship, Box 17904, Los Angeles, Calif. 90017).

   2. The result? Even our own brethren have been led to compromise. (Order the new booklet from the same address,"Baptism of The Holy Spirit in the Churches of Christ ").

   3. This is just one example of many.

III. **BE INCONSISTENT IN LIFE** (Lk. 6:46; Titus 1:16; Rom. 2:21-24).

IV. **BE PLEASERS OF MEN** (Gal. 1:10; Jno. 12:43-44).

V. **BE NOMINAL IN SERVICE** (Jas. 2:14-20; Rom. 12:11; Eccl. 9:10).

CONCLUSION:

1. Satan's goal - to overthrow your faith (I Tim. 1:20; 2 Tim. 4:10).

2. Faith in God and His Word is the answer to the pressure (Phil. 4:13; Heb. 13:5).
THE MESSAGE FOR THIS MESS-AGE!!

FEAR-CHAOS
MORALITY-TURMOIL
UNCERTAINTY
II TIM. 3:1-7

HOPE- Age of
despair
Hebrews 6:19:
1 Peter 1:3-4

FAITH- Age of
doubt
Hebrews II: Acts 16:31-34

LOVE- Age of
hate
John 3:16: 15:13

PEACE- Age of
war
Matthew 24:6; James 4:1

LET'S REMOVE THIS MESS IN THIS AGE
WITH THE GOSPEL

10A
INTRODUCTION:
1. Our age, streamlined as it is, is still one of fear, uncertainty and turmoil.
2. Paul well described it in the text.
   a. Much like reading today's newspaper.
   b. Our generation is trying to drink its way to prosperity, destroy its way to plenty, war its way to peace, hate its way to love, sin its way to God, and drift its way upstream!
3. Some conditions that now exist: (Quotes from Plain Truth Magazine).
   b. Murder increased 41%. More murderers than gospel preachers!
   c. Over six million alcoholics (1,000,000 women). More saloons than churches.
   d. Billions of dollars spent annually on pornography.
      1) This has a definite connection with the 61% increase in rape (1960-67).
      2) How long would it take one to spend a billion dollars? Start spending $1000 a day, it would take about 2600 years.
   e. Robberies-86%; burglaries-78%; larcenies of $50 or more-103%, auto thefts 100%, etc.
4. "Fear, turmoil, chaos, uncertainty, desperation" aptly describe our age.
   a. Results: Aspirin, tranquilizers, barbiturates; violence, destruction.
5. There are many messages sounded out:
   a. Fatalist says: "Eat, drink and be merry, for tomorrow you may die."
   b. Pessimist says: "What's the use", as he throws up his hands in dismay.
   c. Atheist says: "No God, no hope beyond; so let your conscience guide you."
   d. Ambitious says: "Dog eat dog."
   e. Strong says: "Might makes right."
6. What message is needed? The gospel message is the only one for this age (2 Tim. 4:1-2; Acts 26:16-18).
   a. Here is the assertion, but where is the proof?
   b. Perhaps the proof of the pudding is in the eating!
I. A MESSAGE OF LOVE...FOR AN AGE OF HATE.
   A. I need not offer detailed proof to establish fact that hate exists today.
      1. Most songs have theme of love; poets express need for love.
   B. The gospel is a message of love from beginning to end.
      1. It is founded upon love.
         a. God's love for lost mankind (Jno. 3:16; Rom. 5:8; 1 Jno. 4:10).
         b. Christ's love in giving His blood (Jno. 15:13; Gal. 2:20).
   C. God's message encourages all men to love all men.
      1. Brethren (1 Thess. 4:9; Heb. 13:1).
         a. We sometimes leave the "R" out of "brother"—too much "bother".
      2. Family (Eph. 5:25; Titus 2:4).
         a. Think what universal practice of this teaching would do to divorce rate!
      3. Enemies (Matt. 5:44). Too much "eye for an eye and tooth for a tooth."
   D. Is it not comforting in an age so filled with hate to know that God, Christ, and Christians love you and want you to be saved?
      1. Let us deliver this "Wonderful Story of Love" to the ends of the earth.
II. A MESSAGE OF PEACE...FOR AN AGE OF WAR.
   A. There are wars and rumors of wars (Matt. 24:6).
      1. This passage speaking of destruction of Jerusalem, but principle applies today.
      2. One American man out of every eight is a war veteran.
B. Why must there be wars?
   1. James gives us the key to the problem (Jas. 4:1).

C. How weary our old world must be of war and warmongers.
   1. The existence of U.N. is evidence that our world is war-weary.

D. What is the solution for peace? Is it not the gospel?
   1. It produces peace between God and man to begin with (Rom. 1:7).
      a. Made possible through Christ (Rom. 5:1; Eph. 2:17-18).
   2. Makes peace between men (Eph. 2:14-16; Col. 3:15).
      a. Christians strive to maintain this peace (1 Thess. 5:13; Rom. 14:19).
      b. After making peace with God, it follows that we will make peace with man (Heb. 12:14).

E. Results of peace with God and man:
   2. Everyone is seeking peace of mind-contentment (Phil. 4:6-7).

F. Imagine all nations sitting around Conference Table with open Bibles, reading and acting upon this message of peace.

III. A MESSAGE OF HOPE...FOR AN AGE OF DESPAIR.

A. An atheist has a reason, but no hope for his reason. A hypocrite has a hope, but no reason for his hope. A Christian has a reason for his hope, and a hope for his reason.

B. The alarming number of suicides is an indication of the despair that grips our world.
   1. When one's hope is gone, he has nothing to lean upon; often destroys himself.
   2. In contrast, consider Job who trusted in God, though he lost all (Job 14:14).

C. Yes indeed! Our message of hope is an anchor (Heb. 6:19).
   1. It begins with the resurrected Christ (Eph. 2:12).
   2. Continues as long as we continue in the gospel (Col. 1:23).
   3. Finds its fulfillment of immortality in heaven (1 Pet. 1:3-4). Do you have a reservation (Jno. 14:1-3)?

IV. A MESSAGE OF FAITH...FOR AN AGE OF DOUBT.

A. There is doubt about God's existence, virgin birth, authenticity of Bible.

B. Our footsteps falter unless the aims we have in this life are based upon faith (2 Cor. 5:7).

C. Bible examples (Heb. 11) show that man can succeed when he acts by faith.

D. Let us present Christ to the world as: Captain, Redeemer, King, Lord, Judge.

E. May preachers sound out the wonderful news: "He that believeth on the Son hath everlasting life" (Jno. 3:36).

F. Not faith only, but faith that obeys (Acts 6:7; 16:31-34).
   1. Repentance is faith willing.
   2. Confession is faith speaking.
   3. Prayer is faith communing.
   4. Christian living is faith serving.

CONCLUSION:

1. Imagine our world if these messages were heeded: Love, peace, hope, faith.
2. We would witness a REVIVAL in our society like none experienced before!
3. Let's remove this MESS in this AGE with the gospel.
4. Begin with yourself, . . . TODAY!
THE CUP OF FURY

CONDEMNS THE SOUL

1. Number 3 health problem.
2. 50% Highway deaths  health
3. 72.7% Crimes
4. 25% Divorces
5. Industry - 19% Absent
6. Economy - 1 Billion

Drunkenness is wrong (Gal. 5:21).
Strong Drink is Wrong (Prov. 20:1) is Wrong (Gal. 5:21).
Social Drinking is Wrong (1 Pet. 4:3).

"The wine cup of this fury."
INTRODUCTION:

1. Liquor ads play up supposed convivial and prestige one gains by drinking,
   a. It is associated in the ads with good, warmhearted, estimable, success­ful, distinguished, far-reaching people.
2. Conversely, Bible paints a very sordid picture of drinking, and the drinker.
   a. Jeremiah refers to wine as "The cup of fury" (Text).
   b. Solomon said: (Prov. 20:1).
   c. Paul bluntly states that drunkards cannot be saved (Gal. 5:19"20).
3. We present four reasons why Jeremiah calls wine the "Cup of fury."

I. DRINKING IS A MENACE TO SOCIETY.

A. A menace to health.
   1. H.E.W. ranks alcoholism as the nation's no. three health problem.
   2. Alcoholism a disease? If so, it is a disease contacted voluntarily,
      without germ or virus; requires a license to spread;condemned by God.
B. Causes many deaths.
   1. Drinking while driving the cause of 50% of all highway deaths (1965)
      Recently, statistics show that over 80% of all highway accidents are
      directly related to drinking.
      a. Slows down reactions, creates false confidence, dulls judgment,
         affects vision.
   2. The average life span of an alcoholic as opposed to non-drinker: 51
      years versus 70 years.
C. Contributes to crimes.
   1. Studies of 882 cases of crime committed during a two year period
      (1951-53) in Columbus, Ohio revealed that 12.1% of those arrested were
      under the influence of alcohol. (Doubtless much higher now).
   2. Men often want to break the law, but lack courage. Alcohol provides
      the "courage."
D. Menace to homes. 25% of all divorces are blamed on drinking!
E. A menace to industry. 19% of all industrial absenteeism due to alcohol­ism and industrial wage losses amount to 432 million annually.
F. A menace to economy. Over one billion lost annually because of alcohol.
G. Our chief concern is the menace posed by this evil to souls.

II. DRUNKENNESS IS WRONG.

A. Evil effects of drunkenness.
   1. It weakens restraint against sin (Gen. 9:20-21; 19:32-35).
   2. It increases lust and baseness (Prov. 23:33).
   3. It destroys sound judgment (Lev. 10:9-10).
      a. Tests reveal that two drinks will reduce reaction level by 15%.
   4. It is riotous (Eph. 5:18); and will condemn (Gal. 5:21).
B. When is one drunk?
   1. Physical actions are frequently a dead give-away.
      a. 11 lust: Thick tongue, staggering, stupor, red eyes, etc.
      b. These actions are used by actors playing the part of a drunk.
   2. One's mental condition is also a significant factor.
      a. "The consumption of even small amounts causes a loss of judgment,
         of memory and of the ability to perform tasks which require marked
         concentration or mental efforts" (Ency. Americana).
      b. First part of brain affected is that involving moral judgment.
   3. Sober is absolute opposite of drunk. If 100% sober, then not drunk!
      a. If five drinks makes one totally drunk, one makes one 1/5 drunk!
III. STRONG DRINK IS WRONG.

A. Semantic problem: 13 different Greek and Hebrew words translated "wine."
   1. "Wine" sometimes suggests intoxicating drink, sometimes not (Isa.65:8).
   2. Used as we use word "cider." May or may not be "hard cider."

B. Strong drink is condemned (Prov. 20:1; 31:3-5; Isa. 5:11, 22; Hab. 2:15-16).
   1. Prov. 23:29-35 describes a slobbering drunk.
   2. The above passages demand total abstinence from strong drink.

C. What is strong drunk?
   1. Before distillation process, maximum alcohol content was 16%.
   2. Palestinian wines did not reach more than 8%.
   3. All modern alcoholic beverages, except beer, exceed this.
      a. Distilled beverages are usually 45-50%; some as high as 90%.
      b. Today's fortified wine is 20%; even ale is 10-14% alcohol.
   4. All these classify as "Strong drink" and are thus forbidden by God.
   5. What about beer? It contains lupulin, a narcotic related to marijuana.
      a. This, combined with alcohol, makes it even more potent than some
         of the other beverages listed above.

IV. SOCIAL DRINKING IS WRONG.

A. I Cor. 6:19-20 condemns it.
   1. Alcoholism is a common result. One out of every fifteen social
      drinkers becomes addicted.
   2. Other parts of the body are also affected.
      a. Moderate social drinking destroys brain cells. When a drinker be-
         gins to feel giddy, a few of his brain cells are being killed.
         (Melvin Knisely, professor of anatomy, Medical College of S.Carolina).

B. I Cor. 6:12 condemns social drinking.
   1. Alcohol is a drug and brings one under its power.
      a. "All alcoholic beverages, including beer, ale and wine contains
         ETHYL ALCOHOL which is a habit forming narcotic drug, poison and
         harmful to every form of life" (International Narcotic Research
         Foundation).

C. Rom. 14:21 condemns it.
   1. If influence were the only factor (it is not) that would be enough to
      forbid it.

D. I Pet. 4:3 forbids the cocktail party and social drinking.
   1. "Excess of wine" is condemned earlier in the verse.
   2. "Banqueting" in the original means "A drinking party" or even "a
      drinking together."
      a. "Cocktail party" was an unknown expression; "Banqueting" well known.

E. Objections raised to the above position:
   1. "Jesus made and drank wine." (Jno. 2:7-10; Matt. 11:18-19).
      a. If charge of "winebibber" was true of Jesus, He was also a "glutton."
      b. It was not the strong drink of Prov. 23, and not comparable to
         modern drinks. Jesus would not provide that which He condemns.
      c. There is no proof that wine Jesus provided contained any alcohol.
   2. Elders: "Not given to wine"; Deacons: "Not given to much wine."
      a. One man said that was his reason for wanting to be deacon rather
         than elder! Absurd!
      b. Answer in "c" above will suffice.
   3. Timothy was told to "take a little wine."
      a. This is my passage. Timothy was a "tee-totaler."
      b. It was for his "stomach's sake"; not head or feelings. Related to
         impure drinking water in that area.

CONCLUSION:

1. Total abstinence is the sure way to please God and insure happiness. Can
   one quit drinking? Over 200,000 alcoholics in U.S. have quit!
- UNITY -

PERSONAL: — Being in fellowship is basic to being in fellowship — RELATIONSHIP:

(God's provisions)

CALLS THE SHEEP BY NAME (Jno. 10:3)

John 10:7, 9, 14

(Man's response)

HEAR HIS VOICE
(Jno. 10:3)

I KNOW MY OWN (Jno. 10:14)

FOLLOW HIM (Jno. 10:4, 14)

WALK - KEEP (1 Jno. 1:6, 2:3, 5)

TRUTH - LIGHT (1 Jno. 1:6-7: 2:3, 5)

One Shepherd

One Fold

John 10:16; Eph. 2:11-20

QUESTION 1 - CAN ONE BE OF THE FLOCK WITHOUT HEARING THE SHEPHERD
QUESTION 2 - CAN FELLOWSHIP EXIST APART FROM WALKING IN THE LIGHT
INTRODUCTION:
1. The subject of unity holds great interest in our thoughts and affections. This is as it ought to be, for:
   a. It is something for which Jesus prayed (Jno. 17:20-23).
   b. It is commanded by the apostle Paul (I Cor. 1:10).
   c. The foundation for it is contained in Eph. 4:1-6.
2. Perhaps by dealing with the subject in the manner approached in this lesson we can create a better concept of what is required regarding unity.
   a. If so, we will perform a great service rich in value and salutary in effect.
3. The past two or three years have seen many directing attention to the question of unity, with little apparent effect. As a matter of fact, one brother regards speeches of this nature as "dreary" experiences designed to "save face down home" (Mission Messenger, Vol. 32, ft 1, Jan. 1970, P. 11).
   a. I trust no one in this audience has this attitude toward teaching on unity. I am not trying to "save face" with anyone. But I am concerned about unity and division, and can see some of the errors associated with so-called "unity movements" within the body of Christ.

I. WHY THE SUBJECT, STRUCTURAL OR PERSONAL?
A. Because in Ecumenical circles these are the terms used. However, these are too limited, for they place us in an EITHER/OR position. It is difficult, yea, impossible to think of unity in either of the terms.
   1. There is an element of truth associated with the terms when they are taken together (enough truth to make the error associated with it obscure). We must not allow ourselves to be turned aside with sophistry. The nature of the lesson calls for boldness and plainness of speech.
B. How the terms are used in Ecumenical circles:
   Personal: "...refers to a cooperation or to a feeling of cooperation among churches...It is largely sentimental, nonintellectual...its forte is brotherhood based on the feeling that our differences really do not matter so long as we can eat together and talk together. Among theologians this phase of ecumenism expresses itself in a feeling for what is called 'Christian Unity'. The unity at this point is not organic or structural unity but only a desire for togetherness and cooperation" (The Ecumenical Mirage, C. Stanley Lowell, Pp. 11-12).
   2. Structural: "The other aspect of ecumenism is a drive for Christian unity which envisages bringing all churches, including the Roman Catholic, under one ecclesiastical tent...This is the main direction ecumenism is taking today, the significant direction" (ibid., P. 12).
C. One can find in varying degrees both positions taken by different men in the so-called "Restoration Movement" today. For example:
   1. George Earle Owen - "The value and validity of this united and uniting, renewed and renewing, process and approach...can be seen in the following insights and benefits...Nothing short of a visible, realizable unity and equality of all Christians is the ultimate goal of Christian unity and church union." ("An Ecumenical Church," Speech by George Owen at the Unity Forum in Indianapolis, 1970).
   2. Ronald Osborn, "New Life Through Christian Fellowship," Thoughts On Unity, (St. Louis Mission Messenger, P. 243) - "At our best, we have always known that the brotherhood reaches far beyond the limits of any particular church structure or school of theology, even beyond all
of the movements deriving from the initiative of the Campbells and Stones. The brotherhood embraces the whole family of God."

3. For other illustrations see Apostle of Freedom, D. Ray Lindley (St. Louis: Bethany Press, Pp. 2h3-2kk, etc.).

D. The results are many:
1. Viewing fellowship as a relationship only. See I Jno. 1:3-7: "walk."
2. Trying to make a distinction between "doctrine" and "gospel" so as to make doctrinal matters optional. See 2 Jno. 9; I Tim. 1:10-11; "gospel" and "doctrine" used interchangeably.
3. Seeking unity in diversity rather than conformity to truth (I Cor. 1:10; 2 Tim. 1:13; Titus 2:1, etc.).

II. THE UNITY OF THE SPIRIT MUST BE FOUND IN OR ON THE BASIS OF WHAT THE SPIRIT TEACHES (Eph. I Cor. 2:9-13; Gal. 1:11-12; 2 Jno. 9)-

A. Oneness cannot be brought about nor maintained by any other means than the revealed will of Christ Jesus. Any state of unity or condition of peace existing as a result of corruption or compromise of truth is not that demanded by inspiration.
1. The gospel system of faith and practice is the revealed mystery of God (Col. 1:25-27; 2:1-3; Rom. 16:25-26).

III. DISCUSS JOHN 10; I JOHN 1:6-7, SHOWING THAT OUR PERSONAL RELATIONSHIP TO GOD IS DEPENDENT UPON GOD'S PROVISIONS. OUR RESPONSE TO GOD'S PROVISIONS AS INDIVIDUALS RESULT IN A RELATIONSHIP.

A. Being IN fellowship is basic to HAVING fellowship: discuss the two questions at the bottom of the chart.

B. What constitutes "local church" fellowship?
1. The person who obeys Christ in baptism enters into fellowship with God (I Jno.1:7), Christ (I Cor.1:9), and the Holy Spirit (Phil. 2:1).
   a. This is universal fellowship based upon obedience to the gospel.
2. Local church fellowship comes when we join ourselves to a group of disciples (Acts 9:26).
   a. God adds to the universal fellowship, we associate with a local group.
3. There are no organizational ties in the universal sense, therefore differences must be worked out on a local level.
   a. What breaks local fellowship? Whatever divides churches or uniformity of collective response (Instrumental music,Missionary Society, etc.).
   b. Some things are personal and do not require collective response (War issue, covering issue, etc.).

CONCLUSION:
1. I can fellowship and be at unity with any child of God in any point of practice and teaching wherein I believe God accepts those so doing. I must refrain from fellowship any whose teaching and practice lie outside the limits of what God sanctions in His revealed will
2. As David Stewart said in Mission (May, 1970):
   From the cowardice that shrinks from the discovery of truth,
   From the laziness that is content with half-truth,
   From the arrogance that knows all truth,
   0 Lord of Truth, deliver us!
HOW ARE YOUR EYES?

MATT. 13:13-17

BLINDNESS?
MATT. 15:14

OUT OF FOCUS?
2 PET. 1:9

EVIL?
MATT. 6:23

CLOSED?
LK. 19:42

LUSTFUL?
1 JNO. 2:17

DOWNCAST?
PSA. 121:1

Cure

REV. 3:17

EPH. 1:18

PSA. 17:8
INTRODUCTION:

1. The ability to see is one of man's greatest endowments.
   a. Only those deprived of sight after knowing its blessing can fully appreciate it.
   b. Think how it must be to be born blind!
   c. Fanny Crosby, though blind, wrote over 8,000 poems and hymns.
2. Because we value our eyes, we have periodic eye examinations.
   a. Sometimes surprised when told we are farsighted or nearsighted, need corrective glasses.
3. The eye is the faculty of discrimination, perception, discernment. How thankful we ought to be for them.
   a. Scientists estimate that 87% of impressions around us come by seeing.
4. There are repeated references to the eyes in the scriptures.
   a. Many of these are given spiritual applications, which makes them even more important.
5. At this time we want to engage in a spiritual eye check-up. How are your eyes? (An eye examination usually costs about $10. This one is free).

I. SOME WERE SPIRITUALLY BLIND.

A. Spiritual blindness was ascribed:
   1. To the watchmen who failed (Isa. 56:10).
   2. To the deceitful false teachers as the Pharisees (Matt. 15:1-20).
   3. To those who wilfully reject the truth (2 Cor. 4:4).
B. Each year in America and Canada, over 30,000 people go blind. 52% are adults. How many go spiritually blind each year?
C. Spiritually, one can see and perceive not (Isa. 6:9).
   1. Because of prejudice.
      a) Jewish leaders saw Christ, but did not perceive Him, His mission, or the nature of His kingdom (Jno. 1:11).
      b) Today: "You believe in water salvation;" "Too narrow;" "Only ones saved;" etc.
   2. Because of tradition (Matt. 15:9).
      a) Today: "That's what my parents believed and it's good enough for me."
      b) Many blindly follow customs and traditions of ancestors.
      c) Illust: Mother and daughter cut off end of ham because grandmother did it; finally discovered reason for grandmother's doing so—her pan was too small!

II. THE BIBLE SPEAKS OF EYES "OUT OF FOCUS."

A. The "out of focus eye" can cause serious problems in both physical and spiritual sense.
   1. It causes us to confuse immediate advantage with eternal values (2 Cor. 4:18).
   2. It confuses human attainment with divine atonement.
   3. It confuses matters of faith with matters of opinion.
      a) "Look at the good it does", replaces Bible authority. We walk by faith.
B. Properly focused eyes set affections on things above (Col. 3:2).
   1. Look for that city "four-square" (2 Cor. 5:1).
   2. Can see "afar off" because they add the "graces" (2 Pet. 1:9).
      a) They form a ladder and, the higher one climbs, the farther he is able to see.

III. JESUS SPOKE OF SOME WHO HAVE AN "EVIL EYE."

A. The lexicon defines evil as "in a bad condition."
1. Lady who criticized neighbor's dirty wash learned that dirt was on her own window pane. (Matt. 7:1-5 "Get the beam out!").

B. The evil eye is full of darkness (Matt. 6:23).
   1. The application is to serving two masters (V.24); a singleness of service (V.22).

C. The diseased eye must be "plucked out" (Matt. 18:9).
   1. Not physically; physical operation will not cure evil.

IV. THE SCRIPTURES SPEAK OF THE DOWNCAST EYE.
A. The one who knows sorrow (and who doesn't) but refuses to look up for help. Some even blame God for their sorrow.
B. Peter walked on the water until he looked down (Matt. 14:25-30).
   1. The Psalmist said, "Look up" (Psa. 121:1).

V. THE SCRIPTURES ALSO SPEAK OF LUSTFUL EYES.
A. This is especially true in our time; is capitalized upon by advertisers.
   1. "The girls that girl watchers watch drink Diet Pepsi", etc.
   2. Men love to have it so, and women do all they can to promote it.
   3. Question: "How should a Christian dress?"
      a) The dress will be right when the heart gets right.
      b) The Bible answers: I Tim. 2:9 (Modest--"orderly").
   4. Women used to dress like Old Mother Hubbard, now they dress like her cupboard!
   5. Blaze Starr, queen of the strippers, says: "Relaxed attitudes on nudity, sex movies and pornography are killing burlesque. If they get much filthier, I'm out of business." (Akron Beacon Journal, 10/7/69).

B. Peter said some "have eyes full of adultery" (2 Pet. 2:13-14).
   1. Can't see anything but illicit sex when they look. Jesus condemns looking with lust in our eyes (Matt. 5:28).
   2. John warns that "lust of the eyes" is one of the three avenues of sin (1 Jno. 2:17).
      a) With Eve, it was the forbidden fruit (Gen. 3:6).
      b) With David, it was Bathsheba (2 Sam. 11:2-3).
      c) With Simon, it was the power of the Holy Spirit (Acts 8:18-19).

C. What is the lust of your eyes?

VI. THERE ARE ALSO DELIBERATELY CLOSED EYES.
A. Jesus wept because Jerusalem deliberately refused His words (Lk. 19:41-42).
B. Sadly, the same is true in our time.
   1. Some closed because of laziness; don't exert effort to see (Acts 17:11).
   2. Some closed because they fear they might learn the truth.
   3. Others closed because of indifference; just don't care!

C. Even Christians sometimes close their eyes.
   1. Physically, to take a little nap in services. WAKE UP!
   2. Close eyes to suffering of others. "What needs?" "I don't see any needs."
   3. Do people in your community know of this church because Christians follow the example of Jesus who "went about doing good?" (Acts 10:38).
   4. Close eyes to the fatherless (Jas. 1:27); to the unsaved, not only here but world-wide (Matt. 28:18-20). (See John 4:35 "Lift up your eyes..")
      a. We have a "love letter" to deliver!

CONCLUSION (The cure).
1. The church at Laodicea was, among other things, blind (Rev. 3:17).
   a. She was told to anoint her eyes with the Spirit given "eye salve."
2. Are you in darkness today? The word of God will open your eyes (Eph. 1:18).
3. Admit your blindness; obey the word; then sing: "I once was blind but now I see."
4. Obey God and be the "Apple of His eye" (Psa. 17:8).
OUR STRENGTH & EQUIPMENT

Eph. 6:10-18

'Wherefore take unto you the whole armour of God that you may be able to withstand in the evil day, and having done all to stand' Eph. 6:13

'And take the helmet of salvation' Eph. 6:17a

'And having on the breastplate of righteousness' Eph. 6:14b

'---stand therefore having your loins girt about with truth' Eph. 6:14-15

'And above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked' Eph. 6:16

'---and the sword of the spirit which is the word of God' Eph. 6:17b

'And your feet shod with the preparation of the gospel of peace' Eph. 6:15

Eph. 6:10-18
INTRODUCTION:

1. The Christian's fight against spiritual foes calls for spiritual weapons with which to face the conflict (Eph. 6:10-20).
2. In this lesson attention is given to our strength and equipment need in the evil day.

I. OUR STRENGTH FOR THE CONFLICT. "BE STRONG IN THE LORD" (Eph. 6:10).

A. The strength that is ours is the "power of His might."
   1. "Strong in the Lord" implies two things: courageous in His cause, and the feeling that He is our strength (Phil. 1:13). This is in union with Christ. Observe the words: Power - Strength - Might.
   2. Christians should never be weaklings, for they are joined to the Lord who is their inexhaustible source of power. He needs (i.e., the Christian) constant augmentation of his power.

B. MacKnight's translation: "Finally, my brethren, be strong in the performance of your relative duties, through the assistance of the Lord Christ, and through his mighty power exercised in the government of the world, for the purpose of defending you from our enemies, and enabling you to overcome them."

II. A LOOK AT THE EQUIPMENT FOR THE CONFLICT: THE ARMOR PROVIDED BY GOD (Eph. 6:11-17).

A. The Whole armor
   1. Girdle of truth
   2. Breastplate of righteousness
   3. Shoes - gospel of peace
   4. Shield of faith
   5. Helmet of salvation
   6. Sword of the Spirit

   The Whole Body
   1. The body (V. 14).
   2. The feet (V. 15).
   3. The hand (V. 16).
   4. The head (V. 17a).
   5. The mouth (V. 17b).

B. The girdle - "Stand therefore, having your loins girt about with truth."
   1. The girdle or sash was always important in the dress of the ancients. They wore flowing robes that had to be girded before travel, laboring, or running. In the case of soldiers, it was made of broad plates of silver or brass placed within for protection. It served three purposes:
      a. To bind garments together which might otherwise hinder in some way.
      b. To give support to the loins.
      c. To defend the heart, etc.
   2. Those who are aliens to the house of God (1 Tim. 3:15), may guess and grope; but Christians move freely and quickly, due to the fact that in any situation he knows the truth. This grasp of truth gives one boundless confidence in conflict with error (2 Cor. 13:8; Titus 2:3-5; Eph. 4:15; 1 Pet. 1:22; 2 Jno. 1-2).

C. The breastplate - "And having on the breastplate of righteousness"(Eph. 6:14).
   1. The breastplate was a coat of mail or armor which covered the body from neck to thigh. It was often made of metal rings or scales overlapped like fish scales (1 Sam. 17:5). Goliath's coat weighed 5,000 shekels (about 160 pounds), cf. 1 Kings 22:34. It was for the purpose of protecting the vulnerable parts, vital organs, heart-where wounds might prove fatal.
2. Righteousness - Greek DIKAIOSUNE - quality of being right or just.

Jesus taught:

a. Righteousness is conformity to revealed law (Matt. 5:6, 10, 20).


c. The total of all that God requires (Matt. 6:33).

3. To be righteous one must conform to Divine law; and as the law is holy, just and good, so righteousness is purity, justice and goodness.

   a. The fruits of righteousness are:
      1) Yielding supreme homage, veneration, love and obedience to God.
      2) Obedience to the law of equity with respect to our fellowmen.

   When a man is clothed in righteousness he is impregnable. Words are no defense against accusations, but a good life is.

a. The protection it affords:
   1) When exposed to the accusation of Satan (Zech. 3:1; Rev. 12:10).
   2) Yields peace of mind by removing the condemnation of the conscience (I Jno. 3:20-21).

D. Feet shod - "And your feet shod with the preparation of the gospel of peace."

1. The ancient's feet and ankles were protected by sandals (shoes often armed with spikes for better protection), and greaves (fitted to the legs for protection).

2. These were a sign of one equipped and ready to move. It is spoken of as "preparation," i.e., readiness for every hardship in the path of life (Jno. 16:33; Rom. 10:15).

   a. Christians should be equipped and ready for spreading the gospel of Jesus to those who do not know it.

E. Shield of faith - "Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked."

1. The word which Paul uses is not the word for the comparatively small, round shield. It is the word for the great oblong shield which the heavily armed warrior wore. One of the most dangerous weapons in ancient warfare was the fiery dart. It was a dart tipped with the tow dipped in pitch. The pitch-soaked tow was set alight, and the dart was thrown. But the great oblong shield was the very weapon to quench it (Wm. Barclay, Letters to the Galatians and Ephesians, P. 217).

   a. The enemy of the Christian not only uses weapons that cut and thrust, but those that fly through the air.

2. The danger specified:
   a. The wicked.
   b. An Archer: metaphorically speaking, considerations darted into the mind inflaming lust, pride, revenge, etc. They come suddenly, silently and numerously.

3. The quality of the shield is "faith" (Gen.15:1; 2 Sam. 22:3; Psa. 84:9, 11; 5:12).

   c. Faith is the Divine Mediator (Gal.3:19"20; Heb.8:6;9:14-15; 12:3).

F. Helmet of salvation - "And take the helmet of salvation."

1. The helmet defends the head. It keeps one alert to the hope of salvation (I Thess. 5:8). This suggests salvation in the future, yet it rests in the assurance of the present salvation (Heb. 11:6; 10:39; I Pet. 2:6; 2 Pet. 1:9).
2. The origin of hope is God (2 Thess. 2:16; Rom. 15:13). Its basis is threefold:
   a. Promises of the Father (Titus 1:2).
   b. Work of Jesus (Col. 1:27).
   c. Earnest of the Spirit (Rom. 8:16; Eph. 1:14; 2 Cor. 1:22).
3. Advantages derived from it:
   a. Animates and encourages for warfare (Rom. 8:31).
   b. Supports in suffering (2 Thess. 2:16).
   c. In possession of victory and reward (2 Tim. 4:6-8).
4. How greatly is this protection for intellectual life needed. Young people facing skeptical aspects of life need this protection.

G. The sword of the Spirit - "And the sword of the Spirit, which is the word of God" (Eph. 6:17b).
1. All other pieces of armor are defensive. The "sword" is both defensive and offensive.
   a. It is a hammer to break rocky hearts.
   b. It is a fire to consume stubble of sin.
   c. It is a light to guide our feet.
   d. It is a lamp to direct our steps.
   e. It is a cordial to cheer and console.
2. The sword is recommended:
   a. Word of God - What God has spoken (Heb. 1:1-2; 4:12).
3. It is the instrument used by the Spirit in conversion (Psa. 19:7; Jno. 6:44-45; Rom. 1:16; I Cor. 4:14-15; Jas. 1:18; I Pet. 1:22-23; Heb. 4:12).
4. When the sword is to be employed:
   a. Whenever one is assaulted (Jesus-Matt. 4:4, 7, 10).
   b. We should study the Bible and cultivate an intimate acquaintance with it (2 Tim. 2:15; I Pet. 2:2; 2 Pet. 3:18; Matt. 5:6).
   c. We should have its texts at our command just as the Saviour did in meeting His temptation.
   d. Christians cannot depend upon their own reasonings (Jer. 10:23; Prov. 3:5).

CONCLUSION:

1. Let us learn to wage war with unhallowed weapons such as human reason and passions? No, indeed! Neither will do in time of conflict.
2. God's armor is all-sufficient. With this we may go forth, like our illustrious Captain, from conquering to conquer.
3. Use this armor for all spiritual purposes.
DAVID.... A Man After God's Own Heart!

LOVED THE WORD OF GOD (Psa. 119:97).

HID THE WORD IN HIS HEART (Psa. 119:11).

CONFESED HIS SINS (Psa. 51:3).

LOVED TO PRAISE GOD (Psa. 139:14).

WATCH HIS TONGUE (Psa. 39:1).

HATED EVERY FALSE WAY (Psa. 119:104).

LOVED UNITY (Psa. 133:1).
DAVID · AFTER GOD'S OWN HEART

(Acts 13:16-22)

INTRODUCTION:
1. By invitation of synagogue rulers, Paul arose and addressed the audience.
2. He introduced his discourse by giving a brief sketch of the history of Israel from the Exodus to the time of David.
3. Verse 22..."A man after mine own heart..."
   a. These words were not spoken concerning the whole life of David in which there were some things not after God's own heart (1 Kings 15:5).
   b. Rather, they had reference to David's character when he was chosen to succeed Saul as King.
      (1) He would not be rebellious and disobedient as was Saul.
      (2) Saul rejected because of disobedience; fell on own sword and died.
4. During reign of David he showed himself to be a man after God's own heart in many ways.
5. By observing some of David's characteristics, we too may be a people after God's own heart.

I. LOVED THE WORD OF GOD (Psa. 119:97).
   A. Portion he had at that time (Old Scriptures).
      1. When we really love something, it is hard to let go of it.
      2. Psa. 1:1-3-- Didn't read it all the time; had to care for kingly duties.
      3. Means rather that he put the Word first in his life.
   B. What do some put before the Bible?
      1. Just about everything: television, schoolwork, recreation, job, etc.
      2. Lodges: Can quote more from them than from the Bible.

II. HID THE WORD OF GOD IN HIS HEART (Psa. 119:11).
   A. Why? "That I might not sin against thee."
      1. Col. 3:16-- Let the word of Christ dwell in you..."*
   B. Young preacher asked old preacher how he knew so much Scripture.
      1. He said his head was like a bucket with holes in it...fill it with water and some will leak out; but keep filling bucket for water to remain at one level.
      2. We forget some things and need to keep filling the mind with God's Word.
   C. Examples of what the Word hidden in our hearts can do:
      1. The mind is like I.B.M. machine—stores information.
      2. Hide Heb. 10:25...when tempted to miss, will remember what it says.
      3. Hide Col. 4:6...when tempted to gossip, use foul language, etc. will remember what it says.
      4. If I hide 1 Jno. 3:9 in my heart does it mean it is physically impossible for me to sin?
         a. If lust: Put a fence between a cow and a cornfield. Cow cannot eat corn because of barrier. Remove barrier, cow can and will eat corn.
         b. Likewise, cannot sin unless barrier (Word-Lk.8:12) is removed.

III. CONFESSIONED HIS SINS (Psa. 51:3).
   A. Did not talk of other's sins—blame others, etc.
   B. "My sin is ever before me" (See 2 Sam. 11:2-15).
      1. David did not say Bathsheba was at fault, though she was partly to blame.
      2. Forgiven? Yes, his sins forgiven, but God didn't promise to remove the memory.
      3. Adam blamed Eve; Eve blamed serpent; Saul blamed people, etc., etc.
C. We remember things we did before obeying the gospel.
D. James 5:16..."Confess your faults..."(See also 2 Cor. 5:10).

IV. **LOVED TO PRAISE GOD** (Psa. 139:14).

A. David praised God with instruments of music. May we? (Psa. 150).
   1. David also offered animal sacrifices, burned incense. May we? (Col. 2:14).
B. "I will praise thee...". This is a KING speaking. Do you know of a ruler today who praises God? (This is part of what is wrong with the world).
C. Why did he praise God? "Wonderfully and fearfully made..."
   1. Study of anatomy ought to cause praise; not for beauty but function.
   2. Can't do just anything we want with our bodies (I Cor. 6:19-20).
   3. Chemical value of body about $30, and look how we strut around!

V. **WATCHED HIS TONGUE** (Psa. 39:0-)

A. How easy it is to lose control of this little member.
   1. Illust: Visit doctor who says, "Stick out your tongue." Symptoms of malady often evident on tongue.
   2. Suppose Dr. Jesus said to you right now, "Stick out your tongue." What would He see?
B. Apply James 3:2,8,13.

VI. **HATED EVERY FALSE WAY** (Psa. 119:104).

A. When you see word "therefore", go back and see what it is there for.
   1. "Through thy precepts I get understanding, therefore..."
B. Did David hate the sinner? Certainly not! The sin? Yes!
C. Every false way includes: Denominationalism; sectarianism; institutionalism; Catholicism; and other "isms".

VII. **LOVED UNITY** (Psa. 133:1).

A. Notice what David said about unity. It is:
   1. Good—pleasant.
   2. Some things good but not pleasant. Example: medicine.
   3. Some things pleasant but not good. Example: Drinking (to some).
B. Illust: Two brothers in a family.
   1. One always fussing, picking; thrives on unrest.
   2. Other does everything he can to promote unity in family.
   3. Which brother truly loves the family?

CONCLUSION:
2. You have the opportunity today to be one "after God's own heart" by:
   a. obedience to God's will and steadfastness in His service.
What Have They Seen In Thine House?

AUTHORITY (Eph. 5:22-23).

GOOD LITERATURE (Prov. 23:7).

TRUE LOVE (Eph. 5:22-23).

HOSPITALITY (Rom. 12:13).

GOOD COMPANIONSHIP (1 Pet. 3:7).

GOOD PARENTAL EXAMPLE (Rom. 14:13).
INTRODUCTION:

1. Text: King Hezekiah allowed the enemies of Israel to see what was in his house and, as a result, the treasures were carried into Babylonian captivity.

2. Visitors in our homes get true conceptions of our home life by what they see.
   a. A great man once said, "Tell me what is in your house by choice, and I will tell you your home life."
   b. Names in our guest books, titles of books, magazines, entertainment, conversations, authority, love, companionship, hospitality, parental example.

3. Truly, "There is no place like home."
   a. The sweetest sounds to mortals given are heard in mother, home, and heaven" (William Goldsmith Brown).
   b. Expressed also in poetry and songs ("Home, Sweet Home").

4. God decreed the home and home life. First home in Eden was a paradise.... Gen. 2.
   a. This perfect home was wrecked by sin. Likewise today.

5. The question, "What have they seen in thine house" is a vital one even now.
   a. Let us study some things God's word teaches should be in our homes.

I. SOME THINGS THAT SHOULD BE FOUND IN THE HOMES OF CHRISTIANS.

A. Authority.
   1. Man is the head of his wife (Eph. 5:22-23).
      a. Longfellow likened a woman to the cord of a bow, bending the bow, yet responding to it..."one useless without the other."
      b. Woman was made for a "helpmeet" for man (Gen. 2).
         1) Benjamin Franklin compared a single man to the odd half of a pair of scissors.
      a. Proper teaching is the first step in discipline.
         1) "Nurture" means instruction and discipline, and "admonition" means putting in mind that which is ministered by the Lord.
         Synonym "Paideia" stresses training by ACT.
      b. Many do not teach children because parents or children are too busy. "Too many electric switches, too few peach tree switches" (Marshall Keeble).
      c. Still other parents do not know enough about God's word to teach, and will make no effort to learn.
   3. Respect for civil authority must be taught by parents (Rom. 13:1-5).
      a. The "Hippie" and "Yippie" movements are but a reflection upon parents!

II. LOVE (Eph. 5:22-33).

A. True love will be shown by deeds.
   1. A mother who "seeketh not her own" needs, but those of her family (I Cor. 13:5).
   2. A father who provides the needs of the family (I Tim. 5:8).

B. A major problem lies here.
   1. If the wife is willingly at the beck and call of her husband, it is easy for him to take advantage of her and act selfishly.
   2. If the husband tries to anticipate the wife's every wish and exhibits a love which he thinks is Christlike, she may be tempted to impose on his efforts to please God and permit or even expect him to pamper her.
III. GOOD COMPANIONSHIP.
A. Illust: A lock and key form a functioning unit.
B. Husband "giving honor unto the weaker vessel (I Pet. 3:7)." (Not inferior, but more delicate).
C. Wife "not a brawling woman, nor contentious" (Prov. 25:24, 27:15).
   a. "Looketh well on the things of her household" (Prov. 31:27-28).
D. This companionship must be carried into social, recreational, and religious activities.

IV. GOOD LITERATURE.
A. Bible versus movie, sex, crime, etc.
B. "As he thinketh in his heart, so is he" (Prov. 23:7). As one reads, so he thinks.
C. Which do you think will ultimately win? Better develop a regular period of Bible study (I Cor. 15 = 33).

V. HOSPITALITY (Rom. 12:13).

VI. GOOD EXAMPLE BY PARENTS.
A. Profanity, gambling, dancing, fornication, immodest apparel, temper, wagging tongue, covetousness?
B. Parents OWE it to their children to be Christians!
C. No one lives without influence (Rom. 14:13).
   1. Jesus taught by example (I Pet. 2:21).
   2. Paul, and other apostles set an example (I Cor. 11:1).
   3. Why was Timothy such an outstanding young preacher (2 Tim.1:5)?

VII. SOME OBSTACLES IN MAKING OUR HOMES WHAT GOD WOULD HAVE THEM BE.
A. Competition in the environment.
   1. Activities which take children out of the home.
      a. School games, plays, band, glee club, Boy-Girl Scouts, 4H clubs.
   2. Activities which take parents out of the home.
      a. Business, community projects, recreational activities, social functions.
   3. Competing elements in the home.
      a. Children's school work, housework, parent's business home work, newspapers, television, etc.
   4. Certainly, these things are needed and are not sinful, but they must not take precedence over religious duties and privileges.
B. Influence of worldly preachers. Those who condone worldliness rather than condemn it.
C. Unconverted church members: Those who have been converted to faith, repentance, baptism, and the "Church of Christ" but have not learned that God's people are "transformed."
D. Mothers should choose caring for their children instead of working outside the home if possible.
   Some, of course, must work to provide necessities of life.
   2. Some, on the other hand, want unnecessary material wealth.
   3. This applies also to those who find working outside "Challenging, invigorating, and satisfying," while homemaking and child care are drudgery to them.

CONCLUSION:
1. I don't propose to solve all problems by this lesson, but this would make a good beginning.
2. What have they seen in thine house? (Review items studied).
3. Let us resolve now to "set our house in order" (2 Kings 20:1).
4. "As for me and my house, we will serve the Lord" (Josh. 24:15).
WHY GO TO CHURCH?

THE LORD EXPECTS ME
- Hebrews 10:25

TO BE WITH THE LORD
- Matthew 18:20

RECEIVE BLESSING
- Ephesians 1:3

BEST ASSOCIATION
- Romans 15:24

GOOD EXAMPLE
- Matthew 5:13-16

WHAT I CAN GIVE
- 2 Corinthians 8:5;
  Acts 20:35

AVOID BEING SELF-CENTERED
WHY GO TO CHURCH?

INTRODUCTION:
1. Every Sunday morning, some members of this church and their families are absent from the service.
   a. A certain woman was suing her husband for divorce, charging that he was "careless about his appearance." When questioned further by the court, she said, "He hasn't appeared for months!"
2. Church attendance indicates spiritual health.
   a. "Forsaking the assembling" is a symptom of "heart trouble."
   b. One whose love for the Lord is weak will allow other things to come before worshipping Him (Jno. 14:23-24).
   c. Real love for the Lord says: (Psa. 122:1).
   d. A "Brylcream religion" (a little dab will do you), is what some want.
3. I suppose some fail to assemble because they are not well taught concerning the necessity of it. This study should remove that ignorance.
4. Failure to go to church has become one of those "common" and "respectable" (?) sins!
5. Of course we are using the familiar phrase "going to church" to mean assembling WITH the church.

I. THE LORD EXPECTS ME TO GO (Heb. 10:25).
   A. It was the general practice of the first Christians (Acts 2:42).
   B. They met for the purpose of breaking bread (Acts 20:7). This is confirmed in I Cor. 16:1-2.
      a. Paul met with them, and he said: (Phil. 4:9).
   C. Someone says, "Going to church is not everything." True, but failure to assemble results in failure in other things as well.

II. TO BE WITH THE LORD.
   A. If the President of the U.S. were here, we would probably be here also.
   B. Christ is here when we meet (Matt. 18:20).
   C. There are some places we cannot go because He would not be with us.
   D. If we refuse His company here on earth, how can we expect Him to invite us to heaven? (See John 14:1-3).

III. TO RECEIVE BLESSINGS (Eph. 1:3).
   A. We receive blessings that are impossible to get anywhere else.
      1. It tends to increase our faith and encourage our hearts; causes us to be humble in spirit and holy in living.
   B. For a time, at least, we can forget our fleshly nature and be lifted to a higher standard of living.

IV. TO MEET THE BEST PEOPLE ON EARTH (Rom. 15:24).
   A. There may be some bad in, and some good out, but they are that way in spite of the church, not because of it.
   B. Most people who are immoral, dishonest, and profligate get nothing out of a fervent prayer, a spiritual song, or an inspiring sermon. It only adds to their misery.

V. TO GET MY MIND OFF MYSELF (1 Cor. 6:19-20).
   A. Some people are so self-centered that they want to be "alone with their thoughts."
   B. If we were in heaven, would we wish to "get off by ourselves?"
   C. Such a selfish attitude causes us to lose friends, perhaps our health, and eventually our souls.
D. We may not agree with all the preacher says; may not think all the members are as good as they appear; but we can still gain much from the service.

1. Those who hide behind the hypocrite must necessarily be smaller than he.

"• TO SET A GOOD EXAMPLE.

A. I do not want my wife to say, "I would go to church if my husband would."
B. Nor do I want my children to say, "We do not go because daddy does not."
   1. I know they will be better by attending Bible classes and hearing the gospel preached.
   2. Parents who stay away from the services are teaching their children that it is not important to worship God and faithfully serve Him.
      a. Would you SAY to your mate or children, "I don't care if you go to hell?" (Actions speak louder than words)
C. I wish to set a good example to my friends and neighbors. I will never lead one astray by my faithfulness of the church (Matt. 5:13~16).

VII. BECAUSE OF WHAT I CAN GIVE (2 Cor. 8:5).

A. True, we get a lot for ourselves by attending the services.
B. It is "more blessed to give than to receive" (Acts 20:35).
   1. We give of our means (I Cor. 16:1-2), so that others may hear the gospel (Mai. 3:8).
   2. We offer up spiritual sacrifices (I Pet. 2:5).
C. We give encouragement to the preacher and elders. How disappointed we are when the attendance is down!
D. We exhort, edify and comfort one another (Heb. 10:24-25; I Thess. 5:11).
E. Following World War I, a memorial "To The Unknown Dead" was built with funds from dedicated donors who appreciated the giving of "One Life."
   a. When the donors were asked to sign their names to the subscription list, some said, "Just sign it: 'From one who loved the cause'."

CONCLUSION:

1. If this church is to grow and do the work that it should, every Christian must accept and fulfill their responsibility. Have you done your part?
2. I am not the Lord's policeman, nor shall I try to be.
3. If you have been neglecting the assembling with the saints, will you repent and confess your sin today that you may be forgiven.
EXCUSES

* * *

LUKE
14:15-24

* * *

Excuses Today:

PEOPLE WILL TALK - Luke 9:26

I AM JUST TO MEAN - 1 Cor. 6:9-11

I CANNOT HOLD OUT -
1 Cor. 10:13

I AM TOO YOUNG - OR, OLD -
Eccl. 12:1; Matt. 20:6-8

I DON'T KNOW ENOUGH - 1 Pet. 2:2

I AM NOT READY - Matt. 24:44
EXEYΣEΣΦΟΡΝΟΤΟΒΕΨΙΝΓ
THEGOSPEΛ
Luke 14:15-24

INTRODUCTION:
1. Jews thought the kingdom would be temporal and ushered in by a great supper, a. At that time, they expected positions of authority to be assigned (Mk. 10: 37).
2. Christ was dining with one of the chief Pharisees (Lk. 14:1).
   a. Observed some choosing the chief seats nearest the host at the table (Lk. 14:7).
   b. Proceeded to teach them a lesson in humility (Lk. 14:8-11).
3. Statement to host rebuking him for inviting friends, brethren, kin only to supper (Vs. 12, 13).
   a. One present immediately assumed this is how it would be when earthly kingdom was established and said: (Lk. 14:15).
4. Christ replied in parable form, showing that all are invited (Lk. 14:16-23).
   The three excuses:
   a. "I have bought a piece of ground and I must needs go and see it" (V.18).
      1) May have reasoned, "Property is valuable, means security; strike while iron is hot."
      2) One is foolish to buy a field without first seeing it.
      3) Greed and covetousness for this world's goods can destroy the soul (Lk. 12:15-21).
      4) Doesn't take lots of money; one dollar bill, held close enough to eyes will block vision.
   b. "I have bought five yoke of oxen, and I go to prove them" (V.19).
      1) May have reasoned, "Can't expect a man to buy a 'pig in a poke'."
      2) His oxen would still have been there two hours later. Indifference!
      3) In the first place, who would buy five yoke of oxen without first trying them?
   c. "I have married a wife, and therefore I cannot come" (V.20). Henpecked?
      1) Some say, "I have domestic problems." Will staying away solve them? (See Luke 14:26).
      2) Why did he not bring his wife with him?
      3) Story of two men fishing on Sunday; one had troubled conscience—finally said, "I couldn't have gone to meeting anyhow; my boy is sick."
5. Yes, man is prone to make excuses. We hear them almost every day about various things. Excuses are made to try to justify ones actions.
6. Jesus offers salvation to all who will obey Him (Heb. 5:8-9; Matt.11:28-30).
7. Following are some excuses offered by people for not becoming Christians.
I. "I AM AFRAID OF WHAT PEOPLE WILL SAY."
   A. Too many are ashamed of the gospel. Did this interfere with Paul's dedication? (Rom. 1:16).
   B. Some worry about what parents or relatives will say.
      1. We are taught to obey parents—in the Lord (Acts 5:29; Lk. 14:26).
      2. Some advice given by parents is good; some is bad.
D. Cannot be ashamed of Christ or His word (Lk. 9:26).
II. "I AM NOT GOOD ENOUGH—I AM TOO MEAN."
   A. How long do you think it will take you to be "good enough?"
      1. As long as you serve the devil you will never be "good enough" to serve Christ.
      2. "Evil men and seducers shall wax worse and worse."
   B. Have you committed sins worse than those found in I Cor. 6:9"11?
C. If we were already "good enough" Christ need not have died.
   1. Christ died for sinners (Rom. 5:8). Even the chiefest (I Tim. 1:15).
   2. He came not to call the righteous, but sinners to repentance (Mt.9:13)

III. "I JUST COULDN'T HOLD OUT FAITHFULLY."
A. Look what Paul endured and he remained faithful (2 Cor. 11:24-28; 2 Tim.4:6-8).
B. God commands nothing that is impossible for us to do (Rev. 2:10).
C. He wants us to do our best; knows we will not be perfect (I Jno. 1:8-9).
D. Paul said, "For by grace are ye saved through faith" (Eph. 2:8-9).
E. God has promised to help (I Cor. 10:13). Do you believe Him?

IV. "I'M TOO YOUNG---OR TOO OLD."
A. Are you old enough to understand that you are a sinner? That you need a Saviour? That Christ died for you? That He will save all who come to Him? Do you know that He requires all to obey the gospel to be saved? If you know these things, you are accountable and will be lost if you do not obey.
B. God wants the young to obey before they entangle themselves (Eccl. 12:1).
   1. Have to sow wild oats? God's law of sowing and reaping (Gal. 6:7-8).
      a) Sow wild oats during week, come to worship on Sunday and pray for crop failure? God is not mocked!!
C. Sister Louise Dickerson was baptized at age 90 (Belmont Bible Banner).
   1. Those who come in at "eleventh hour" are accepted (Matt. 20:6,9).
D. The danger is in letting opportunities pass until there are no more.

V. "I DON'T KNOW ENOUGH."
A. If one waits until he knows all the Bible, he will never obey.
B. You will hear enough in this sermon to obey the gospel.
   1. The Eunuch (Acts 8) and Pentecostians (Acts 2) heard only one sermon and they understood enough to obey. They will stand against you in the judgment.
C. Be born again, then grow as a newborn babe (I Pet. 2:2).

VI. "I AM NOT READY TO BECOME A CHRISTIAN; I'M JUST TOO BUSY."
A. Will you take time out to die when your time comes?
B. Will you take time to appear at the judgment?
C. The seed that fell among thorns was choked by the cares, riches, pleasures of the world (Lk. 8:14).
D. Martha was "cumbered about with much serving," but Mary "chose that good part" (Lk. 10:38-42).
E. The foolish virgins were not ready (Matt. 25:1-14).
F. Felix was not ready (Acts 24:25).
G. Christ said: (Matt. 24:44).
H. Would you agree to obey next week? Year? Month? You realize that you have no promise that you will even be alive at any future time.

CONCLUSION:
1. The song, "All Things Are Ready" was inspired by this parable.
2. The supper is ready, Jesus is inviting. Stubborn, rebellious man says:
   a. "I will reject the bread of life and starve."
   b. "I am sick in sin but I do not wish to be healed by the Great Physician."
   c. "I am sinking in quicksand but don't pull me to safety."
3. Excuses will not stand in the day of judgment (Lk. 14:24).
4. Don't lose your soul because of a field, wife, or oxen!
SECOND COMING OF CHRIST

ACTS 1:9-11

FACT John 14:1-3

MANNER Revelation 1:7; 2 Peter 3:10-11

TIME Matthew 24:42

PURPOSE Acts 24:15; 17:31
    Matthew 25:31-46; 1 Corinthians 15:24
THE SECOND COMING OF CHRIST

(Acts 1:9-11)

INTRODUCTION:
1. On a lonely hill outside a city wall the Son of God meets with his disciples.
   a. It has been forty days since He arose from the dead. He has walked and talked with them.
   b. His exile is over, His mission complete. He is ready to return to heaven.
   c. Before their very eyes He is taken up in a cloud, and then...(V.11).
2. Holy Spirit inspired preachers in the N.T. to teach others that the King is coming again.
   a. Paul (I Thess. 4:16); Peter (2 Pet. 3:10); James (Jas. 5:7); John (I Jno. 3:2).
   b. There was a word which was constantly on the lips of those early Christians. It was their salutation and benediction: "MARANATHA"--"Oh, Lord, come!" (See I Cor. 16:22).
3. The Bible speaks of the FACT, MANNER, TIME, PURPOSE of His second coming.
   I. THE FACT OF HIS COMING (John 14:1-3)
   A. We are not guessing, theorizing, nor speculating. This we know: Jesus is coming again.
      1. The fact of His coming is so easy to be understood we shall not argue it.
   B. The teachings of Jesus overflow with the promise of His coming:
      1. He tells of a nobleman who goes into a far country, then RETURNS.
      2. He relates the incident of the wealthy man who calls his servants and gives them talents commanding: "Trade herewith until I RETURN.
      3. In the familiar fourteenth chapter of John, the pledge "I will come."
   C. We can rely upon the testimony of angels who said He will come again (Acts 1:11).
   D. In the 260 chapters of the N.T. His return is referred to over 300 times (One verse in every twenty-five speaks of His coming).

II. THE MANNER OF HIS COMING.
   A. He will come in "like manner" (clouds) (Acts 1:11).
   B. His coming will be public (Rev. 1:7; 2 Cor. 5:10).
      1. Some self-styled Bible scholars from Watchtower Society prophesied that Christ would come in 1914.
      2. He, of course, did not come so they decided the Greek word "Coming" also meant "Presence," but that doesn't help their theory.
         a. It can be thus translated. (They say only 144,000 "elect" saw him)
      3. However, Rev. 1:7 says ALL will see Him.
   C. His coming will be unexpected (Mk. 13:35; 2 Pet. 3:4).
      1. I'llust: Preacher preaching on second coming: his little girl forgot where she was and asked aloud, "Daddy, is He coming tonight?"
   D. There will be a great demonstration when He comes (2 Pet. 3:1-10).
      1. Shout--voice of angel--trumpet (I Thess. 4:16).

   A. Must be ready at all times.
   B. I have very little patience with "Time-setters."
      2. I'llust: Paul Harvey (Dec. 1968) said a religious group placed an ad in the paper stating world would end on a certain Wednesday at 1 PM. Ad also stated that more details to be given the Friday following.
C. As a thief in the night (2 Pet. 3:10). Unannounced, unexpected.
D. As travail of woman with child (I Thess. 5:1-4). (Can't tell when nor stop it once birth begins).
E. As in days of Noah (Matt. 24:37-39). (Going about regular duties).
   1. Heard Noah preach about 120 years, still going about in unbelief.
   2. No doubt scoffed at Noah after few years of preaching(2 Pet.3:3"9).

IV. PURPOSE OF HIS COMING AND ASSOCIATED EVENTS (Negative-positive).
A. Not coming to establish another kingdom.
   1. Dan. 2:44--kingdom would be established in days of ROMAN kings.
   2. Mk. 9:1"kingdom to be established while some to whom he spoke were living.
   3. Obedient believers translated into kingdom in N.T. times(Col.1:13)•
   4. Thus, the cry that church was established in lieu of kingdom due to rejection of Jews is absurd.
B. Not coming to sit upon David's throne and rule 1000 years.
   1. Four things to make up a kingdom: King, subjects, territory, law.
      This fact plays havoc with Jehovah's Witness theory about kingdom.
   2. Christ is now on his throne (Zech. 6:13; Acts 2:30).
   3. He is ruling now (Rom. 15:12-13).
   4. He is reigning now (I Cor. 15:25).
C. Not coming to offer another sacrifice.
   1. He completely accomplished the will and purpose of God while upon the earth (Jno. 17:4).
   2. He died once for all times for all people (Heb. 9:28).
   3. No other sacrifice will be offered (Heb. 10:26).
D. He is coming to raise all the dead (Jno. 5:28-29; Acts 24:15).
   1. Will not be two resurrections: one for righteous-later for sinners, a. I Thess. 4:15"18--Christians ONLY under consideration.
   2. II lust: Walking by cemetery on that day-disbelief cannot keep body in grave.
   3. II lust: "Lazarus, come forth!" (Jno. 11:43).
E. He is coming to judge all (Acts 17:31; Rom. 14:11-12; 2 Cor. 5:10).
   1. Cannot get in on coattail of godly elder, parent, husband, etc.
F. To reward and punish (Matt. 25:31-46; 2 Thess. 1:7-9).
G. To deliver up the kingdom to God (I Cor. 15:24).

CONCLUSION:
1. What, then, should be our attitude as we await His coming?
2. It could be summarized in three words: EXPECTANCE, ACTIVITY, PURITY.
3. Are you ready for His return? "There is a great day coming."
HOW IS YOUR HEARING

LUKE 8:11-15,18

WRONG HEARING:


WORLDY MINDED (Matt. 13:22).

LOSS OF MEMORY (Jas. 1:24).

CLOSED EAR (Acts 7:57).

ITCHING EAR (2 Tim. 4:1-4).

RIGHT HEARING:

IN ONE EAR AND OUT THE OTHER (Matt. 13:19).

DISCERNINGLY (Mk. 4:24).

CANDIDLY (Acts 17:11).

REVERENTLY (Psa. 1 Thess. 2:13).

FREQUENTLY (Psa. 1:1-2).

SUBMISSIVELY (Jas. 1:22-25).

JOHN 12:48
INTRODUCTION:

1. The American Medical Assoc. advises frequent physical checkups to avoid health problems.
   a. Possible fatal or crippling diseases, caught in early stages, can be cured or arrested.

2. God advises frequent spiritual checkups to avoid spiritual diseases (2 Cor. 13:5).

3. In the "Parable of the Sower", Jesus classified all hearers into four categories: Wayside, Rocky, Thorny, Good ground.
   a. Obviously, all seed did not yield a harvest. Where should the blame be placed? Sower? Seed? Field? Jesus placed blame on the hearers. (Lk. 8:8, 18).

4. The Bible is the world's best seller, the most widely read book.
   a. This does not necessarily indicate that majority are eager to hear God's word.
   b. The hearer who pleases God must not only listen, but heed and yield.

5. This study will involve an ear checkup from the Great Physician. HOW IS YOUR HEARING?

I. SOME MOTIVES WHICH INDUCE MEN TO HEAR (Lk. 8:18).

   1. Curiosity caused two reactions from the Athenians:
      a. "Some mocked: and others said, we will hear thee again.."(V.32).

   1. With some, hearing is nothing more than a business expediency.

C. To entrap the speaker (Mark 12:13).
   1. This motive is born of hatred or jealousy.

D. Admiration for the speaker (I Cor. 3:21): His voice, personality, logic, etc.
   1. This interest usually does not rise above the human element: "Preacheritis!"
   2. Some members will not attend unless their "favorite" preacher is speaking. Often evidenced when "regular" preacher is away.

E. Search for solution to problems.
   1. Like Solomon, come to a realization that "All is vanity" (Eccl. 12:8-14).
   2. Psychologists, human wisdom, cannot supply the "peace that passes all understanding."
   3. This is a good motive--Bible has the solutions and answers.

   1. This is the highest motive. These will learn and obey (Jno. 7:17).

II. WRONG KIND OF HEARERS.

A. "In one ear and out the other" hearers.
   1. Like the soil along hard places that cannot accept seed(Matt.13:19).
   2. This type found in every audience (Some are in this audience!).
   3. Complains he gets nothing from sermon——blames preacher—but really he is not attentive.
   4. One brother actually told me that my sermon "went in one ear and out the other!" (Perhaps he had nothing in between to stop it).

B. The "Religious Spree" hearer.
   1. This is the rocky soil: shallow, empty (Matt. 13:20-21).
   2. Listens, agrees with what is preached, but never gets grounded or involved.
   3. Comes to several services, then misses a while--off and on again.
This hearer soon dies out and his religious spree comes to an end. Still lost!!

C. Worldly minded hearers.
2. Sometimes tries to keep one foot in the church, other in the world (Matt. 6:24).
3. When he hears criticism about his attitude, he becomes offended and quits the church.
4. Whether or not he realizes it, the devil is suffocating him.

D. "Loss of memory" hearers (Jas. 1:22-25).
1. Hears, but soon forgets. Commits sins of OMISSION (Jas. 4:17).
2. Christians should forget offences as they forget duties and remember duties as they do offences.

E. "Closed ear"hearers (Acts 7:57).
1. These are so bad they would kill the preacher if they could.

F. "Itching ear" hearers.
1. Refuse to hear anything he is not in agreement with.
2. Must be amused, entertained, gratified, and enjoy the preaching.
3. Paul said, "In season and out of season."

III. RIGHT KIND OF HEARERS.

A. Discerning hearers (To make a distinction).
1. Words of the speaker should be measured carefully.
2. Eve heard, believed and obeyed a lie (Gen. 3:4).
3. "Take heed what ye hear" (Mk. 4:24; Matt. 7:15-16; I Jno. 4:1).
4. "It makes no difference what one believes, so long as honest and sincere" will not pass the test!

B. Candid hearers ("Free from bias, prejudice, or malice" -Webster).
1. Bad example: After Jesus had spoken a tender parable, Jews who listened called Him a devil and tried to stone him (Jno. 10:20,31).
2. Good example: Bereans listened with open hearts, then examined (Acts 17:11).
3. Prejudice is as spiritually blinding as a blindfold is physically blinding.
4. A vast difference in hearing to justify and hearing to be justified.

C. Reverent hearers ("Fear mingled with respect and esteem").
1. The paramount and growing evil of today is irreverence.
2. We need more reverence in worship.
   a. Those who revere God's word will sit quietly in worship with respect for God and others.
3. One who refuses the Word refuses God, not the preacher (I Thess.2:13).
4. Compare reverence shown at wedding, funeral, salute to flag, to our worship services.

D. Frequent hearers (Acts 2:46; Psa. 1:1-2).
2. Some say, "I can't understand, why listen?"
   a. Students studying law or engineering don't use this excuse (See Eph. 3:4).
   b. Simple math is easy, more advanced math is difficult.

E. Submissive hearers.
1. These are believing hearers (Heb. 4:2). A believer is not saved until he obeys (Jas. 2:20).
2. These are "doing" hearers (Jas. 1:22-25).
   a. Jesus used two builders to illustrate this lesson (Matt. 7:21, 24-27).

CONCLUSION:

CHOOSING A MARRIAGE PARTNER

DIVORCE CAUSES...

TAKE VOWS LIGHTLY—
Matthew 19:9; Rom. 7:2

IMMATURITY—
1 Corinthians 14:20

FINANCIAL INSTABILITY—
Ephesians 4:28; 1 Timothy 5:8

INCOMPATABILITY—
A - PHYSICAL
B - INTELLECTUAL
C - RELIGIOUS (Amos 3:3).
INTRODUCTION:
1. Happy marriages do not "just happen." Many things contribute to a successful marriage.

2. Ann Landers, in her book Since You Ask Me says that, judging from her mail, the number one problem in America is the husband-wife problem.

3. Marriage is the second most important decision one makes in a lifetime.
   a. One would think that this would be a carefully thought-out decision.
   b. Instead, many rush into marriage with less selectivity than they would give to buying a second-hand car or a new coat!

k. I have never seen an unhappy marriage ceremony.
   a. The tears at weddings are tears of happiness, I am told.
   b. It's living together afterward that presents the problem.
   c. While love is not blind, its vision is something less than "20-20."

5. No marriage is 100% trouble free.
   a. One can make it as trouble free as possible by observing some simple rules in selecting a marriage partner.

I. DIVORCE AS A PROBLEM.
A. In the world.
   1. In 1870, one out of thirty-four marriages ended in divorce. Today the ratio is about one out of three.
   2. In Ohio in 1970, there was a marriage every six minutes; a divorce every thirteen minutes.
   3. In the last 100 years a 300% increase in marriages but 2000% increase in divorces!

h. Twenty-three different reasons in state laws for divorce. That is twenty-two too many!

B. In the church.
   1. Problems of society have always reflected themselves in the church.
   2. There is evidence that some modern Christians are viewing divorce with more leniency than God allows.
   3. Sometimes preachers are requested: "Don't preach on divorce."
      a) Illust: Song leader said he "wouldn't be back" because preacher preached against divorce and remarriage.
      b) One brother who had been married several times wanted to "whip the preacher" who preached on the subject.

C. It is apparent that this is not the figment of someone's imagination, but it is a real problem.
   1. Some of the major causes of divorce are: (1) Taking marriage vows too lightly; (2) Immaturity; (3) Financial instability; (k) Incompatibility.
   2. We offer some advice in these four areas to those choosing a marriage partner.

II. TAKE YOUR MARRIAGE VOWS SERIOUSLY.
A. God says that marriage is for life (Mai. 2:14-16; Matt. 19:9; Rom. 7:2).
   1. Only two exceptions: fornication and death.
   2. "Do you take this man--woman.." involves a TAKING relationship.
      a) Sickness, health, prosperity, adversity, love and cherish, keep yourself, etc.
   3. Also involves an ACCEPTING relationship.
      a) For better or for worse, faults as well as strengths. Not all sunshine.
      b) Have you heard the expression, "The honeymoon is over?"
   4. Marriage is not always a fifty-fifty proposition. Sometimes it is a 90-10.
   5. There is talk today about "trial marriages." God does not approve!
B. Marriage is for mutual happiness, not mutual imprisonment.
   1. Both husband and wife are bound to love each other as self (Eph. 5:25).
   2. If each wants happiness, then each must work to make the other happy.
      a) Kind words (Prov. 15:1); a tender touch, smiles, an expression of appreciation. (Song: "Little Things Mean a Lot").
   3. Illicit: Wife: "You never tell me you love me anymore." Husband: "I told you I loved you when we were married. If I change my mind, I'll let you know."

III. IMMATURE IS ONE MAJOR CAUSE FOR DIVORCE (1 Cor. 14:20).
   A. Some young marries succeed, but those are the exception rather than the rule.
   B. Courtship should last long enough for each to view other in variety of circumstances.
      1. Usually put "best foot forward" during courtship.
         a) Open doors, display good manners, dress well, clean speech, etc.
      2. Men, make some unexpected calls and see her as she really is.
   C. "Precocious youth wants a hot-rod when it ought to be peddling a bike."
      1. Girls sometimes want a boy friend when they should still be playing with dolls.
      1. Approximately two out of five marriages (40%) in U.S. involves teenagers. (Five years later 50% are divorced!)
      2. In 50% of all teen-age marriages, the girl is pregnant.
      3. If both are still in high school, pregnancy was 80% certainty.
   E. He may be handsome football player; she a beautiful, popular girl.
      1. But what about responsibility? Will they make good parents?
   F. "Tremendous Trifles" are an indication of immaturity.
      1. Such things as: Anger because of ring in bathtub, who kissed who last, is the gas tank half full or half empty, throwing dishes at one another are definite signs of immaturity. Persons who engage in these "Tremendous Trifles" best "grow up" before considering marriage.

IV. FINANCIAL INSTABILITY.
   A. Many marriages are dissolved because of financial problems. (In marriage there is more "billing" than "cooing").
      1. Does he have a steady job? (See Eph. 4:28; I Tim. 5:8).
      2. Will the income provide adequate food, clothing, shelter, etc?
         a) If not, wife works; trouble starts; tired and irritable; babysitter.
   B. Careless spending.
      1. Buy unnecessary things; bills pile up; trouble; divorce!
      2. Credit cards often a liability rather than an asset.
         a) One man said credit cards brought he and his wife closer together—he stayed very close to her while she had his credit cards.
      3. Young marrieds want a $30,000 ranch style home in "Elite Heights" when they should be living in a frame cottage on "Thrift Avenue." Must learn to be content (Phil. 4:11).
      4. Want immediately what parents have worked years to accumulate.

V. INCOMPATIBILITY.
   A. Physically.
      1. Likes and dislikes; recreation; entertainment. If not compatible, often left alone.
   B. Intellectually.
      1. Woman with much education; man with little. He will feel inferior.
      2. One man said, "If I had been listening to her instead of looking at her, I might have avoided this mistake; she is a doll with a sawdust head."
HOW TO SPELL CHRISTIAN

C - CLEANLINESS  Romans 12:17
H - HONEST
R - RESPONSIBILITY  Romans 14:11
I - INTERESTED
S - TEWARDS  1 Corinthians 15:58
T - EMPERANCE  1 Peter 4:10
I - ILLUMINATED  1 Corinthians 9:25-27
S - WAKE  Hebrews 10:32
I - EARNESS  Ephesians 5:14

James 4:8
INTRODUCTION:
1. It may seem rather foolish, for nearly anyone can spell C-H-R-I-S-T-I-A-N.
2. I mean spelling "Christian" with our lives.
   a. We understand that "Christian" is the right and only name (Acts 11:26)
      but many do not realize the full significance of wearing it. Some wear
      it well, others not so well.
   b. A Christian is more than a baptized person, church member, weekly wor­
      shipper. There are many of these, but fewer Christians.
3. Let each letter represent a characteristic of the Christian. Does your life
   spell C-H-R-I-S-T-I-A-N?
I. C-LEANLINESS.
   A. Must become clean, and remain clean.
      1. This is accomplished through the word (1 Pet. 1:22; Jno. 15:3).
         a. "Axiom" claims to remove spots that other pre-soakers leave in.
         b. God's Word is guaranteed to remove spots of sin and keep one clean
   2. Remaining clean involves avoiding unclean things (2 Cor.6:17-18;7:1).
      a. "Filthiness" is used metaphorically for moral defilement (Jas. 1:
         21), but in this passage it "signifies whatever is disgraceful"
         (W.E. Vine).
      b. "Hippies" cannot be Christians until they clean up their bodies!
         1) "Hair like Tarzan, dress like Jane, smell like Cheetah."
   B. When we look at a Christian, we see one who is clean of body and soul!
II. H-ONEST.
   A. Honest with both God and man.
      1. Honesty with God has to do with one's attitude toward His Word (Luke
         8:15).
      2. 2 Cor. 8:21: This verse has to do with the handling of the collection
         a. We frequently read of embezzlers.
         b. One brother in a church in Cincinnati was stealing money while helping to count the contribution
   3. I Thess. 4:12: One is to work for a living. If sinners see Christians
      who are unwilling to work for a living, they will have an unfavorable
      impression of the gospel (2 Thess. 3:10).
      a. God has the answer to the welfare program——WORK! Gov. Rhodes of
         Ohio (1970) said Ohio's welfare program represents "35 years of
         total failure."
   4. II lust: Cheating on income tax return, stealing time on the job are
      just as dishonest as literally stealing money.
   5. Honesty in representing others. "Half-truths" are, in essence, lies!
III P-E-R-S-O-N-A-B-I-L-I-T-Y.
   A. Bible teaches personal accountability, therefore responsibility (Rom.14:
      11; 2 Cor. 5:10).
   B. Man is prone to shift responsibility: Adam, children, Christians.
   C. Opportunity plus ability equals responsibility. The only limit is abil­
      ity.
   D. In addition to responsibility to God, man has responsibility to:
      1. Self (Titus 3:1; Rom. 12:1-2).
      2. Brethren (Gal. 6:1; 6:2; Rom. 12:9).
      3. All men (1 Pet. 3:15; Matt.28:19; Gal. 6:10).
IV. I-N-T-E-R-E-S-T-E-D.
   A. Interest in attendance. Attendance will increase when every Christian
      becomes INTERESTED in growth.
B. Opposite of interest in indifference. Sorry, but this fits some.
   1. Examine the indifferent; see what he does:
      a. Seldom studies; feels no need for prayer; if it isn't too far,
         too cold, too hot, raining, early, he may attend on Sunday morning.
         That is, if relatives don't come or if he has nothing else to do.
         Never comes on Sunday evening or Wednesday evening.
      b. Does not call on sick, participate in work program, etc.
      c. Seldom misses social events, work, vacation.
   C. Thanks be to God, INTEREST can be seen in most Christians here.

V. S. -TEWARDSHIP
   A. Four elements of stewardship (I Pet. 4:10).
      1. A master (God); a steward (Man); property entrusted (All blessings-
         spiritual and temporal); a day of accounting (judgment).
   B. Christians are stewards of:
      1. Life (I Cor. 6:19-20); thoughts (Prov. 4:23); words (Jas. 3); possess-
         ions (Psa. 24:1); time (Eph. 5:16); talents (Matt. 25:14-30; I Cor.
         4:2).

VI. T-EMPERANCE
   A. Word means "moderate indulgence in those things that are good for body,
      and total abstinence from hurtful things."
   B. Christians must be temperate with respect to:
      1. Strong drink: drunkenness forbidden (Prov. 20:1); Daniel totally ab-
         stained from king's drink (Dan. 1:8, 12).
      2. Language: avoid filthy jokes, gossip, etc. (Rom. 1:32).
      3. Covetousness: desire for wealth often leads to ruin (I Tim. 6:10).
   C. What good is knowledge if we do not control ourselves? (See I Cor. 9:25*
      27).

VII. I-LLUMINATED (Heb. 10:32).
   A. This word involves the two ideas of manifestation and representation.
      1. The first meaning is conveyed in Heb. 10:32.
      2. The second is suggested in Matt. 5:14.
         a. Christians are reflectors of light and reflectors must have a
            clean surface. (I llust: Mirrors).

VIII AWAKE
   A. Christians must be fully awake (Eph. 5:14).
      1. This suggests watchfulness; alertness. I llust: Soldier on guard.
   B. How can one who physically sleeps through worship be spiritually awake?
      1. It's a good thing we don't meet in an "upper chamber." Some brother
         might go to sleep, fall out the window, and there's no one today who
         can raise the dead! (See Acts 20:7 12).

IX. N-EARNESS
   A. "Nearer My God To Thee". (Jas. 4:8; Heb. 10:22).
   B. David felt the need of drawing near unto God (Psa. 73:28).

CONCLUSION:
      2. What is lacking?
         a. Purify your soul "in obeying the truth" (I Pet. 1:22).
         b. Otherwise, your life will never spell "C-H-R-I-S-T-I-A-N".
LESSONS FROM A POSTAGE STAMP

1. STAMPS - Were made (Heb. 3:4).
2. BEAR IMAGE OF DIGNITY (Gen. 1:26-27).
3. CONTROLLED BY AUTHORITY (Matt. 28:18-20).
4. RAGGED EDGE NO HINDERANCE (1 Cor. 12:22-23).
5. NO BENEFIT UNTIL "LICKED" (Jas. 1:2-4).
7. WORK TOGETHER (2 Cor. 6:1).
INTRODUCTION:

1. Jesus, the Master Teacher, used almost everything around Him to teach truths of His kingdom.
   a. Most of His recorded teaching was done by parables.

2. Definition of parable: A comparison between a familiar fact and a spiritual truth.
   a. Parables are not all of the same nature.
      1) Some are proverbial, some allegories, and some illustrative.
   b. How better could the kingdom be described than "The Pearl of Great Price?" (Matt. 13:45-46).

3. We may also use the things about us to illustrate truth,
   a. Here are some lessons from a postage stamp:

I. POSTAGE STAMPS WERE MADE...THEY DID NOT JUST HAPPEN.
   A. This stamp (illustration) was not drawn by anyone; it just made itself!
      1. Blind forces of nature guided by no intelligence made this postage stamp.
      2. Would atheist, Madeline O'Hair affirm that a postage stamp came from nothing? Made itself?
   B. Man was created by Almighty God; he did not "just happen" (Gen. 1:26-27; 2:7; Psa. 100:3).
      1. Heb. 3:4 - No house ever came into existence as a result of accident or chance.
         a. Did a cyclone ever build a house?
         b. The house preaches the builder...but God made the builder!
      2. Johnny found his name growing in seed-bed in garden and wanted to know, "Who planted my name?"
         a. Atheist's reasoning (?) would affirm it "just happened."
   C. True scientists know that for every effect or result there must be an adequate cause.
      1. All admit the universe did not create itself.
      2. Man did not create himself, nor the universe.
      3. The postage stamp teaches that lesson!

II. A POSTAGE STAMP BEARS THE IMAGE OF DIGNITY.
   A. Washington, Lincoln, Kennedy, Eisenhower, the flag, etc.
   B. Man is made in the image of God, his Maker.
      1. He can reason, think, has eternal spirit (Gen. 1:26-27; Matt. 9:4; Mk. 2:8).
   C. Stamps are not easily counterfeited.
      1. Illust: Trip through Wax museum - figures look real, but not alive.
      2. Scientists have not been able to create life!

III. STAMPS ARE MADE, GOVERNED AND CONTROLLED BY AUTHORITY.
   A. The law regulates the use of postage stamps.
      1. Ignore that regulation and letter will not reach destination.
      2. Illust: Place a two-cent stamp on a letter requiring six cents.
   B. Man must be governed by Divine authority (Matt. 28:18-20; Heb. 5:8-9).

IV. RAGGED EDGE IS NO REAL HINDRANCE.
   A. Many Christians have "ragged edges."
      1. We are ugly, too tall, too short, bald, crippled, scarred in the face, etc. (Physically).
      2. Spiritually, we have some ragged edges of inexperience, stumbling, family interference, etc. (2 Cor. 12:18-25).
B. Stamps are ragged too, but get there just the same if they stick to their task.
   1. "Just as I Am" - God will accept you just as you are!

V. STAMP OF NO BENEFIT UNTIL IT IS "LICKED."

A. Man usually gets "licked" before he is of much benefit.
   1. Before Paul could be the "chosen vessel" he had to become an "empty vessel" (Luke 14:11).
   2. This "licking" comes in forms of sickness, poverty, loss of loved ones, persecutions, trials, etc., and in the realization that we are sinners!

B. Hardships are good for us if we endure.
   1. 2 Tim. 2:1-5.
   2. We can stumble over steps, but they may also be used to lead us to higher ground (Jas. 1:2-4).
      a. Song: "Higher Ground."

VI. STAMPS ARE OF VARIOUS VALUES.

A. Some one-cent, some two, three, four etc.
   1. Each stamp is to do it's best. The one-cent stamp works as hard as if it were an eight-cent, etc.

B. Our talents differ. Some five, two, one (Matt. 25:14-30).
   1. We must do what we can (Mark 14:3-9).
   2. Merely a cup of coffee has it's reward (Mark 9:41).

VII. STAMPS CO-OPERATE - WORK TOGETHER.

A. A "one-center" will work with a two, four, six, etc.
   1. All sizes work together on a letter or package.
   2. Sometimes the "one-center" is the only size to fulfill the right combination.

B. Christians are to work together - be united - cooperate, in doing what we alone cannot do (2 Cor. 6:1).

C. A postage stamp will work anywhere you put it.
   1. On a letter; a package, etc. Large or small.
   2. Christians are humble and do all they can whether they be on a little job or a big one (Phil. 2:5-11; Rom. 1:14-16).

CONCLUSION:

1. Stamps have to be purchased. Cannot be used until bought.
   a. Christians were first purchased with the blood of Christ (Acts 20:28; I Cor. 6:16-20).

2. Not ready to go until first cancelled out.

3. Stamps work - persevere - until they reach their destination.
   a. Ever try to remove a stamp from a letter?
   b. Rom. 2:5-11; I Cor. 15:58; Rev. 2:10.
LOVE

THE GREATEST COMMAND IN THE BIBLE

GOD Matthew 22:37

JESUS CHRIST 1 Corinthians 16:22

PHILOFO

Emotion

MATTHEW 22:34-40

AGAPAO

Devotion

NEIGHBOR Matthew 22:39

ENEMIES Matthew 5:44

BRETHREN John 13:34-35

MiCOnceptions John 14:15; Heb. 12:6
1. Two Greek words are translated "Love" in the New Testament:
   a. PHILEO--the love of emotion, as for a companion or sweetheart.
      (1) An impulsive, instinctive affection; a strong attachment.
   b. AGAPAO--the love of devotion, as for a benefactor.
   c. The love of emotion (PHILEO) cannot be developed by command.
      (1) Lust: Parents cannot command daughter to love and marry a man; she must love him emotionally.
   d. "AGAPAO" is a love developed by command from God (Text).
      (1) It does not have to love in return for love, but can actually lead the way by loving the unlovable!
2. Is love really the "greatest command in the Bible?"
   a. Isn't obedience to the gospel the most important to the alien?
   b. Isn't singing, praying, Lord's Supper, giving most important to the Christian?
   c. No! It is possible to do these things, but not from love—hence love comes first.
   d. Then, the love commanded by God will produce fruit of righteousness.

1. SOME OBJECTS OF OUR LOVE:
   A. God (Matt. 22:37).
      1. How can I test my love for God?
      2. We like to hear from those we love. How much do we study the Bible?
      3. We like to talk to those we love. How often do we talk to God in prayer?
   B. Jesus (I Cor. 16:22)
      1. How can I test my love for Jesus?
      2. We like to be with those we love. How often do we assemble (Heb. 10:25; Matt. 18:20)?
      3. "If ye love me, keep my commandments" (Jno. 14:15)-
      4. If we love Jesus, we will want to take Him with us wherever we go.
   C. The brethren (Jno. 13:34-35)
      1. The "badge" of discipleship. "By this____"
      2. How can I test my love for the brethren?
         a. Love will cause me to forgive (Eph. 4:32).
         b. Love will cause me to help in time of need (Jas. 2:14-17).
      3. Cannot hate brother and love God (I Jno. 4:20-21).
      4. Love must continue (Heb. 13:1); and be genuine (I Pet. 1:22).
      1. Parable of "Good Samaritan" answers question, "Who is my neighbor?"
         a. Priest, Levite, Samaritan. Which was neighbor to him that fell?
         b. Application: "Go and do thou likewise" (V. 37).
      2. "Love worketh no ill to his neighbor..." (Rom. 13:10).
         a. Someone well said, "...No chore to love the whole world; my real problem is my neighbor next door."
         b. If we love him, will seek his benefit, whether physical or spiritual. Will not cheat him, covet his possessions, lie about him.
      3. Explain:"On these two commandments hang all the law and prophets" (Matt. 22:40).
         a. First four (of the Ten) govern man's relationship to God.
         b. Last six commandments govern man's relationship to man.
E. Enemies (Matt. 5:44)
1. This is the most difficult.
2. Pray for him; do good unto him. If he can be won, this is the way (Rom. 12:20-21).

II. SOME MISCONCEPTIONS OF BIBLE LOVE.
A. Some think that love will nullify obedience.
1. Joseph Fletcher, Professor of Ethics at Cambridge Episcopal Theological School, favors amending the Ten Commandments to read: "Thou shalt not covet, kill, commit adultery ordinarily." (Death of a Nation, page 96)
a. He says it is OK to take a life if the person is suffering.
b. He says if two mental patients committed fornication, abortion should be permitted.
c. He advocates "free sex" if two people love each other.
2. Some say if we love God, He will overlook strict obedience.
a. But strict obedience is how we show our love (Jno. 14:15; I Jno. 2:5).
B. Still others think that love will not allow chastisement.
1. Preachers and elders sometimes accused of lacking love because they rebuke and chastise.
2. However, true love necessitates chastisement.
a. One way that God shows His love (Heb. 12:6).
b. Parents chastise children because of their love (Prov. 13:24).
3. "Reprove, rebuke, exhort.." (2 Tim. 4:1-3); "Speaking the truth in love" (Eph. 4:15).
4. The flatterer and compromiser are the ones who lack love!

III. LOVE CAN BE MISPLACED.
A. Many are in love with themselves (2 Tim. 3:2).
1. I lust: Cassius Clay on TV—"Aren't I pretty?"
2. This kind of person is selfish, conceited, and self-pleasing.
3. Love themselves too much to deny self and follow Christ.
B. Lovers of pleasures (2 Tim. 3:4).
1. We mean this as excessive or sinful pleasures which interfere with our serving God.
2. Myriads of people have turned their backs upon God because of the pleasure craze.
a. Boats--campers--week-ending--visiting have choked out the Word.
b. Isn't this what Jesus predicted (Lk. 8:14)?
C. Love of money (I Tim. 6:10)
1. Caused a rich young ruler to turn away from Christ (Matt.19:16-22).
2. Caused the rich fool to think that all was well (Lk. 12:16-21).
4. Causes murder, divorce, perjury, robbery, war, etc. etc.
D. Love of the world (2 Tim. 4:10; I Jno. 2:15-17). World will pass away!
E. Love of preeminence: Diotrephes (3 Jno. 9); Pharisees (Matt. 23:6).
F. Love praise of men (Jno. 12:43; Gal. 1:10).

CONCLUSION:
1. Why is love the greatest commandment?
a. For the reasons given.
b. It is permanent (I Cor. 13:13).
c. It is universal (Jno.13:35); a language all can speak and understand.
2. Let us cultivate this "fruit of the Spirit" more each day.
IS DANCING SINFUL?

REVELLING Gal. 5:21
LASCIVIOUS Gal. 5:19
EVIL FRUIT Matt. 7:16-17

DESTROYS SPIRITUALLY 1 Cor. 15:58
STUMBLING BLOCK 1 Cor. 10:32

2 Corinthians 5:17
Romans 12:1-2
1 JOHN 1 John 2:15-17
James 1:27
1 Thessalonians 5:22
INTRODUCTION:

1. Every observant person must admit that our moral standards are slowly deteriorating.
   a. Things which once were commonly opposed are now accepted by many, even by Christians.

2. When a preacher stands in the pulpit and condemns popular sins, there are varying reactions.
   a. Some wish they had stayed home, be offended, call preacher "Old Moss-back."
   b. Some will be brought to repentance and saved from eternal ruin.
   c. Many more who are striving to do right will be strengthened in the faith.
   d. God is pleased when sin is "rooted out" and Christ is "lifted up."
      1. Paul shunned not to declare "the whole council of God" (Acts 20:27).
      2. I am not ashamed or apologetic for standing for the truth (Rom.1:16).

3. Among the many problems confronting youth today, and especially young Christians is what should their attitude be toward the modern dance?
   a. So far as I know, this sin doesn't exist in this congregation. (Preventive medicine is the aim of this sermon).

4. Satan says, "The dance is a way to have fun; there is no harm in it."
   a. What does God teach about the evils of dancing?

5. Definition: Strictly speaking of modern dance; a walking embrace; based upon passions.

I. DANCES IN THE BIBLE (Some use these to justify).

A. Dances of public rejoicing.
   2. These were not regularly established practices, but occurred upon extraordinary occasions. They were performed at times of signal favor or great joy. (This explains Eccl. 3:4).
   3. Performed in open daylight; by men or women, each dancing separately; never for amusement.

B. Dances of worship (Psa. 150:4).
   1. Here we read about dances of worship which were practiced in O.T. era.
      a. Such religious dances are not found in the N.T. (Lk. 24:44).
   2. "Shakers" practiced religious dances in worship as far back as late 1800's and, I am told, still do today. Also, some liberal Protestant churches, including the digestive "Christian Church."
   3. Surely none would classify the modern dance as a religious dance!

C. Lustful dances: Ex. 32:19-20 (They fell-1 Cor. 10:1-11); Mk. 6:18-26.
   1. The modern dance is comparable to these lustful dances.

II. SOME EVILS OF DANCING.

A. Dancing is "revelling" and will keep people out of heaven (Gal. 5:19-20).
   1. The Greek word used means: "Feasts and drinking parties that are protracted till late at night and indulge in revelry" (Thayer).

B. Dancing is "lasciviousness" (Gal. 5:19).
   1. The Greek word used means: "Indecent bodily movements, unchaste handling of male and female" (Thayer). If lust: "Go-Go Dancers."
   2. 1500 men were asked to raise hands if they could dance without evil thoughts. Not one hand was raised!
   3. 1^ some were to find their wife or husband in the embrace of another without musical accompaniment (as they are in the dance) they would likely be inclined to kill!

C. The fruits of dancing are evil (Matt. 7:16-17).
   1. Evil companions, obscene language, drinking, petting, adultery, divorces (1 Cor. 15:33).
   2. Dancing destroys morals.
a. At a home for fallen girls in L.A., seven-tenth5 said they had fallen through the dance and its influence (The Ballroom to Hell, T.A. Faulkner, page 46).

3. Unless these fruits are good, the modern dance is evil.

D. Dancing destroys spiritually (1 Cor. 15:58).
1. A dancing foot and praying Knee do not grow on the same leg.
a. Can one consistently pray, "Lead us not into temptation," and at the same time, dance? (Matt. 6:13).
2. Is there a dancer who is real active in prayer, 3τβλε s:ndy, personal work, attendance, giving...?
a. Can dance until morning; too busy to talk to one about his soul!
3. Il lust: I have yet to hear of one who requested :ha; \l/ be mentioned that he/she was a "good dancer" at his funeral.

E. Dancing places a stumbling block in way of others (1 Cor. 10:32-33).
1. Numerous examples of those who have fallen.
2. We are hard-pressed to get to heaven by taking others with us...much less to cause one to miss heaven by our bad example (Mate. 5:16).
a. Il lust: A father agreed to permit daughter :o go to dance if she would wear a badge which read: "I an a Christian." She refused!

F. The life expected of a Christian: (2 Cor. 5:17; Rom.12:1-2; I Jno. 2:15-17; Jas. 1:27; I Thess. 5:22).

G. Dancing then is a "work of the flesh" (Gal. 5:19-21).
1. Il lust: Make a ledger, heading one side, "Works of the flesh" and the other side, "Works of the Spirit." To which side would dancing belong?
2. If dancing is wrong (and it is;), then playing music for dances is also wrong!

III. TESTIMONIES FROM DIFFERENT AUTHORITIES.

A. Arthur Murray: "The difference between wrestling and dancing is that, in wrestling, some holds are barred." (Murray's idea o" humor!).
B. J. Edgar Hoover: "Most juvenile crime has its inception in the dance hall, either public or private."
C. Lita Hollingsworth, professor of education, Columbia University: "Dancing is an exciting and pleasurable recreation as 'u affords a partial satisfaction to the sex impulse."

IV. ARGUMENTS FOR THE DANCE.

A. "I only go to chaperoned dances,"
1. Very fact that they need to be chaperoned admits possibility of "foul play." Chaperoning sin doesn't change it's nature at alii
B. "Dancing is good exercise, good for poise and grace."
1. If so, then girls dance with girls, boys with boys. (Would soon find other means of "exercise, poise and grace").
2. Like giving them the itch and then telling them not to scratch!
C. Necessary for social popularity or acceptance (The most plausible).
1. That, even if true, would not make it right.
2. The right kind of friends respect a Christian's refusal to engage in questionable things.
a. Il lust: A candidate for "Homecoming Queen" requested that her name be removed from list of candidates if she would be required to attend the homecoming dance. She was not required to attend!

CONCLUSION: (Ask yourself these questions)
1. "Can I dance with a clear conscience? What kind of people, will be associating with? Does it incite me or my partner to evil thoughts or desires? Does dancing draw me nearer to, or farther fron God?"
Standing On God's Promises

NOT PROMISED:

- Second Chance (Heb. 9:27).
- Tomorrow (Isa. 4:14).
- Salvation Outside Church (Acts 2:14).
- Accept Excuses (Ez. 14:8-24).
- No Hardships (2 Tim. 3:12).

UNCONDITIONAL - Numbers 23:19

- See and Harvest (Gen. 8:22).
- No Destruction by Flood (Gen. 9:11).
- World Destruction (2 Pet. 3:10).
- Second Coming (Acts 1:9-11).
- Resurrection (Jno. 5:28-29).

CONDITIONAL

- Remission of Sins (Acts 2:38).
- Answer to Prayer (Jas. 1:6-7).
- Spiritual Blessings (Eph. 1:3).
- Eternal Salvation (Heb. 5:9).
I want to use the title of a familiar hymn as a title for this sermon.

**INTRODUCTION:** (2 Peter 1:1-4)

1. Song expresses the Christian's confidence in the promises of God.

2. **Definition:**
   a. "To give one's word to do or not to do something; to give cause for expectation; to agree to give; to assure by a promise; to give grounds for hope" (Webster).
   b. **Illust:** Promissory note.

3. Promises play an important part in everyday activities:
   a. Promise to be on the job; employer promises to pay.
   b. Use of credit cards just another way of making promise.
   c. "New Year's Resolution" are promises made to ourselves or others.
   d. Should never make promises we do not intend to keep.

4. Promises also play an important role in system of Christianity.
   a. This study will emphasize three facts that determine **worth** of promises:
      1. Value of the thing promised.
      2. Character of the promiser.
      3. The conditions or nature of the promise.

**I. VALUE OF THE THING PROMISED**

A. Value of God's promises can be seen in language of text.
   1. Peter says they are "exceeding great and precious." Why?
   2. Great because:
      a. Come from God and no one else can grant them.
      b. Have to do with man's most valuable possession, his soul (Matt.16:26).
      c. Include forgiveness, peace, joy, eternal life.
      d. They never fail--not one promise of God has failed (2 Pet.3:9).
   3. Precious because:
      a. All the wealth of the universe cannot purchase them.

B. Promises of God not something devised in fleeting moment of liberality.
   1. From earliest period of human history (fall of man) we have God's promises (Titus 1:2).

C. All promises of God can be summed up in one grand and glorious word: **SALVATION!**
   1. This is the gift God made available to man through His Son (1 Jno.2:24-25).
   2. **Illust:** Boy promises to give his girl a ring and let her choose it. Jeweler shows two rings that look alike, but explains that one is cheap glass, the other a precious diamond. Girl would choose the diamond because of it's value.

**II. CHARACTER OF PROMISER ALSO DETERMINES VALUE OF PROMISE**

A. **Illust:** Every day thousands make traditional marriage promises.
   1. "Do you promise to love, cherish, cleave to her, etc. so long as both shall live?"
   2. Yet, every day thousands break that promise--wasn't worth much. Why?
      a. Character of the promiser wasn't what it should have been.

B. Other people make promises which we allow to go in one ear and out the other. Why?
   1. We have learned by experience that they are not dependable persons.
   2. One board member said of another, "He is just a promiser."
      a. Promised to attend meetings, work on committees, etc., didn't do it.
      b. Many Christians like this: promise to work, visit, etc. (Jas. 1:22).

C. **God is not like us; He is unchanging** (Mat. 3:6-"...I change not...").
   1. He is able to fulfill every promise.
a. Suppose I promise to give out $1000 bills after services.

b. Not impressed because you know I couldn't fulfill promise.

2. God's omnipotence is behind each promise (Rom. 4:20-21).

3. He is faithful to His promise (Heb. 10:23).

4. God has the CHARACTER and QUALITIES that make His promises worth something!

5. Verse two of hymn says, "Standing on the promises that cannot fail."

III. WHAT IS THE NATURE OF GOD'S PROMISES?

A. There are some things God has NOT promised:

1. Another chance after death.
   a. Purgatory, reincarnation not taught in Bible (Titus 2:11-12; Heb. 9:27; 2 Cor. 6:2).

2. Another day to live.
   a. Yet, some live as though certain they have another fifty years!
   b. Look through the obituary column of daily newspaper,
      (1) Did most of them think they would die soon? No!

3. Has not promised to save anyone outside the church.
   a. Church does not save; Christ saves. But saved are placed in the church (Acts 2:47).
   b. Many cannot see the need for the church. They feel secure and confident, but where is the promise?

4. Not promised to accept excuses, yet made every day (Lk. 14:16-24).

5. Not promised a life free from hardships (2 Tim. 3:12).
   a. Some think God has let them down when going gets rough.
   b. We need to consider the value of trials (Jas. 1:2-3, 12).
   c. We can stumble on steps or use them to climb to higher ground.

B. All God's promises fall into two categories:

1. Unconditional: No limitation; fulfilled without recipient doing anything.
   a. Seedtime and harvest (Gen. 8:22; Matt. 5:45).
   b. No more world destruction by flood (Gen. 9:11).
   c. Future destruction of world (2 Pet. 3:10).
   e. Resurrection (Jno. 5:28-29); judgment (Rom. 14:11-12).

2. Conditional promises—to be fulfilled providing conditions are met.
   b. Answer to prayers (Jas. 1:6, 7; I Jno. 3:22; 5:14).
   c. Spiritual blessings (Eph. 1:3).
   d. Eternal salvation (Heb. 5:9; Matt. 7:21).

C. Do God's promises ever fail?

1. Unconditional promises never fail! (Num. 23:19).

2. Conditional promises contingent upon man's obedience—never fail when man meets condition.

CONCLUSION:

1. We can understand and appreciate the VALUE, CHARACTER and NATURE of God's promises.

2. The VALUE of His promises should move us to obey. Are you bound for the PROMISED land?

3. Won't you STAND this day on the PROMISES OF GOD?

4. Obey the gospel and become an heir according to the PROMISE (Gal. 3:26-29).
WHY MEN REFUSE TO COME TO CHRIST?

(John 5:39-42)

LOVE WORLDLY HONOR (Jno. 12:42-43).
LOVE OF SIN (1 Jno. 2:15; Jas. 4:4).
LOVE OF RELATIVES (Matt. 10:37-38).
LOVE OF EASE (1 Cor. 15:58; Phil 2:12).
LOVE NOT THE TRUTH (2 Thess. 2:10-12).
INTRODUCTION:
1. Exposition of text:
   a. Four reasons are given in John 5 to prove that Jesus is the Christ:
      1) The testimony of John the Baptist (V. 32-35).
      2) The witness of His miracles (V. 36); Pool of Bethesda--healing im-
         potent man (V. 1-9). (See John 3:2).
      3) Testimony of the Father (V. 37-38) (Transfiguration and baptism).
      4) The witness of the prophets (V. 39). "Search the scriptures..."
   b. These claims not based on human standards (V. 41).
2. Note verse forty:
   a. This is one of the most pathetic utterances on the pages of Holy Writ.,
      from both the standpoint of Christ and those to whom it was spoken.
3. Two opposite attitudes are manifested in this passage:
   a. A willing Saviour.
      1) Jesus, God manifest in the flesh, offering life which has no end.
      2) This offer made possible by His supreme sacrifice (2 Cor. 8:9; Jno.
         15:13).
   b. Stubborn, obstinate, rebellious, hardhearted people.
      1) Sick in sin but refuse to come to the Great Physician.
      2) Sinking in the quicksands of eternal destruction, but refuse rescue.
4. Christians are made to wonder how man can be so blind and ungrateful.
5. All such individuals did not live in the first century, thus we make some
   modern-day applications.
I. SOME LESSONS LEARNED FROM THIS PASSAGE.
A. Man can come to Christ (Rev. 22:17).
   1. If not, Christ would not have rebuked the Jews for not coming.
B. Christ wants men to come to Him--He invites them to come (Matt. 11:28).
   1. Not only invites, but begs them to come (Jno. 5:40; 10:10).
   2. Earnestly, persistently pleads (Rev. 3:20).
   3. Will tenderly care for those who accept His invitation (Matt. 23:37).
C. Men must come to Christ if they will have life.
   1. He is the author of eternal salvation (Heb. 5:9).
   2. Only Christ can lead us to eternal life (Jno. 14:1-6).
II. WHY DO MEN REFUSE TO COME TO CHRIST?
A. There are many underlying reasons, but one main reason--LACK OF LOVE!
   1. Jesus assigns this reason in John 5:42.
   2. Anyone who doesn't obey Christ, doesn't love God (1 Jno. 5:3; Jno.
      14:23).
   3. Following are some illustrations of this principle.
B. Love of worldly honor (Jno. 12:42-43).
   1. Christianity is not popular.
   2. Illust: Individual reared in faithful family, left home, started bus-
      iness in another town, joined denomination. Would not come back to
      church of Christ saying: "I can't be a member of the church of Christ
      because it would hurt my business."
   3. Notice Christ's teaching in Matt. 10:16-18, 21, 22, 26, 28, 32.
C. Love of sin.
   1. Love for sin and love for God can not be co-existent (1 Jno. 2:15; Jas.
      4:4).
   2. Therefore, man must make a choice. In choosing he must:
      a. Not forget that sin is but "for a season" (Heb. 11:24-25).
      b. Pay the wages of sin (Gal. 6:7-8; Rom. 6:23).
3. Yet, in view of this, many Christians participate in mixed bathing, social drinking, bad language and, in general, live like the world.


C. Love of relatives.
   1. Many times people note that obedience to the truth would condemn lives of relatives. Thus, they do not obey for fear of offending them, a. Whether I accept or reject Christ will have no bearing upon others except in influence (2 Cor. 5:10).
   b. Should those Jews in text refuse to accept Christ because of parents? Be reasonable!
   c. Obey the gospel and help both yourself and your relatives.
      1) Christian wife may win husband by living godly life and vice-versa (1 Pet. 3:W).
      a. Herein Christ shows that spiritual ties are greater than physical.
      b. Family ties are precious, but they are physical and temporal, while relationship with Christ is spiritual and eternal.
      c. Those closest to Christ are those bound by spiritual ties. They are his mother, brother and sister.

D. Love of ease.
   1. Christianity can be summed up in one word...GIVE!
   2. N.T. Christianity places emphasis on WORK...WORK...(I Cor. 15:58; Phi 1. 2:12).
   3. Many Christians work hard and steady, knowing that the pay and rest comes at the "end of the day."
   4. But...here are some questions for others:
      a. What takes precedence over your attending the services?
      b. Why haven't you taught someone the gospel in the last few months?
      c. How long has it been since you personally helped someone in need?
   5. Christians refuse to be restored to Christ because of their love of ease (See Amos 6:1).

E. Love not the truth (2 Thess. 2:10-12).
   1. Christ is truth personified (Jno. 14:6).
      a. To reject Christ is to reject the truth.
   2. The Bible is the medium by which we get the truth (Jno. 17:17).
   3. Paul declares that some refuse to love (obey) the truth.
      a. Strong delusion sent to such people, resulting in their condemnation.
      b. The truth is so plain we wonder why everyone doesn't obey it. Here is the answer: God sends them strong delusions. Why? They love not the truth!
   4. False teachers have more success in leading people than true teachers (Jno. 5:43).

CONCLUSION:
   1. Review reasons "Why men refuse to come to Christ."
   2. To those who have heard the gospel, losing their souls will be deliberate spiritual suicide. They are like a man driving through lights, fence, and warnings at an open bridge.
   3. Your supposed reasons are only flimsy excuses and you are not satisfied with them yourself. What will God think of them?
'BEHOLD, I THOUGHT!'

2 KINGS 5

THE STORY OF NAAMAN

THE STORY OF NAAMAN (2 Ki. 5).
1. Thought Elisha would make a display
2. Thought other water as good
3. Thought the command too simple

MEN TODAY:

1. Think there are many faiths (Eph. 4:4; Jno. 14:6)
2. Think people are saved before baptism (I Pet. 3:21).

THE STORY OF SAUL

1. Thought he should persecute
2. Thought he was doing the right thing
3. Thought God was pleased with him

MEN TODAY:

1. Think there are three baptisms (Eph. 4:4-5).
4. Think that denominationalism (division) is acceptable to God (I Cor. 1:10; Jno. 14).

5. Think that the christian cannot fall (2 Pet. 1:5-10).

Prov. 14:12; JER. 10:23
INTRODUCTION:

1. Jeremiah, as the mouth piece of God, issues a condemnation of the children of Israel. Her evil thoughts constituted marks of hostility against God. When God said, "My law, and they spurned it," He placed His law in a place of prominence, even above the thoughts of men.

2. This places the Bible in contrast to one of the pillars upon which this country was founded, i.e., freedom of thought.
   a. The idea that "thought is free" obviously depends upon the sphere in which it moves.
   b. Expression of opinion among men is a natural right, hence a freedom among men. But even here there is often no common ground between what men think and what actually is the case.
      1) Illust: The loaded gun one thought was empty, etc.

3. Man's thoughts are not God's thoughts. We have no more right to think as we please than we do to act as we please (Isa. 55:8; Matt. 7:21-22).

4. The expression, "I thought" shows the clash between what God wants us to think and what we actually think. "I thought" is a human expectation, a mighty force most ruinous and often bringing unfortunate results.
   a. This is the very thing that brought sin into the world.
   b. It denies men the privilege of salvation in this life and in the life to come. Many will begin the next life in hell because of "I thought."
   c. Natural man is a poor judge of God's working in the lives of men:
      "Thought the kingdom of God should immediately appear (Lk. 19:11).
      "Thought he had spoken of taking a rest in sleep" (Jno. 11:13).
      "...hast thought the gift of God may be purchased..."(Acts 8:20).

CHART

I. THE STORY OF NAAMAN (2 Kings 5).
   A. Thought Elisha would make a display.
   B. Thought other waters as good as Jordan.
   C. Thought the command too simple.

   A. Thought he should persecute the church.
   B. Thought he was doing the right thing.
   C. Thought God was pleased with him.

III. MEN TODAY THINK:
   A. That there are many faiths. Among men, there are over 250 different beliefs, but what does the Bible teach?
      1. "One faith" (Eph. 4:4). Discuss Jude 3, showing that the apostles were guided into all truth (Jno. 14:26; Eph. 3:3-5; I Cor. 2:1-13, 16).
      2. Must learn not to go beyond the "faith" delivered (I Cor. 4:6). It furnishes us completely (2 Tim. 3:16-17).
B. That there are three baptisms and one may have the choice of which one he wants. Now we must add a fourth, the baptism of the Holy Spirit.
2. The nature of baptism is illustrated in Matt. 28:18-20.
3. It's mode is immersion (Rom. 6:3-6; Col. 2:12).
a. The history of the word "baptize" as transliterated from "Baptizo."

C. That we are saved by faith only, then baptized. (Show the teachings of the Baptist Manual and the Methodist Discipline on "faith only" and it's being a "wholesome doctrine."

D. That denominationalism (division) is taught in the Bible.
1. The Bible speaks of one body (I Cor. 12:12-18), and identifies it as the church (Eph. 5:22-23; 1:22; Col. 1:18, 24). Therefore there is only one church. Are you a member of "IT?" (See Eph. 5 again).
2. God's plan calls for unity (Jno. 17:20-21; I Cor. 1:10; Eph. 4:3-6; Rom. 16:17; 2 Thess. 3:6).

E. That the Christian cannot fall, therefore growth is not necessary.
1. Study 2 Peter 1:5-10.

CONCLUSION:
1. Sometimes second thoughts are best after all. For example, Naaman decided as an after thought to do what Elisha had told him to do. Even so, it is never too late to amend one's ways in obedience to the gospel (2 Thess. 1:7-11).
2. Have you thought of doing the will of the Father (Matt. 7:21)?
ENSLAVES
Romans 6:16

SPOTS
James 1:27

SCARS
Galatians 6:7-8

SEPARATES
Isaiah 59:1-2

WHAT
S
I
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CAN
DO
WHAT SIN CAN DO

(What Sin Can Do)

INTRODUCTION:
1. Sin is the world's number one enemy. Because of it man has:
   a. Physical infirmities, some of which are caused directly or indirectly
      by sin (Rom. 5:12).
   b. Because of sin man will be eternally separated from God unless he does
      something about it (Jas. 1:15).
2. There is a tendency today to place a false label upon sin.
   a. Has anyone seen an old-fashioned sinner lately? No, he is sick, blame
      society, etc.
   b. Devil always pictures sin as enjoyment.
      (1) Illust: TV commercials never show drunkard in gutter; kids starving
      and naked, etc.
   c. Sin is even dismissed by some who call themselves Christians by:
      "Everyone else is doing it." (So what?)
   d. Removing label on bottle of poison and replacing it with "Orange Juice"
      will not change the contents of the bottle.
3. God shows man the true picture of sin. What does the Bible say sin can do?

I. SIN ENSLAVES (Rom. 6:16)
   A. "Servants" in the original was stronger than our use of it. It meant
      "Slave."
      1. If we yield to sin we become slaves or unrighteousness; vice-versa.
   B. "... I say unto you, whosoever committeth sin is the servant of sin"
      (John 8:34).
      1. Jesus is not describing one who sins in moment of weakness, but one
         who continues in sin.
      2. "Of whom man is overcome of the same is he brought into bondage"
         (2 Pet. 2:19).
      3 Illust: Psychologists say if you put a frog into a pail of hot water
         he will jump out, but put him in a pail of cool water, gradually
         heat it and he will allow himself to be cooked! So it is with sin.
   C. Enslavement to sin illustrated with alcohol.
      1. Over six million alcoholics in U.S.; over one million are women.
      2. Ask any alcoholic if he intended to become one when he began drinking.
         a. One out of every fifteen who take first drink become addicted.
      3. Illust: If one out of fifteen who ride in jets die in accidents,
         would you ride in one?
      4. Alcoholic craves drink like others crave water. Lose job, business,
         reputation, family.
   D. Drug addiction as bad or worse than alcoholism
      1. Woman judge in N.Y. City in 1965 said thousands of drug addicts in
         that city; some as young as eleven years old!
      2. A Pharmacist in Akron, Ohio said the children's ward in the hospital
         where he is employed had to be closed to all except family because
         of illegal drugs being slipped in by teenage friends.
      3. It is reported that over 50% of men in Viet Nam have had experience
         with drugs.
      4. Art Linkletter’s daughter jumped out six-story window to her death.
         He blamed death on LSD (Oct. 4, 1969).
      5. An addict will require from $30 to $100 per day to support habit,
         a. Girls sell their bodies, boys rob, lie, cheat, kill, etc., etc.
E. When one says "I can't quit drinking, drugs, etc.," they are admitting that they are slaves to sin.
F. The shackles of sin CAN be broken and one can be freed (Jno. 8:32).

II. SIN SPOTS (Jas. 1:27; Rev. 3:4).
A. In God's eyes, one who is living is sin is spotted and unclean.
   1. We once were sinless (Matt. 19:14). "Of such is..kingdom..."
      a. This is a comfort at funeral of little child.."Little angels"
   2. Inevitably, if we live to accountability, we become spotted by sin (I Jno. 3:4).
B. Prodigal son an example of contamination by sin (Lk. 15:11~32).
   1. "Give me my portion"-far country:wasted substance on riotous living.
   2. His fair-weather friends forsook him, and he ended up in a pig-pen.
   3. Nothing dirtier to a Jew (or more loathsome) than a pig!
   4. 2 Pet. 2:22--Lord used these figures to show how filthy sin is.
C. Only one thing will make us clean: the blood of Christ (Rev. 1:5).

III. SIN SCARS (Gal. 6:7-8).
A. Older ones may remember when smallpox killed. When it didn't kill, it often left scars.
B. Peter was scarred by his denial of Christ (Matt. 26:33).
   1. Most likely Peter remembered what he had done every time he heard a rooster crow. (He was forgiven but that did not wipe clean his memory).
   2. David said: "My sin is always before me."
   3. Paul continued to remember that he had been "The chiefest of sinners."
   4. I 1 lust: Little boy's bad deeds were recorded by his father's driving nails in a post; rewarded by extracting them when he was good. The lad was sad when all the nails had been removed because of the scars which remained in the post reminding him of the times when he had been bad.
C. God's law of sowing and reaping cannot be mocked (Gal. 6:7).

IV. SIN SEPARATES (Isa. 59:1-2).
A. Jews were calling upon God in prayer, but getting no answer.
   1. Thought something wrong with God's ability to answer—arm shortened.
   2. Thought something wrong with His ear—could not hear.
   3. Isaiah explained the problem: SIN!
   1. Il lust: Husband who stays out at night; mother who deserts family.
   2. Il lust: Faithful wife who loves God and husband who will not set foot inside the meeting house...how much they are separated!
   3. The same will be separated eternally! "Too late," will be the cry.

CONCLUSION:
1. Obey the gospel and have sins washed away (Acts 22:16; Rev. 1:5).
2. Walk in the light and thus remain clean by the blood of Christ (I Jno. 1:7).
KEYS TO A SUCCESSFUL MEETING

- Purposes: Matt. 23:19-20
- Preparation: Col. 3:23-24
- Presence: Heb. 10:25
- Prospects: Jno. 4:35
- Participation: Jno. 4:24
INTRODUCTION:

1. Our gospel meeting with _______________ begins _______________.
   a. Every member of this congregation should be vitally interested in its success.

2. Some think the days of successful meetings are over; this is not true.
   a. Questioning potential of gospel meeting is to question potential of gospel (Rom. 1:16).
   b. Gospel is still the same...still have men of outstanding ability.
   c. From personal experience I know that gospel meetings accomplish much.
      1) Baptized ten in one meeting, eleven in another, etc.
      2) Over forty responses in Belmont (Indianapolis) in 1966. "Enthusiasm and work" said the preacher.
   d. It is easy to make excuses for our own indifference. Dead saint never won live sinner.

3. This church must realize its responsibility.
   a. While placing emphasis on preacher, often overlook own responsibility.
   b. His work is indispensable but will be greatly hindered if we fail to do our part.

4. In this study we propose to discuss some "KEYS" to a successful meeting.

I. PURPOSE (Why have gospel meetings?)
   A. To save the lost; alien and erring (Matt. 28:19-20).
      1. To call upon men and women to be Christians only (Acts 11:26).
   B. To edify the church. Feed, strengthen, encourage, fire up (I Thess. 5:11).
      1. Accomplished by teaching, prayer, singing, communion, giving.
      2. II lust: We need to have a "church fire," a church "revival" we become lax (Rev. 3:15-16). Lukewarmness is sinful!
   C. To honor and glorify God Almighty (Eph. 3:21).
      1. By presenting His Son as the Savior of the world (Lk.19:10; Acts 4:12).
      2. By exalting His word as the only guide from earth to heaven (I Pet. 1:23).
   D. All meetings have these objectives, but let us intensify our efforts during this meeting.

II. PREPARATION (it is imperative). Col. 3:23-24.
   A. In many instances the preacher is blamed for lack of additions.
      1. Before doing that, we should ask this question: "If I were not a Christian, would I want to be a member of this congregation?"
      2. Guests and converts associate more with members than with the preacher (Matt. 5:13-16).
   B. Many times the extent of preparation made by a congregation is advertising only.
      1. Then make announcements to congregation and expect to have a great meeting.
      2. These are important, but not enough. What have we done?
      3. One brother went to a place where the church had completely forgotten about the meeting! Wanted to reschedule it. Preacher declined.
   C. Each member must prepare his heart for the meeting.
      1. First, we must see the need for a meeting (Matt. 16:26).
      2. Then, we must want to have a meeting.
         a. Impossible to desire anything and be indifferent toward it.
      3. Often a meeting is killed by the very people who sponsor it because of lack of interest, enthusiasm, and participation.
A. No meeting will be successful if members do not attend regularly (Heb. 10:25; Titus 3:1).
   1. Elders have chosen this method of "feeding the flock." Willful absence is rebellion (Heb. 13:17).
B. Our presence is essential both for our benefit and that of others.
   1. It encourages others; members and non-members. It is like leaven.
C. Plans should already be made to attend every service of the meeting.
   1. Don't allow school work, appointments, visits, etc. to interfere.
   2. Most discouraging: a meeting not attended by those responsible.
D. II Lust: Chart of wagon: some pulling, some pushing, some holding.
   (J.D. Tant--put individual names on respective characters represented by the chart).

IV. PROSPECTS.
A. The statement of Jesus means as much today as when He spoke it (Jno. 4:35).
B. Paul encouraged by God's telling him of the possibilities at Corinth (Acts 18:9-10). How many people does God have in this community?
C. Every time a prospect hears the gospel there is possibility of obedience.
D. The following sources of prospects are fruitful fields:
   1. Families of members (Be a Cornelius--Acts 10:24, 33). Visitors, friends, acquaintances, the "butcher, baker, candlestick maker."
E. Prospects must be contacted and invited before and during the meeting.
F. Then everything should be done to see that they come. Some suggestions:
   1. They should be personally encouraged by us. It is more than coincidental that all eleven baptized in one meeting had been personally contacted and encouraged by members of that church and the preacher.
   2. There are many ways to get people to attend if we're serious about it.
      a. Invite them to services, then home with you for dinner-refreshments.
      b. Offer them transportation.
      c. Give ten friends a special invitation to the meeting.
      d. Mail the bulletin to them, visit them or call them on the phone.
      e. Make five phone calls each day of the meeting.
   3. Set a goal of trying to lead one soul to Christ during the meeting.

V. PARTICIPATION. (Each member can take part). John 4:24
A. Everyone sit as close to the front as possible, leave back seats for visitors and those with small children.
B. Everyone sing in a spirited manner (I Cor. 14:15).
   1. Don't put songbook down until last note of invitation song is sung.
C. Pray with those who lead; give a hearty "Amen" to prayer (I Cor. 14:15).
   1. Pray for the preacher (2 Thess. 3:1); for the lost (Rom. 10:1).
   2. Pray as if everything depended upon God and work as if everything depended upon you!
D. Give undivided attention to the lesson. Take notes and bring your Bible.
E. Be friendly to each visitor at each service.

VI. PREACHING.
A. It will be "true to the Book" (2 Tim. 4:2).
B. Our brother is able to make men conscious of sin and exhort them to obey.
C. The truth will be preached with love, simplicity, forcefulness.

CONCLUSION:
1. If each member of this church will approach this meeting with the right attitude, and full measure of PURPOSE, PREPARATION, PRESENCE, PROSPECTS, PARTICIPATION, we will have an excellent meeting.
GOD'S MIRROR

1. THE UNSAVED
   In Darkness - Jno. 12:46
   With God And Christ - Eph. 2:12
   Last Death - Rom. 3:23; 6:23
   God's Remedy - 2 Pet. 3:9; Matt. 7:21
   Heb. 5:8-9; Ax. 2:38

2. THE DECEIVED
   Way Seems Right - Prov. 14:12; Ax. 26:9-11
   Doctrines - Vain Worship - Matt. 15:8-9
   Blind Fall In The Ditch - Matt. 15:14
   God's Remedy - Like Paul - Gal. 1:13-16; Ax. 22:16

WHAT DO YOU SEE???

3. THE WORLDLY MINDED
   Sow - Reap Corruption - Gal. 6:7-8
   Works of The Flesh - Gal. 5:19-21
   Unrighteous - 1 Cor. 6:9-10
   Carnal Minded - Rom. 8:5-6, 12-13
   God's Remedy - 1 Jno. 15:17; Rom. 8:13

4. THE UNFAITHFUL
   Forsaking Assemblies - Heb. 10:25
   Unprofitable Servant - Matt. 25:24-30
   God's Remedy - Rev. 2:10

5. THE UNFRUITFUL
   Be Not Unfruitful - Tit. 3:14
   Blind - 2 Pet. 1:9
   Choked - Lk. 8:14
   God's Remedy - 2 Pet. 1:5-8

6. THE FAITHFUL
   Continue - 2 Tim. 3:14; Rev. 2:10
   Let Love Abound - Phil. 1:9-11
   Hold Forth The Word - Phil. 2:14-16
   Be Stedfast - Phil. 4:1
   Abound In The Lord's Work - 1 Cor. 15:58
INTRODUCTION:

1. James 1:19—27 is an exhortation to:
   a. Hear rather than to speak.
   b. Not only to hear, but also to do.

2. Verse 22 shows that we are not merely to hear and receive the Word, but we are to act on it (Rom. 2:13).
   a. An illustration from life is demonstrated in verses 23–24.
   b. Man's "natural face" is the face of birth.
   c. "In a glass" is literally the mirror of burnished brass (1 Cor. 13:12).

3. Holy Scripture is a mirror in which a man may see his own image reflected. He sees the smudges which disfigure his face, and the dishevelment of his hair, and who goes away and forgets what he looks like and so neglects to do anything about it.
   a. In his listening to the true Word a man has revealed to him that which he is and that which he ought to be.
   b. He sees what is wrong and what must be done, but if he is only a hearer he will remain just where he is, and all his hearing has gone for nothing.
   c. Hence, we are reminded of the fact that that which is heard in the assemblies must be lived in the market place, or there is no point to it at all.

I. YOURSELF AS AN UNSAVED PERSON?
   A. Then you are in darkness (Jno. 12:46). You are without God and Christ (Eph. 2:11); lost and in death (Rom. 3:23; 6:23; Eph. 2:1-6).
   B. God's remedy (2 Pet. 3:9; Matt. 7:21; Heb. 5:8-9; Acts 2:38).

II. YOURSELF AS A DECEIVED PERSON?
   A. You see a way that seems right (Prov. 14:12).
   B. You follow false doctrine and worship in vain (Matt. 15:8-9).
   C. You are as a blind person following the blind (Matt. 15:14).

III. YOURSELF AS A WORLDLY PERSON?
   A. You will reap what you are sowing (Gal. 6:7-8).
   B. Produce works of the flesh and you will not enter the kingdom (Gal. 5:19-21).
   C. As an unrighteous person you will not inherit heaven (1 Cor. 6:9"10).
   D. God's remedy (1 jno. 2:15-17; Rom. 8:13).

IV. YOURSELF AS AMONG THE UNFAITHFUL?
   A. You have forsaken the assemblies (Heb. 10:25)?
   B. You are an unprofitable servant (Matt. 25:24-30)?
   C. God's remedy (Rev. 2:10; 3:12).
V. YOURSELF AS BEING UNFRUITFUL?
   A. We are not to be unfruitful beings (Titus 3:14).
   B. We are not to be blind, forgetting our cleansing from sin (2 Pet. 1:9).
   C. God's remedy (2 Pet. 1:5*9).

VI. YOURSELF AS AMONG THE FAITHFUL?
   A. Continue so for the soul's sake (2 Tim. 3:14; Rev. 2:10).
   B. Let your love abound (Phil. 1:9-11).
   C. Conversation as it becomes the gospel (Phil. 1:27).
   D. Hold forth the Word (Phil. 2:14-16).
   E. Be steadfast in the Lord (Phil. 4:1).
   F. Abound in His work (I Cor. 15:58).

CONCLUSION:
1. To be only a hearer means more than to be lazy in doing; only a hearer
   means hearing without real faith. Like Paul, James knew that faith comes
   from hearing and hearing is by the Word (Rom. 10:17).
2. The first and foremost plea of the New Testament - "Believe to the point
   of obedience," and in so doing save yourself. This is why faith is called
   "obeying the word."
3. Hearing is a means, not the end. Mere hearers are cheating themselves by
   false reasoning.
• JER. 30:24-28 •

**Ant (V.25)**
Jeremiah 8:20
PREPARATION

**Locus (V.27)**
Matthew 12:25
UNITY

**Conies (V.26)**
Acts 4:11-12
SURE REFUGE

**Spider (V.28)**
Matthew 24:12-13
PERSEVERENCE
LESSONS FROM LITTLE CREATURES

ΠΡΟΒΕΡΒΣ 30:24-38

INTRODUCTION:
1. We look for big things and, in so doing, little things go unnoticed.
   a. 2 Kings 5:13 "If the prophet had bid thee do some great thing...."
   b. Some brethren are so obsessed with the "big campaign" that they think a
      gospel meeting cannot accomplish much.
2. In overlooking little things, we miss some great lessons.
   a. Big things do not always teach biggest lessons, or accomplish best re-
      sults.
3. Jesus attached importance to little things when he said: (Matt. 10:42).
4. Wisdom of these four little creatures make up for their insignificance,
   a. Their instincts and habits lift them into great respectability.
5. Learning lessons from them may influence our whole lives.

I. WHAT THE ANTS TEACH. "The ants are a people not strong, yet they prepare
   their meat in the summer."
   1. "Sluggard" -- "An habitually lazy person" (Webster).
   2. Have no guide, overseer, ruler, yet work diligently to gather their
      food.
   3. There is no more industrious insect than the ant; not even the honey-
      bee.
   4. None born tired; no drones, slackers or shirkers.
   5. Never go on strike; one motto: "WORK."
   6. "A People". "They live in communities regulated by definite laws, each
      member of the society bearing a well defined and separate part of the
      work of the colony" (Amer. International Ency.).

B. Christians should profit by ants wisdom.
   1. Should work during summer of life (Jer. 8:20).
   2. Lost opportunity will be regretted (Matt. 25:1-10; Lk. 12:16-20).
   4. Earlier we enter, more time to work (Eccl. 12:1). More sheaves, etc.
   5. Winter time coming (Gal. 6:10; Jno. 9:4). Ant sleeps in winter, not
      in summer (Prov. 20:13; 26:14).
      a. Christians who work here will rest in eternity (Rev. 14:13).
   6. Ant doesn’t store food where he may be robbed (Matt. 6:19-20; I Tim.
      6:17).

II. WHAT THE CONIES TEACH. "The conies are but a feeble folk, yet they make
   their houses in the rocks."
   1. Something like our rabbits.
   2. Found in the mountains of Lebanon and valleys of Jordan and Dead Sea.
   3. Helpless, defenseless. Would become extinct except for their refuge.
   4. Cleft rock is nature’s safest refuge.
      a. Cliff dwellers and all mankind appreciate its security in storm or
         war.

B. Bible abounds in figurative passages concerning the Christian’s refuge
   (Isa. 28:16; Acts 4:11; Eph. 2:20; I Pet. 2:4-5; Matt. 7:24).

C. Christ is our rock and our refuge.
   1. Like the conies, we are helpless (Jer. 10:23).
   2. Our refuge must not be:
      a. Lies (Isa. 28:15); b. Ourselves (2 Cor. 1:9); c. Wealth (I Tim. 6:
         17); d. Nor man.

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3. Our refuge is God (Psa. 94:22; 9:9; Deut. 33:27).
   a. Coney was easy prey when he left his refuge; likewise man when he
      leaves God.
   b. Israel without God was without manna, water, etc.
   c. Song: "He Hideth My Soul."

M 1. WHAT THE LOCUSTS TEACH. "The locusts have no king, yet they go forth all of
   them by bands."

A. Unity and cooperation (V. 27).
   1. Israel was a plague to Egypt (Ex. 10:14-15). No plague if scattered.
   2. Locusts have no king, yet have order and discipline and can sweep
      over land like invasion of a great army.
      a. Typified as an invading army (Jer. 51:14, 27).
      b. Compared to horses (Joel 2:4).

B. Profitable lesson for the church.
   1. Our strength is dissipated in division (Matt. 12:25; I Cor. 1:10,13).
   2. "Speak the same thing" does not mean we must see eye to eye on mat- 
      ters of expediencies. Make allowances for differences in spiritual
      growth (Rom. 14:1).
      a. Examples: Head coverings, smoking, war, Bible classes, etc. (Eccl.
         4:9-10).
      b. On matters of doctrine, we must be united: Plan of salvation, wor-
         ship, work.
   3. If the locust can cooperate without a king, surely we can with one!

IV. WHAT THE SPIDER TEACHES. "The spider taketh hold with her hands, and is in
   kings palaces."

A. Fearless labor and perseverance (V. 28).
   1. "Taketh hold...". Not afraid of task even in kings palate,
      a. The one talent man was "afraid" (Matt. 25:25).
   2. If the spider fails, he tries again and again.
      a. Illust: Bruce, Scotland's king, lost six battles against English.
         He retired to his hut despondent over Scotland's future and there
         watched a spider trying to throw thread from one beam to another.
         Six times he failed...succeeded the seventh time!
   3. Our need for perseverance and courage (Matt. 10:28; 24:12-13).

CONCLUSION:
1. Take advantage of opportunity in "summer"...accept the gospel.
2. Take refuge in the "Rock of Ages."
3. Cooperate with God's people.
4. Persevere unto the end and the reward is yours!
HEARTFELT RELIGION

THE HEART TO BE CHANGED

1. The intellect - Heb. 4:12
2. The will - 2 Cor. 9:7; 7:37; Volitional
3. The emotions - Matt. 22:37; 2 Sam. 6:16
4. The conscience - 2 Cor. 2:4; Acts 2:37; 1 Jno. 3:20-21

WHAT CAN HAPPEN TO IT?

1. Can be stolen - 2 Sam. 15:6
2. Can be hardened - Exo. 7:15
3. Can go from us - 2 Ki. 5:26
4. Goes with our treasure - Matt. 6:24

IT'S NATURAL CONDITION

1. It is evil - Gen. 6:5; 8:21
2. It is deceitful - Eph. 2:3
3. It is corrupt - Eph. 2:3

We are responsible for this - We must correct it. Sin is something we do or fail to do (Matt. 5:8; 1 Pet. 1:22; Jas. 4:8)

THE CHANGE NEEDED

1. The expression 'change of heart' is indefinite.
2. The whole heart must be changed. Our thinking, our reasoning, our understanding - Believe that Jesus is Christ

HOW DO WE CHANGE IT?

Intellect by testimony (Jno. 20:30-31)
Emotions by God's love (Rom. 5:8)
Conscience by obedience (Rom. 6:17; 1 Pet. 3:21)
Will by motives (Rom. 2:4; Acts 17:30-31)

MATTHEW 5:8

HEBREWS 4:7
HEART FEAT RELIGION

INTRODUCTION:
1. The religion of Jesus Christ is a heart religion, and all obedience to Him must come from the heart. God cannot be pleased unless the heart is right.
2. Christians have been charged with not believing in "heartfelt religion." This is not the case as will be seen from this sermon.
   a. What the Bible teaches about the heart and what man thinks are two different things.
3. The heart must be changed (Matt. 5:8; 6:20-21; 12:33"35)

I. WHAT IS THE HEART THAT MUST BE CONVERTED?
   A. A thing is known by what it does, i.e., a farmer farms, one who teaches is a teacher, etc. The major functions of the heart may be classified in four groups and from these classifications we can learn just what the heart is that must be changed.
   B. The heart has an intellectual process:
      1. It thinks (Matt. 9:4; Heb. 4:12); it reasons (Mk. 2:8); it understands (Matt. 13:15); and it believes (Rom. 10:9-10).
   C. The heart has emotional processes:
      1. It loves (Matt. 22:37); it despises (2 Sam. 6:16); it rejoices (Psa. 33:21); it suffers anguish (2 Cor. 2:4); and it may be stolen (2 Sam. 15:1-6).
   D. It has volitional processes, i.e., a will:
      1. It purposes (Acts 11:23; 2 Cor. 9:7); it determines (1 Cor. 7:37). This involves the process of the will.
   E. The heart has a process of conscience:
      1. It may be pricked (Acts 2:37); it may be cut (Acts 5:33); it condemns (1 Jno. 3:20-21). This is the process of the conscience.
   F. When we speak of the heart or of "heartfelt religion" we must take into consideration all of these things.

II. WHAT CAN HAPPEN TO THE HEART?
   A. It can be stolen (2 Sam. 15:6); it can be hardened (Ex. 7:15); it can go from a person (2 Kings 5:21); it abides with a treasure (Matt. 6:24).

III. THE CONDITION OF THE HEART:
   A. In early life it is pure (Matt. 18:3; 19:14).
   B. When sin enters, the heart is poisoned for the intellect is clouded; the emotions are corrupted and the will is paralyzed.
   C. Therefore the heart needs to be changed. Without it there can be no salvation (Matt. 5:8; Jno. 3:7).

IV. THE CHANGE OF HEART THAT IS NEEDED:
   A. "Change of heart" is somewhat indefinite. The whole heart must be changed!

V. HOW IS THIS CHANGE OF HEART BROUGHT ABOUT?
   A. The intellect is changed by testimony.
1. **Il lust:** An attorney endeavors to change the mind of a jury with reference to his client. He wants the jury to think, reason, understand and believe that his client is innocent of the charges against him. Therefore he sets before the members of the jury testimony which he considers necessary to convince them, and to cause them to have the desired attitude toward his client.

2. So it is with God. God tries to affect the intellect with evidence (Jno. 20:30-31).

**B. The emotions are changed by loveliness.**

1. When a young man tries to win the affections of a young woman, he does not usually resort to intellectual arguments. He shows his own affections and does things for her.

2. Divine love, when considered, works the same way. God affects the emotions of man through love (Rom. 5:8). cf. Jno. 3:16; 2 Cor. 8:9; 1 Jno. 4:19.

**C. The will is changed by motives.**

1. Parents place motives before children to induce obedience.

2. A drunken father and husband may be won back if the proper motives are placed before him.

3. The goodness of God (Rom. 2:4), and the fear of judgment (Acts 17:30-31) are powerful motives for inducing obedience.

**D. The conscience is changed by right-doing.**

1. A man who has mistreated his fellowman (if he is honest with himself and knows how God feels about it) can never have peace of mind until he has done what he can to correct it.

2. Just so, the sinner must believe and understand what God has done through Christ (Mk. 16:16; I Pet. 3:21; Acts 2:37-38; I Pet. 4:17; 2 Thess. 1:8).

**CONCLUSION:**

1. "Today if ye shall hear his voice, harden not your hearts" (Heb. 4:7).

2. The story is told of a young woman who was greatly distressed because she could not "experience" a change of heart. Someone pointed out to her that her heart had already been changed, with the exception of her conscience. That is, she already believed in Jesus, had a tender feeling for Him and wanted to serve Him, and thereby have her conscience cleansed.
IF I WERE THE DEVIL....

1. KEEP YOU OUT OF THE CHURCH
   Acts 2:47; Eph. 5:23

2. GET CHRISTIANS BACK INTO THE WORLD
   1 Jno. 2:15-17; 2 Pet. 2:20

3. RENDER CHRISTIANS USELESS
   Jno. 15:3; 2 Cor. 5:10

4. DISRUPT WORSHIP
   1 Tim. 3:15; Jno. 4:24

5. CAUSE TROUBLE & DIVISION
   Psa. 133:1
EVIL

INTRODUCTION:
1. Ladies and gentlemen, I wish to introduce a famous guest present in our assembly.
   a. Most of us have met him in the past and some are even now his close friends.
2. To help you recognize our visitor, I will say something about his character.
   a. He is a murderer and a liar (Jno. 8:44)—but not on "most wanted list."
   b. Our guest is distinguished by the vast territory over which he rules (2 Cor. 4:4).
   c. This guest is bent on the frightful business of human misery, endless and eternal destruction.
3. Now, I present unto you the DEVIL. Will he please stand up and take a bow?
   a. Do not look for a hideous monster with horns, forked tail, flaming eyes.
   b. He is most ungrateful—refuses to stand up!
   c. He is somewhere in the audience, disguised as an angel (2 Cor. 11:14).
4. How do you know that I am not the devil, or one of his angels?
   a. Only way to know is examine my life and teaching by the Bible.
5. If I were the devil, here are some things I would do:
I. KEEP YOU OUT OF THE CHURCH
   A. Reasons for so doing:
      1. The saved are in the church (Acts 2:47). (See Col. 1:13).
      2. Cleansing blood of Christ is in His body, the church (Acts 20:28).
         a. Well does the devil know that it takes the blood of Christ to wash away sins (Rev. 1:5).
      3. God is glorified through the church (Eph. 3:21).
         a. Urge all to soothe conscience by joining some lodge, fraternal order, denomination.
      4. Devil knows the church is responsible for preaching the gospel (Eph. 3:10).
      5. Christ is head of church (Eph. 1:22-23); devil wants to be your ruler.
   B. Ways I would accomplish this:
      1. Argue that church is non-essential, even in the face of Eph. 5:22.
      2. Encourage ungodly living by members, thus driving outsiders away,
         a. I would pick out the worst member to use as an example.
      3. Tell everyone that one church is as good as another (Eph. 4:4; Matt. 15:13).
      4. Promote religious softness—criticize preacher for condemning sins:
         i.e. drinking, dancing, foul speech, etc. etc.
      5. All else failing, I would use my masterpiece, "TOMORROW!" (Jas. 4:14)
II. GET CHRISTIANS TO BACK-SLIDE
   A. Reason for so doing:
      1. It has worked in the past; why shouldn't it work again? (2 Tim. 4:10; Jas. 4:4; 1 Jno. 2:15-17).
      2. Know that if successful, they will be worse off than before (2 Pet. 2:20-22).
   B. Ways I would accomplish this objective:
      1. Urge Christians to keep bad company (I Cor. 15:33).
      2. With subtlety I would whisper to you as I did to Eve (Gen. 3:1).
      3. I'd educate authors on how to make lurid literature exciting so that everything else would be dull and uninteresting by comparison.
4. With flattery and promise of power I would get the courts to vote against God and in favor of pornography, thus evict God from courts, schools, government.
   a. Small child can now buy literature that adults could not buy a few years ago. (The devil calls this "Progress.")

5. I'd have a contest between T.V. and movies as to who could have the dirtiest programs.

6. My agents would be peddling narcotics everywhere. I would glorify "taking a trip."
   a. Argue, "If you haven't tried it, don't knock it." (A male doctor has never had a baby but can certainly advise expectant mother).
   b. Would convince young that dope is no more wrong than drinking or smoking (two wrongs make a right, you know!).

7. I'd sell alcohol to ladies and gentlemen of "distinction", tranquilize rest with pills.

8. My favorite would be to convince Christians that the most important things are food, clothing, shelter—then the church (Matt. 6:33).

III. RENDER YOU WORTHLESS TO THE CHURCH.

A. Reasons for so doing:
   1. Weakens the church—like a dead cylinder in an auto.
   2. No fruit would be borne (Jno. 15:8).
   3. I know that justification or condemnation is by works (2 Cor. 5:10).

B. Ways I would render members useless:
   1. Seek to keep them ignorant—"Bible study classes not needed."
      a. One sermon a week will keep one weak.
      b. Illustr: A traveler one night found himself obliged to remain in a small town because of a wash-out of the road. Upon entering a cafe he said to the waitress, "Looks like the flood, doesn't it? " "The what?" asked the waitress. "The floods; surely you have read about the ark and the flood!" "Mister," she said, "I haven't seen a newspaper in three days!"
   2. Discourage visiting the sick—"They didn't come to see you!"
   3. By all means you cannot do personal work—preacher's, elder's work.
   4. Promote covetousness—"You need more for self and family."
   5. Encourage excuse making. Excuse makers are never workers!!!!

IV. CAUSE CONFUSION AND DISTRACTION IN WORSHIP SERVICES.

A. Reason for so doing:
   1. Turns minds from God; keep sinners from hearing truth (Jno. 8:32; Rom. 1:16).
   2. Makes bad impression on visitors—keeps them from coming back.

B. Ways I would do this:
   1. Whisper to people sitting near; distract them and others.
   2. Wouldn't sing—then talk about how bad the singing was.
   3. Sleep during services—might even snore!
   4. Talk, laugh, cut up; especially during communion (I Cor. 10:21).
   5. Write notes, come in late, run in and out during services.
   6. Play with children; display little Johnny's "cute tricks" to all.
   7. Might be amused by tying knots in songbooks-tie them together, etc.
   8. You see, I would know what the Bible says about the conduct of Christians in God's house (I Tim. 3:15).

CONCLUSION:

1. If you see these things being promoted, be sure that person is a messenger of Satan. He can be defeated (Jas. 4:7; Eph. 4:27). Don't let him snatch the word from you heart (Matt. 13:19). He and his servants will spend eternity in the lake of fire (Rev. 20:10; Matt. 25:41).
GREAT THINGS OF PENTECOST!

Acts 2

1. GREAT DAY - LORD'S DAY (Rev. 1:10).
2. GREAT BEGINNING - CHURCH, KINGDOM (Acts 2).
8. GREAT ANSWER - Repent and be baptized (Acts 2:38).
INTRODUCTION:

1. What is "Pentecost?" In what way may its significance be related or compared to that which took place on the first Pentecost after the resurrection of Jesus?

2. Names by which it is called:
   a. Feast of Weeks (Ex. 34:22; Deut. 16:10).
   b. Feast of Harvest (Ex. 23:16).
   c. Feast of the First Fruits (Ex. 23:16; Num. 28:26).
   d. Pentecost - from a Greek word meaning fiftieth, i.e., a feast of the fiftieth day.

3. The day of Pentecost is set by three rules:
   a. Lev. 23:11, 15, 16 - It was fifty days after the sabbath of the Passover week, hence, always on the first day of the week.
      1) Lev. 23:15 - Rule one (Note: "Wave offering" was on the morrow after the weekly sabbath - Lev. 23:11).
      2) Lev. 23:16 - This will end the count on the day following the sabbath, i.e., the seventh sabbath.
      3) Lev. 23:15b - "Seven sabbaths shall be complete."
   
   Note: If we count the fifty days from the morrow after the Passover as our Seventh Day Adventist friends insist, the rules would apply just one year in seven, viz., when the Passover, with the rotation of the calendar came on Saturday. The Passover, with its set calendar date, came on each day of the week.
   b. Conclusion: Pentecost was always on the first day of the week.

4. How was it observed?
   a. Men commanded to attend (Deut. 16:16-17).
   b. Freewill offering (Deut. 16:10; 16-17; Prov. 3:9).
   c. Day of convocation, wherein no work transpired (Num. 28:26).
   d. Offering concluded (i.e., burnt offering, cereal offering, drink offering, sin offering - Num. 28:26-31).
   e. An occasion to rejoice because of deliverance from Egypt (Deut. 16:11-12).

5. There is no celebration in the New Testament known as a "Christian Pentecost." However, there is a parallel between the Old Pentecost and the first Pentecost after the resurrection of Jesus. Both celebrated events that are important.
   a. Of what importance is the Pentecost after the resurrection? (Acts 2).

I. THINGS PROMISED THAT WERE FULFILLED:

   A. Law was nailed to the cross (Col. 2:14).
   B. Old Covenant to pass away and a new to come (Jer. 31:31-34).
   C. New Covenant made (Heb. 8:6-13).
   D. Law to be changed (Heb. 7:1-2).
   E. Church to be built (Matt. 16:16-18).

II. WHAT ARE THE GREAT THINGS OF PENTECOST?

   A. Great day, the Lord's day (Rev. 1:10; Acts 2:1-4; Psa. 118:22-24).
   C. Great Commission executed (Matt. 28:18-20; Mk. 16:15-16; Lk. 24:46-47).
   D. Great preacher, the apostle Peter (Jno. 14:26; 16:13; Matt. 16:19; Jno. 20:20-22).
E. Great sermon, about Christ (Acts 2:22-36; 2 Cor. 4:5; Acts 8:5-12).
F. Great audience, of all nations (Acts 2:5, 9, 40).

CONCLUSION:

1. Thus it can be seen that a new era and epoch had their beginning in the annals of time. These facts should be firmly planted in the minds of Christians and on the hearts of sinners. To forget them or even by-pass them is fatal.

2. Like a mighty ship that has broken from its mooring and drifts helplessly upon the angry waves of the ocean, so men have broken away from this great historical landmark, the focal point of the beginning of Christianity!

3. Acts 3:24 - Eagerly we scan these prophecies and hear them telling of the Messiah and what He would do for mankind (Isa. 9:6-7; Zech. 6:12-14; Mai. 4:2).
TAKING THE DEVOTED THING

LORD'S NAME
PSALMS 111:9

LORD'S SUPPER
LUKE 22:18-20

LORD'S CHURCH
MATTHEW 16:18

LORD'S MONEY
1 CORINTHIANS 16:1-3

LORD'S DAY
REVELATION 1:10

Joshua 6-7
INTRODUCTION:


2. The word "holy" is used in different senses in the Bible. Definition:
   a. Separated to God; devoted; sanctified.
   b. Quality of holiness in personal conduct.
   c. God, as the absolute Holy One.
   d. In this study, we will be using definition "A".

3. Joshua seven shows how Achan abused the devoted things of God.
   a. Took of the accursed thing (V. 1).
   b. Israel lost battle with Ai, even though odds were greater (V.3) 3000 Vs. "few".
   c. Joshua very disturbed..."should have stayed on the other side of Jordan" (V. 7).
   d. God said, "There is sin in the camp" (V. 11).
   e. Achan confesses...he had taken the devoted things and hidden them in his tent (Vs. 20-23).
   f. Achan, his family, and possessions, stoned and burned at God's command (Vs. 24-25).

4. This should convince us that we must distinguish between holy and common.

5. Another side to this study is that some take common things and make them holy.
   a. Pharisees in washing of hands, pots and cups (Mk. 7:5 9).
   b. Mechanical instruments of music.
   c. Our study will be limited to making holy things common.

I. LORD'S NAME IS HOLY (Psa. 145:21).

   A. Psa. 111:9 Holy and reverend is his name."
   B. Discuss today's use of the name "reverend."
      2. Someone said the abbreviation "REV" means rest, eat, visit!
      3. Webster says, "Worthy of reverence, used especially as a title of respect given to ecclesiastics." He also defines baptism as sprinkling!
   C. Lord's Day means the day belongs to the Lord. We, like Achan, covet this day.
      1. Got to sleep, too tired, catch up on work, odds and ends.
      2. Some take the Lord's day to start vacation...don't worship.
      3. Use it for golf, recreation, fishing.
      4. All day Sunday is the Lord's day...it is holy!

III. LORD'S SUPPER IS HOLY (Lk. 22:18-20).

   A. The Corinthians had perverted the Lord's supper (I Cor. 11:20).
B. We may also pervert the Lord's supper by:
   1. Voluntarily staying away from worship on Lord's day (Heb. 10:2?).
   2. Nothing wrong with serving the supper Lord's day evening to those who
      were providentially hindered. Evening service may not be used merely
      as a convenience for willful absentees at morning service.
C. What about brother or sister who willfully misses two, three, more ser-
   vices?
   1. How many times does one have to steal or lie to be guilty of sin?
   2. Illustr: Wayward husband who stays away from family two, three weeks
      or more. Would he be welcome at home table without an explanation,
      repentance, confession of guilt?
D. Denominations say the supper is not necessary or observe quarterly or
   annually.

IV. LORD'S MONEY IS HOLY (I Cor. 10:26).
   A. We are stewards (I Pet. 4:10; I Cor. 4:2).
   1. This application in the broad sense: life, time, talents, words, etc.
   B. In the narrow sense, Bible commands giving (I Cor. 16:1-2; 2 Cor. 9:7).
      1. God told Israel that the tithe was holy (Lev. 27:9)•
         a. They "robbed God" (Mal.3:8) with lame, blind, leftovers, etc.
      2. There is a part of our income (as prospered) that is "holy" to the
         Lord.
      3. Those who should give $20 but are giving less are making the "holy"
         thing "common" as did Achan.
      4. I have never had a member of church ask me to study the subject of
         Making with them. Why?
   C. Mission of the church is edification, benevolence, evangelism (Eph.4:12).
      1. Money taken out of treasury and used for any other purpose is reducing
         the holy thing to the common.
      2. Some see nothing wrong with church support of colleges, hospitals,
         institutional homes, homes for unwed mothers, recreation, etc.
         a. Sign at Akron, Ohio church: "VBS-fun, food, games."
      3. We can't worship with a church that is misusing the Lord's money!

V. LORD'S CHURCH IS HOLY (Matt. 16:18).
      1. Should not use expressions such as "my church," "your church." The
         church is not mine nor is it yours.
   B. The church is holy (I Pet. 2:9-10; Eph. 5:25-27; Phil. 1:1).
   C. We can easily see that the church is set apart for spiritual purposes,
      not for material purposes.
      1. These things sponsored by the church profane it:
         a. Softball teams, Boy Scouts, etc. Make church a spiritualized YMCA.
   D. Some profane the church by making it a fund-raising agent for colleges,
      hospitals, missionary societies, institutional homes.
      1. When will we learn that the church is the institution that God gave
         to do her own work?
   E. Some go so far as to substitute a denomination for the church (Mt.15:9)•

CONCLUSION:
   1. Achan made the mistake of taking the Holy thing and profaning it. Will we
      make the same mistake?
   2. The church and the gospel are set aside (holy) unto the Lord for saving
      souls? Will you be saved today?
THE FALLEN CHRISTIAN'S LAW OF PARDON

1. HIS SAD CONDITION
Present state worse than the first - 2 Pet. 2:22-23
In the bond of iniquity - Acts 8:20-23

2. WHAT HE HAS DONE
Fallen from grace - Gal. 5:4; Rev. 2:5
Caused reproach - Rom. 2:21-24
Hindered the truth - Matt. 5:13; Rom. 1:18
Yielded his members to Satan - Rom. 6:16-17
Failed to grow - 2 Pet. 3:18

3. WHAT HE IS
An erring brother - Jas. 5:19-20
Walking in darkness - 1 Jno. 1:6-7
An unfruitful branch - Jno. 15:5-6
A foolish virgin - Matt. 25:11

4. WHAT HE MUST DO
Remember his fall - Rev. 2:4-5
Repent - Acts 8:22; Rev. 2:5
Confess - 1 Jno. 1:9; Jas. 5:16
Pray and seek forgiveness - Acts 8:24; Jas. 5:16

5. WHAT GOD PROMISES
Forgiveness - 1 Jno. 1:9
Healing and grafting back - Jer. 3:22; Rom. 11:12-13
Not cause his anger to fall - Jer. 3:12-13
Rejoices - Lk. 15:32

6. WHAT SHOULD WE DO?
Amonish - Gal. 6:1; 1 Thess. 5:14
Save them - Jas. 5:19-20
Withdraw if necessary - 1 Cor. 5:1; Rom. 16:17
THE FALLEN CHRISTIAN'S LAW OF PARDON

I John 1:7-9

INTRODUCTION:
1. In Jeremiah's day, the people of God fell into a sinful condition (Jer. 2:19; 3:12-14, 22; 8:5). They were backsliders.
2. In many sections of the body of Christ there are thousands in this same condition. Because they are in this condition, the church (from a human standpoint) is robbed of its potential power and force.
3. God warns against backsliding (Jno. 15:1-6; I Cor. 10:12; Heb. 3:12; 2 Pet. 1:10). In spite of this:
   a. The Galatians had fallen (Gal. 5:4).
   b. The Ephesians had left Christ (Rev. 2:4-5).
4. Apostasy is no small thing. It is of paramount importance.

I. THE TERM "BACKSLIDING" AS IT IS USED IN THE BIBLE:
   A. Of the fifteen times that it appears in the Bible, Jeremiah uses it twelve times.
      1. Webster defines it: "To slide back; to lapse morally."
      2. Illustration: The farmer's dairy required his cows to cross a creek. When it rained, the creek became a mudhole. Some of the cows would almost reach the other bank, but would slip in the mud and slide back into the creek. Some Christians are like this.
   B. This was a costly sin to Israel. It is true of God's people today (I Cor. 9:27).

II. THERE IS A SECOND LAW OF PARDON:
   A. His first law of pardon for the alien sinner: (Rom. 1:16; Heb. 11:6; Acts 2:38; 8:37; Rom. 6:1-6).

III. THE FALLEN CHRISTIAN'S STANDING BEFORE GOD:
   A. He is not an alien sinner - God's law of pardon for the alien is not binding on him.
   B. He is an erring brother (Jas. 5:19-20).
   C. He is an unfruitful branch (Jno. 15:5-6).
   D. He is walking in darkness (1 Jno. 1:6-7).
   E. He is as the foolish virgins (Matt. 25:11).

IV. WHAT THE FALLEN CHRISTIAN HAS DONE:
   A. He has fallen from grace (Rev. 2:5; Gal. 5:4).
   B. Brought reproach on the church and his brethren (Eph. 3:20-21).
   C. Has put a stumbling block before others (Matt. 5:13; Rom. 1:18).
   D. Has yielded his members to Satan (Rom. 6:16-17; 2 Pet. 3:18).

V. HIS SAD CONDITION:
   A. His latter state is worse than the former (2 Pet. 2:21-22).
   B. He is perishing (Acts 8:20).
   C. His heart is not firm in the sight of God (Acts 8:21).
   D. He is in the gall of bitterness (Acts 8:23).
   E. Wretched, miserable, and naked (Rev. 3:16-17).
VI. WHAT THE FALLEN CHRISTIAN MUST DO TO BE SAVED:
   A. Must remember from whence he has fallen (Rev. 2:4-5).
   B. Must repent and do the first works (Acts 8:22; Rev. 2:5).
   C. Must confess wrongs (I Jno. 1:9; Jas. 5:15; Psa. 32:5; Prov. 28:13-14).
   D. Must pray and ask his brethren to pray with and for him (Acts 8:24; Jas. 5:16).

VII. WHAT GOD PROMISES THE FALLEN CHRISTIAN WHO MEETS HIS REQUIREMENTS:
   A. He will forgive without measure (I Jno. 1:9; Isa. 1:18).
   B. He will cause his anger to fall (Jer. 3:12-13).
   C. He will rejoice (Luke 15:32).
   D. He will heal the backslidings (Jer. 3:22; Rom. 11:20-23).

VIII. WHAT WE AS CHRISTIANS SHOULD DO FOR THE ERRING CHILD OF GOD:
   A. Admonish and restore (Gal. 6:1; I Thess. 5:14; Acts 8:19-20).
   B. Save them (Jas. 5:19-20).
   C. Withdraw from them if necessary (I Cor. 5:1; Rom. 16:17).

CONCLUSION:
1. The devil is happy over the fallen child of God and offers nothing but eternal torment.
2. Apply the admonition of Paul in I Corinthians 9:27.
3. Set your sails for the promised land and utilize winds favorable or unfavorable to drive your soul to the promised land.

   One ship drive east and another drive west
   With the self-same winds that blow.
   Tis the set of sails and not the gales
   Which tell us the way to go.

   Like the winds of the sea are the winds of fate,
   As we voyage along through life,
   Tis the set of the soul that decides the goal,
   And not the calm or strife.

   (E. Wilcox)
What Is Your Life?

1. SCHOOL ROOM
   MATTHEW 11:28-30

2. SEEDTIME
   GALATIANS 6:7-8

3. PRESSING ROOM
   EPHESIANS 6:13-17

4. A RACE
   1 CORINTHIANS 9:24-27

5. A GATEWAY
   HEBREWS 9:27
INTRODUCTION:
1. Study of subject "LIFE" in the Bible is an interesting one.
2. Life started with God: union of body and soul (Gen. 2:7).
3. Two kinds of life: spiritual and physical (1 Tim. 4:8).
5. Job eagerly looked for the future life (Job 14:14).
6. Jesus emphasized the value of spiritual life as contrasted to physical life (Matt. 10:28; Jno. 10:10).
7. We want to study from the standpoint of the use of our life here upon the earth. We will give an account of it (2 Cor. 5:10-11). What is your life?

A SCHOOLROOM (Matt. 11:28-30; Jno. 6:44-45; 2 Tim. 2:15).
A. Discuss our school system. Children study to prepare for future life. What about us? Heaven is a prepared place for a prepared people.
B. Let us train our children while they are young (Eph. 6:4). One can bend and train a tiny limb much more easily than a grown tree (Deut. 6:7).
   1. Parents ask, "Should I force my child to go to church?" What do you do when Junior decides not to go to school? Bathe? etc.
   2. "I will wait until he is old enough to decide which church he'll go to." Would you use the same reasoning in giving him preventive medicine? (i.e. innoculations against polio, whooping cough, etc.)
C. Some Christians who should be teachers are still learning first principles (Heb. 5:12-13; 2 Pet. 3:18).
   1. They can't discern between good and evil.
D. Lack of Bible knowledge major cause of religious division; internally and externally.
E. Christians must attend Bible study:
   1. For spiritual nutrition (Matt. 4:4; Job 23:12).
   2. To learn how to walk (Psa. 119:105).
   3. Church as a school (Eph. 3:10; 1 Tim. 3:15).
F. Bible is the only authorized textbook (2 Tim. 3:16-17; Jas. 1:25; Psa. 19:7).
   1. It is the standard of judgment (Jno. 12:48), thus we must discard all creeds of men.
G. Illust: "Why does your grandmother study her Bible so much?" "She is studying for her final exams."

A SEEDTIME (Gal. 6:7-8).
A. Two ways man sows:
   1. Word (Matt. 12:36-37)
   2. Deeds (Eccl. 12:14; 2 Cor. 5:10; Rev. 20:12).
B. Song: "Whatever you do in word or deed, . . . ."
C. When should we sow? Lifetime (Eccl. 11:6; Jno. 4:35 36).
D. What should we sow?
   1. Not of the flesh (Gal. 6:7).
   2. Not discord (Prov. 6:19).
E. Why should we sow?
   1. To reap (Gal. 6:7).
   2. To rejoice (Jno. 4:36).
F. God's word will not return unto Him void (Isa. 55:11).
G. God's law of sowing and reaping.
   1. Doing things for "kicks" will result in a "kickback."
   2. Some sow wild oats during the week and then go to church on Sunday and pray for a crop failure. "Be not deceived..."
III. A DRESSING ROOM (Eph. 6:13-17).
A. Actors dress to correspond with the part they play.
B. We must keep our garments unspotted by sin (Jas. 1:27; 2 Pet. 3:14; Eph. 5:27; Jude 23).
C. Always have on the wedding garment (Matt. 22:11; Rev. 3:18).
D. Walk with Him in robes of white (Rev. 3:4-5).

IV. A RACE (I Cor. 9:24-27).
A. Lay aside every weight; sin (Heb. 12:1).
B. Run....don't crawl!
C. Patience: we will stumble now and then.
D. Don't "beat the air." We have a reason to win.
   1. Someone says, "I won't make it."
   2. Hope is the anchor of the soul (Heb. 6:19).
E. Must strive lawfully; comply with rules to obtain the prize (2 Tim. 2:5; Rev. 2:10).
F. Of course, one must enter the race before he can run lawfully.

V. A GATEWAY (Heb. 9:27).
A. Physical death is separation of the soul from the body (Jas. 2:26).
B. Spiritual death is separation of the soul from God (Matt. 25:41).

CONCLUSION:
1. What is your life (Jas. 4:14)?
   a. A vapor...appears for a little while.
   b. A flower....soon fades away.
   c. A shadow....quickly disappears.
   d. See Job 14:1-2.
2. Life and light and immortality were brought to light through the gospel (2 Tim. 1:10).
3. John 14:6: "I am the way, the truth, and the life."
4. I John 5:12: "He that hath the Son hath life; and he that hath not the Son, hath not life."
5. Col. 3:3: "For ye are dead and your life is hid with Christ in God."
PRAYER AND CONFLICT

HARMFUL THEORIES ABOUT PRAYER
(a) No effectual prayer because of God's unchangeableness.
(b) God already knows our need.
(c) Miracles have ceased.
(d) Reflex influence.

(Eph. 6:18; Col. 4:2-4)

THE NATURE OF PRAYER
(a) An asking - Jno. 15:7, 16
(b) A seeking - Psal. 25:1; 62:8
(c) A looking - Matt. 7:7
(d) Pouring out the heart - Job 15:4; Psal. 5:3
(e) Striving with God - Rom. 15:30
(f) A meditation - Psal. 5:1

PRAY WITHOUT CEASING - 1 Thess. 5:17

PRAYER IS CONDITIONAL - TWELVE THINGS MAKE IT ACCEPTABLE

WHAT SHOULD WE PRAY FOR??

1. All men - 1 Tim. 2:1-2
2. For the spread of the gospel - Eph. 6:18-19
3. For your enemies - Matt. 5:44
4. For sinners - Rom. 10:1
5. Body, Soul, and spirit - Eph. 5:23

6. For laborers - Matt. 9:38
7. God's will to be done - Matt. 6:10; 26:39
8. For the sick - Jas. 5:14
10. Children of God - Phil. 1:9-11

11. Increase of the kingdom - Col. 1:13
INTRODUCTION:
2. Prayer in conflict is often overlooked, yet it is the greatest weapon of all. No matter how great the armor and how skilled we are in warfare; no matter how courageous we may be, we may be certain that without prayer we shall be defeated.
3. This text points out three things about prayer: It must be constant (at all seasons), it must be intense (with all steadfastness), it must be unselfish (for all the saints).
4. Why should prayer be offered for all the saints?
   a. Because they are our brethren (Col. 1:2; 1 Jno. 3:14).
   b. Because, like us, they have hearts prone to evil, and need, just as we do, the grace of God.
   c. Because it helps to forget the faults of others.
   d. Because the church will always experience trouble.
   e. Because all Christians are faced with some temptation.

I. DEFINITION OF PRAYER
   A. Prayer is a petition including supplication, entreaty, thanksgiving, expressing gratitude, and asking for favors, protection and guidance. It is speaking to God. The obligation to pray arises from precept, example, relationship and dependence upon God.
   B. It is an essential part of the Christian's life and worship (1 Thess. 5:17; Rom. 12:12; Eph. 6:18; Acts 2:42).
   C. It is the means of grace and strength (Phil. 4:6-7).

II. HURTFUL THEORIES ABOUT PRAYER
   A. God is unchangeable - Prayers will have no effect.
      1. Answered: God has answered prayers and He will in the future (1 Ki. 17:21-24; 1 Pet. 3:12).
   B. God is omniscient, knows all - He therefore knows all our needs before we ask them, so there is no need to pray.
      1. Answered: We repeat! God has answered prayers and we have every assurance that He will answer in the future.
   C. Miracles have ceased - The theory is that God cannot answer prayer without a miracle or violating His laws of nature.
      1. Answered: How does one know that it takes a miracle to answer prayer? Prayer is a part of the will or law of God.
   D. Reflex influence - Some say that this is the only benefit derived from prayer, and that praying to a stick or piece of stone would be just as beneficial.
      1. Answered: Reflex influence is good only when we pray sincerely to Him whom we believe hears us and is willing and able to grant us the desires of our hearts.

III. THE NATURE OF PRAYER
   A. Asking (Jno. 15:7, 16).
   B. Seeking and knocking (Psa. 25:1; 62:8).
   C. Looking to, talking with (Matt. 7:7).
   D. Lifting up our soul and pouring out our heart (Job 15:4; Psa. 5:3).
   E. Striving with God (Rom. 15:30).
   F. Meditation (Psa. 5:1).

IV. THE NATURALNESS OF PRAYER
   A. Christ prayed a great deal. Let us follow His example:
1. After His baptism (Lk. 3:21).
2. Before selecting the twelve (Lk. 6:12).
3. After feeding the multitude (Matt. 14:15-21).
4. After healing the people (Mk. 1:35).
5. Prayer for unity of believers (Jno. 17).
6. In the garden of Gethsemane (Matt. 26:36-44).
7. Prayer on the cross (Lk. 23:34).

B. The early church was strong in prayer and thanksgiving:
   1. Acts 2:41-42; 12:4-12 (for Peter's release); Rom. 12:12; I Cor. 7:5; Eph. 5:20; Phil. 4:6; Col. 4:2; I Thess. 5:17-18.

V. PRAYER IS CONDITIONAL.
A. Acceptable prayer must be:
   1. Out of pure hearts (Psa. 66:18-20; Matt. 5:8).
   2. By doing God's will (I Jno. 3:22; Prov. 28:9; Lk. 6:46).
   3. According to His will (I Jno. 5:14-15).
   4. By abiding in Christ (Jno. 15:7).
   5. After forgiving others (Matt. 6:15; 18:35; Mk. 11:25).
   6. Unselfishly (Jas. 4:1-3).
   7. In faith (Jas. 1:6-7; Heb. 11:6).
   9. Earnestly (Jas. 5:17; Eph. 6:18).
   10. Fervently (Jas. 5:16).
   11. In perseverance (Lk. 18:1-8).
   12. In Jesus' name (Jno. 14:13; Col. 3:17).

B. Does one's posture have anything to do with one's prayer?
   1. Observe the following examples:
      a. Standing (I Kings 8:22-23; 2 Chron. 20:9).
      b. Bowing down (Psa. 95:6; Gen. 24:52).
      d. Falling on one's face (Matt. 26:39; Num. 16:22).
      e. Lifting up hands (I Tim. 2:8).
   2. God has no where bound the posture of prayer. This is a matter of expediency.

VI. PRAYERS GOD CANNOT ANSWER (Cf. Heb. 11:6; Jer. 32:17).
A. Unoffered prayers (Jas. 4:2).
B. "Hit-and-run" prayers (Lk. 18:1-8).
C. Wavering, spasmodic and irregular (Jas. 1:6-7).
D. Ostentatious, "show-off" prayers (Matt. 6:5).
E. Selfish prayers (Jas. 4:3).
F. Misdirected prayers (I Jno. 5:14-15).
H. Faithless prayers (Matt. 17:19-20).

VII. FOR WHAT SHOULD THE CHRISTIAN PRAY?
A. For all men (I Tim. 2:1-2).
B. For the spread of the gospel (Eph. 6:18-19).
C. Prosperous journey (Rom. 1:9-11).
D. For one's enemies (Matt. 5:44; Acts 7:60).
E. For sinners (Rom. 10:1).
F. For the body, soul and spirit (I Thess. 5:23).
G. For laborers in the vineyard (Matt. 9:38).
H. For God's will to be done (Matt. 6:10; 26:39).
I. For the sick (Jas. 5:14).
J. For the necessities of life (Matt. 6:11).
K. For the children of God (Phil. 1:9-11).
L. For laborers to enter the harvest (Matt. 9:38).
Christian, seek not yet repose;  
Cast thy dreams of ease away,  
Thou art in the midst of foes;  
"Watch and pray."

Principalities and powers,  
Muster their unseen array,  
Wait for thine unguarded hours;  
"Watch and pray."

Gird thy heavenly armour on,  
Wear it ever night and day;  
Ambushed lies the Evil One;  
"Watch and pray."

Hear, above all, hear thy Lord,  
Him thou lovest to obey;  
Hide within thy heart His word,  
"Watch and pray."

Watch, as if on that alone  
Hung the issue of the day;  
Pray that help may be sent down:  
"Watch and pray."

-Charlotte Elliott
THE REJECTED STONE
(OR, WHAT IT MEANS TO REJECT CHRIST)

HOPE
1 PETER 1:3-5

REDEEMING GOSPEL
2 TIMOTHY 1:10

ATONEMENT
1 PETER 1:24

CHURCH
MATTHEW 21:43

HEAVEN
JOHN 14:1-3

"...On this rock..."
INTRODUCTION:
1. Jewish people likened to stone masons.
   a. Stone masons expected to know which stone will enhance beauty of building.
   b. Expected to cast aside objectionable material.
2. They made the drastic mistake of rejecting the cornerstone.
   a. Result: Could not finish foundation - much less the building!
3. Spiritual application of figure used:
   a. Christ, the rejected Stone (Matt. 21:42; Eph. 2:20).
      1) Jew set this stone "at naught" (worthless, useless).
   b. Rejecting Christ spelled doom to their spiritual building (Matt. 21:43; Acts 4:12; John 5:40).
   c. Can't leave cornerstone out of material building and expect it to stand.
   d. Can't leave Christ out of religion and expect it to stand.
   A. Atonement: "Reparation for offence" - "Giving satisfaction for a wrong or injury"-Webster).
      1. Use O.T. atonement as illustration (Lev. 16).
      2. "It is the blood that maketh an atonement for the soul" (Lev.17:11b).
   B. This lesson beautifully taught in Heb. 9:22, 28; 10:4-14).
      1. Animal blood cannot take away sin (Heb. 10:4).
      2. Jesus did the will of God by offering His body which brought about our justification (Rom. 5:9).
   C. Justification: A legal term used in courts in time of Christ.
      a. Instead of punishing sinner God treats him as if he never sinned.
         1) "JUST-!F-I" never sinned.
      b. Illust: KO-REC-TYPE.
   D. Men cannot create their own atonement for sins.
      1. Beat themselves, torture themselves, offer crude sacrifices, etc.
      2. Done to ease pain of heart because tormented by accusing conscience.
D. But Christ changed all that the day "he died for our sins."
II. REJECT THE REDEEMING GOSPEL.
   A. Redeem: "To rescue; to ransom; to buy back."
      1. We "pawned" our souls to Satan by sinning - Christ "bought us back" with His blood (1 Pet. 1:18-13).
   B. "Gospel" means "good news" concerning Christ (Rom. 1:16).
      1. Facts to understand; commands to obey (1 Cor. 15:1-4; Mk. 16:15~16).
      2. Therein, life and immortality brought to light (2 Tim.1:10;Jno.10:10).
   C. Yet, some are ashamed of the gospel; turn to something more popular.
      1. Paul warned of perverters of the gospel (Gal. 1:8-9).
      2. Every denomination has different doctrines; all contrary to gospel.
      3. Worship "vain" if not according to gospel (Matt. 15:9).
   D. Rejection of the gospel means destruction (2 Thess. 1:7 9).
III. REJECT ALL HOPE.
   A. We can only have hope through Christ (I Pet. 1:3 5).
      1. Take eyes off Christ and begin to doubt (V.5).
B. Of all ills men have, hope is the only cure.
1. The captive's freedom, the sick man's health, the lover's victory, and the beggar's wealth.
2. In order to be happy, mankind must have something to hope for. Otherwise: "Dog eat dog," "eat, drink, and be merry," etc.
   a. Some in desperation, commit suicide.
3. Think of what it means for doctor to say "no hope" at bedside of sick; searchers to say "hopeless" to parents of lost child!
4. Gloomiest picture of all is of those without Christ - no hope! (Eph. 2:12).

C. Hope is the anchor of the soul (Heb. 6:19).
   1. Hope extends beyond this life (1 Thess. 4:13-17).

IV. REJECT THE CHURCH (Matt. 21:43).
   A. Some want Christ, but not the church.
      1. Say, "Don't need to go to church; worship and serve at home."
      2. Christians say, "Don't need to get involved in work of the church."
   B. Church belongs to Christ (Matt. 16:18).
      1. Purchase price makes it important; shed blood for something not needed? (Acts 20:28).
   C. He built only one church (Eph. 4:4; Col. 1:18).
      1. The saved are in the church (Acts 2:47).
      2. He is coming to take it to heaven (Eph. 5:23; 1 Cor. 15:24).

V. REJECT THE ETERNAL HOME OF THE SOUL (Jno. 14:1-3).
   A. Evident our present home will not last forever (2 Cor. 5:1).
      1. Therefore the need for the eternal home.
   B. Before Christ came man was asking...Job 14:14.
      1. Jesus came and answered the question (Jno. 11:25-26).
   C. There are three great matters that concern all mankind. They are:
      1. Life; death; eternity.
      2. Christ alone has the only definite, authoritative and satisfying word concerning all three (Rev. 1:18).
   D. Eternal life is ours only through Christ (Rom. 6:23; 1 Jno. 5:11).

CONCLUSION:
1. It is easy to see the folly of rejecting Christ.
   a. Jesus is to our spiritual life what the sun is to our physical life.
   b. Song: "Jesus is all the world to me; . . . ."
2. But if you haven't obeyed the gospel, His coming, so far as you are concerned, has been in vain.
   a. You do not have atonement, gospel, hope, church, heaven!
3. Will you "set at naught" the Stone which has become the head of the corner?
   a. Don't make the same mistake the Jews made!
IF
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CHRIST
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HAD NOT COME
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1. New Testament
MATTHEW 5:17-18

2. Reconciliation
COLOSSIANS 1:20-23

3. Church
MATTHEW 16:18

4. Hope
PHILIPPIANS 1:21

5. Mediator
1 TIMOTHY 2:5

6. Redeeming Gospel
ROMANS 1:16

THERE WOULD BE NO
IF CHRIST HAD NOT COME

Austin Mobley

INTRODUCTION:
1. Consider the condition of countries where Christ is not taught:
   a. Low standard of living; low ideals; slavery; cannibalism; etc.
2. Vast difference in countries where Christ is taught:
   a. His influence on the calendar; art; literature; music; religion.
   b. Sermon on the mount; the golden rule vs. the silver rule.
3. The text (Jno. 15:22):
   a. "If I had not come..."
      1. Here is a supposition.
      2. Majority of our remarks in this lesson based on this supposition.
   b. "And spoken unto them..."
      1. By argument and miracle, he proved his divinity.
      2. That was the purpose of the book of John (Jno. 20:30-31)
   c. "They had not had sin..."
      1. Doesn't mean that no one sinned before Christ came.
         (a) "There is none righteous.."(Rom. 3:10; also Rom. 3:23).
         (b) Law added because of transgression (Gal. 3:19)-
      2. But they would not have sin of rejecting Christ, the Messiah.
   d. "Now they have no cloak for their sin."
      1. No covering or excuse for their sin of rejecting Him.
      2. Consequences (Jno. 15:23).
4. Now, notice the thought, "If Christ had not come."

I. THE LAW OF MOSES WOULD NOT HAVE BEEN FULFILLED.
A. That was a part of the mission of Christ (Matt. 5:17-18; Heb. 10:9).
B. How and when was the law fulfilled (Eph. 2:15; Col. 2:14)?
   1. Illust: Old and new license plates-old void when new in effect.
   2. His death then served a dual purpose (Heb. 10:10,14). Fulfilled law
      and sanctified.
C. Thereby we became dead to the law (Rom. 7:4).
   1. God had been married to the Jews (Jer. 3:14).
   2. Many still married to Moses (Spiritual adultery!)
   3. Not obligated to keep the law now (Col. 2:16).
   4. Seek to be justified by animal sacrifices, incense, inst. music,
      ten commandments--have fallen from grace (Gal. 5:4).
D. Now, suppose Christ had not come:
   1. Gentiles had been given up (Rom. 1:24,26,28).
   2. Without God, without hope (Eph. 2:12).
   3. Think what it means——doctor to say "hopeless" at bedside of sick
      or search party to say "hopeless" to parents of lost child!

II. THERE WOULD BE NO REDEEMING GOSPEL (Rom. 1:16).
A. Redeem: "To rescue; ransom; buy back."
   1. Christ did this for lost sinners through His shed blood (I Pet. 1:18-19).
   2. It has always been true that "without shedding of blood is no re-
      mission.."(Heb. 9:22).
      a. But the blood of bulls and goats could not take away sins (Heb.
         10:4).
B. How can lost man learn of this redemption? Through the gospel!
   1. Therefore, the gospel is said to:
      b. Save the soul (Jas. 1:21; I Pet. 1:22).
      c. Reconcile one to God (2 Cor. 5:19).
C. Importance of the gospel noted in figure of a birth (Jno. 3:5).
   1. How are we begotten? (Jas. 1:18); how born? (I Pet. 1:23).
   2. Importance of being a child of God seen in Rom. 8:17.

III. THERE WOULD BE NO RECONCILIATION (Col. 1:20-23).
   A. Reconcile: "To bring back in harmony; to settle differences."
      1. To effect this reconciliation, it is necessary that barbs of differ­
         ences standing between God and man be removed. (Separated by sin-
         Isa. 59:2).
      2. Lust: Estranged husband and wife reconciled by resolving differ­
         ences.
   B. Christ removed the cause of man's separation from God (Rev.1:5; Rom. 5: 10)...accomplished when sinner is baptized (Acts 22:16).
   C. Saved added to the church wherein is reconciliation (Eph. 2:16).
      1. This removes forever the idea that one can be saved out of church.
      2. Same as saying that one can be saved without reconciliation!

IV. THE CHURCH WOULD NEVER HAVE BEEN BUILT (Matt. 16:13-19).
   A. He built but one church (Eph. 4:4; Col. 1:18).
      1. When there is only ONE of a thing, you do not have a "choice."
      2. The Lord, not men, puts all the saved therein (Acts 2:47).
      3. At the sound of the trump of God, He is coming to take it to heaven
         (I Cor. 15:24).
   V. THERE WOULD BE NO MEDIATOR.
   A. There is but one Mediator between God and man--Jesus Christ (I Tim. 2:5).
      1. "A go-between, one who mediates between two parties with view of
         producing peace" (Vine).
         a. Lust: Federal mediator to settle strikes between labor and
            management.
         b. To qualify as mediator, one must possess the nature and attri­
            butes of him toward whom he acts, and also for whom he acts.
         c. Jesus qualifies because He was both God and man (Jno. 1:1-3.14;
            Phil. 2:6). Neither God nor man can find fault with Him.
      2. He is, therefore, a mediator available for every need (Heb. 7:25).

VI. THERE WOULD BE NO HOPE BEYOND THE GRAVE.
   A. Before Christ came men were asking, "If a man die, shall he live again?"
      1. There was no positive answer to the question before He came.
      2. Much guessing, speculating, questioning (Pharisees-Sadducees).
   B. But Jesus came with comfort for the broken-hearted (Jno.10:10;11:25"26;
      14:19).
   C. There are three great matters which concern all mankind: Life-death-
      eternity.
      1. Christ alone has the only definite, authoritative and satisfying
         word concerning all three (Rev. 1:18).
   D. Christ broke the prison bars of death by His resurrection (I Cor. 15:
      21-22; 53-57).
      1. With Paul, we can count it joy to die if in Christ (Phil.1:21).
      2. We know there is a better place, a house not made with hands (2 Cor.
         5:1).

CONCLUSION:
   1. Truly, Jesus Christ is the hope of the world; but what hope would we
      have if He had not come?
   2. His coming has been in vain for those who have not obeyed the gospel!
   3. Obey Him today. Come to him penitently, obediently, trustingly, and
      He will receive you and bless you for time and eternity.
   4. "Thanks be unto God for his unspeakable gift" (2 Cor. 9:15).
cast aside the besetting sin that dooms!

Hebrews 12:1-2
A GREAT CLOUD OF WITNESSES

Hebrews 12:1-2

INTRODUCTION:
1. Meaning of "Witness:" (1) of faith; (2) spectators; (3) for or against us (Mt. 12:41-42).
2. Being the great reasoner he was, Paul never failed to see and use practical lessons.
   a. The "great cloud of witnesses" are those mentioned and referred to in chapter eleven.
   b. They testify that the promises of God are true and can do so out of the abundant supply of experience. The witnesses of early Christians who sealed their faith in blood can be added to this list.
3. "The principle: The race where one runs for earthly prizes, while spectators gaze down upon them and applaud their efforts.
   a. In our race angels and men, as well as God, looks on. The track has been smoothed by the feet of millions who have run the course before us!
   b. Ancient races required much preparation such as men running for days with weights tied on to their feet and bodies, so that when they stripped them off they would be light. Some stumbled and fell in the races; while others fainted and gave up, and only ONE attained the coveted prize.
   c. Paul appeals to Christians to take off the weights that hold us back.
   d. The amount of faith largely determines the success we attain in the race.

I. NOTICE THAT THESE WITNESSES COMPOSED A GREAT NUMBER DESCRIBED AS A CLOUD:
   A. Paul names only a few - they come from every Bible age - both sexes.
      1. These millions who have gone on before make great crowds that make up our sports stadiums fade into nothingness.
   B. In addition to these, we can add the saints of today to support and boost us in our race. The "cloud" keeps increasing and truly constitutes an "innumerable host."

II. THEIR TESTIMONY IS FOR ONE CAUSE, NAMELY, DIVINE REVELATION OF GOD CULMINATING IN CHRIST:
   A. They lived a life of faith as they observed the wicked going down in defeat; knew that righteousness exalts a nation.
      1. They believed in God and knew that they did not have to fear man (1 Pet. 3:13-14). The passing of years brightened their hope.
   B. Testimony given without fanfare - no efforts to show off - just lived as they believed.
      1. Their lives presented circumstantial evidence that cannot be denied by the smoothest infidel, for deeds are difficult to refute!
   C. Central portion of their testimony was to God's faithfulness, hence:
      1. To whom much is given, much is required - no possible evasion of our responsibility to live lives of faith in view of their testimony.
      2. We not only see the increase of the "great cloud" but strive to live in such a way that, by God's grace, we can be added to that number.

III. THESE TRUE WITNESSES WHO WERE LED BY FAITH AND NOT HUMAN REASON, HAVE RUN THE RACE AND HAVE WON! THEIR TESTIMONY IS TRUE. They testify against every excuse for failure:
   A. "God's commands were too hard - I could not deny myself."
      1. Suddenly we hear a voice as thunder, piercing like lightning; it is the voice of Abraham. We see him standing above the others in this cloud of witnesses. He says: (Gen.12:1ff; Heb. 11:8-9); telling also of his son and Acts 17:30.

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B. "I feared persecution."
1. Battle worn Paul stands and we hear him say,"...from the first I was hated of my own people," etc. (Acts 9:23-26; 2 Cor. 11:23-28).
2. Do you fear persecution? (Matt. 5:10-12).

C. Another says,"I could not understand what to do."
1. An Ethiopian stands, his dark skin shining; it is the Eunuch. He tells how he sought and found (Acts 8).
2. If this is your excuse, you can find and understand (Isa. 34:16; Jer. 5:1; 29:13; 2 Tim. 2:15).

D. Another says, "It costs too much."
1. Moses stands and says, "I became the son of Pharoah's daughter. I had social prestige, I had a"... the pleasures, education, wealth, comfort, and all these I gave up because I considered the end of the road and not the beginning."
2. We must consider the cost (Lk. 14:28-33), but look to the end (Heb. 12:2).

E. One says, "Too much work."
1. Who but Noah could testify against him? He was 120 years building the ark while godless people made him a laughing stock. All of this without the aid of modern equipment.

F. Another says, "I could not hold out."
1. But Peter testifies.

G. "It was not popular enough."
1. Daniel arises: "I was popular, chosen of Nebuchadnezzar, the king who bowed to me in respect. I was over the province of Babylon, head of governors and yet I obeyed God (Dan. 1:6). You can be popular and still serve God.
2. Popularity is fine if it is right (I Cor. 7:31; Prov. 15:16; Jas. 1:9-11; I Tim. 6:17-19).

H. "I have friends and relatives who weren't members of 'your' church."
1. Job, scar-covered from boils, stands (Job 2:9).
2. Lk. 14:26 - follow footsteps of friends, etc., only as far as they follow the steps of the Master. You will give account for yourself and others for themselves. Cf. p. 20-21, Baptism, by Clevenger.

CONCLUSION:
1. By faith men walk the ways of God (Daniel, etc.).
   a. God's letter is the will of Christ.
3. Faith warrior, look at the "cloud of witnesses" and drive on!
WONDERS OF THE CROSS

PARADOXES

NECESSITY

ATTRACTION

VICTIM

HOPE

DEMONSTRATION

1 PETER 1:21-22

JOHN 8:28

1 JOHN 3:2-3

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JOHN 3:14

JOHN 12:32
Introduction:
1. Wonder: "A cause of surprise or astonishment; a marvel; abnormal occurrence."
2. The cross is the central fact of chronology, history, prophecy, humanity, and eternity.
   a. It was not accidental, but was according to God's plan (Rev. 13:8).
      1) Some brethren say, "His blood was spilled for us" at the Lord's table. It was no accident!
   b. Jesus himself knew that he would have to face the cross (Jno. 18:4).
   c. Sir Robert Anderson said, "An eternal past knew no other future, and an eternal future shall know no other past, save the cross of Christ."
3. The cross was and must continue to be the central theme of our preaching.
   a. Paul preached "Christ and Him crucified" (1 Cor. 2:1-4).
   b. We must be careful lest we obscure the power of the cross, thus making it of no effect (1 Cor. 1:17).
   c. Like Paul, let us glory in the cross (Gal. 6:14).
4. In this study, we shall observe some "Wonders of the Cross."

I. The Wonder of Its Paradoxes. (Seemingly contradictory; opposed to common sense).
   A. It was the most tragic event in history, yet the most wonderful thing in history.
   B. It was the saddest spectacle man ever beheld, yet out of it came the greatest joy.
   C. It was Satan's greatest victory and Christ's most stunning defeat.
      1. The greatest defeat Satan ever suffered and the most glorious victory Christ ever won. Christ won by losing; conquered by surrendering.
   D. It was God's greatest manifestation of hatred for sin, yet His supreme proof of His love for the sinner.
   E. It was the darkest hour of history, yet the time of greatest light.
   F. In the cross we see human vengeance as they cry for His blood, yet we see divine forgiveness as Jesus prays, "Father, forgive them."
   G. It portrays man's sinfulness and God's holiness; human weakness and divine strength.
   H. Little wonder we sing: "When I survey the ponderous cross..."

II. The Wonder of Its Victim.
   A. Christ was and is man's best friend.
      1. He is sympathetic and understanding today, even as He was sympathetic toward those who crucified Him (Lk. 23:34)
      2. He gave his life voluntarily and vicariously for us (1 Pet. 2:21).
   B. In life and in death, Christ was the perfect demonstration of unselfishness.
      1. He had no home of his own (Matt. 8:20).
      2. His time was spent with others: healing the sick, teaching sinners and doing, good (Acts 10:38).
      3. Even on the cross, He thought of others: thief (Lk. 23:34); mother (Jno. 19:26-27); executioners (Lk. 23:34).
   C. Christ, the innocent, suffered and died for the guilty (1 Pet. 2:22).
      1. He suffered excruciating physical pain, but the greatest suffering was despondency and loneliness, being forsaken by both heaven and earth.
      2. Illustr: Lt. William Calley aroused national sympathy; only a HW at the cross. (Calley proven guilty; Christ innocent).
D. What kept Him on the cross? He could have called ten legions of angels.
1. He came to do the Father's will (Lk. 22:42).
2. Jesus knew there was no other way to save YOU.

III. THE WONDER OF IT'S NECESSITY.

A. It is difficult to comprehend Deity being under necessity.
   1. The cross was a divine "Must". Jesus declared (Jno. 3:14).

B. Why was the cross necessary?
   1. Sin necessitated it. When sin became actual, the cross became necessary (Gen. 3:15).
   2. Since all have sinned, and none could save self, a divine substitute was necessary (I Pet. 2:24).

C. The righteousness of God demanded it.
   1. God is just, therefore He could not be indifferent to sin.
   2. God is love, therefore He could not be indifferent to the sinner.
   3. Thus, through the cross, God was both "just and the justifier of those who believe in Jesus" (Rom. 3:26).

D. The Old Testament needed it.
   1. The types are meaningless without the cross. For example, Moses lifting up serpent has no meaning apart from the cross.
   2. Prophecy would be fictitious without the cross (Isa. 53).
   3. The cross necessary to fulfill the law (Matt. 5:18-19; Col. 2:14).

E. Our salvation compelled it.
   1. Jesus' mission was to save (Matt. 1:21; Lk. 19:10).
   2. He gave himself to that end (Eph. 5:25; Mk. 10:45).

IV. THE WONDER OF IT'S DIVINE DEMONSTRATION.

A. This is the challenge of the cross (Jno. 8:28).
   1. Jesus had claimed divinity for which he was accused of blasphemy.
   2. The cross fully substantiated every claim (Rom. 1:4).

B. The cross demonstrated that what He had enunciated in life, He would exemplify in death.
   1. Temple veil rent from top to bottom, signifying end of Judaism.
   2. Sermon on the Mount so exemplified on cross that Roman soldier said: (Matt. 27:54).
   3. Christ said, "It is finished;" God said "Amen" when He raised Him from the dead, showing Mis approval of Christ's redemptive work.

V. THE WONDER OF IT'S ATTRACTION (Jno. 12:32).

A. Here is the magnetism of the cross. We sing: "The old rugged cross has a wondrous attraction for me."

B. Attraction is not in the manner in which He died, because death by crucifixion was the most horrible and repulsive death imaginable.

C. The attraction is due to the Person and Purpose of the cross.
   1. The most beautiful character ever portrayed (Jno. 21:25).
   2. The greatest exhibition of grace ever manifested (2 Cor. 8:9).
   3. Release of the greatest power ever displayed (Rom. 1:16).
   4. Provision of the greatest salvation ever contemplated (Heb. 2:3).

VI. THE WONDER OF IT'S GLORIOUS HOPE.

A. It provides peace of mind in this life. Peace with God and of God (Col. 1:20; Phi 1. 4:6-9).

B. It provides assurance in death (Phil. 1:23).

C. It provides a glorious eternity for the soul (1 Cor.15:51-58; I Jno. 3:1-3). Beauties of celestial home described-Rev. 21:3-4).

CONCLUSION:

1. If the message of the cross won't melt the heart, nothing will!
2. Will you come to Christ today by way of the cross?
3. Song: "I must needs go home by the way of the cross..."
IDEAL AUDIENCE

TYPES OF AUDIENCES REVEALED
IN THE NEW TESTAMENT:

1. INDIFFERENT
   (Acts 24:24)

2. REBELLIOUS
   (Acts 7:51)

3. RECEPTIVE
   (Acts 2)

4. SEEKING
   (Acts 8)

ACTS 10:33-34
1. All here - Jno. 1:40-42
2. Present - Rom. 10:13-16
4. To hear all - Jas. 1:22-25
5. Commanded - Matt. 4:4; 28:20

Audience's Attitude Essential To Effective Preaching

FINALE CHARACTERISTIC: OBEDIENCE

ACTS 15:7; 10:47; Rom. 5:8-9; Acts 22:16
INTRODUCTION:
1. Nine cases of conversion in the book of Acts make crystal clear the WHAT, HOW, and MEANS of conversion, showing that every person, regardless of age or rank, is saved the same way.
2. Our concern is not with "conversion," but with the audience that was present. (Relate the story; stress verse 33).
3. Common today to hear the speaker exalted and praised due to people's attitude toward meetings; sometimes without regard for the attitude of the audience.
   a. Audience most essential to the effectiveness of a preaching service. The gospel in the hands of the most effective speaker will avail little if the attitude of audience is not good.
4. Types of audiences revealed in the New Testament:
   b. Those who are receptive:
      1) Pentecostians, increased to 5,000 (Acts 2:41, 4:4).
      2) Bereans (Acts 17:11-12).
      3) Eunuch (Acts 8:30-31).
      4) Cornelius and household present marks of a good audience!

I. "WE ARE ALL HERE."
A. Who included? (Cf. vs. 24, 27, 33). He was interested in others.
   1. Like Andrew, he was interested in others (Jno. 1:40-42). Andrew's program was "following, finding, saying and bringing" (Lipscomb).
      a. There was promptness, a characteristic of interest. Tardiness evidences indifference.
      b. There was completeness: "We are all here." How often said of us?
   c. Inclusiveness: Not "they," but "we." We say, "they" don't do this or that, etc.

II. "PRESENT BEFORE GOD."
A. An ideal audience is cognizant of God's presence (Matt. 18:20; 28:18-20).
   1. Though there is no outward sign or symbolic expression of His presence.
   2. Realization of God's presence should cause us to be present and reverent (Psa. 89:7; Hab. 2:20).
      a. Today we see youths courting, writing notes, whispering, writing in the song books, looking at pictures, playing with babies, etc.
      b. Generally irreverent and disorderly. These things ought not to be!

III. "TO HEAR."
A. To hear the Word (Jas. 1:22-25; Matt. 7:21-27; Lk. 8:11-15).
   1. Some attend out of courtesy, to appease, to "feel" something, etc.
   2. In Cornelius' house, they came to hear!
C. We hear on every hand about the failure to communicate... in government, in the home, in business, and in the church.
   1. One of the problems is that everyone is talking and no one is listening.
   2. In communication there are two parts, speaking and listening.
      a. Too many want to do all the speaking and nobody wants the humble job of simply listening.
b. We teach courses in public speaking and that is good, but the need today is public and private listening.

D. There are two areas in which listening is needed to be acceptable to God.
   1. Man listening to God.
      a. The story is told about one of the great preachers of the gospel of Christ many years ago. One brother was bragging about the number of hours spent in prayer and, as the conversation continued, the hours doubled and then tripled. Finally, the brother asked the preacher how many hours a day he spent in prayer. The reply was: "In prayer, that is God listening to me, but when I study, that is me listening to the Lord."

b. Prayer is greatly needed by us all, but we need to learn that listening to God is also a great need (See Rev. 2:7).

c. Too many are following their own preconceived prejudices and ideas without ever listening to what God has to say.

d. The revelation of the gospel was given with great sacrifice and great purpose. That purpose is Bible study!
   1) The home should center around periods of Bible study. The responsibility cannot be all placed on the church.
   2) How can a teacher effectively teach when the student has never opened the lesson before he arrives?

e. What a terrible thing it will be if it is said of us:"Having eyes, see ye not? And having ears, hear ye not?" (Mark 8:18).

2. Listening to one another.
   a. Not only must we listen to God but we must listen to the cry of one another.

3. Listening to the elders (Heb. 13:17).
   a. The elders must be bold enough to speak and stand for what is right and then lead all others in that direction.
   b. When a congregation is plagued with a communication gap between elders and members there can be no progress.
      1) Where there is no growth, it is very possible that either the elders are not speaking or the congregation is not listening. Neither should be the case.

4. Listening to the teachers (2 Tim. 2:2).
   a. In 2 Tim. 4, we have already seen that the time will come when they will not endure sound doctrine and will turn to fables.
   b. Israel, time and again turned away from the voice of the prophets and refused to listen to them.
   c. Today faithful men teach, but who listens?
      1) How many people on Monday morning can tell you what was studied on Sunday morning?
      2) How many pay enough attention to even apply it to themselves?

IV. "ALL THINGS COMMANDED THEE OF GOD."

A. A good hearer will cast aside prejudice: some want denominational teaching, some faith only, some dislike lessons on worldliness, etc. They want a "partial" gospel (I Tim. 4:1; 2 Tim. 4:3).
   1. Cornelius and household wanted to hear ALL.

B. Two-fold obligation:
   2. Audience: (Matt. 4:4; 28:18-20; I Jno. 4:1; Acts 17:11-12).

V. FINAL CHARACTERISTIC: OBEDIENCE!

WHAT IS A CHRISTIAN

??? THESE ???

WHO ARE NOT CHRISTIANS

Those out of the church (1 Cor. 12:13; Eph. 4:4)
Not all 'good people' (Jno. 3:5; Acts 10:1-2)
Not just 'religious people' (Acts 17:22; 26:5)
Not all church members

??? OR THESE ???

WHO ARE CHRISTIANS

Obeyed from conviction (Rom. 6:17)
Willing to suffer (1 Pet. 4:16)
Separated from the world (Rom. 12:1-2)
Devoted to the church (Matt. 6:33)
Appreciate strong preaching (Gal. 4:16)
Growing spiritually (2 Pet. 1:5-11)
WHAT IS A CHRISTIAN?

Austin Mobley

INTRODUCTION:

2. Solomon said, "A good name is rather to be chosen than great riches." (Prov. 22:1).
   a. A good name is difficult to establish; easy to lose.
3. What is a Christian?
   a. More than a baptized person, church member, weekly worshipper.
      1) There are many of these, but few real Christians.

I. ORIGIN OF THE NAME:

A. God promised to give a "New name" (Isa. 62:2), not a "patched up old name."
B. It would be "another name" (Isa. 62:2), never worn before.
C. Mouth of the Lord to name (Isa. 62:2), therefore not given by enemies.
D. Given after Gentiles see righteousness of God (Isa.62:2; Acts 10:34-35).
E. To be given "Within my house" (Isa. 56:5). God's house is the church (I Tim. 3:15). Unscriptural to call one a Christian who is not in the church.
F. To be an "everlasting name" (Isa. 56:5); final--no other name to be given.

II. MEANING AND USE OF THE NAME:

A. "Follower of Christ" (Thayer); "Adherent of Christ" (Vine). I Cor.11:1.
   1. Norway meaning of "Follower" or "Disciple" is "Trailer."
   2. We say, "delinquent Christian" or "not very good Christian." These are misnomers.
      a. One is either a follower of Christ or he isn't!
      b. Never cease to be "Child of God"; can cease to be "Christian."
B. Use of name "Christian:"
   1. "Christian" is a noun, not an adjective!
   2. Nevertheless, it is tacked on to nearly everything.
      a. Christian nation—college—home—church—etc.
   3. Even Atheism...Mr. Altizer (God is dead theory) said: "What Christianity needs is some good old Christian Atheism."
      a. About as likely as french fried snowballs--impossible!
   4. Oct. 23, 1967 Newsweek Mag. reported the slaying of three civil rights workers (one a Jew). The KKK accused of the killings. Newsweek said, "This is the first time Christians planned and carried out the execution of a Jew."
      a. These murderers "Christians?"
   5. If you can't baptize it, you can't call it a Christian.

III. WHO ARE NOT CHRISTIANS?

A. Those who are not in God's family, the church.
   1. One might wear the name even though he is not entitled to do so.
   2. Illustr: Call oneself "Smith" when not a member of Smith family.
      (See I Cor. 12:13; Eph. 4:4) Name ASSUMED rather than ASSIGNED.
B. Not all "good" people.
   1. Morality required, but doesn't make one a Christian.
   2. Nicodemus—a good man—but had the be "born again" (John 3:5).
   3. Cornelius—a good man—had to hear words to be saved (Acts 11:14; 10:48).
C. Not all "religious" people.
2. Two kinds of religion--pure and vain (Jas. 1:26-27).

D. Not all church members:
1. "Joining" or "attending" a church does not make one a Christian.
2. No "hyphenated" Christians. Many say Baptist--Methodist--etc.
   a. Lord never prefixed or suffixed it. Better leave it as it is.

IV. WHO ARE CHRISTIANS?

A. Wearing the name "American" involves the duty of believing in the constitution, practicing democracy, displaying good citizenship, etc.
   1. Not flaunting law, burning flag, etc. We call these "UN-American."
B. Wearing the name "Christian" involves a life of duty to Christ.
   1. Illust: If cat's tail is called leg, how many legs does he have?
      Some say five.
      a. No, it still would be four—calling the tail a leg does not make it one!
      b. Likewise, calling one a Christian does not make him one!
C. A Christian is something one IS, not just something he is called.

V. TO SEE IF YOU ARE A CHRISTIAN, ASK YOURSELF THESE QUESTIONS:

A. Did I obey the gospel from conviction or convenience (Rom. 6:17)?
   1. If for family, prestige, etc., merely wearing the name.
B. Am I willing to suffer as a Christian (I Pet. 4:16)?
   1. One who is willing to suffer for something has deep conviction.
   2. Conversely, one who is a jelly-fish, hap-hazard, stands for nothing, spineless, is far from being a Christian.
C. Am I separated from the world in my recreation, language, literature apparel?
D. Am I really devoted to the church?
   1. Do I love the brethren, or have not time for them (Jno. 13:34)?
   2. Do I attend the minimum or maximum number of services (Heb. 10:25)?
   3. Do I give liberally or miserly? Do I sacrifice or give God the leftovers (1 Cor. 16:1-2)?
   4. Am I interested in leading others to Christ?
   5. This is what Jesus meant when he said: (Matt. 6:33).
E. Do I appreciate strong preaching?
   1. Am I offended when the Bible condemns my sins?
   2. What is my reaction when religious error is exposed? (See Gal. 4:16; Jno. 6:66).
F. Am I growing in the Faith (2 Pet. 1:5).
   1. Am I concerned about my spiritual development and that of my family
   2. We must "glorify God in this name" (I Pet. 4:16).

CONCLUSION:

1. When your spirit leaves your body, the question will not be:
   a. Was he rich, pretty, a great athlete, scholar....
   b. But rather, "Was he (or she) a Christian?"
2. Are we really Christians, or merely wearing the name?
3. You can become a Christian today!
THE FOLLY OF DELAY

DELAY IS UNBELIEF

Hebrews 3:18-19

DELAY IS DISOBEDIENCE

Matthew 4:7; 1 Cor. 10:9

DELAY TEMPTS GOD

Acts 24:24-25

DELAY IS A STUMBLING BLOCK

Matthew 5:16; 19:29

2 Corinthians 6:2
Or
2 Thess. 1:7-9
INTRODUCTION:

1. The story goes that Satan and his angels held a meeting to decide "best strategy for deceiving the people."
   a. One suggested, "Tell them there is no God, Christ, heaven, hell." Rejected.
   b. They were ready to give up when another suggested, "Tell them all these are true, but they have plenty of time to accept." Motion passed gleefully.

2. Briefly describe the life, death, resurrection, ascension of Christ.
   a. But you know the story of how He died for you; was raised for your justification, don't you?
   b. You can probably quote His last words before being taken up into heaven, yet many have done nothing about it (Mk. 16:15-16).
   c. Why delay? Why are you not a Christian? When do you intend to obey Christ?

3. "Haste makes waste" is not true in regards to religion.
   a. Not true in reference to obeying the gospel (See text).
   b. Haste is indeed sometimes a mark of wisdom (Psa. 119:60).

4. There is folly in delay! Here are some reasons why:

I. DELAY IS UNBELIEF.

A. Delay is a strong indication of unbelief.
   1. How would you react if doctor told you you must undergo surgery or die?
   2. Suppose someone awakened you at 3 A.M. and told you your house was on fire?
      a) In both instances, if you believed, you would act fast!
   3. Have you ever wondered why some people who are financially able have no insurance?
      a) They do not believe they will become seriously ill, untimely death, accident.
      b) The fact that one has insurance does not mean he expects these things, but he recognizes the possibility of experiencing them.

B. Long ago, Israel delayed because of unbelief.
   1. Moses and Aaron delivered them by the hand of God out of Egyptian slavery.
   2. Lord opened Red Sea, saved Israel, Egyptians destroyed. Watched bodies being washed up.
   3. God gave them the victory over the Amalekites at Rephidim, water, food,
      a) Their shoes and clothing did not wear out. No blisters on feet!
   4. God brought them to Mt. Sinai; supernatural demonstrations of power and protection.
   5. Finally, spies were sent out to search the "Promised Land."
      a) Joshua and Caleb said, "We can win, let's go in. God will give us the victory."
      b) Others said, "Their men are giants, we are like grasshoppers."

C. Man once stretched wire across Niagara Falls, rolled wheelbarrow across.
   1. He asked now many thought he could put a man in the wheelbarrow and roll him across again. Most said they thought he could.
   2. But, when he asked for volunteers, none accepted the challenge. Did they really believe?

D. This is where the believers are separated from unbelievers in religion.
   1. Those who really believe in God, Christ, Bible, heaven, judgment, hell, will change their lives and obey the gospel NOW--not put it off.
   2. It is not enough to give mental assent to these things, but submit to His will (Matt. 7).
II. DELAY TEMPTS GOD.
A. God cannot be tempted to sin; that's not the meaning (Jas. 1:13).
   1. We can tempt God by putting Him to test (Matt. 4:7).
   2. Attitude of "I'll do it tomorrow" when God said, "Today."
B. We are not "predestinated" to be lost or saved beyond our control.
   1. A man who believed "what is to be will be" was ridiculed for going to
      a storm cellar during a tornado—and rightly so.
   2. Suppose a man decided to live under water for an hour without breathing device? Or jump off a high cliff?
   3. When one foolishly places himself in danger, he is tempting God.
      Apply spiritually.
C. We can tempt God by trying His patience (Num.14:22-23; Psa. 78:56; I Cor, 10:9).
   1. The Lord is patient, longsuffering (Rom. 2:4; 2 Pet. 3:9).
   2. We have record, however, of God's patience ending for some.
      a) Noah's time; Uzzah; Nadab and Abihu; Korah, Dathan, Abiram plotted
         against Moses; earth swallowed them.
D. God is patient with us, but His patience will go just so far!
   1. Some say, "God will not let me die in sin and go to judgment unprepared
      and then cast me into hell" (See I Pet. 4:18).
   2. One is tempting God every day he postpones his obedience.
   3. God owes us nothing. He has provided everything necessary for salvation. Accountable beings who reject the gospel are lost!

III. DELAY IS DISOBEDIENCE.
A. Felix delayed; he was waiting for a "convenient season" (Acts 24:24-25).
   1. He heard a sermon on righteousness, temperance, judgment to come.
   2. Promised Paul half-heartedly he would change some day. Apply today.
   3. What makes you think that, because you are here today listening to a
      preacher, you are saved? "Be ye doers of the word, and not hearers only" (Jas. 1:22).
B. There was a man who said, "I am going to follow you, Lord, but first..." (Matt. 8:21-22).
   1. He was using his father as an excuse for not obeying.
   2. What's your excuse? Too many problems; 'oo old! Will do it later! Not quite ready? Not good enough?
      a) Regardless of your excuses, you're still disobedient!
   3. We are either for Christ or against Him; either in the kingdom of
      Christ or of*Satan; either walking in light or in darkness.
   4. No, you won't decide later! Your acceptance or rejection IS a decision to either obey or disobey—NOW!

IV. DELAY IS A STUMBLING BLOCK.
A. Others are influenced by your life (Matt. 5:16; I Cor. 15:33).
   1. How many would still be lost were it not for someone's influence?
   2. Parents lament the fact that children are not Christians. How long did parents wait? Would children be Christian? if they had come before?
   3. Men, God has placed the spiritual leadership of the home in your hands. What are you doing about it?
      a) Shifting responsibility to your wife? Grandparents?
      b) Your delay may not cost only your soul, but the souls of your family
         as well. Do you love them? Then do something about it
B. In spite of stumbling blocks, we must still obey God (Matt. 15:29).
C. Illust: A certain man begged to be baptized as he passed church building
   on his way to hospital.
   1. He had been encouraged to attend services regularly. Didn't obey. He died----lost!

CONCLUSION:
1. Urgency is the theme of the Bible. Don't delay. Obey today!
HEAVEN

REAL PLACE

REAL PEOPLE

ETERNAL - Rev. 22:5
NO SIN THERE - Rev. 21:27
BEAUTIFUL - Rev. 21:10
HAPPINESS - Rev. 21:4
REST - Heb. 4:9
FELLOWSHIP - 2 Sam. 12:23
HEAVEN: WHY I WANT TO GO THERE

INTRODUCTION:
1. Subject of heaven near and dear to the heart of every Christian.
2. It is abundantly clear that man cannot remain on earth forever.
   a. "Here we have no continuing city, but we seek one to come" (Heb. 13:14).
   b. At God's command, heaven and earth will be no more (2 Pet. 3:10-11).
3. Where do we go from here? One of two places!
   a. The majority will go to eternal punishment (Matt. 7:13-14).
   b. The righteous will go to heaven (Matt. 25:46).
   c. Man determines his own destiny, while here he lives.
   d. There is but a step—a heartbeat—between us and that eternal home of the soul.
      (1) The poet said, "Death and decay, and passing away are written upon the wings of time, and timely things."
4. How interesting it is to study, learn and sing about heaven!
   a. "How Beautiful Heaven Must be"; "An Empty Mansion", etc.
5. I do not profess to know everything about heaven, but many things are revealed to us:

I. HEAVEN IS A REAL PLACE.
   A. Where is heaven located?
      1. Very little I know about that matter.
         a. Tower of Babel crew didn't make it to advise me (Gen. 11:4,8).
         b. Astronauts didn't get that far, so they can't help.
      2. This much I do know: heaven is a real place, not a condition of the soul.
         a. Jesus said it is a "place" twice in the text. "Prepare" means to make reservations.
            (1) II lust: Wire ahead for motel reservations; owner doesn't build new rooms; reserves those already in existence.
      3. It is U.P. Paul caught up to third heaven (2 Cor. 12:2).
         b. Jesus was taken UP into heaven (Acts 1:11).
         c. Saints will be caught UP together with him (1 Thess. 4:17).
   B. Heaven cannot be seen with the naked eye or a telescope, but with the eye of faith.
      1. I have every assurance that God will let me know where it is when the time comes.

II. REAL PEOPLE WILL BE IN HEAVEN.
   A. Their bodies will not be "flesh and blood", but incorruptible (I Cor.15:50; I Jno. 3:2).
   B. Some people who definitely will be there:
      1. Jesus (Acts 1:9); Elijah (2 Kings 2:11); Enoch (Gen. 5:24); Moses (Matt. 17:3); Stephen (Acts 7:60); all the faithful (Rev. 2:10).
   C. Will the saved know one another in heaven?
      1. We will know Christ (I Jno. 3:2).
      2. David said, "I cannot bring him back, but I can go to him" (2 Sam. 12:23).
   D. Objections considered:
      1. Woman at the well (Matt. 22:23-30); relationship, not memory changed.
      2. "No sorrow there, but won't we miss loved ones who are lost?"
         b. God, who can wipe away all tears, can also wipe from memory all loved ones who are lost.

IN. SOME REASONS WHY I WANT TO GO TO HEAVEN

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A. Because it is eternal (Rev. 22:5).
   1. There one has right to the tree of life (Rev. 22:14; Gen. 3:22).
   3. II lust: We wish good things of life would never cease.
   4. But here, the pleasures of life are transitory,
      a. II lust: Medal of Honor. (See 2 Tim. 4:6-8).
B. Because it is a place of righteousness (Rev. 21:27).
   1. To look at epitaphs on tombstones, one would think everyone will be
      in heaven.
      a. II lust: Little girl passing through a cemetery read on gravestones
         such things as: "Rest in Peace", "Asleep in Jesus", "From Toil to
         Rest", etc. She asked, "Where are all the wicked people?"
   2. Consider all the lawlessness about us and think how wonderful heaven
      must be.
      a. II lust: Converted bar owner said, "I was sick and tired of sin."
   3. There will be no lawmaking bodies in heaven legalizing sin.
   4. No threat of war or maneuvering for power there.
C. Because it is a beautiful place (Rev. 21:10).
   1. Holy city, walls of jasper, pearly gates, streets of gold...
      a. Men trade all this for a handful of cheap, tarnished tinsel offered
         to them by the devil.
   2. II lust: Little girl was looking at the stars and, when asked by her
      father, "What are you thinking?", she replied, "Daddy, if the top of
      heaven is as beautiful as the bottom, I want to go there, don't you?"
D. Because it is a happy place (Rev. 21:4).
   1. Landscape not dotted with cemeteries, no hospitals.
   2. No more funerals, goodbyes, cheeks never pale, no eyes glassy in stare
      of death, no more wreaths on doors, no widows mourning.
   3. What a contrast! "Thou are tormented, but he is comforted" (Lk. 16:25).
   4. The soul instinctively longs for a happy place.
E. Because of the rest (Matt. 11:28; Heb. 4:9).
   1. This life is not a time to rest; it is a time for work (Jno. 9:4).
   2. Certainly we become tired, but dare not faint (Gal. 6:9).
   3. We grow fatigued in this body and "groan" for deliverance (2 Cor. 5:2).
   4. Heaven--what a fine place to retire!
   5. Home--mansions--not just a shack for declining years (Jno. 14:2).
   6. All benefits paid, no inflation to destroy buying power.
F. Because of the pleasant association there.
   1. No complaints against my acquaintances and companions here,
      a. I avoid evil company (1 Cor. 15:33).
   2. I just want to broaden my acquaintances.
   3. Think of the wonderful fellowship there!
      a. Jesus, who gave his life for a wretched sinner like me!
      b. Paul, the faithful apostle.
      c. Noah to give me an eye-witness account of the flood. (Like to know
         if they thought God too merciful to drown them!).
      d. Want to see loved ones who were faithful in this life.
      e. Meet all the old soldiers who have long since "stacked their arms"
         and crossed Jordan.
G. Because I do not want to go to hell.
   1. Mighty poor motive, you say?
   2. I only have two choices—certainly prefer heaven (Mk. 9:48).
   3. Something wrong with mentality of fellow who wants to go to hell.

CONCLUSION:
   1. God has not left us without a way (Jno. 14:6; Matt. 17:21; Heb. 5:9).
   2. Heaven is a prepared place for a prepared people. Prepare today.
   3. Hell is a prepared place for unprepared people.
AN EVERY-DAY RELIGION

PRAYER - Luke 11:3

BIBLE STUDY - Acts 17:11

EVANGELISM - Acts 5:42

EXHORTATION - Hebrews 3:13

MINISTRATION - Acts 6:1


RESULTS - Acts 2:47
INTRODUCTION:

1. In our everyday modern parlance we hear much about the expressions, "Sunday clothes" and "everyday clothes."
   a. There are some people who have a sort of "Sunday religion," and not an "everyday religion."
   b. They merely put their religion on and off with their Sunday clothes.

2. With some people, Christianity is a social thing only: to them the church is no more than a Sunday club, just a place to go on Sunday.
   a. But the religion of Jesus Christ is more than a "Sunday-go-to-meeting religion.

3. Under the law of Moses they had daily services and sacrifices (Ex. 29:38-39; 30:7-8).
   a. These things were written for our edification (Rom. 15:4; I Cor. 10:11).
   b. We who are Christians constitute a priesthood (I Pet. 2:5; Rev. 5:10).
   c. We, too, are to offer daily sacrifices unto God (Rom. 12:1).

Daily religion involves:

I. DAILY PRAYER.
   A. Under Judaism, incense was offered to the Lord daily (Ex. 30:7-8).
      1. Incense was but a figure of prayer (Rev. 5:8; 8:3).
   B. Daily needs mean daily prayer to the faithful Christian (Phil. 4:6).
      1. Thus, Jesus taught His disciples to pray, "Give us day by day our daily bread" (Luke 11:3).
   C. David prayed daily to the Lord (Psa. 55:17; 88:9).

II. DAILY BIBLE STUDY.
   A. Jesus said, "Search the scriptures" (Jno. 5:39). Paul said, "Study to show thyself approved unto God." (2 Tim. 2:15). How often?
      1. The noble Bereans serve as a good example for they searched the scriptures daily (Acts 17:11).
   B. Our children attend public school five days each week for nine months of the year to learn math, grammar and geography.
      1. Yet, we seem to think they can go to Bible school for one hour each week and learn enough about the Word of God to become Christians and to remain faithful.
      2. Illustr: Necessity of food for the physical body (Mt. 4:4; 5:6).
         a. Some Christians (?) do not attend Bible study at all!
   C. We cannot "grow in grace and in the knowledge of our Lord and Saviour Jesus Christ" without daily study of His word.

III. DAILY EVANGELISM.
   A. Jesus said, "I sat daily with you teaching in the temple" (Matt. 26:55).
   B. The apostolic church grew bountifully because of its aggressive and daily evangelism upon the part of its members (Acts 2:46; 5:42; 8:1-4).
   C. One may say, "But I have to work to make a living."
      1. While so doing, you can teach. Some of the apostles were called while they were busy in their profession as fishermen (Matt. 4:19).
      2. You meet a stranger on a bus, train, plane and talk to him about the weather, politics, international situations, etc. Why not, upon such occasions talk about our Lord? Give the stranger a tract, etc.
   D. Paul said, "I ceased not to warn every one night and day with tears..." (Acts 20:31).
      1. What a noble example this is for all of us today to enlist in the great work of personal evangelism.
IV. DAILY EXHORTATION.

A. Christians are to "exhort one another daily." (Heb. 3:13).
B. We are to recover our fellow Christian who has gone astray (Gal. 6:1; Rom. 15:1; I Thess. 5:14).
C. It is too often the case that those weak in the faith are left to "sink or swim," yet we are our brother's keeper.
D. We must also visit and exhort new members.

V. DAILY MINISTRATION.

A. The first disturbance in the Jerusalem church arose over the Hebrew widows' being neglected "in the daily ministration" (Acts 6:1).
   1. This matter was quickly attended to (Acts 6:2-7).
B. You and I need groceries, clothing and shelter every day...widows and orphans need them just as often as we.
C. Jesus assured us that we would always have the poor with us (Matt. 26:11).
   1. Therefore we are to "remember the poor" (Gal. 2:10).
   2. This is a part of "pure and undefiled religion" (Jas. 1:27).
   3. Our religion should not be one of mere profession, but of action (I Jno. 3:17-18).

VI. DAILY CROSS-BEARING.

A. Jesus said he who follows Him must "take up his cross daily" (Lk. 9:23).
B. He made the perfect sacrifice for us through suffering (Heb. 2:10; 5:8-9).
   1. If we hope to follow Him, we must expect some persecution (2 Tim. 2:11-12; 3:12).
   2. Paul knew what it meant to suffer for Christ (I Cor. 15:32; 2 Cor. 4:8-10).
C. We love to sing about the "Old Rugged Cross" but do we love to bear It?
   1. Many would wear a cross around their necks, or place one on a steeple of a church building, but when that becomes an emblem of suffering, they are not so eager to bear it.
D. Jesus said: (Matt. 10:37)
   1. We must remember this when we sing, "Must Jesus Bear the Cross Alone."

VII. DAILY RESULTS.

A. In apostolic times, the Lord "added to the church daily." (Acts 2:47).
   1. The churches "increased in number daily" (Acts 16:5).
B. An everyday religion will bring forth daily results.
C. It would be wonderful if we could have additions to the Lord's church at every service.
   1. More wonderful to have people added daily. Why not? The gospel is still the "power of God unto salvation" (Rom. 1:16).

CONCLUSION:

1. Our religion ought not to be so flimsy it can't stand everyday wear and tear.
2. Men will not be saved by sermons and worship on Sunday unless they are being saved all other days of the week by the work and service they render in the Master's cause.
3. Sometimes we hear a brother lead this dismissal prayer: "Father, as we are leaving thee for another week...."
   a. How much better to say, "Father, go with us where we go and abide with us where we stay."
4. What kind of religion do you have? Is it an "everyday religion?"
IF JESUS WERE NOT

1. Falsify Prophets

3. Rationalizes Miracles
   Acts 2:22

5. Indicts the Lord's Honesty
   John 8:23

2. Not Virgin Birth
   Matthew 1:18-23

4. Impeaches Mary's Character
   John 19:26

6. Denies the Resurrection
   Romans 1:4

7. Makes the Apostles Liars
   Matthew 16:16
INTRODUCTION:

1. The deity of Jesus was taught from:
   a. The first promise to sinners (Gen. 3:15)-
   b. To the glorified Christ's last promise to the redeemed of the earth (Matt. 28:20).

2. The truth concerning the Lord's deity was beautifully described by Simon Peter (Text).
   a. Means more than the Son of God by CREATION (Jehovah's Witnesses).
      (1) All men are sons of God by creation (Acts 17:28).
      (2) Paul is showing unity of all men--all of one blood—-one God and one humanity.
      (3) This is not what Peter was confessing (Matt. 16:16).
   b. Means more than the Son of God by REDEMPTION.
      (1) Those who are "born again" are God's redeemed spiritual children, (I Jno. 3:0-)
      (2) Neither is this what Peter was confessing.
   c. Peter was confessing His DEITY.
      (1) Jno. 1:14--"only begotten"--meaning "one uniquely born."
      (2) We sometimes use the word "unique" carelessly. It means "one of a kind."
      (3) Jesus was one of a kind; no other like Him; the only begotten Son of God!

3. Modern skepticism and theology deny this fact.
   a. Example: The late Bishop Pike said, "Virgin birth of Christ is a myth."
   b. Many claiming to be Christians exalt Christ as a great moralist, profound philosopher, great man, etc., but not Divine.
   c. Such men are not Christians, but ANTI-CHRIST!
   d. Why deny His divinity? Wish to eliminate one to whom account must be given.

4. This discourse will not deal with arguments to prove His divinity.
   a. Rather, we shall consider some conclusions that must be accepted if Jesus were not the Son of God.

   A. What did the prophets teach concerning the person of Jesus?
      1. Isa. 9:6: Character described fulfilled only in Jesus of Nazareth.
      2. Isa. 7:14: "Immanuel"--Matthew interprets "God with us" (Matt.1:23).
   B. The prophets taught that Jesus was God.
      1. To deny that Jesus is God makes the prophets false, from Moses on down. In fact, would do away with the Old Testament.

II. STORY OF VIRGIN BIRTH A LIE (Matt. 1:18-23).
   A. If Jesus were not God's Son, then He wasn't born of a virgin.
      1. He was either the son of Joseph or some other man.
      2. Conceived out of wedlock, an illegitimate child!
      3. Story of His birth just a wicked lie, made up by a sensuous man and an indiscreet girl!

III. IT RATIONALIZES ALL HIS MIRACLES.
   A. If Jesus is not who He claimed to be, He didn't perform them (Acts 2:22).
      1. Changed water to wine, fed 5000, walked on water, calmed stormy sea, healed lepers, etc. If not God's Son, did none of these.
      2. He could no more work miracles than I can.
      3. They must therefore be accounted as natural phenomena.
      4. We don't have to rationalize His miracles--we believe He did them!
      5. "Deity"—that explains them!!!
IV. IT IMPEACHES THE CHARACTER OF MARY

A. We do not revere Mary and consider her as God.
   1. Womanhood, as symbolized in Mary, was eternally dignified by reason of fact that she was the instrument through which God gave world a Redeemer (Lk. 1:28).
      a. If Jesus were not the Son of God, then Mary was a monster.
   2. John 19:26--Picture people surrounding the cross.
      a. Jesus in agony; between two thieves; humiliation; death of a criminal, yet no sin.
      b. At the foot of the cross is John, His cousin, and Mary, His mother.
   3. Why is Jesus dying on the cross?
      a. Pilate could find no fault in Him.
      b. Jews said, "We have a law, and by our law he ought to die because he made himself the Son of God..."

B. What about Mary? What was her reaction?
   1. Of all those around the cross, she was the ONE person to KNOW the truth about Jesus.
      a. She knew if His birth was miraculous or natural.
      b. She could have named the father if He had a natural father.
      c. She could have stepped forward and said, "He is not to blame."
   2. She didn't do this; she stood and watched Him die; her Son!!!
   3. Any mother who would do that would have to be cruel.
      k. Do you believe that, for the sake of her own reputation over a sin she committed 34 years ago, she would let her own son die?

V. IT INDICTS THE CHARACTER AND HONESTY OF THE LORD HIMSELF.

A. Jesus said He was God (Jno. 8:23). If not, then a liar and imposter.
   1. Suppose I said, "I am God." I would either belong in an insane asylum or be guilty of telling a monstrous lie.
   2. That's what Jesus did—went about Palestine saying that He was God.
   3. If He isn't God, He was the greatest fraud and charlatan that ever lived.
   4. How could He be great man, philosopher, moralist, and biggest liar ever?

VI. IT DENIES THE RESURRECTION FROM THE DEAD.

A. Rom. 1:4—here Paul suspends whole argument of deity on the resurrection.
   1. To deny resurrection is to deny deity, vice-versa.
   2. Deny resurrection of Christ and you deny resurrection of everyone.
   3. I Cor. 15:12-19 general resurrection predicated upon His resurrection.
   4. If He didn't rise, all loved ones gone forever; if He did, He is Deity.
   5. If Jesus is not God, then death cannot be overcome; it is the victor and all hope is lost!

VII. IT IMPEACHES THE TESTIMONY OF THE APOSTLES.

A. They taught that Jesus was the Son of God (Matt. 16:16; Acts 3:18).
   1. If He were not, all apostles are liars and false teachers.
   2. "Falsifying prophets" takes care of both O.T. and N.T. prophets.
   3. Might as well discard whole Bible—none of it true.
   4. Fact that Jesus was God's Son is really the the: ^ o' the Bible; everything dependent on that fact.

CONCLUSION:

1. If Jesus were not God's Son, Christianity is degenerated to a system of purely human philosophy, fabricated from falsehood, founded by an imposter, perpetuated through fraud, and published by liars!!! THESE ARE THE CONSEQUENCES—IF JESUS WERE NOT THE SON OF GOD.
2. Our salvation depends upon His being the Son of God. I believe it. Do you?
MODEST APPAREL

BIBLICAL PRINCIPLES:

1. CAUSES MEN TO SIN
   (Matt. 5:27-28)

2. CAUSE WOMEN TO SIN
   (Ro., 14:21)

3. VIOLATES GOD'S LAW
   (1 Tim. 2:9)

DEFINITION: "Orderly, well arranged, decent, modest, harmonious arrangement (Vine)."

ARE THESE MODEST?

MINISKIRT
SHORTS
MIXED BATHING
PANTS SUITS

GALATIANS 5:19
INTRODUCTION:
1. There is a constant need for Christians to reappraise their attitude toward dress in public.
   a. The standard for such examination is to reflect upon Biblical principles
   b. It is now common for people to be immodestly dressed in nearly all public places.
   c. Lust: Women formerly dressed like Old Mother Hubbard; now dress like her cupboard.
   d. The situation is getting out of hand. "Topless" now; how long before complete nudity?
2. The issue before us in this study is:
   a. Not what is worn in privacy of home, but what is worn in public places.
3. What is said primarily applies to women, but by no means excludes men.
   a. Under the conviction that someone needs to speak out against this sin, I do so at the risk of inciting resentment, not being given an impartial hearing, and called "radical."
   b. I am speaking out against the wearing of such items in public places as swim suits, hot pants, shorts, low cut dresses, miniskirts, et al.
   c. Admittedly, some may be more comfortable at times, but dangerous!
I. "MODESTY" DEFINED:
   A. "Unassuming; restrained; decent; retiring in manner; not excessive " (Webster).
      1. "Orderly; well arranged; decent; harmonious arrangement" (Vine).
      2. "Lasciviousness" means indecency, therefore immodesty is condemned in Gal. 5:19 also.
   B. The character of those wearing "modest apparel" described in text:
      1. V-9, shamefacedness. 3. V-11, quiet and submissive.
      2. V-10, sobriety (sound judgment), k. V-15, delights in motherhood, professing godliness, good works. continues in faith, love, holiness, sobriety.
   C. Character of those wearing "immodest apparel" described in Prov. 7:10-13
      1. V-10, wily of heart (subtle). k. V-13, impudent face (unashamed)
      2. V-11, loud, stubborn, gadabout. 5- V-10, attire of a harlot.
      3. V-13, aggressive, promiscuous.
   D. Clothing is indeed a symbol of one's character.
      1. Sloven, dirty dress usually means rest of character is same (hippies).
      2. Actions are influenced by way we dress. Immodest results in flirtatious, enticing actions.
         a. One who dresses like a clown will likely act like one.
         b. As in acting, those who dress the part usually play the part.
         c. Example: Little girl dressed in mother's clothes.
   E. I can just hear someone saying, "Modesty is relative."
      a. "What is modest today was immodest fifty years ago; you just can't draw the line."
      b. Yes we can! However one dresses to cause or incite sexual interest is immodest!
      c. Customs and styles change frequently, but God's Word does not change (Jude 3-ASV).
I I. BIBLE PRINCIPLES TO CONSIDER:
   A. Moral issues fall into three categories: (1) Right because God commanded it; (2) Wrong because God condemns it; and (3) things that are indifferent (i.e., right or wrong depending upon the circumstance, conscience, influence or moderation).
1. As it relates to our spiritual well being, apparel falls under the third heading.

B. The Bible teaches the necessity of proper dress.
1. In the beginning, Adam and Eve were naked, but not ashamed because of innocence (Gen. 2:25).
   a. When they became aware of sin, they were aware of nakedness (Gen. 3:6-7).
   b. They made aprons of fig leaves; God made coats for them (Gen. 3:21)
   c. Since the beginning, nakedness has been a symbol of shame (Gen. 9:20-25) and derangement (Luke 8:27).

C. Immodest dress causes men to sin (Matt. 5:27~28; 15:19-20; Prov. 23:7).
1. Gallop poll revealed that more than 50% of young women interviewed said they dressed for men, not for other women. Women can tempt men.
2. How do you dress? To please God or to please men and cause them to lust?

D. Immodest dress causes women to sin.
1. Women who dress in such a way as to cause man to lust after her is just as guilty as man for having provoked evil thoughts (Lk. 17:1-2; Rom. 14:21).
2. The very nature of Phil 1.4:8-9 demands that a woman who discovers that her manner of dress is causing impure thoughts, immediately make proper adjustments.
   a. Could this be one reason some cannot win husband (I Pet. 3:1-4)?
3. The sin of David and Bathsheba illustrates the point well (2 Sam.11).
   a. Some "daughters of Bathsheba" are still around today!

III. SOME SPECIFIC APPLICATIONS.
A. Is the miniskirt immodest?
1. If it isn't, will someone please tell me what is?
2. Mary Quant, originator of the miniskirt, was asked, "What is the point of fashion, where is it leading?" She promptly replied, "Sex." Purpose of origin of miniskirt: "To seduce a man!"
3. "Miniskirts allow girls to run faster." (Those who wear them may have to!).

B. What harm is there in wearing "hot pants" (shorts)?
1. According to the definition of modesty, they are immodest and sinful when worn in public.
   a. A twenty-two year old stock clerk killed his fifteen year old niece who was clad in shorts. "I just saw her standing there in shorts."

C. What about mixed bathing (Bathing suits, bikini)?
1. Bathing would be unpopular if it were not "mixed."
2. It is nevertheless sinful on the same basis—"Immodest apparel."

D. Is it wrong for women to wear pantsuits?
1. I do not believe they violate Deut. 22:5 as some suggest, because they are not the apparel of man.
2. They can be too tight or otherwise ill-fitting and thus be immodest.
   a. This, of course, is true of any apparel that is worn.

CONCLUSION:
1. The terrible consequences of the sins of immodesty are many.
   a. Many will lose their souls because they would not listen to God.
   b. Many mothers will be lost who did not set the proper example in dress.
   c. Many men will be condemned who fell prey to immodesty of women and who failed to restrain those in his household in this respect.

2. Now is the time to "live soberly, righteously and godly..."( Titus 2:11-12).
THE MEANING OF THE LORD’S SUPPER

MATT. 26:26-29

A
COMMENORATION
Lk. 22:19

A
COMMUNION
1 COR. 10:16

A
PROCLAMATION
1 COR. 11:26

A
DEDICATION
1 COR. 11:25

AN
ANTICIPATION
1 COR. 11:26
INTRODUCTION:
1. The institution of the Lord's supper is found in these passages:
3. It is possible here at this table to receive one of the highest blessings or to incur the greatest of condemnations.
4. To know its significance and observe it properly is most important (1 Cor. 11:27).
5. What the Lord's supper means to Christians.

I. THE LORD'S SUPPER IS A COMMEMORATION.
   A. It is observed in memory of Christ (Lk. 22:19).
      1. The death, burial and resurrection of Christ is the heart of the gospel and redemption (1 Cor. 15:1-4).
   B. Man's inclination to forget is admitted by all, thus we have pictures and tombstones.
      1. The best of memories fail; the best of people forgotten (Jer. 2:32; Eccl. 12:1).
      2. The admonition to remember is often found (2 Pet. 3:1; Rev. 2:5).
      3. Some people even have to tie string around finger to remember.
   C. The Lord's supper is a constant reminder of the death, burial, resurrection of Christ.
      1. The emblems are appropriate: bread for body; fruit of vine for blood.
      2. The emblems are accessible: they can be found anywhere on earth.
   D. In the Lord's supper, by faith I can see Christ's death for me.
      1. This memory stirs the Christian to humble gratitude.
      2. God has provided "lest we forget."
      3. "Feast divine, all else surpassing; Precious blood for you and me, While we sup, Christ gently whispers, Do this in my memory."

II. THE LORD'S SUPPER IS A COMMUNION.
   A. The cup and the bread are the communion of the blood and body of Christ (1 Cor. 10:16).
   B. Communion is "ΚΟΙΝΟΝΙΑ" which means participating or sharing in benefits of His blood and body.
   C. The Lord's supper brings us to a realization of our union with Christ.
      1. Paul's argument is that eating idolatrous meat in the idol's temple unites the eater with the idol; and proves this by showing that eating the Lord's supper identifies the Christian with Christ.
      2. Therefore, the Lord's supper is proven to be for Christians only (Matt. 26:29).
   D. The Lord's supper is a two-fold communion.
      1. With Christ: In eating we signify our union with Christ; we are with Him and share His grace and salvation (Verse 16).
      2. With one another: In eating it, we also show we are united with one another; we are one body; mutual sharers of His grace (Verse 17).

III. THE LORD'S SUPPER IS A PROCLAMATION.
   A. It is an announcement, publication, declaration (1 Cor. 11:26).
      1. The gospel must be proclaimed to the world (1 Cor. 2:1; Acts 17:23; Mark 16:16).
      2. The Lord's supper is one way every Christian can proclaim the death, burial and resurrection to the world.
a. Therefore, we ought not to forsake the assembling (Heb. 10:25).

b. If improper observance will make one "weak and sickly" (I Cor. 11:20), pray tell what will N0_ observance do?

3. The Lord's supper as a proclamation to the world suggests:
   a. A sermon of God's love, grace and salvation that every Christian can preach weekly.
   b. The Christian's faith, courage and zeal are exhibited every time the supper is observed.

IV. THE LORD'S SUPPER IS A DEDICATION.

A. "This cup is the new covenant in my blood."(I Cor. 11:25).
   1. Better described in word "covenant" than "testament" (KJV).
      a. The reference is to the sealing or ratifying of agreements.
   2. Ex. 24:5-8 records the sealing of the covenant of God with Israel. The animal was slain and its blood sprinkled on the people. The blood sprinkled on the contracting parties solemnly bound them to their agreement. God promised to bless Israel, and Israel promised to obey God's commandments.

B. The Lord's supper represents the blood-ratified covenant between Christ and Christians (Heb. 8:6,8,12).
   1. Christ has promised to bless us with forgiveness, peace, prayer, hope, and every spiritual blessing (Eph. 1:3).
   2. In eating the supper, Christians bind themselves to implicit obedience to Christ.
      a. Israel said: "All that Jehovah hath spoken will we do, and be obedient" (Ex. 24:7).
   3. We must eat the supper with a consciousness of our promised dedication to Christ. He will keep His part of the covenant; will we?
      a. Liberality: We have promised it. Are we true to our pledge?
      b. Purity: We have pledged it. Are we true to our part of the covenant?

V. THE LORD'S SUPPER IS AN ANTICIPATION.

A. It has been given for Christians to observe "till he comes" (I Cor. 11:26).
   1. While we eat the supper, the hope of the second coming fills our hearts (Jno. 14:3; Acts 1:11; I Thess. 4:16).
   2. The Lord's supper spans the gulf between the first and second advents, a. "And thus that dark betrayal night, With the last advent we unite, By one bright chain of living rite, Until he come!"

B. In view of the marvelous blessings that shall be ours when He comes again, we should:
   1. Desire, anticipate and rejoice in His coming.
   2. Have this hope rekindled within us every week as we observe the "Feast Divine".

CONCLUSION:

1. This is the significance of the Lord's supper, and there is far more involved in eating than meets the eye of the casual observer.

2. If properly observed by Christians, it will result in greater love, appreciation, faith, zeal, obedience, hope, and joy.

3. May we come to appreciate it's meaning more and thus to partake of it more worthily, and be blessed both now and in eternity.
THE JERUSALEM CHURCH

A NOBLE EXAMPLE...

STEADFAST v. 42

UNITED v. 44

ZEALOUS v. 46

HAPPY v. 46

HOSPITABLE v. 46

RESPECTED v. 47

"AND THEY CONTINUED STEADFASTLY IN THE APOSTLES' DOCTRINE AND FELLOWSHIP, AND IN BREAKING OF BREAD, AND IN PRAYERS."
GROWTH OF THE EARLY CHURCH

INTRODUCTION:
1. Jesus commissioned that the gospel be preached to "every creature" (Mk. 16:15-16).
   a. Had we been one of these eleven we might have thought, "This is impossible!"

2. However, the church in the first century actually carried out that order.
   a. Paul declared that the gospel had been preached to every creature under heaven (Col. 1:23).
   b. To the Romans he said: (Rom. 10:18).

3. Because of this evangelistic zeal the church experienced phenomenal growth.
   b. "One container" brethren need to explain how over 8,000 could be served from one container. How many times did they have to refill? If refilled then used more than one container.

4. Jesus had taught that the kingdom of heaven would be like a grain of mustard seed (Matt. 13:31-32).
   a. This parable had its fulfillment in the growth of the early church.

5. Every concerned Christian wants the church to grow both spiritually and numerically.
   a. However, no modern church has experienced this rapid growth...why? Is it possible?
   b. When we duplicate the causes of their growth, then we will duplicate the results. Several reasons for their growth is apparent.

I. CONVICTION IN REGARD TO THE TRUTH (Jno. 8:31-32).
   A. Their firm conviction came from the belief that the gospel had freed them from sin and extended to them the hope of eternal life.
      1. They had found the "Pearl of great price" (Matt. 13:46).
      2. They had "bought the truth;" were unwilling to sell it (Prov. 23:23).
      3. "Converted" would be another way of saying it.
      4. If lust: One converted from a denomination is usually more zealous because they recognize the great value of the truth.
   B. It is interesting to note how this knowledge was acquired and applied.
         a. Apostles doctrine, fellowship, Lord's supper, prayer.
      2. Indeed, these provided necessities for spiritual growth: resulted also in numerical growth.

II. DILIGENCE IN TEACHING (Acts 5:42).
   A. The regularity with which they taught is directly related to their growth (Acts 2:46-47).
      1. Daily teaching results in daily conversions.
      2. We become discouraged when we fail and give up.
         a. If they can get "converts" WITHOUT the truth, think what we can do WITH it.
   B. Because of their belief in power of gospel, their mouths could not be stopped (Rom. 1:16).
      1. Not by persecutions (Acts 8:1).
         a. Lord did not cause persecutions, but used them to take gospel to others.
   a. One could not be expected to go into all the world who hasn't gone
      next door!
   b. If we can't personally go, we can help send one who can.
C. They were militant in defending truth when necessary.
   1. Paul and Barnabas when Judaizing teachers came to Antioch (Acts 15).
   2. Some who object to preacher's exposing error take note (Phil. 1:17).

III. A DEDICATED CONCERN FOR THE PURITY OF THE CHURCH.
A. Christ died to make this possible (Eph. 5:25-27).
B. Christianity imposes separation from the world and living a life of
   purity and holiness.
   1. See 2 Cor. 6:14; 7:1.
   2. Be not conformed to world (Rom. 12:1-2). Illust: Styles of dress and
      hair.
   3. Old things have passed away (2 Cor. 5:17; Col. 3:1-14).
C. The primary obligation concerns oneself (I Tim. 5:22).
   1. A direct relationship between discipline and growth (vs. 11-14).
   2. Discipline sometimes results in temporary decrease in numbers.
E. Allowing sin to go uncorrected is condoning-embracing it (I Cor. 5:6-7).
   1. Will eventually cause church to lose divine recognition (Rev. 2:5).
F. Church discipline is two fold: Instructive--preventive in nature.
   Corrective—chastising or penalizing in nature.
   1. Purpose of discipline is to save church and guilty party (I Cor. 5:5).
G. How many have been kept out of the church because sin within is not
   corrected?
   1. "I'm better than John Doe Christian is" may be more than an excuse!

IV. UNITY IN PRACTICE (Acts 4:32).
A. Unity was demanded at Corinth by Paul (I Cor. 1:10).
   1. The condition (vs. 11,12). (Compare with divided world today: Luther,
      Calvin, Wesley, Smythe, etc.).
   2. The demand (v. 10).
      a. The Lord recognizes no cause for division as just, except truth.
      b. Peace must not be bought at the expense of truth sacrificed or
         compromised (Matt. 10:34-39).
   3. The authority, the method, and the fruit (v. 10).
B. A house divided against itself cannot stand, much less grow.

V. LET US STOP MAKING EXCUSES AND GET TO WORK.
A. Compare methods we have of teaching not enjoyed by those in early church.
   1. Transportation, finances, communication media, tracts, film strips,Cor-
      correspondence courses, many others.
B. "People do not want to study the Bible with me."
   1. All contacts will not result in a study, but some will.
   2. Mormons say one in a hundred contacts will study; they study with that
      one.
C. "I'll wait until I'm perfect at it to start."
   1. Then you'll never start. Must use or lose present knowledge (Heb. 2:1).
   2. Preachers make mistakes; should they stop preaching?
   3. Make mistakes on job: do you quit?
D. "I don't have time."
   2. If you knew you would receive $1000 for every convert, would you have
      time? We have time for golf, vacations, visits, naps, TV, fishing...

CONCLUSION:
1. Application to ourselves is taught in Matt. 28:19-20.
Drug Abuse & The Bible

Abuse of Body and Mind
1 Cor. 6:12, 19-20

Sorcery (Pharmakia)
Gal. 5:20; Rev. 21:8

Drunkenness
Rom. 13:13

Illegal
Rom. 13:1-7

Evil Appearance
1 Thess. 5:22

Bad Company
1 Cor. 15:33

Causes Condemned
INTRODUCTION:
1. I do not profess to be an expert on drug abuse, but I do have many statistics.

2. "Have you tried drugs?" "No!" "Well, don't knock what you haven't tried."
   a. Doctor doesn't have to have a baby to advise expectant mother.

3. Define "Drug abuse."
   a. "Use of drugs for non-medical reasons in an attempt to influence the mind and body, an attempt to alter the emotions, to change the senses, to escape from reality."

   b. We are not referring to proper use of drugs prescribed by a physician to correct an imbalance of a person's body chemistry which affects his health, or to give protection against disease, relieve tensions, fatigue or pain.

U. The three basic classifications of drugs: Stimulants, depressants, hallucinogens.

J. Drug abuse is definitely a Bible subject, therefore our chief concern is the Christian and the current drug problem.

I. THE BIBLE CONDEMNS DRUG ABUSE

A. I Cor. 6:19-20, 12 condemns the abuse of body and mind.
   1. All drugs and narcotics do harm to either the body or mind or both.
      a. This statement not contested when considering addictive drugs.
      b. A baby born to addicted mother is an addict when born!
      c. In Cleveland, Ohio a baby sitter baked an infant thinking it was a turkey!

   2. Although marijuana is not addictive, the use of it can affect body and mind.
      a. Dr. Walter Lehmann, in the April, 1971 issue of Reader's Digest, said, "Of nearly a thousand youngsters hooked on hard drugs with whom I have worked, all but one started on marijuana." This proves that a psychological need can develop!
      b. A study of 970 addicts admitted to the addiction center in Lexington, Ky. disclosed that 764 (S0%) of them had prior histories of marijuana use.
      c. The use of marijuana can harm the heart, kidneys, liver, various other body members.
      d. Paul Harvey (March, 1971) stated that government was to release a report in 1971 concerning the effects of marijuana:
         1) Makes men impotent; causes deformity in unborn children.
   3. Paul said, "I will not be brought under the power of any..." (I Cor. 6:12).

B. Gal. 5:20 and Rev. 21:8 condemn "sorcery" (Witchcraft-KJV).
   1. The word used in the original is PHARMAKIA which signifies the use of drugs.
      a. "Primarily signified the use of medicine, drugs, spells.." (Vine).
   2. This explains the hold sorcerers gain upon people. (Example: Charles Manson and his followers).
   3. Note the destiny of those guilty of sorcery!

C. Rom. 13:13 (et.al.) forbids drunkenness.
   1. Characteristics of drunkenness seen in these passages of scripture:
      b. Alcohol is condemned because of these effects.
      c. Effects of drugs are identical, therefore intoxication.

D. Rom. 13:1-7 makes drug abuse wrong because it is illegal.
   1. Both state and federal laws forbid abuse of drugs.
   2. If no other argument could be made, this one would suffice.
E. I Thess. 5:22—"Abstain from all appearance of evil."

1. Use of drugs surrounded by evils: crime, immorality, degradation.

Φ. I Cor. 15:33—"Evil companionships corrupt good morals."

1. Many who become addicts do so because they "got in with the wrong crowd."

Possibly the main reason why marijuana smokers go on the "hard stuff."

THE BIBLE ATTACKS THE CAUSES OF DRUG ABUSE

A. These seven causes listed by National District Attorney's Association:

1. Belief that medicine can solve every problem.
   a. Parents medicine shelves full: A pill for every pain or problem.
   b. TV commercials convey this idea. Examples:"Eat too well, demand Digel;" "Sleepy? Take No-Doze;" "Can't sleep? Take Sleep-eze;" etc.
   c. Idea is: There is a pill for everything. No need to suffer at all!
   d. Parents, teach children to accept hardships as part of the sinful world.
   e. Our bodies are not given to squeeze all the pleasure we can out of them.

2. Dissatisfaction with the "Establishment."
   a. Don't like the way home, school, government, etc. is run. Rebel by taking drugs.
   b. Instead, they should offer some constructive advice. In a few years, they will be the "establishment."
   c. Parents, teach them to respect authority (Eph. 6:1-3; Rom. 13:1-7).
   d. We do not defend everything parents, schools, government does, but we respect them.

3. Risk discounting factor (Extreme pressures of modern society).
   a. College entrance exams; job applications; competition, etc. Take a pill! Vietnam war—pills the answer!
   b. Parents, teach them to depend upon Christ (Phil. 4:13).
      1) David faced Goliath "in the name of the Lord", not with pills!

4. Desire for easy solutions, and escape from reality.
   a. Only way to accomplish this is to leave this old world!
   b. Parents, teach them to appreciate the value of suffering (2 Cor. 12:10; Jas. 1:2-4). Physical hardships build muscles.

5. Increasing permissiveness in homes growing out of materialism.
   a. Working mothers give children "Things" instead of time and love.
   b. Have everything they want, no responsibilities, so take drugs for "Kicks."
   c. Parents who respect God and His word will fulfill their proper role in life.
      1) Fathers bringing up children by the Bible (Eph. 6:4).
      2) Mothers loving children; at home with them when needed (Titus 2:4-5).
      3) Parents exercising discipline (Heb. 12:9*11).

6. Peer group pressures (I Cor. 15:33).
   a. Too many children will not listen; have to learn the "hard way."
   b. Young man said: "Father has learned a lot while I was at college."

7. Rock music.
   a. When rock music came, so did drug abuse. Some rock music lyrics actually praise drug use.
   b. Parents, teach them to think on pure things (Phil. 4:8).
      1) Not on rock music and filthy literature.
      2) Teach them to honor good men and women, not "hippy heroes."

CONCLUSION: The "Way of the cross" and the "Way of drugs" lead in two different directions—one to eternal life, the other to an early grave and eternal torment.

(Mostly by Sewell Hall, Thayer St. Lectures-1970)
GAMBLING......

1. MENACE TO SOCIETY
   OVER 16 BILLION - GAL. 5:19-21

2. ENCOURAGES LAZINESS
   Prov. 6:9-11; 1 Tim. 5:8

3. VIOLATES ECONOMICS
   LABOR - EXCHANGE - LOVE

4. AN UNEQUAL YOKE
   2 Cor. 6:14-17

5. WIELDS BAD INFLUENCE
   Matt. 5:16

6. A CORRUPT TREE
   Matt. 7:16-20

7. NOT CONDUCIVE TO
   GODLINESS
   Phil. 4:8
INTRODUCTION:

1. Why is there so much silence in the pulpits about gambling?
   a. When did you last hear a lesson taught about the evils of gambling?
   b. Has Satan lulled some to sleep regarding this dreadful sin?

2. I affirm, and intend to prove, that gambling is "Worldliness."
   a. Worldliness is a killer on the loose; it thrills, then kills; fascinates,
      then assassinates; entices, then entwines (I Jno. 2:15).

3. When we obeyed the gospel, we "Put on Christ" (Gal. 3:27).
   a. "To become so possessed of the mind of Christ as in thought, feeling and
      action to resemble Him and, as it were, reproduce the life He lived" (Thayer).
   b. Christ lives in us; our life is hid with Christ in God (Gal. 2:20; Col. 3:1-3).
      1) If Jesus cannot be with us in whatever we do, we must not engage in it.

4. What does the Bible teach about this vice that is often considered "not too bad?"

I. GAMBLING DEFINED:

A. "To play a game for money or other stake; hence, to stake money or any
   other thing of value upon an uncertain event; to hazard; to wager" (Webster).

B. There are two essential elements involved in gambling:
   1. A stake involved whereby one stands to gain at the loss of others de-
      pending upon the outcome of some selected element of chance.
   2. The element of chance is arbitrarily determined by the parties invol-
      ved.

C. Gambling is not to be confused with risks such as farming, driving car,
   playing football, investing in stocks, etc.
   1. In gambling, one stands to gain at the loss of others. In farming,
      etc., profit is not sought at the loss of others.
   2. In gambling, the gain is determined by an event arbitrarily selected.
      a. In farming, etc., the element of risk is not contrived.
      b. The farmer, auto driver, would be pleased if no risk were involved.

D. Some types of gambling identified: Check pools, raffle tickets, punch-
   beads, betting on sports events, pinball and slot machines, dice, bingo,
   card and checker playing for money, and many, many others.

E. In the Bible, casting lots was not gambling, but a way to decide God's
   will (Acts 1:26).
   1. Acts 1:24 shows that the Lord was to reveal whom he had chosen in
      this way.
      a. They were still in the "sundry times and divers manners" era.
         (Heb. 1:1).
      b. At the cross they cast lots for another's property (Jno. 19:23-26).

II. GAMBLING IS A SCOURGE TO SOCIETY.

A. It produces nothing of value, and adds nothing to our economy.

B. It promotes crime and traffics in immorality and destroys citizens and
   Christians.
   1. "Gambling fever" causes men and women to kill, steal, mortgage homes,
      starve and half-clothe their families, lose their jobs, etc.
   2. In an article in Akron Beacon Journal, June 2, 1968, Edward Caryl, a
      gas station attendant said."Everybody in town (Las Vegas) at one time
      or another has been offered to share a wife in trade for gas or re-
      pairs."

C. Under the heading, "A Gamble With Health" (Akron B.J. 8/7/69):
   1. "Gambling has medical as well as financial perils. Gamblers who stand
      long hours at crap tables are likely to develop varicose veins. Also,
      card players can be afflicted with 'Blackjack Dermatitis', a skin ir-
      ritation caused by a substance in green felt table coverings."
D. Gambling picture in United States (1950).
1. $16 billion spent on gambling. $6 billion on racing alone!
2. This would pay annual salary of $800,000 to two million preachers!
3. There is gambling in churches, homes, schools, movies, T.V.

III. GAMBLING VIOLATES DIVINE LAWS

A. How can this be true when gambling is not mentioned in the Bible?
1. Not all sinful conduct is specifically mentioned in the Bible.
B. There are general terms and principles which cover specific acts.
1. Rape, suicide, larceny, bootlegging, white slavery, etc. not mentioned specifically.
2. Yet, they are wrong as discerned by principles of right conduct (Apply Heb. 5:14).

IV. BIBLE PRINCIPLES WHICH SET FORTH THE EVILS OF GAMBLING.

A. Gambling violates the industry that God ordained for man (Gen. 2:15; 3:19).
1. Slothfulness and prosperity at the expense of others is not the will of God (Prov. 6:9-11; I Tim. 5:8).
2. The gambler profits solely at the expense of another's labors. It is non-productive and parasitic!
B. Gambling violates the economic environment that God created.
1. Law of labor: money or money's worth is paid and earned by physical or mental effort expended (Eph. 4:28; 2 Thess. 3:12; Lk. 10:7; I Cor. 9:9-10; 2 Cor. 11:8; Matt. 20:1-15).
   a. Gambling is essentially covetousness because it seeks rewards of another's labors.
      1) To covet is to "long inordinately for something that is another's."
      2) This disposition of heart is condemned (I Tim. 6:10; Col. 3:5).
2. Law of love. Value is given without expectation or desire for return (Rom. 13:10).
   a. As a gift or in relief of physical distress (Eph. 4:28; Acts 2:45; 11:29).
4. These are the three legitimate means for transfer of property. Gambling violates all three!
C. Gambling is not conducive to godliness.
1. Can you picture Christ in a gambling den wagering to finance His ministry?
3. Is gambling true, honest, just, pure, lovely, of good report, virtuous (Phil. 4:8)?
D. Gambling places an unequal yoke upon the Christian (2 Cor. 6:14-17).
E. Gambling wields a bad influence upon others (Matt. 5:16).
   1. Illust: Little girl showing ability to count: "1, 2, 3, 4, 5, 6, 7, 8, 9, 10, Jack, Queen, King..."
F. Gambling is a corrupt tree that brings forth corrupt fruit (Matt. 7:16-20).
G. Gambling is a violation of all these:
   1. It doesn't involve gain by reason of labor, exchange, love.
   2. It does not fit into God's scheme of things reflecting His nature.

CONCLUSION:
1. For reasons both temporal and spiritual, gambling is evil.
2. It is wrong regardless of the amount wagered.
3. The sincere child of God keeps himself from all evil (I Thess. 5:22).
4. If you have been gambling, will you repent and confess your sins?