

THAYER STREET CHURCH OF CHRIST

FALL MEETING

TIME	MONDAY	TUESDAY	WEDNESDAY	THURSDAY
9:30 A M to 10:25 A M		LORD'S SUPPER OLEN KERN Plainfield, In.	LORD'S SUPPER OLEN KERN	LORD'S SUPPER OLEN KERN
10:35 A M to 11:25 A M		LIFE OF ELIJAH TED BEEVER Akron, Oh.	LIFE OF JONAH BRYAN SULLIVAN Bancroft, Ont.	LIFE OF DANIEL WELDON WARNOCK Akron, Oh.
1:30 P M to 2:25 P M		SINGING THE PSALMS TOM OGLESBY Bedford, Oh.	SINGING THE PSALMS TOM OGLESBY	SINGING THE PSALMS TOM OGLESBY
2:35 P M to 3:25 P M		EVANGELISM AUDE McKEE Knoxville, Tn.	EVANGELISM AUDE McKEE	EVANGELISM AUDE McKEE
7:30 P M to 8:25 P M	ROMANS 12:9-21 PETER WILSON Sun River, Or.	ROMANS 12:9-21 PETER WILSON	GUEST SPEAKER	ROMANS 12:9-21 PETER WILSON
8:35 P M to 9:25 P M	PROVIDENCE HOMER HAILEY Tucson, Az.	PROVIDENCE HOMER HAILEY		PROVIDENCE HOMER HAILEY

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THE TRANSFORMED LIFE

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INTRODUCTION:

- A. My purpose in these lectures is to set forth the marks of the transformed life as set forth in Romans 12.
- B. This chapter contains some of the most practical, relevant, and pragmatic teaching in the Bible.

I. SETTING THE CONTEXT.

- A. Importance of context in any study.
- B. "I beseech thee, therefore. . .
 - 1. Paul is basing his appeal on prior statements.
 - 2. Actually, he is concluding a well ordered and systematic exposition on Justification By Faith that takes 11 chapters.
- C. Proposition stated — Rom. 1:16,17.
- D. Proposition argued:
 - (1) Guilt of Gentile world — chapter 1
 - (2) Guilt of Jewish nation — chapter 2
 - (3) Guilt of all and God's provision to save — chapter 3
 - (4) O. T. proves proposition — chapter 4
 - (5) Adam and Christ — chapter 5
 - (6) The Christian life . . . dead to sin, alive to God — chapter 6
 - (7) Contrast freedom of Christian, bondage of the law — chapter 7
 - (8) Contrast walking by the Flesh and walking by the Spirit — chapter 8
 - (9) Has God rejected His people Israel? — chapter 9
 - (10) Rejection due to unbelief, acceptance by faith — chapter 10
 - (11) God's plan still subject to universal application chapter 11

II. PRACTICAL APPLICATION — chapter 12

- A. To go from the sublime to the practical is typical of Paul (cp. Eph.)
 - 1. "I beseech thee — note intensity of language
Therefore — because of all that has been said.
 - 2. Present your bodies.
 - (a) Contrary to Greek concept that the body as a prison, an encumbrance, the Christian believes that the body belongs to God. (I Cor. 6:19,20; 11 Cor. 7:1; Rom. 6:12, 13)

3. A living sacrifice
 - (a) Sacrifices in O. T. died in the offering. . . offered one time and perished.
 - (b) Christian dead unto sin, alive unto God. Stressing dedication and consecration. (Gal. 2:20; 6:14)
 - (c) Greatest need in the church today . . . Commitment.
4. A Holy sacrifice. II Cor. 6:14; I Pet. 1:15
5. An Acceptable sacrifice - cp. Eph. 5:2
6. A Spiritual sacrifice.
- B. The Key to Success - Nonconformity to the world.
 1. Uses of "World" (Kosmos)
 - (a) Material universe - Acts 17:14
 - (b) Inhabitants of earth - John 3:16
 - (c) Worldly affairs (Wisdom-politics-commerce-rewards attractions, etc.). Matt. 16:26; 1 Jno. 2:15
 2. The "world" hostile to Christ.
 - (a) 1 Cor. 1:21; John 15:18; 7:7; Jas. 4:4; I John 5:19
 3. The Christian not "of the world. " John 8:23; 15:19; James 1:27.
 4. The "world" has a "walk" or manner of life (Eph. 2:2) and a "fashion" (I Cor. 17:31)
 5. Don't let the world set the pattern of your life. I Pet. 1:14,15
 - (a) Fashion designers
 - (b) Movie makers and smut peddlers.
- C. Contrast - Be Transformed
 1. Illustration of it - Jesus on Mt. of Transfiguration (Mt. 17)
 2. Key to it - By the renewal of your mind. (II Tim. 2:15; Ps. 119:11,16,97,104,165)
 3. Victory over "the world" - I John 5:4
- D. The Qualities of the Transformed Life:
 1. Humility (vs. 3-5)
 - (a) Pride, arrogance, self adulation are all characteristic of the worldly life.
 - (b) But the Christian, self must be denied and crucified. (Lk. 9:23; Gal. 2-20; 6:14; II Cor. 5:15)
 - (c) This quality essential to a team player. (I Cor. 12)
 - (d) Who made us to differ? God (Jas. 1:17; 1 Cor. 4:7), hence no room for boasting.
 - (e) To think soberly
 - (1) Don't bury your talent in false modesty or humility.
 - (2) Realize who you are. (Image of God-Redeemed-Royal priesthood)
 2. Usefulness (vs. 6-8),
 - (a) Whatever gift or talent, use it to God's glory.
 - (b) Jesus condemned that person or thing that did not perform function for which created. (Matt. 5:13-16; John 15; Eph. 2:10)

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- (c) Whether supernatural gifts of 1st Century (ex. prophecy) or ordinary abilities and talents now. . . USE THEM.
 - 1. Ministry (Diakonia) - Practical service.
 - 2. Teaching
 - 3. Exhortation
 - 4. Giving with liberality.
 - 5. Ruling with diligence.
 - 6. Showing mercy with cheerfulness.
- 3. Love (v. 9)
 - (a) Sincere not put on or acted out.
 - (b) Demonstrated by hating (Heb. 1:9; Amos 5:15; Ps. 97:10)
 - (1) One of Satan's greatest victories is to get us to laugh at, wink at, or tolerate sin.
 - (c) Demonstrated by Cleaving to the good.
 - (d) A Family type love.
 - (1) In the Greek - a kinship or kindred relation.
 - (2) Testing our love of brethren.
 - a. How do we react to their needs?
 - b. Does it meet the test of I Cor. 13?
 - (3) "In honor preferring one another. "
 - a. In matters of showing appreciation, giving honors, strive to lead the way, even to outdo one another.
- 4. Zeal (v. s. 11)
 - (a) In the business of serving the Lord there are two basic attitudes:
 - 1. Slothful (lazy-indolent) (Amos 6:1)
 - a. Not only lazy but careless (Jer. 48:10)
 - 2. Fervent in Spirit.
 - a. Zelos - to be hot, to boil.
 - b. Example - Christ. Ps. 69:7
 - c. Fervor, ardor, enthusiasm, key to success in Lord's work.
 - 1. Often lacking in our singing.
 - 2. Often lacking in our teaching program.
 - 3. Often lacking in our personal work.
 - (b) Note: serving the Lord (Acts 27:23; Gal. 2:20; Eph. 6:6; Col. 3:23)
- 5. Happy (vs. 12)
 - (a) Other translations, "in your hope be joyful," "let hope keep you joyful"
 - (1) Worldly person is without God or Hope (Eph. 2:12)
 - (2) Christian has Christ as his Hope (Col. 1:27; Heb. 6:19)
 - (b) One of the greatest inconsistencies is a somber, sad, complaining, miserable Christian. (Ps. 100:2; Ps. 144:15; Rom. 5:2; 1 Pet. 1:3,8)
- 6. Steadfast (vs. 12)
 - (a) Rom. 5:3,4; Jas. 1:2,3
- 7. Prayerful (vs. 12)
 - (a) I Thess. 5:17

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8. Generous (vs. 13)
 - (a) Communicating - Koinoutes - act as a partner. (Gal. 6:6; 11 Cor. 8 & 9; Phil. 1:5; Heb. 13:16)
9. Hospitable (vs-13)
 - (a) New Century Dictionary "Giving or offering a generous welcome to guests or strangers. "
 - (b) Gk. Philoxeneo "love of strangers. "
 - (c) Given - Pursue - to follow after (Cp. Rom. 14:19)
 - (d) Note Peter's caution without grudging (I Pet. 4:19)
10. Forgiveness (vs. 14)
 - (a) Jesus warned his followers of persecution. John 15:20; II Tim. 3:12)
 - (b) Being able to patiently endure persecution is one thing, maintaining a proper attitude towards persecutors is another.
 - (1) The example of Jesus and others. (I Pet. 2:21; Lk. 23:34; Acts 7:60; 1 Cor. 4:12).
11. Compassion (vs. 15)
 - (a) Jesus wept. (John 11:33-35)
 - (b) We have many friends we can laugh with and enjoy but the real close friends are invariably the ones you have cried with.
 - (c) It is easier for many to weep with them than to rejoice with them that rejoice.
12. Condescension (vs. 16)
 - (a) Argument among scholars as to whether refers to lowly things or lowly people. Vincent Word Studies says can apply to both.
 - (b) Actually, I have never known a person who had an undue regard or unhealthy desire for the things of the world who had a proper attitude toward those persons of lower station in life.
 - (c) Interesting study to trace the word "things" through the Bible. (Jer. 45:5; 1 John 2:15; Lk. 12:15; Matt. 6:33; II Cor. 4:18; Phil. 3:8, etc.)
13. Peaceable (vs. 17-21)
 - (a) Contrary to the heathen concept that personal revenge and vengeance are a part of justice, the Christian's attitude is one of non-retaliation to evil.
 - (b) God's blessings are on the peacemakers. (Matt. 5:9; Rom. 14:19)
 - (c) Leave vengeance to God.
 - (1) Not just in sense of final judgment. Deut. 32:35 . . . context
 - (2) Chapter division unfortunate, one of the means of God recompensing the evil doer is by chosen civil authority (Rom. 13)

III. SUMMARY

Homer HaileyProvidence: Of What We Speak

In this lesson an attempt will be made to clarify the subject of Divine providence and rule by definition and general scripture teaching on the Subject. In Lesson Two we shall pass to God's providence in the nations of earth, and in Lesson Three to the scheme of redemption. It is hoped that each hearer will see clearly the rule of God in all realms of His creation, a rule that achieves the end of a Divine purpose and yet does not violate the sovereignty of the human will or the Divine laws.

1. Definition and explanation

A. Definition:

1. The word is found only once in the New Testament and then it is applied to man. Two words in the New Testament indicate the idea.
 - a. Pronoeo: Think of beforehand, take care, provide for (I Tim. 5:8); have regard for (Rom. 12:17; 11 Cor. 8:21). (A. & G.)
 - b. Pronoia: Forethought, foresight, care, make provision for something (Acts 24:2; Rom. 13:14) (A. & G.)
2. Providence, from "provide" (Lat. providere), means etymologically to foresee, as the Greek pronoia, hence, forethought and foresight, or provident care. This forethought —A foresight implies a definite purpose. The idea of providence also involves a practical arrangement by which the purpose may be achieved.

B. Explanation: principles to be recognized

1. God is the creator, source of the universe; and as creator He has complete control except where He created free beings (angels, man). Here His sovereignty is exercised through moral government (Gal. 6:7-8). Of His providence these things are true:
 - a. Man lives under the natural order, subject to all natural laws
 - b. The natural order is adapted to the moral and spiritual training of free beings (Jas. 1:2-5; 1 Pet. 1:5-6).
 - c. God has the power of guiding free beings from above their freedom, without interfering with it.
 - d. God can directly alter the course of events if He will, in answer to human prayer, or without it. These points, a, b, c, d, are from An Outline of Christian Theology, Wm. N. Clarke, pp. 148-152).
2. Summed up, providence is God's forethought in creation in which He made provision for the preservation, care and government over His creation that the purpose or end for which it was created might be attained.
3. The principle is set forth in Neh. 9:6-8:
 - a. God created.
 - b. God preserves.
 - c. God fulfills.

II. God's providence — rule — in His creation.

- A. In the inanimate world about us (Job 38:1-38).
- B. In the animal world, His care for these creatures (Job 12:9-10; 38:39-39:30).
- C. In the development of His people in the Old Testament.
 - 1. In the Old Testament emphasis is given to God's omnipotence and holiness; in the New Testament to His love and holiness.
 - 2. The Hebrew nation: Selection of Abraham and the raising of a nation (Gen. 12:1-3; 15:16-18).
 - 3. Joseph saw God's hand in his being in Egypt (Gen. 45:5-8; 50:17-20).
 - 4. Esther is a case of God in history as He raised a Jewish orphan to the place of queen of Medo-Persia to save His people (Esth. 4:14).
 - 5. Prophets and Psalms — all these point to God's providence to care for His people, destroy their enemies and fulfill His purpose (cf. Isa. 44:6-7; 48:3).
- D. In the carrying out of His purpose — in the New Testament
 - 1. Christ came in the fulness of time — all things were ready (Gal. 4:4): Nations — Gentiles — Jews.
 - 2. The creation had been brought forth through Christ (Col. 1:15-17), according to God's will (Rev. 4:11). All things were according to God's providence, and upheld by His word (Heb. 1:3).

III. Questions involved in Providence.

- A. Christ pointed to the Father, but recognized His own work Jno. 5:17.
He rules in all realms (Mt. 28:18; Rev. 1:5; 17:14; 19:16).
- B. Prayer - prayer presupposes the providence of God; the whole principle of prayer rests upon it (Mt. 6:9-15; Lk. 18:1-8; Rev. 8:3-5).
- C. Miracles - The creation rests upon such foresight that God can intervene by miracle or carry out by the natural provisions. But miracles have no place in providence today.
 - 1. Petition in the spiritual realm (Lk. 23:34), response by provision (Acts 2:38-41).
 - 2. Petition in the physical realm (Mt. 6:11; bread; James 5:14: healing), response (bread, II Thess 3:12; healing, Jas. 5:17f).
- D. Angels, Ministering spirits (Heb. 1:14).
 - 1. Have worked in time past (Acts 12:7-10).
 - 2. Today - if so, unknown.
- E. Holy Spirit, works through the word of truth.

Conclusion: God's providence is the indwelling control of the world by Himself, by which He directs in all realms of creation to the attaining of His eternal purpose.

Lesson Two

God's Providence in International Affairs

2:3

In this subject, God's Providence in National and International Affairs, we came face to face with a question that interests all of us, but which leaves many questions unanswered. The Bible seems clearly to teach God's rule in all nations, before Christ's coming and since; but it leaves questions of "how" he controls these in the realm of the unrevealed.

I. God's judgments - when the salt is gone.

- A. World of Noah's day, 120 years (Gen. 6).
- B. Ammorites - iniquity not yet full, but four hundred years and it would be (Gen. 15:13-16); cast out because of wickedness (Deut. 9:4-5; Lev. 18:24-30).
- C. Sodom and Gomorrah (Gen. 18:25-33).
- D. Israel, went into Assyria by a divine decree (Amos 2:6-8; 9:8-10; Hos. 1:3; 13:11).
- E. Judah - withstood Assyria, but would go into Babylon; determined by Jehovah (Isa. 39:6; Mic. 4:10).

II. God's providential use of Heathen Nations.

- A. Jehovah is King of the nations (Ps. 22:28; Jer. 10:6-7).
- B. Moral principles by which nations stand or fall:
 - 1. Exalted by righteousness (Prov. 14:34; 16:12).
 - 2. By sin they are cast down (Ps. 9:17).
- C. By His providence God sets up whomsoever He will (Dan. 4:17, 25, 32; 5:21).
- D. God's use of Empires in ancient times.
 - 1. Assyria, although the king didn't so mean to be used (Isa 10:5-26).
 - 2. Babylon, the Chaldeans, whom He raised up for judgment (Hab. 1:2-11; Jer. 50:17-18).
 - 3. Medo-Persian Empire, God's instrument against Babylon:
 - a. God foretold the rise of Cyrus (Isa. 44:28; 45:7).
 - b. Which nation, the Medes, he used as His "arrows" (Jer. 51: 11, 28).
 - 4. Alexander of Macedonia against Medo-Persia (Dan. 8).

III. Christ's present rule in the kingdoms of men:

- A. Foretold and predetermined in prophecy:
 - 1. In the Psalms (Ps. 2; 45:1-7; 89:26-27; 110).
 - 2. In the prophets (Isa. 11:4-5; Mic. 5:15).
- B. Now claimed by Christ and for Him by the apostles (Matt. 28:18; 1 Pet. 3:22; Rev. 1:5; 17:14; 19:16).
- C. Demonstrated in the judgment of two powers:
 - 1. Jerusalem, destroyed by the Romans but as He led (Mt. 24:15, 30, 24).
 - 2. The Roman Empire when judged by Himself to be worthy of destruction (Rev. 19:15-21).
- D. The place of prayer by the saints at this point:
 - 1. For the rulers, that we may lead a quiet life, that the gospel be preached and men saved (I Tim. 2:1-7).
 - 2. For an avenging of our adversaries (Lk. 18:1-8); to which God responds by a judgment (Rev. 8:3-5).

Conclusion: The fact of God's rule among nations, and His providential working among them to fulfill His purpose, is clear. How He does this is left to His own wisdom; we accept the fact by faith, because He said it. We leave the how to Him, because we believe He had the foresight to make a world in which His power could operate.

Providence and the Individual:
The Scheme of Redemption

In this lesson we come to the real core of our study: Providence and the individual with special consideration to the scheme of redemption as an eternal purpose of God.

- I. God purposes in all that He does.
 - A. In the creation of the world and its inhabitants - this is clearly set forth in Jehovah's questions to Job (Chaps. 38-41).
 - B. A purpose for man:
 1. If he had not sinned, which has been left unrevealed, because he sinned.
 2. For man if he should sin, which is the central theme of revelation.
 - a. prothesis: "a setting forth. . . plan, purpose, resolve. . . design" (A. & G.) (Rom. 8:28; 9:11; Eph. 1:11; 3:11; 11 Tim. 1:9).
 - b. protithemi: "plan, purpose, intend something" (A. & G.) (Eph. 1:9).
 3. In this purpose or "setting before Himself of a plan," God exercised divine foresight and forethought which would enable Him to consummate the plan and yet leave man a free moral being (Look at the passages listed above, Eph. 1:3-11; 3:11; Rom. 8:28; 9:11 and II Tim. 1:9).
- II. This purpose and the providence which controls it, must be recognized by all men:
 - A. As set forth in Ecclesiastes
 1. Man cannot change some things he would like to change (1:15).
 2. There is a providence over all " a time and purpose for all things, this one must recognize (3:1-13).
 3. Wickedness and injustice which we cannot control, which prove us, but God judges these (3:16-18).
 4. Prosperity and adversity comes, but God uses these (7:13-14).
 5. Man cannot control the conditions under which he lives, but God can control their destiny (11:1-8).
 - B. As set forth by Jesus in Matthew 5-6
 1. God's providence considers the good and evil with sun and rain (5:43-48).
 2. "Be not anxious," not "take no thought" for man is to purpose and plan, but do not worry. Example of care: God's providence which provides for the birds and flowers (6:25-32).
 3. Subordinate the material to the spiritual, put the kingdom first (6:33-34).
 4. If God is the creator, He can certainly provide; He can control the destiny of His creation and purpose.
 5. Jesus' emphasis is on the Divine Fatherhood of God: Pray to the Father and trust Him to answer (6:1-14).

Conclusion: God's foresight and forethought, combined with infinite wisdom, knowledge and power, provided a universe which God can control as He works out the destiny of history in His people, the nations of earth and His eternal purpose. Learn to see His hand in all the affairs of life, yours and the world about you.

THE LORD'S SUPPER

3:1

Olin Kern

3:1

OBJECTIVE: Consider the benefits and responsibilities in regard to the Lord's Supper.

Introduction:

1. New Testament passages:
 - a. Matt. 26:26-30
 - b. Mk. 14:17-26
 - c. Lk. 22:14-23
 - d. I Cor. 10:6-22
 - e. I Cor. 11:23-29
2. The Christian believes that the Lord's Supper is a serious matter.
 - a. It is true that men will be destroyed for many other sins as well, but we are of the opinion that one of the greatest sins that he can engage in, is not properly respecting the Lord's Supper.
 - b. This should be the most solemn time of a Christian's life.
 - c. This should call to our mind one great passage.
 - (1) John 3:16
 - (2) In memory we can see the painful death that our Lord had to suffer.
 - (a) Consider the stakes that were driven into his hand and feet.
3. This stands out as the greatest "Monument in the Bible. "
 - a. Other monuments of importance:
 - (1) Moses and Mount Sinai
 - (2) The children of Israel crossing the Red Sea and the Jordan
 - (3) The baptism of Jesus
 - (4) Mount of Transfiguration
 - (5) Mount Ararat
 - (6) The flood and the rainbow
 - (7) The Passover
 - b. Though all of these are great points of interest; none will stand equal with the Lord's Supper and what it means to every child of God.

Body - A discussion of the subject. "The Lord's Supper. "

- A. The Lord's Supper - The Passover
 1. In the Old Testament this Passover was a memorial also
 - a. Ex. 12:14
 2. The reason for the Passover:
 - a. This was before one of the plagues (the 10th) that was placed on Pharaoh when he would not let the people of God leave the land of bondage and go to the promise land.
 - b. The Passover was instituted the night the angel of death passed over Egypt, killing the first-born in the Egyptian homes; but in the homes of the Israelites, where the blood of the lamb was sprinkled as directed, the destruction did not fall.
 - (1) Ex. 12:13

3. The preparation of the lamb:
 - a. To be secured the 10th day of the first month.
 - b. To be killed on the 14th day and then eaten the following night
 - c. No bone was to be broken (None of Christ's bones were broken).
 - d. To be roasted with bitter herbs.
 - e. If one family could not eat it all they could be joined by another family.
 - f. The remaining portion was to be burned.
 - g. On the fourteenth day of the month they put away all leaven, and ate unleavened bread till the evening of the 21st.
4. They were to instruct their children concerning the feast.
 - a. Ex. 12:27
 - b. It was to be a memorial of their deliverance.
 - c. This was a memory of the past that was to declare to them the present.
5. The New Testament connection.
 - a. Christ
 - (1) 1 Cor. 5:7
 - (2) 1 Cor. 11:26
 - (3) We not only remember his deliverance to all men, but also the death and the fact that he is coming again. (1 Tim. 2:4, 11 Thess. 1:7)
 - (4) Just as certain as the Passover took place so did Jesus die and serves as our Passover
 - (5) The paschal lamb as a type of Christ. The only connection with the Passover. (Ex. 12:46, Num. 9:12, John 19:36)
 - b. It was at the Jewish Passover feast that Jesus instituted the Lord's Supper.
 - (1) Jesus and the disciples had to be at Jerusalem about a week before the Passover. They spent their time teaching in Jerusalem in the day, but in the evening they stayed at Bethany.
 - (2) Every Lord's Day, beginning on the 1st Pentecost following the resurrection of Christ, Christians have eaten at the Lord's table.
 - c. He gave them the news at this time— the end is near.
 - (1) Lk. 22:21
 - (2) They want to know who the guilty one is.
 - (a) He answers: "He that dippeth with me in the dish. "
 - d. Judas, a wicked man, was used to turn the son of God over to the rulers of the day.
 - (1) The kiss was given and the trial will soon begin.
6. Our Passover lamb was perfect (without spot or blemish), yet he went to the cross because of our sins.

B. The Lord's Supper — A Memorial Service

1. We view this feast with mixed emotion.
 - a. We are happy that God thought enough of us to allow his son to die.
 - b. We are sad that people thought so little of the Son of God.
 - (1) John 1:11-12
 - (2) Matt. 8:20
 - (3) Christ understood hunger and sorrow.

- (4) His feeling when Lazarus died:
 - (a) John 11:35
 - (b) John 11:36
 - (5) In spite of all the pain that he suffered in death he still could say:
 - (a) Lk. 23:34
- c. We understand that it was the will of God that he die, thus we do not question the things that be
- 2. We are amazed at the values of some
 - a. A sports star or president will come to our state and we will drive many miles to get a view
 - b. Yet there are those on Lord's Day morning who will miss the Supper and have no guilty feeling at all
 - (1) The Lord said: "This do in remembrance of me" (I Cor. 11:24).
 - (2) We must remind ourselves of the statements from Gethsemane
 - (a) Matt. 26:39
 - (b) He was talking to His Father and trying to see if there was another way; but whatever — Your will be done
- 3. This is a lasting memorial service
 - a. We honor our dead, but they are soon forgotten
 - b. In honoring the death of Christ He will never be forgotten
- 4. The memorial of Christ is not tied to one location. We must assemble, but we do not have to travel as we do when we view the Jefferson Memorial or the Washington Monument.
 - a. The monument of Christ is where the saints meet
 - b. It is just as meaningful in a congregation of five as it is in a congregation of five hundred
 - (1) Some years ago I stood on the major battle fields of the Civil War only to have serious thoughts as to what some men had gone through for this great country
 - (2) How much more should we be moved when we view the battle field of our Lord
- 5. This memorial is a means of spiritual nourishment
 - a. John 6:53-56 (not referring directly to the Lord's Supper)
 - b. Some of the greatest gifts from God to man are the blessings of physical and spiritual life. Both depend on certain conditions
 - (1) To live physically we must have proper food, exercise, sunshine etc.
 - (2) Certain things are essential for spiritual life
 - (a) I Pet. 2:2
 - (b) Matt. 5:6
 - (c) Heb. 5:12-14
 - (d) Heb. 12:1
 - (e) I Cor. 9:27
 - (f) The love for light — a right way through Christ
 - (11) John 3:19-20
 - (22) Matt. 5:14-16
 - (33) It takes the light of Christ to keep us in the right way

6. The memorial day
 - a. The primary purpose of the assembly of the saints on the first day was to break bread.
 - (1) Acts 20:7
 - (2) It was a regular observance with the people of God.
 - (a) Acts 2:42
 - b. This was considered a day of assembly.
 - (1) I Cor. 16:1-2
 - (2) They were told to keep all of the times of "assembling. "
 - (a) Heb. 10:24-26
 - (3) This was the day set aside by the Lord.
 - c. What the Lord thought of the Sabbath Day.
 - (1) Ex. 20:8-10
 - (a) This law had to be carried out to the point of not even picking up sticks.
 - (2) They were to do this "each Sabbath Day. "
 - d. When we come to the Lord's Day (the first day) we do not have to be told what to do because each week has a first day
 - (1) Therefore each first day we are to eat the Lord's Supper and to remember His death.
 - (2) This, as in everything else we are to honor the Lord. (Col. 3:17, Rev. 1:10)
 - (3) We are not to observe the Sabbath or any part of the Law of Moses.
 - (a) Col. 2:14
 - (b) When Jesus died on the cross the Sabbath came to an end.
 - (4) The Lord's Day is a special day.
 - (a) Sometimes people will come in grab the bread, the fruit of the vine; put in a little money and leave before the sermon
 - (b) There must be some reason why the Lord told the Jews to use one day for Him.
 - e. The Lord's Supper (singular) was to be eaten on the Lord's Day (singular).
 - (1) Other times when they ate the bread it was a common meal.
 - f. The time of the day that it is to be eaten.
 - (1) As far as I can tell anytime on the Lord's Day will suit the need.
 - (a) Arguments: 6 to 6; or sunrise to sunset.
 - (2) From 12:00:01 AM to 11:59:59 PM ought to fill the scriptural need.
 - (3) "THE SECOND SUPPER. " It is not the second supper unless you eat it twice, for which you have no Bible authority.
 - g. This Supper is to be eaten in the assembly.
 - (1) 1 Cor. 11:33
 - (2) They assembled for this purpose — so the supper should be eaten before you leave.
 - (3) Consider the sickness problem.

C. The Lord's Supper — A communion

1. Communion — "The act of sharing; possession in common; participation (a communion of interests). The act of sharing one's thoughts and emotions with another or others" (Webster's New World Dictionary, second college edition).
 - a. Christians should have a closeness one with another when they eat the Lord's Supper
2. It is the communion of the body and the blood of the Lord.
 - a. 1 Cor. 10:16-17
 - b. The thing that we should remember that this is a communion with the Lord and the fact that some of the brethren who partake aren't living right should in no way affect our eating
 - c. It is a personal thing between you and the Lord
 - (1) In eating the Lord's Supper it is not what you HAVE BEEN, but rather what our purpose is NOW
 - (2) We eat this supper with the view in mind of till he come (I Cor. 11:26)
3. The Communion (a sharing with) has to either be given to God or Satan
 - a. I Cor. 10:21
 - b. Matt. 6:24
 - (1) In Corinth they were eating things sacrificed to idols and this was a communion with devils in the sense of their having fellowship with evil
 - (2) When Christians eat the Lord's Supper they do not literally devour the Savior; but they participate in and have fellowship with the blessings of His Body and His Blood
 - (3) One thing is certain: When one eats the Lord's Supper he must have his mind (110% on the Lord — not on things of this earth)
 - c. The Christian is always nourished when he obeys any part of the Lord's will
 - (1) Matt. 4:4
 - (2) Matt. 5:6
4. The Communion ought to be the closest form of fellowship
 - a. 1 John 1:7
 - b. Fellowship here is the same word as in I Cor. 10:16
 - c. To enjoy fellowship or communion with the Lord, which includes the blessings of cleansing from sin by His blood. John affirms that we must not walk in darkness but in the light. To walk in the light is to follow the Lord's will; to participate not only in the Lord's Supper, but to keep all the divine commands.
5. A danger in the Communion — FORMALISM
 - a. Isa. 1:10-15
 - b. Too many times we fall into a pattern
 - (1) So many songs, so many prayers, etc.
 - (2) When we view things in this nature there is no real fellowship with the Lord

- c. Many times the apostle Paul warned against viewing things in the flesh and not in the spirit
 - (1) John 4:24
 - (2) The Lord's Supper was never intended to be a physical feast, but rather a spiritual feast
 - d. The brethren at Corinth had perverted the Lord's Supper along this line
 - (1) 1 Cor. 11:20-21
 - (2) This is said several years after the death of Christ
 - (3) They had converted the feast into a sort of idolatrous festival
 - (a) A picture of the rich who brought much and let the poor do without
 - e. Because of formalism some profess to celebrate the Lord's death and never taste anything more than the mere symbols; they never eat the flesh nor drink the blood of the son of God
6. Formalism can be removed by self-examination
- a. 1 Cor. 11:28
 - (1) If we take the long look at self and consider the price paid for the souls of men; it isn't likely that we will view the supper as a rite
 - b. **THIS IS SELF-EXAMINATION.** The practice of closed communion wherein men undertake to examine each other is entirely without scriptural authority
 - (1) II Cor. 13:5 (2) You should ask yourself the question — why am I here; why am I doing this?
7. Who are to commune?
- a. Lk. 22:29-30
 - b. The Lord's table is in the Lord's kingdom; therefore only the Lord's subjects have the right to eat
 - (1) Only the saints of God — the called out
 - (a) Col. 1:13-14
 - (b) Eph. 1:7
 - (2) Those who have a right to eat the Supper are individuals who are in Christ and who are redeemed by the blood
 - c. Briefly — how do we get into Christ?
 - (1) Gal. 3:26-28
 - (2) Acts 2:36-38
 - (3) 1 Cor. 12:13
 - (4) Rom. 6:3-5
 - d. Only those who are true believers, in the kingdom have a right to eat scripturally
8. Eating the Lord's Supper in an unworthy manner
- a. This passage has been misunderstood
 - (1) It was in an unworthy manner because they had made it a common feast
 - (2) Paul is talking about the manner of eating and drinking and not our feelings
 - (3) On account our imperfections every devout worshipper must approach the sacred feast with a feeling of unworthiness. Such an one is not likely to eat and drink in an unworthy manner.

- b. It would be wrong if we ate just to get it over with nor not be serious when we are eating
- c. To say that one has to be perfect to eat is not the issue

D. The Lord's Supper — The Elements

1. The bread
 - a. Matt. 26:26
 - (1) Cf. Mk. 14:22; Lk. 22:19
 - (2) This was the unleavened bread used in connection with the passover
 - (3) It represented the body of Christ sacrificed for mankind
 - (a) It was without any yeast or leaven to make it rise
 - (11) Ex. 12:15
 - (22) Ex. 13:6-7
 - b. Jesus said, "This is my body. "
2. The cup
 - a. Matt. 26:27
 - b. 1 Cor. 10:25
 - c. Cf. Mk. 14:23; Lk. 22:20
 - (1) Jesus applied this to His blood
 - (2) He gave a clear definition of the cup when he called it the "fruit of the vine. " (Mk. 14:25) He also says "This is my blood" (Mk. 14:24).
 - (3) Inasmuch as Christ is the vine and His disciples are the branches (John 15), certainly we cannot think of any other element that would be better to us than the blood of Christ. The fruit of the vine is the life blood of the vine.
 - d. NOTE: He is not telling them that there was blood in the cup anymore than he is saying that he is the vine means that he is a piece of wood.
 - (1) The figure of speech under consideration is called METONOMY. The literal cup was not meant, but by a figure of speech the container was put for the thing contained.
 - (a) We would be in trouble if we had to drink the literal cup.
3. The doctrine of "TRANSUBSTANTIATION"
 - a. "Trans" is a prefix meaning "to change. " "Substantiation" is from the Latin word substantia which means substance. Hence, the word "transubstantiation" means a change of substance.
 - (1) The Catholics take this view.
 - (a) When the priest blesses the literal bread and wine, they are immediately and substantially converted into the literal flesh and blood of Christ.
4. Jesus used symbolic language many times
 - a. I am the Door
 - b. I am the Way
 - c. I am the Vine

5. As he referred to the unleavened bread and the fruit of the vine; he did so only to bring attention to his body and blood. They are to us his body and his blood by faith
 - a. Heb. 9:19-22
 6. Because these two items (bread and wine) are specified, it would be our responsibility to use these elements only in the Lord's Supper. Coke, tea or cake would not be scriptural, nor would it fit the spiritual needs of man.
- E. The Lord's Supper — A Symbol of Unity
1. Oneness, love and unity all go along with the Lord's Supper
 - a. Verses along this line
 - (1) Psa. 133:1
 - (2) John 17:20-21
 - (3) 1 Cor. 1:10
 - (4) 1 Cor. 3:1-2
 - (5) Eph. 4:1-6
 - b. The one bread is a perpetual reminder that the Lord established only one body (church)
 - (1) Matt. 16:18
 - (2) Eph. 1:22-23
 - (3) Col. 1:18
 - (4) Rom. 12:5
 2. Had the members of the church in Corinth shown a humble, reverent attitude in their partaking of the supper, they would not have been guilty of the shameful factionalism
 - a. It seems impossible for one to eat the Lord's Supper in the right attitude and at the same time put the wheels in motion to split the church
 - (1) Every time we should ask ourselves the question, is this what the Lord would want?
 - (2) No matter what, man must love the brethren and have faith in them
 - (a) I John 4:20
 3. We should try our best to get along with the brethren, even if it means to suffer wrong
 - a. Rom. 12:18
 - b. Make all things right before you attempt to worship God; or eat the Supper.
 - (1) Matt. 5:23-24
 4. The fact that it was done each week should remind us of the unity of the whole
 - a. Paul's thoughts (it was done often)
 - (1) custom
 - (2) Ye come together
 - (3) When therefore ye assemble yourselves together
 - (4) When ye come together
 - (5) As a regular meeting; as the day of giving
 - (a) 1 Cor. 16:1-2
 5. The unity of the closeness of those that eat the feast should not be easily forgotten

F. The Lord's Supper — It points the Way

1. Upward — with thanksgiving in our hearts to God for the Son
 - a. Col. 3:1-2
 - b. John 3:16
 - (1) It reminds us of his wounded body and precious blood
2. Backward — to the cross as we see how he suffered
 - a. A discussion of the crucifixion
 - b. Several knew he wasn't guilty, but they refused to help
 - (1) Matt. 27:19
 - (2) Matt. 27:24
 - (3) Matt. 27:54
 - c. This man had committed no crime yet they killed him
 - (1) Matt. 27:23
 - (2) Heb. 4:15
 - (3) 1 Pet. 2:21-23
 - d. In the Lord's Supper we proclaim the Lord's death till he comes (to the world).
3. Forward — to this return
 - a. Matt. 25:31-32
 - b. John 5:28-29
 - c. II Thess. 1:7-9
 - d. A faithful Christian is not afraid to meet the Lord
 - (1) Paul teaches this:
 - (a) II Tim. 4:6-8
4. Inward - we look at self
 - a. One thing is sure — we eat the Supper viewing self and not thinking about others

G. The Lord's Supper — Our Influence

1. Have you ever stopped to think how people view you when you talk of how much you love the Lord and the fact that others should be baptized for the remission of their sins and then you do as you please when it comes to Supper?
 - a. Our life should be such that it would influence others for Christ
 - (1) Matt. 5:13-16
 - (2) 1 Thess. 5:22
2. Men in history have gone to their reward with a good example
 - a. James Garfield
 - b. Faithful brethren
 - c. Faithful mothers and dads leading their children
3. Our lives are powerful stories
4. The Lord only requires us to do what we can
 - a. II Cor. 8:12
 - b. We may not be able to preach, lead the singing or teach a class, but we can all eat the Lord's Supper properly
5. In order to have the right influence, you must be convinced that the Lord, the word and the Supper are important

H. The Lord's Supper — Prayer

1. It is to be a prayer of thanksgiving
2. Prayer is not just a saying of a few words without meaning or feeling

3. What is prayer?
 - a. It is talking to your Father in heaven
(1) Matt. 6:5-6
 - b. We want to time the prayers and if someone says a few more words than we would like, then we blow our top
 - c. This prayer should only concern the Lord's death — not everything else
4. In this we should use the right words
 - a. The blood was not "spilled" — it was shed or given for men (1) At the same time, we don't want to get hung up on words
 - b. Jesus called it the bread (not much difference in the meaning of the loaf) and the fruit of the vine
(1) Paul called it the cup
5. Those who preside at the Lord's table should know who they are in advance and they should read the passage that applies to the Supper so that it will be fresh on their mind
6. The brethren in the NT were men of prayer — they had to turn to God, they had no one else to turn to
7. Prayer has to be sincere or it won't be of any value
(1) Jas. 5:16
(2) Jesus prayed before he gave the Lord's Supper
8. All prayers at the Lord's table should be reasonable in length and to the point
- I. The Lord's Supper — The Law is now Ended
 1. When we observe the Lord's Supper we admit the Law of Moses is no longer in effect
 - a. Matt. 26:28
(1) Lk. 22:20
 2. The law of Moses was not to last forever
 - a. Jer. 31:31-34
 - b. Heb. 8:8-12
 - c. With the death of Christ, there came a new law
(1) Heb. 9:15
(2) Col. 2:14
 3. As long as one lives under the Law of Moses in any way he can not scripturally take or eat the Lord's Supper
 - a. We can now eat of the tree of life because Christ came and paid for our souls
 4. Not only did the law end, but a new kingdom was established
 - a. Matt. 26:29
 - b. John 18:36-37
 - c. It is a spiritual kingdom
 - d. If the kingdom has not yet been established, then we can't eat the Lord's Supper
(1) This is an outward manifestation that we believe in the kingdom and the Church.
 - e. The apostles
(1) Acts 2:42

5. Therefore:

- a. The Lord's table was in the kingdom (Lk. 22:29-30)
- b. The Lord's table was in the church at Corinth (I Cor. 10:21)
- c. Thus the church in Corinth was the kingdom of Christ at Corinth

Also:

- (1) The Lord's Supper, after Christ instituted it, was not to be observed until the kingdom of Christ was established (Lk. 22:29-30)
- (2) The church in Corinth observed the Lord's Supper (I Cor. 10:16-21)
- (3) Therefore the kingdom of Christ had been established and was in existence then

J. The Lord's Supper — Faith, Hope and Charity

1. Faith

- a. John 8:24
- b. Heb. 11:6
- c. Rom. 10:17
- d. Observance of the Lord's Supper also proclaims faith on the part of those who faithfully partake of it

2. Hope

- a. Those who partake of the Lord's Supper are full of hope for a life with Christ
- (1) John 14:1-6

3. Love

- a. We are reminded of our love for God and his love for us
- (1) John 14:15
- (2) John 15:13
- (3) John 13:34-35

Conclusion — The Lord's Supper — The Greatness of this EventA. The death of Jesus stands forth as the greatest event of all history

- 1. Great things at the hour of death: The sun shrouded in darkness. The earth trembled, the rocks were rent asunder, the graves were opened and the veil of the temple rent in twain
- 2. Christ resigns self to the will of God
- 3. Prophecy has been fulfilled
- 4. The end of a dispensation
- 5. The Jew and Gentile are one
- 6. The power of Satan destroyed
- 7. Pure life comes to the world, by Christ giving his blood
- 8. Seven sayings of Christ:
 - a. "Father forgive them, they know not what they do. "
 - b. "This day shalt thou be with me in paradise. "
 - c. "He saith unto his mother, Woman, behold thy son!"
 - d. "My God, my God, why hast thou forsaken me. "
 - e. "I thirst. "
 - f. "Father, into thy hands I commend my spirit. "
 - g. "It is finished. "

B. We should often mention the personal nature of the Supper.

- 1. There are many abuses and many errors along this line. But if we will know the truth the errors will make LITTLE DIFFERENCE.

BOOKS USED TO PREPARE THIS LESSON

1. Various Bibles
2. ISBE, Vol. 3, pages 1921-1929
3. The Lord's Supper, Prayer, Thanksgiving, C. R. Nichol, pages 8-39
4. The Great Preacher Series, B. B. Baxter, pages 133-139
5. The Great Preacher Series, G. Nichols, pages 210-216
6. Sound Doctrine, Vol. 1, Nichol & Whiteside, pages 158-171
7. Various tracts, Hobbs, Tolle, Bales and others
8. The Scheme of Redemption, R. Milligan, pages 427-442
9. What is the Church of Christ, V. Howard, pages 256-268
10. The New Testament Church, R. Cogdill, pages 91-92
11. Boles' Outlines, H. Leo Boles, pages 174-175
12. Footsteps of Jesus, J. Arvin, pages 104-106
13. Gospel Sermons, G. Dehoff, pages 168-182
14. Heaven's Window, J. Thomas, page 105
15. Christianity Restored, A. Campbell, pages 311-342
16. The Christian System, A. Campbell, pages 301-331
17. The Biblical Authority, F. C. Lectures 1974, W. L. Wharton, Jr. , pages 173-180
18. The Lord's Supper, Brandt
19. Old Paths Pulpit, The Communion Cup, C. Cook, pages 101-116
20. Tennessee Valley Christian, 1944

ELIJAH THE PROPHET

Ted Beever

I. THE MAN ELIJAH

- A. The Old Testament closes with the prophecy "Behold, I will send you Elijah the prophet before the great and terrible day of the Jehovah come. " (Mal. 4:5). The Jews were looking for Elijah when Jesus was on earth.
 - 1. Jesus said that John the Baptist "is Elijah that is to come. " (Matt. 11:14). The people refused to accept this truth.
 - 2. When Jesus, on the cross, cried out, "My God, why hast thou forsaken me?" Some nearby said he cried for Elijah and waited to see if Elijah would come to take him off the cross. (Mark 15:33-37)
- B. It was hard for the Jews to think of Elijah as a man for they had elevated him to a superhuman status when among the living.
 - 1. When Paul and Barnabas at Lystra were mistaken for gods they said, "We also are men of like passions with you. " (Acts 14:15)
 - 2. James writes, "Elijah was a man. " A prophet of God yes but still a man. (James 5:17)
- C. What did Elijah seek to accomplish?
 - 1. King Ahab had provoked God to anger by serving and worshipping Baal.
 - 2. Israel was torn between serving Baal and God.
 - 3. Elijah suddenly appears to correct the situation and lead Israel back to God.
- D. My assignment, deals only with Elijah's character.
 - 1. As a man Elijah possessed his own stamp of individuality.
 - 2. What are the distinctive qualities that make Elijah the man he was?

II. THE CHARACTER OF ELIJAH

- A. The writers of the Old Testament did not intend to give a biography of the prophets, but only showed the working of God upon and with his people through the prophets.
 - 1. Only a few personal details are recorded.
 - 2. Therefore, in order to get an insight into Elijah's inner life, I must seek only what appears on the surface of the narrative.
 - 3. I move cautiously controlling my imagination.
- B. Six episodes reveal Elijah's life. (I Kings 17-21; 11 Kings 1-2)
 - 1. He prophesied a drought to Ahab and lodges with the widow at Zarephath.
 - 2. He does battle with the 450 false prophets of Baal on Mount Carmel.
 - 3. He flees to Mount Horeb, the mount of God.
 - 4. He returns announcing the doom of the royal house because of the Naboth incident.
 - 5. He tells Ahaziah, the son of Ahab, when he would die.
 - 6. The final scene, he is translated.

C. What do we learn of Elijah's character from these episodes?

1. Elijah was a man of faith.
 - a. Throughout the narrative we read how the word of Jehovah came to him and told him to act and he acted. (I Ki. 17:2-4; 18:1; 19:15; 2 Ki. 1:3,4,15; 2:2,4,6)
 - b. His faith knew no limits.
 - c. He never questioned God.
 - d. He always submitted to the will of God.
2. Elijah was a righteous man.
 - a. He is used by James to illustrate that the prayers of a righteous man will accomplish much. (James 5:16,17)
 - b. His obedience to all of God's commands shows him to be righteous. (I Ki. 17:5,10; 18:2; 19:19)
3. Elijah was a man of prayer.
 - a. In James 5:17,18 we learn that his prayers controlled the elements, stopping and starting the rain.
 - b. By prayer he raised the dead son of the widow. (I Ki. 17:20-22)
 - (1) In this we see his tenderness of soul and sympathy for the widow; truly a man of like passions with us.
 - c. He prayed before his offering on Mount Carmel. (I Ki. 18: 36, 37)
 - d. He prayed for rain (I Ki. 18:42; Jas. 5:17,18)
 - e. When he was weak and despondent he prayed. (I Ki. 19:4,5)
 - f. Being a man of faith, a righteous man, he prayed all the time. In times of sorrow and tragedy, in battle with evil and in discouragement he prayed to Jehovah.
4. Elijah was a man of zeal.
 - a. At Horeb he told God, "I have been jealous for Jehovah the God of Hosts. " (I Ki. 19:10)
 - b. He had a real jealousy for God against a false religion that would displace Jehovah from the place which MUST be his alone.
 - c. This zeal was coupled with a keen vision to see the hypocrisy of all Israel and the falsity of Baalism. Two examples of this are:
 - (1) 1 Ki. 18:16-19 Elijah knew the true source of all the trouble in Israel.
 - (2) 1 Ki. 18:21 Elijah knew that Israel had to make a decision between Baal and God.Note: Jesus demands of us the same decision in Matt. 6:24.
5. Elijah was a man of sharp wit.
 - a. On Carmel he lashed out at the false prophets and mocked them. (I Ki. 18:27-29)
 - b. The mocking added to the frenzy of the false prophets and riveted the minds of Israel on the truth; Baal does not exist.
6. Elijah was bold and courageous.
 - a. In the face of personal danger.

- (1) When Ahab, the king, searched the land for Elijah desiring to punish him; the prophet met with Ahab and accused him of being the true troubler of Israel. (I Ki. 18:18)
 - (2) On Carmel, he alone, stood against the 450 false prophets of Baal. (I Ki. 18:20 ff)
- 7. Elijah possessed a great love.
 - a. He loved God and his fellow Israelites. Such love drives men to great heights of service. The contest on Carmel displays his love for Israel.
 - b. He hoped the contest would convince the people to return to God. (1) When Jehovah responded with fire, demonstrating that He was the true and living God, the people declared, "Jehovah, he is God; Jehovah, he is God. " (I Ki. 18:39 (2) However, it was a short lived victory over Baalism.
- 8. The sum of what we have discovered is that Elijah was a man of faith, and as a man of faith, he possessed the following qualities:
 - a. He was righteous, prayerful, and zealous; he was witty, bold and loved God and mankind.
- D. But there is another side of Elijah's life. Remember he was "a man of like passions with us. "
 - 1. Elijah had weaknesses.
 - a. Seeing Elijah on Carmel, as he brought down fire and then water from heaven; it would appear as if he were girt with omnipotence, able to do whatever he wished when lifting his voice in prayer.
 - b. Suddenly, the scene changes, and we find him under a juniper tree, praying to God to take his life.
 - (1) Fleeing from Jezebel's threat to kill him we see, in Elijah, the timidity and weakness of ordinary man.
 - c. Truly Elijah was a man of like passions with us.
 - (1) He, too, could be impatient.
 - (2) He, too, could be irritable.
 - (3) He, too, could grow weary of his appointed work when the results were not what he expected.
 - Note: That the best of men are men at the best. When a man is as good as he can be, he is still only a man; and as a man, while here he is surrounded with infirmities. Our strength comes from God.
 - d. Pressures of the moment caused the discouragement and weariness. As David cried, "Oh, that I had the wings of a dove for I would fly away and be at rest!" (Ps. 55:6) So Elijah said, "It is enough, now, O Lord, take away my life. " (I Ki. 19:4)
 - 2. Elijah needed strengthening.
 - a. Directed to Mount Horeb, he was taught that violent means are not to be trusted in the promoting and developing of spiritual and moral good. (I Ki. 19:9-18)

- (1) God know Elijah was faithful.
 - (2) God knew Elijah loved and feared Him.
 - (3) God knew Elijah was very jealous for his honor.
 - (4) God therefore revives and strengthens Elijah.
- b. God spoke to Elijah in a still small voice and Elijah was calm and quiet when he heard God's voice.
 - (1) He did not fall down in horror, or jump with joy, yet his whole being was touched by the voice.
 - (2) The wind, earthquake, and fire could not produce this effect.
- c. SOFTLY God commanded Elijah, "Go, return on the way to the wilderness of Damascus. " (I Ki. 19:15-18)
 - (1) Elijah obeyed the voice of God.
- 3. Elijah learned a lesson.
 - a. First, God does not use the means we suppose he will use. (Isa. 55:8)
 - (1) Man's methods are not God's methods.
 - (2) All methods and schemes are useless apart from God.
 - (3) God is found only in the "still small voice" (His word) and not in the methods and schemes of men.
 - b. Second, When Elijah was weak, then he was strong.
 - (1) Elijah thought he was the only one left serving God.
 - (2) Even so, God's strength was with him and he was stronger than the strongest of men.
 - (3) Therefore, he "as never weak and alone for God was always with him.

III. A LESSON TAUGHT BY ELIJAH (Rom. 15:4)

- A. Be a person of faith.
 - 1. Faith is the basis of service.
- B. "Faith is the assurance of things hoped for, a conviction of things not seen. " (Heb. 11:1).
 Breaking down the two component parts of faith we learn:
 - 1. "Assurance of things hoped for" means that which we hope for is substantiated in our minds as being real. Paul said, "We hope for what we see not. " (Rom. 8:24,25) Listed in Hebrews 10:35,36 are some unseen things that are real to the Christian. a. A reward, a fulfilled promise, the coming of Christ, and the salvation of the soul.
 - 2. "The conviction of things not seen" means a reality of the unseen things in the future and in the past.
 - a. The creation of the world by God; Elijah bringing fire and water down from heaven by prayer; the virgin birth of Jesus; the miracles of our Savior; the death and resurrection of our Lord; the ascension of Jesus; etc. These things are real and factual in the mind of one who walks by faith.
 - 3. Therefore, faith is accepting the unseen (invisible) things as existing and real things. (See 2 Cor. 4:18)

- C. The origin of dais faith is outside of itself and it is this outside ground that determines whether or not the faith is true or false.
1. The faith that pleases God rests completely on the word of God. (Rom. 10:13-17; Matt. 24:35; 1 Pet. 1:22-25)
 2. The faith that does not please God comes from the word of men. (Matt. 15:9)
 3. Faith is established on what is accepted as true and trustworthy.
 - a. No one will knowingly believe a lie. A known lie will not produce faith.
 - b. People can be deceived in believing a lie to be true.
 - (1) Eve was deceived by Satan when she accepted what he said as truth. (Gen. 3:16)
 - c. Therefore, the precepts of men result in faith only when they are accepted as truth.
 - (1) Proving a person's faith is founded on deception requires proving the basis of that faith a lie.
 4. Jesus taught that all authority either comes from heaven or men. (Matt. 21:23-27)
 - a. Likewise faith is either from God's word (heaven) or man's word(men). (Rom. 10:17; Matt. 15:9)
 5. So let us examine the scriptures daily and receive with readiness of mind the Word of God and possess the faith that pleases God.
- D. Elijah lived by faith and a comparison of your character with his character will determine if you are "walking by faith and not by sight. "
1. He was bold and courageous. The Christian is to "cast not away your boldness. " (Heb. 10:35)
 2. He was patient and steadfast in service to God. The Christian is to be patient, "For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. " (Heb. 10:36)
 3. He was righteous, obeying God's will. The Christian likewise is to be righteous, "Deny ungodliness and worldly lusts, we should live soberly, righteous, and godly in this present world. " (Tit. 2:12)
 4. He was a man of prayer. The Christian is to "pray without ceasing" knowing that the "effectual fervent prayer of a righteous man availeth much. " (I Thess. 5:17; Jas. 5:16)
 5. He possessed zeal for God's honor. The Christian is to be "zealous of good works. " (Tit. 2:14)
 6. He loved God and man. The Christian must love God and man; "And this commandment have we from him, that he who loveth God loveth his brother also. . . . Hereby we know that we love the children of God, when we love God and do his commandments. " (I John 4:21; 5:2; see Matt. 22:37-39)

7. His weakness became strength. Christians when weak are strong, "Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake; for when I am weak, then am I strong. " (2 Cor. 12:10)
8. He, like Enoch, was translated. Christians look for the saving of their souls if they do not shrink back. (Heb. 10:39; 11:5,6)

IV. CONCLUSION

- A. Finally, the faith is perfected, made what it ought to be, by works; "Thou seest that faith wrought with his (Abraham's) works, and by works was faith made perfect. . . . Ye see that by works a man is justified, and not only by faith. " (Jas. 2:22, 24)
 1. Faith is perfected by works.
 2. Work is action.
 3. Action is obedience.
 4. Obedience requires commands.
 5. Commands are issued by God in His Word.
 6. Sum: Faith is the basis of all acceptable service to God.
- B. Questions to answer:
 1. Do I have the faith that pleases God?
 2. Do I have a faith like Elijah?
 3. Do I love God and my fellowmen?
 4. Do I spend time in prayer to God?
 5. Do I have zeal for God and good works?
 6. Do I obey all of God's commandments?
 7. Do I possess the boldness and patience required?
- B. If you can answer yes to the first question then all the other answers have to be yes.
- C. Live by faith, walk by faith and please God.

JONAH—A UNIQUE PROPHET

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INTRODUCTION: (Opening Remarks)

- A. Jonah. . . a worthwhile study
 - . . . depicts a truer picture of us than most willing to admit
 - . . . holds many lessons for us, we notice only a few
 - . . . My assignment: Develop a lesson on Jonah the Prophet; his character and his experiences of life as they relate to our efforts in serving God.
- B. Jonah is/was a 'unique prophet. ' Two outstanding things suggest the uniqueness of this man:
 - 1) Upon reading the book of Jonah, you'll see that the prophet himself is in the forefront. The book is more a description of a man of God in relation to his work, than a record of pronouncements of impending doom on the sons of men.
 - 2) Jonah carries forth a message of judgment, to come against a Gentile city. So effective is the message, that the city comes to sackcloth and ashes in repentance. But, in the surrounding circumstances, Jonah, by his conduct and actions, shows the utter folly of walking in our (man's) ways and trusting in our (man's) wisdom.
- C. Entering a discussion of this nature requires some direction for our thought flow. The following will serve as our basic outline:

PART I::JONAH HIMSELF

This will be an explanation of the man in his varied roles. We will examine his strengths and weaknesses, his successes and failures, as they affect him and his duty before God.

PART II::JONAH THE TYPE

Under this brief section we will set forth some of the ways Jonah serves as a type. We will notice the New Testament references as to his life and work.

PART III::JONAH TEACHES US

This will be the area of greatest significance for you and I. Jonah teaches us much by his experiences. We will also set forth some of the conclusions we can draw from other outstanding characters (or personages) mentioned in the book itself.

- D. With that background, let us begin our study together.

I. JONAH HIMSELF

A. A REAL PERSON

If one had been present during the reigns of Amaziah, the son of Joash, King of Judah, or his contemporary, Jeroboam (the

second) the son of Joash, King of Israel, they would have heard first-hand about Jonah.

It was in that period of history (about 780 B. C.) that the prophet of God, Jonah, first makes his appearance. As far as Divine Revelation is concerned, we have only a brief account in II Kings 14:25.

The Northern Kingdom (Israel) is reclaiming land, just as God by Jonah has made it known. Jonah is described for us as a servant and prophet of God, the son of Amittai, from the village of Gathhepher (Gath-hee'-fur). This same man is the main character in the book of Jonah, the very one we are interested in today.

Other historical data is not available. However, the reality of his life is stamped as authentic by the words of Jesus the Christ. Accepting anything Jesus declared as truth, requires the acceptance of all. Since Jesus declared Jonah lived, I accept that fact without reservation. Yes, Jonah was a real person. Yes, Jonah lived.

((J. W. McGarvey in his book 'Jesus and Jonah' refutes the position espoused by modernists that relegates Jonah to being a fictional character. He (McGarvey) establishes the historical character, and sets forth the significance of Jonah in relation to Jesus' death, burial, and resurrection. If you seek further study in that area, I direct you to that work.))

B. JONAH THE PROPHET MAN (Emphasis on Prophet aspect)

1. The role of a prophet is to speak forth the words of God. (cf. Exodus 4:10-12; Jeremiah 23:28-32). In simplest form «a mouth-piece of/for God. '
2. Jonah was a prophet of God (2 Kings 14:25; Jonah)
 - a) Called of God—Jonah 1:1-2; 3:2
 - b) Commissioned by God—Jonah 1:2; 3:2
 - c) Inspired by God—2 Kings 14:25; Jonah 3:2,3
3. As a faithful prophet of God he fulfilled his role in 2 Kings 14:25 by declaring that which would come to pass pertaining to the restoring or regaining of the land, just as God had made it known.
4. In the matter of Nineveh, when he went, he carried a message that set forth clearly God's disfavor. It gave honor and attention to God, not the prophet. Note that Jonah 3:5 states: "So the people of Nineveh believed God. "
5. As a prophet of God, Jonah did accomplish what God desired. However, it was only done when Jonah yielded in obedience to God's will.

C. JONAH THE MAN PROPHET (Emphasis on Man)

1. Some get the idea that inspiration meant sinless perfection in all aspects of life. Such is not true. We could cite Peter at Antioch (Galatians 2:11-14); or Moses' action in smiting the rock, instead of speaking to it (Numbers 20:8-12); or Jonah himself.

Inspiration guaranteed the accuracy of speaking forth God's word (1 Peter 1:11; Heb. 1:1; 1 Cor. 2:13; Acts 2:4; Matt. 10:19; or Exodus 4:10-12) BUT ONLY THAT.

The application of those things taught fell upon each and everyone (including the speaker) as their own responsibility.

The same is true today. It's not just enough to know what God's Word teaches, but we must put it into action in our lives (Rom. 2:21-22).

2. Jonah the man seems to far out-shadow Jonah the prophet. His humanity and personal actions (like ours) many times rose to the place of the controlling influence in his life. Let us see this for ourselves:

- a) When commissioned by God to go to Nineveh, HE FLED—some suggest his patriotism; or jealousy for Israel as reason for his fleeing. Looking at it after-the-fact we can see how this would fit.

—others suggest the thought of Chapter 4:2; that he knew that God would be merciful, etc. Granted that too has merit

—But his fleeing seems to indicate a personal weakness. It appears that he didn't want the responsibility of going to Nineveh.

—Commentators imply that Jonah did not really expect to escape the presence of God (impossibility — Psa. 139); but rather thought he could get far enough away that this obligation would no longer be his.

—He forgot that when God chose a man for a job, that that man must go. Instead of responding like Amos did in his day (Amos 7:14-16), Jonah boarded a ship believing he could leave his work behind.

—God was not so easily dissuaded. The Lord sent a great wind, which in turn created a great tempest, so that the ship was "like to be broken. "

- b) Though on the run, this man was still USEFUL TO GOD'S PURPOSE
—With the storm, the lots, and the confrontation with the crew, Jonah begins to declare the True God.

—It's almost a mini-version of what he is yet to face at Nineveh.

—This crew on board ship had been calling unto 'gods' and seemingly believed in multiple deities. Jonah would now get experience in setting forth truth to a Gentile audience, even though he attempted to flee from that very duty in the first place.

—though the surface of this man's life was dusty with disobedience, the man himself was still a preacher of ability, honesty and effectiveness.

—He declared who he was, whom he served, and that he had fled from God. Though the crew was frightened and concerned about the storm, that disobedient, running prophet of God had influenced them, yea, won their respect. I say that because when he declared that he should be thrown overboard, they 'rowed hard to bring it to the land. '

Now believing in the True God, they seek His blessing, and forgiveness for Jonah being put overboard. Jonah is gone from their sight, the tempest settles, mad the sailors as a result 'feared the Lord exceedingly, and offered a sacrifice unto the Lord, and made vows. '

—Yes, Jonah had accomplished some good in his disobedience, but HE WAS STILL DISOBEDIENT BEFORE GOD. One cannot do evil, that good may come. The running, disobedient Jonah was to reach new heights of need.

—Jonah 2 depicts the anguish of Jonah as he is separated from God, in the great fish's belly.

—Only when he finds his own wisdom defeated does he seek the Lord in prayer and sacrifice of thanksgiving. Now, Jonah declares his readiness to serve the Lord.

—Jonah is set free.

D. JONAH THE SERVANT OF GOD (A Look At His Redeeming Qualities)

On reading Jonah's efforts at Nineveh, one can reach the conclusion that God had picked the RIGHT MAN for the RIGHT JOB.

1. When called this time, Jonah goes without hesitation.
2. He proclaimed a message of startling proportions—40 days and Nineveh will be overthrown—yes, even a city of great size and population could be overthrown.
3. The fervency of his preaching, the sincerity of his appeal, and the power of God for whom he declared this message brought the city to 'sackcloth and ashes' in penitence.
4. For a while, God's displeasure could be set aside.
5. The man who had RUN FROM GOD, who had desperately SOUGHT GOD from the fish's belly, now FAITHFULLY SERVED GOD and as a result God's Will had been accomplished.

E. JONAH THE MAN SERVANT (A Look At An Unhappy Man)

The Bible if written like the books of man would have left us rejoicing in Jonah's great success, but it is not like the books of man, and so paints the story of Jonah in all its strengths and weaknesses. Just when we begin to see some good points, the man begins to slip again.

1. He was DISPLEASED and ANGRY with the successful nature of his work that brought God's mercy, instead of judgment.
2. He put himself in an almost 'I told you so!' position, when he says: "I pray thee, O Lord, was not this my saying, when I was yet in my country?"
3. In his own pride and prejudice, he failed to remember that the reason for God's mercy was their change of heart.

4. Whether because he thought he had betrayed his own people, or whether he thought he would be declared a false prophet because Nineveh would not be destroyed, Jonah like a child that is spoiled wants to 'die' rather than 'live. '
5. I don't know his motive in watching the city as he did, but while he watched, Jonah would learn a lesson far greater than any he had yet had.
 - a) A gourd becomes a shadow over his head. That, Jonah like
 - b) A worm causes the gourd to wither.
 - c) The heat, sun, and wind cause him to almost faint.
 - d) Again in anger, Jonah wishes for death.
 - e) THE LESSON: Jonah had pity for the gourd because it brought comfort and shade to him. Yet, he had not labored for it, not made it to grow, and in due measure it would die anyway. That's vastly different from God's consideration of Nineveh.

God saw children and cattle in the city. He had let His care and blessings come upon them. He was the God who had made those Gentiles, as well as the Jews. Jonah had done little in preaching to them, in comparison to what God had done. In Nineveh, God had found far more reason to grant mercy and concern, than Jonah could ever find for his gourd. When the people repented at the message of God, then God had every reason to spare them, the will of Jonah to the contrary notwithstanding.

II. JONAH THE TYPE

A. A TYPE OF CHRIST'S DEATH, BURIAL, AND RESURRECTION

1. Matthew 12:39-41; Luke 11:29-32
2. Jonah—3 days & 3 nights in fish's belly—returned by God's power
3. Jesus—3 days & 3 nights in heart of earth—returned by God's power.

B. A TYPE OF THE TAKING OF TRUTH TO A GENTILE AUDIENCE AND THEIR READINESS TO RECEIVE IT

1. Jonah (less than Christ) to Nineveh—they repent
2. Christ (greater than Jonah) to Jews—they do not respond
3. Apostles also turned attention to Gentiles (Acts 13:46)
4. God's Truth for all

III. JONAH (the Prophet, Book, and It's Characters) TEACHES US

A. ABOUT DUTY

1. We cannot escape our responsibility
 - a) Jonah was man with ability; who possessed opportunity; who thereby had responsibility. He attempted to escape it, but could not.
 - b) We need to recognize that ABILITY plus OPPORTUNITY equals RESPONSIBILITY
 - c) Each should develop ability or skill with God's Word (2 Tim. 2:15; Heb. 5:12-14; 1 Pet. 2:2; 1 Pet. 3:15)

- then, seek opportunity (2 Tim. 4:1-4; Acts 8:4; Acts 20:20; etc.) —and, carry out the responsibility that rests upon us to carry forth the Gospel.
- d) Failing to utilize our abilities and opportunities will put us in the category of the one talent man (slothful) or, the foolish virgins (not prepared) in whom God was not well pleased.
2. If we faithfully proclaim God's message the results will follow
 - a) Jonah carried the message faithfully and the entire city came to repentance.
 - b) If the world is to be brought to repentance (Luke 13:3; 2 Pet. 3:9), the gospel must be proclaimed in all its purity.
 - c) Some argue "gospel is not effective"
 - Problem not gospel, all the extras that have been added by men to make it intellectually acceptable.
 - Somewhat like chrome, paint and polish on car exterior that keep us from seeing the metal of the body itself.
 - d) Gospel—power of God unto salvation (Rom. 1:16)
 - e) Will not return void (Isa. 55:11)
 - f) Preach it faithfully, results will come. Cannot reap, unless sow. We to plant and water, God provides increase (1 Cor. 3:6)
 - g) The fact that they had crucified the very Son of God brought a host of 3,000 people to gospel obedience on Pentecost. If Christ and His cross are preached today, men and women will obey, BUT it has got to be preached faithfully, forcefully and fervently, with the Christ in the forefront.
 3. Only when we are faithful does God's favor come upon us
 - a) Jonah did a good work in teaching those sailors about God, but that did not excuse his unfaithfulness before God. As the events illustrate, God still expected Jonah to do His will.
 - b) The crown of victory can only be ours if we continue faithful unto death. To forsake the right ways of the Lord is to go without God (2 Jn. 9). Beginning the course and then turning aside does not finish the course, and hence is to fail (2 Tim. 2:5).
 - c) You and I must live faithful all the days of our life, just as those at Smyrna were instructed to do (Rev. 2:10).
 4. One man WITH God IS a Majority
 - a) Jonah must have seemed very insignificant in relation to the multitude of people in Nineveh, yet because God was with him and he with God, the task could be done
 - b) How often have we pulled back because we seemed to stand alone? That Elijah complex affects many of us
 - c) We are not alone (1 Jn. 3:24a; Heb. 13:5-6; Psalm 23)

B. ABOUT LIFE

1. That a young child is precious in the eyes of God; hence, could not be guilty of "inherited depravity. "
 - a) The Lord's question to Jonah serves as the basis for this conclusion: "And should not I spare Nineveh, that great city, wherein are more than six score thousand persons that cannot discern between their right hand and their left hand; and also much cattle?" —who would that be? Youngsters are not accountable.
 - b) There are numerous passages that refute the false doctrine of "inherited depravity" we will limit ourselves to the following for now:
 - Gen. 8:21—" . . . for the imagination of man's heart is evil from his youth;"
 - Matt. 19:14—"Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven. "
 - Rom. 7:9—"For I was alive without the law once: but when the commandment came, sin revived, and I died. "
 - Heb. 12:9—"shall we not much rather be in subjection unto the Father of spirits, and live?"
2. The lowest ebb of human helplessness is the beginning of seeking God.
 - a) Jonah, finding himself in utter helplessness, entrapped within the fish's belly, descending far below the tempestuous surface of the water, remembers God and cries out to Him in prayer.
 - b) We, like Jonah, get too self-confident and independent, and fail to walk and talk with God (through prayer) until some major crisis causes us to realize our dependence upon God.
 - c) Paul, the apostle, had a thorn in the flesh, in order that he might remain humble before God (2 Cor. 12:7-10). Since these crisis situations made him weak, and his being weak drew him closer to God, which in turn made him stronger, he was content to face any situation for Christ. Are you?
3. Knowledge without application is useless.
 - a) Jonah as we first met him in the Book, was instructed by God to preach against Nineveh. Yet, even possessing that knowledge would do him no good unless he went out and applied it.
 - b) We may be able to quote verse after verse, turn to every passage of instruction regarding Christian growth, plus many other things BUT it will not benefit us unless we practice it
 - c) Paul's questions still hold true (Rom. 2:21)

4. God's Wisdom is Greater than Ours.
 - a) Jonah could not comprehend why God would spare that city, yet it was God's prerogative to do so.
 - b) God's ways and thoughts are greater than ours (Isa. 55:
 - c) Because God is God, He can save or destroy according to His own choices and stipulations. A case-in-point would be His choosing to save spiritual Israel (the children of promise, those in Christ) today, instead of physical Israel. Further, His saving only those who obey the gospel of Jesus Christ, is according to His own right and plan. We, like Jonah, need to forget the questionings, and take forth God's wisdom (the gospel) to lost and dying man.
5. God alone is our Salvation
 - a) Jonah in the depths of the sea, inside that fish, knew that only God could save (Jonah 2:9).
 - b) We in the depths of sin (Rom. 3:23) must realize the need to look to God for escape.
 - c) The creeds of men, the wisdom of men and the directions of men will not free us, but obedience to the gospel will (Rom. 1:16).
6. Our lives and actions influence others.
 - a) Even in disobedience Jonah influenced the sailors.
 - b) We must set the proper example in word, deed, and action. (I Tim. 4:12; Phil. 4:9).
7. Souls are worth more than any other thing.
 - a) Jonah was ready to die because his precious gourd had perished.
 - b) Men today weep over financial losses, deal in all types of business deals to succeed, and rate those things more precious than a soul. We, like Jonah, must remember that one soul is worth more than all the gourds (riches) of the world (Matt. 16:26).

C. ABOUT THE BIBLE

1. The Bible is completely honest in it's picture of men's lives.
 - a) In Jonah, we see the strong points and the weak points brought out to view. We see a man, as God sees him, in all of his attitudes and actions.
 - b) This fact of the Bible's utter honesty convinces us of a Divine Source. No man, or product of man will ever present such a complete, unbiased look at man as does the scripture. It sets forth man as man is.

D. ABOUT GOD

1. God chooses the right man to do the right job.
 - a) Jonah wanted to flee, hoping that God would send another (it seems) to do what God wanted him to do. Yet God had chosen Jonah, and Jonah must go.

- b) Today, God has placed the obligation of spreading the gospel upon Christians (Matt. 28:18-20; 2 Tim. 2:2). They are the right ones to do the job, and so must do it. Who should know more about the gospel than one who has a part in it's merits? Tell others about Christ and hope.
- 2. God has not eternally bound or foreordained that certain cities will be destroyed or spared. The creed book declares: "God from all eternity did, by the most wise and holy counsel of His own will freely and unchangeably ordain whatsoever comes to pass. . . " (Westminster Confession of Faith, p. 29; C. 3; God's Eternal Decree, Article 3 and 4;I)
 - a) Jonah expected the city to be destroyed, even though they had repented.
 - b) Denominationalists who hold to the creedal position, fail to consider Jeremiah 18:1-10. "Here we find that this parable was used concerning the nation or kingdom of Israel:'As the clay is in the potter's hand, so are ye in my hand, O house of Israel. ' But are we taught that nations and kingdoms are eternally and unconditionally ordained to prosperity or destruction? Surely, no language could have been employed which would teach more clearly the opposite. Though God may have spoken against a nation or king dom to destroy it, yet if it turn from its wickedness for which it was condemned, He will turn from the evil which He said He would bring upon it. And though he may have spoken in favor of a kingdom or a nation to build and to prosper it, yet if it do evil, then He will turn from the good wherewith He said He would benefit it. True, the figure shows that God had the power to bless and prosper a nation, or to pluck up and destroy it—and who doubts this?— but the figure also shows that He will exercise His power in salvation or destruction of nations, as they obey or rebel against Him, and not according to eternal decrees. "(The Gospel Plan of Salvation, T. W. Brents, page 73)
- 3. God's Love and Concern is For All.
 - a) Jonah has been described by some commentator's as fiercely patriotic, thus we should expect that he would respond in the manner he did at Nineveh's repentance. Jonah through God's lesson would learn that God loves all, and wants to spare all.
 - b) We need to learn the universality of the gospel. Sometimes we need to go out of our comfortable surroundings into another place to tell precious souls of Christ.

- c) Remember, Jesus died for all, the Gospel is for all, and God is not willing that any should perish. Let's have a concern for all that compels us to carry forth the banner of truth.
- 4. God can use the circumstances that develop by man's choices to accomplish good.
 - a) Jonah, though attempting to escape God, became the means by which those sailors came to know the True God
 - b) Someone dies in my immediate family. The loss is tremendous, but it serves to draw me closer to God. Is that not another case of God using circumstances to help me? Since that discussion falls more in the realm of Providence of God we will leave it just now,
- 5. God could have chosen many different ways to bring Nineveh to repentance but chose preaching by Jonah.
 - a) That worked because God had selected it.
 - b) The same is true regarding the gospel. God chose preaching as the means. It's foolishness to the world but wisdom of God.
 - c) God's way is the way that works!
- 6. GOD will, if we will. God can't, if we won't.
 - a) God wanted Nineveh to repent, in order that they might be saved. If they repented, he could and would spare them. However, if they refused to repent, then God could not spare them.
 - b) Matt. 23:37-38 sets forth the same condition.
 - c) 'How often would I have gathered thy children together' shows the concern for them on God's part. 'But ye would not' shows their lack of responding to God's invitation. 'Your house is left unto you desolate' shows the result of their not responding.
 - d). God wants to save man from sin. He will, if they will. But if they won't he can't save them.
- 7. God will hear, if we will pray.
 - a) When Jonah cried out from the depths, his voice rose up to God.
 - b) Anywhere, anytime, everywhere, all-the-time is the place and time to pray (Rom. 12:12).

E. ABOUT OURSELVES

- 1. We lack patience when we assume our efforts are not worthwhile. Jonah did this when he didn't want to go to Nineveh.
 - a) The power is in the gospel, not in us.
 - b) One soul is worth more than all the riches of the world.
 - c) Causing even one person to be more faithful in God's sight is an accomplishment of value before God.

2. We are too easily conquered by the wrong motives.
 - a) Jealousy—Jonah would not rejoice over Nineveh's repentance.
—Some older Christians are jealous of young men who advance; or criticize when a renown sinner obeys the gospel.
 - b) Prejudice—Me go to those people, no way!
—We are not to be soil testers, but seed sowers.
—Our failing to warn someone of the impending judgment of God on disobedient people will not help them prepare, nor does it show our appreciation for our own salvation through Christ.
 - c) Excuses—"Send someone else"—it seems Jonah thought if he got far enough away, God would have to send another.
—First, forget the excuses; then, get going.
—Deny self, take up cross.
—Excuses may work for you, but have never been accepted by God.

CONCLUSION: Jonah is filled with lessons, far more than we have considered.

Friend, don't be like disobedient Jonah! Running away from God did not help him, nor did it glorify God.

Let us learn that only when we do exactly what God has asked us to do, in the exact way that He has specified, will we receive His blessings.

DANIEL
by
Weldon E. Warnock

6:1

INTRODUCTION:

- A. Outside of the book of Daniel, the prophet Daniel is mentioned only a few times in the Bible.
 - 1. Ezekiel mentions him three times.
 - a. Ezek. 14:14,20. Both passages state he was righteous.
 - b. Ezek. 28:3. His wisdom is stated.
 - 2. Jesus speaks of Daniel with reference to the destruction of Jerusalem, and calls him a prophet. Matt. 24:15; Mk. 13:14.
- B. The name, "Daniel," probably means, "God has judged. " In Babylon, his name was changed to "Belteshazzar. " This name, possibly representing a Babylonian god, meant, "protect his life. "
 - 1. This was part of the naturalization process into Babylonian life. Assigning new names to people who enter new cultural (particularly, political) situations was relatively common in the ancient world.
- C. Daniel was one of the young men brought from Judah under the siege of Jerusalem by Nebuchadnezzar in about 606 or 605 B. C.
 - 1. Daniel was most likely of royal descent (1:3). Although his exact age is not given, a good guess would be about 14 or 15 years old
- D. With these introductory remarks, let us now turn our attention to the main purpose of this study, which is, a study of the character and life-style of the man, Daniel. Let us notice:

I. DANIEL WAS A MAN OF PREEMINENCE.

- A. He was among the preeminent of the children of Israel. 1:3,4.
 - 1. He had no blemish. This means he had no physical imperfection. These would consist of such things as blindness, lameness, crookbacked, dwarfed, etc. Cf. Lev. 21:16-24.
 - 2. He was well favored. This suggests he was good looking. The king would not permit an ugly, misshapen, stooped or scarred courtier.
 - a. "Corporal soundness and a handsome form were considered indispensable among the ancient Orientals for those who were destined for court service. " (Zoeckler)
 - 3. He was intelligent. He had the ability to apply himself to the Chaldean subjects of wisdom.
 - a. Because of these qualities, Daniel and companions were enrolled in a "crash course" of Babylonian culture, and for three years were given the equivalent of a liberal education.

- b. Daniel's curriculum would have been science, religion, cultural traditions and language.
 - c. The Babylonians had a good knowledge of mathematics, astronomy, and they made advances in the field of medicine. Taxonomy in plant, animal and mineral kingdoms was practiced. Chemistry and metallurgy were everyday sciences in Daniel's day.
 - d. There was, of course, a very complicated theology or philosophy of religion.
 - e. For a more detailed study of science, religion, etc. of Babylon, read "Exile and Return" by Pfeiffer.
- B. He was preeminent of the wise men of Babylon, 1:17-20.
 - 1. The king found Daniel and his companions ten times better than all the magicians and astrologers that were in all his realm, v. 20.
 - 2. Daniel gave God the glory for this, disavowing any ability on his own, 2:19-23.
 - 3. Daniel's knowledge was a knowledge of discernment and insight.
 - a. Although he gathered much in the way of superstitious practices of the Chaldeans, God gave him the insight to distinguish between the things that differ.
 - b. Cf. Phil. 1:11.
- C. Young people who are exposed to the false ideas of man and drink at the fountain of worldly institutions of learning, need God's wisdom of discernment.
 - 1. They can be unspotted as was Daniel if they don't leave God out of the picture.
 - 2. However, many are influenced by the philosophies of men and abandon their faith in God, Christ and the Bible.
 - a. Evolutionary theory
 - b. Existentialism
 - c. Liberalism
 - d. Denominationalism

II. DANIEL WAS A MAN OF PURPOSE.

- A. "But Daniel purposed in his heart. . .," 1:8.
 - 1. He purposed not to defile himself with the king's meat, nor with the wine.
 - 2. Eating from the king's table would involve him honoring idols, or at least giving that impression. Practically all the luxurious food and wine had been devoted to pagan idols. Daniel's purpose was to uphold the law of God. Cf. Hos. 9:3. As Young states, "Daniel displays no fanaticism or rudeness, but candidly states his purpose to the chief chamberlain and asks his help. At this point as throughout his life, Daniel exhibits himself as a true gentleman. He never yields in devotion to principle, but he does not permit devotion to principle to serve as a cloak for rudeness or fanaticism" (Prophecy of Daniel, p. 44).

3. Too, his objection to eating meat may have been because it was ceremonially unclean. In any case, Daniel's purpose was to honor and glorify God.
- B. Every child of God needs to have a purpose firm.
 1. Many rationalize: "When in Rome, do as the Romans do. "

In Daniel's case, it would have been Babylon.

 - a. "One cocktail at the Christmas party won't hurt anything," some say.
 - b. "I don't want them to think I am a prude, so I'm going to the prom," we hear.
 2. A firm purpose to do right under all circumstances will only come with deep conviction that God is, that Jesus is a living, reigning and returning Lord and the Bible is the Word of God.
 - a. Cf. Phil. 3:13.

III. DANIEL WAS A MAN OF PRINCIPLE.

- A. Though in a strange land, his physical welfare at stake, Daniel refused to compromise truth and right.
 1. The pressure was to conform. The convenient thing was to give in, to go along.
- B. We see Daniel standing for his convictions more than once.
 1. He refused to eat the king's meat or drink his wine, 1:8.
 - a. Butler said, "For the believer in God there are three areas of morality: (a) that which is always right; (b) that which is always wrong; (c) that which is a matter of opinion (which the believer is at liberty to choose, guided by love for God and fellow-man). Daniel was called upon to act in all three realms. It is always right to be kind and courteous to one's fellow man—Daniel did so. It is a matter of opinion about learning from the literature and culture of the world—Daniel did so and used it to serve God and man. It is always wrong to blaspheme God by worshipping idols—Daniel refused" (Daniel, pp. 38-39).
 2. He refused the gifts of Belshazzar (5:13ff) because "he wishes to make it plain that he has no desire for earthly or personal gain or advantage" (Young, pp. 123-124). Daniel aims to tell the truth, come what may.
 - a. How unlike this is from the Chaldean wise men who seek reward and prophesy what the king likes to hear.
 - b. The Balaams have their price and they prostitute their office and message for personal gain, but not Daniel. The true servant of God will not compromise truth for personal gain. Like Samuel (I Sam. 12:3), Paul (Acts 20:33) or Peter and John (Acts 8:18-20), the mercenary spirit does not govern the life and labors of God's preacher.

3. He refused to obey the king's decree, 6:1-10.
 - a. Aroused by jealousy, rivals of Daniel devise a plot to destroy him, vs. 4-9.
 - (1) If any person asks a petition of any God or man for thirty days, except king Darius, he shall be cast into the den of lions.
 - b. Daniel continued his custom of prayer, showing his loyalty to God over king Darius, v. 10.
 - (1) All children of God need to realize that the law of God supersedes the law of man, Acts 5:29; Lk. 20:25.
 - (2) But someone may ask, "Could not Daniel have closed his window, drawn the shades, locked the door and prayed in silence to God?" To change his procedure would have given the appearance of distrust in God when danger threatened.

IV. DANIEL WAS A MAN OF PURITY.

- A. The plotters could find no fault in him concerning the business of the kingdom. He was above reproach in honesty, fairness, fidelity and integrity toward the king, 6:4.
 1. How America needs politicians of this caliber. We would not have the "Watergates," bribes, kickbacks, etc. a. Cf. Acts 24:16.
- B. Butler wrote, "He (Daniel) had come to this land against his will as a prisoner of war; he was requested by a pagan despot to study pagan literature and science and be trained to serve in a pagan court surrounded by luxury, sensuality, lust, self-seeking, idolatry, and ruthless cruelty. In the middle of all this there grew up this fair flower of a character, pure, true, holy, and stainless, by the acknowledgment of enemies, and in which not even accusers could find a fault!" (pp. 230-231)
- C. There is no situation in which a man must have his garments soiled by the world.
 1. Lying, deception, dishonesty are expected of some governmental personnel. This is incompatible with principles of righteousness.
 - a. Examples: F. B. I. and C. I. A.

V. DANIEL WAS A MAN OF PRAYER.

- A. His custom was to pray three times a day, facing Jerusalem, in a kneeling posture, 6:10.
 1. Three times a day was a custom among other saints, Psa. 55:17
 2. Facing Jerusalem may have emanated from passages like I Kings 8:33, 35, 38, 44, 48.
 3. His kneeling showed humility and abasement. Cf. Lk. 22:41; Acts 7:60; 9:40; 20:36; 21:5.

- B. His prayer life is also shown in 9:1-23.
 - 1. He prayed with fasting, sackcloth and ashes, v. 3.
 - 2. These are marks of contrition. He felt grief and pain for sin. Cf. Jonah 3:5-6; Ezra 8:23; Neh. 9:1. "All these were outward signs of internal humiliation and penitence" (Stuart).
- C. "Let us learn the lesson that the finest of God's servants must maintain regular and fixed prayer habits in order to continue steadfast in devotion to the Lord" (The Prophecies of Daniel, Strauss, p. 185).
 - 1. Christians are to pray often, I Thess. 5:17-18; Col. 4:2.
 - 2. Pray at all seasons in the Spirit, Eph. 6:18.
 - 3. God wants men to pray everywhere, lifting up holy hands without wrath and doubting, I Tim. 2:8.
- D. In the words of one of Jesus' disciples, "Lord, teach us to pray," Lk. 11:1.

VI. DANIEL WAS A MAN OF POWER.

- A. He maintained high position in government with the drastic change of administration from Babylonian to Persian.
 - 1. Nebuchadnezzar made him ruler over the whole province of Babylon, and chief of the governors over all the wise men of Babylon (2:48-49). He was further honored by Belshazzar.
 - 2. Under Darius, Daniel was appointed one of the top echelon cabinet members, "a president" (6:1-3). There were three such "presidents," under which served 120 satraps.
 - a. The Persians were great administrators. They had an excellent revenue system, public works system, postal system, etc.
 - b. Daniel's position was doubtless offered because of his character.
 - c. Because of Daniel's ability and integrity, the king began thinking of placing Daniel over the entire empire as his administrative officer. Daniel continued in high office until the first year of Cyrus.
- B. Daniel was indeed a statesman. His whole training prepared him for this. He was honest, trustworthy, reliable, brilliant and courteous.
 - 1. We hear that politics and religion do not mix. But Daniel's did. His politics was regulated and guided by his religion. Daniel believed there was a God in heaven to which he was accountable.
 - 2. If a man occupies a high office (governor, senator or president) he can be a man of pure heart and clean hands if he will have the courage and conviction of Daniel.

- a. This is what Washington needs today. Every politician should be required to read Daniel.

CONCLUSION

- A. The secret of Daniel's success is that God touched him.
 1. God touched him to see (know), 8:18-19.
 2. God touched him to give him skill, 9:21,22.
 3. God touched him to make him stand, 10:10-11.
 4. God touched him to make him speak, 10:16.
 5. God touched him to make him strong, 10:18.
- B. God endowed Daniel with an excellent spirit, a spirit that excelled, 6:3.
 1. This spirit was:
 - a. A spirit of self-control.
 - b. A spirit of genuine piety.
 - c. A spirit of unshaken faith in God.
 2. This is why Daniel was a man of preeminence, purpose, principle, purity, prayer and power.
- C. We see clearly that firm but courteous propagation of principle and truth will be appreciated and rewarded even by pagans who themselves are prone to follow falsehood and myth. The reason for this is truth is always wise!

THE PSALMS

Tom Oglesby

INTRODUCTORY NOTES

1. The Psalms defined: A collection of religious poems which were specially employed in the public worship of the God of Israel. (WESTMINSTER DICTIONARY OF THE BIBLE, p. 497)
2. Much of the rest of the Bible involves God talking to Man or Man talking to his peers. The Psalms are set apart by the emphasis on Man talking to his Creator and thus are especially appropriate for use in our worship to Jehovah.
3. In the New Testament, portions of the Psalms are quoted at least 88 times and there are numerous other references to them. This confirms their modern validity and their usefulness to Christians.
4. There are several divisions of the Psalms:
 - A. The Hebrew Division
 - (1) Book I—1-41
 - (2) Book II—42-72
 - (3) Book III—73-89
 - (4) Book IV—90-106
 - (5) Book V—107-150
 - B. Division By Type
 - (1) Hymns — especially suited for Temple worship
 - (2) Laments — personal and national
 - (3) Thanksgivings
 - (4) Didactic Psalms
 - (5) Messianic Psalms
 - (6) Prayers
 - (7) Royal Psalms
 - (8) Prophecies
 - C. Division By Authors
 - (1) David — 73
 - (2) Asaph — 12
 - (3) Sons of Korah — 12
 - (4) Solomon— 3
 - (5) Moses — 1
 - (6) Ethan — 1
 - (7) Hemen — 1
 - (8) Anonymous — 47
 - D. Division By Chronological Position
 - (1) Pre-Kingdom
 - (2) Davidic Period
 - (3) Solomaic Period
 - (4) Exile Period
 - (5) Post-Exile Period
5. In our musical study, we will use **SELECTED PSALMS FOR CHURCH SINGING** which was edited by Edward Fudge. This will be I study for we will be using inspired words to "teach and admonish one another" and to "speak to ourselves. " (Eph. 5:19; Col. 3:16) We will concern ourselves with three major topics: I. THE NATURE OF DEITY. II. THE MISSION OF THE MESSIAH. III. THE CHARACTER OF THE FAITHFUL SERVANT OF GOD.

I. THE NATURE OF DEITY

- A. Psalm 65:1-5 (5) Forgiving, omnipotent, omnipresent, good, receptive to prayers, praiseworthy
- B. Psalm 103:1-6, 11-13 (9) Benevolent, forgiving, redeeming, just, merciful.
- C. Psalm 106:1-5 (10) Good, merciful, mighty, provider of salvation.
- D. Psalm 138(11) Praiseworthy, loving, kind, answerer of prayers, respects the meek, saves.
- E. Psalm 146(12) Praiseworthy, trustworthy, produces happiness, creator, just, benevolent.

Note: Sometimes non-believers and even some denominational preachers depict the God of the Old Testament as cruel and vindictive. In so doing, they are misinterpreting the justice of God and find themselves in contradiction to the psalters.

II. THE MISSION OF THE MESSIAH

- A. Psalm 2 (13) Christ will defeat His enemies.
- B. Psalm 22:1,7,16-20 (15) Christ will suffer on the cross for us.
- C. Psalm 22:21-31 (16,17) Christ will relieve the oppressed and provide rest for the weary. Christ will establish the Kingdom and His rulership. Christ will judge His enemies.
- D. Psalm 110 (22) Christ will conquer His enemies and execute judgment. Christ will exercise His rule as King and Priest.
- E. Psalm 132:11-17 (24) Christ will reign on David's throne. Christ will provide spiritual blessings to saints.

III. THE CONDUCT OF THE RIGHTEOUS MAN

- A. Psalm 32:1,2,5,6 (30) Guileless, penitent, and prayerful.
- B. Psalm 39:4-8 (26) Humble, meek, sees himself as he really is.
- C. Psalm 51:1-4,9-15 (31) Penitent and desires to be steadfast.
- D. Psalm 133 (40) Strives for unity.

CONCLUDING REMARKS:

1. The psalms have been called "the mirror of the soul. " Indeed, one can see his God, his Saviour, and Himself in the poetic images of the psalters.
2. Read Luke 24:44-48.

EVANGELISM

Lesson I

Aude McKee

"The Message"

INTRODUCTION:

- I. These lessons are designed to cover the subject of "Evangelism" as thoroughly as ability and time will permit.
 - A. The field of investigation is as broad as the distance from the word "go" of the great commission to the final destiny of just men made perfect.
 - B. In between these two points is a great expanse of relationships and responsibilities.
- II. We propose in these lessons to deal with the message of evangelism, the need for the work, and some of the problems that may be faced.
- III. We hope that these lessons will be a source of encouragement and inspiration.
 - A. Younger men need to give their lives to the preaching of the gospel of Christ.
 - B. Local churches need to intensify their efforts to reach the lost and broaden their vision of what can be accomplished.

DISCUSSION:

I. EVANGELISM IS A NEW TESTAMENT SUBJECT.

- A. Note the use of the various words:
 1. The Greek word (EUANGELIZO) that we would render "evangelizing" is found 55 times in the New Testament. (Some examples are Matthew 11:4-5; Acts 8:4; Romans 1:14-15; 1 Peter 1:25).
 2. The Greek word (EUANGELION) that is rendered "gospel" is found 77 times in the New Testament. (Some examples are Mark 16: 15-16; Galatians 1:6-12; Philippians 1:5; Revelation 14:6).
 3. The Greek word (EUANGELISTES) that is rendered "evangelist" is found 3 times in the New Testament. (Acts 21:8; Ephesians 4:11; 2 Timothy 4:5).
- B. The words defined:
 1. The root is EUANGELOS.
 - a) EU which means well or good.
 - b) ANGELOS which means messenger.
 2. From this root we get the three words german to our discussion:
 - a) The work that must be done.
 - b) The message that must be preached.
 - c) The person who does the work.

II. THE HEART AND CORE OF EVANGELISM IS THE MESSAGE.

- A. Romans 1:16-17 emphasizes the message.
 1. God's righteousness that is uncovered by the message revolves around Jesus.
 - a) (John 3:16-17; 1 Corinthians 5:1-4; Romans 4:25)
 2. Evangelists in New Testament times filled their preaching with Jesus, the Christ.

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- a) Peter on Pentecost (Acts 2:22-41)
 - b) Philip, the evangelist (Acts 8:5-12)
 - c) Peter at the house of Cornelius (Acts 10:34-43)
 - d) Paul (1 Corinthians 1:17-31; Romans 6:16-18)
- B. The gospel is the heart of evangelism because without it we are powerless.
- 1. Powerless to convince the sinner of Jesus' divinity (Romans 10:17; John 17:20; John 20:30-31)
 - 2. Powerless to enlighten (Ephesians 3:3-12)
 - 3. Powerless to convict the sinner of wrongdoing (Hebrews 4: 12-13; Acts 3:37).
 - 4. Powerless to constrain the sinner to give himself to the Lord (John 6:44-45; 2 Thessalonians 2:14)
 - 5. Powerless to restrain accountable human beings from harmful conduct (Romans 6:23; Galatians 5:19-21; 6:7-8)
 - 6. Powerless to live hope to dying humanity (John 14:1-3; 1 Thessalonians 4:13-18)

III. NOTHING CAN BE SUBSTITUTED FOR OR ALLOWED TO COMPETE WITH THE GOSPEL

- A. The "social gospel" has infiltrated the preaching of many.
- 1. No one denies that there are social implications in the gospel of Christ.
 - 2. However, to preach a soul-saving gospel with social by-products, is a far cry from preaching a social gospel with spiritual by-products!
 - 3. The "House of the Carpenter" project by the Brookline church of Christ in Boston in the mid-60's is an example of how completely the social-gospel-concept can capture the minds of Christians.
- B. Other evidences of social "gospelism" among churches of Christ:
- 1. Institutions of human origin attached to the local congregation.
 - 2. Youth camps, boy scout troops, church parties, fellowship halls and recreational activities sponsored by local churches.
 - 3. Entertainment and other promotional activities that involve incentives to attend the services of local churches.
 - 4. Non-saint benevolent activities engaged in by local churches.
- C. If the pure, unadulterated, gospel is not sufficient to save the world, all is hopeless. God, His Son and the Holy Spirit gave us nothing else.

CONCLUSION:

- 1. We have considered three words in this lesson:
 - a) The gospel—the good news of salvation through Jesus Christ.
 - b) The evangelist—the one who proclaims the message.
 - c) The evangelizing—the work of reaching the world's lost with the truth.
- 2. We have observed that the heart of evangelism is the message.
 - a) The message is the "good news" because of its central character and His sacrifice.
 - b) Jesus died for our offenses, He was raised for our justification and He was exalted to be our prophet, priest and king.
- 3. We need to remember that this very message that can be the greatest news we have ever received, will also judge us at the last day (John 12:48).

Lesson II

"The Need For Evangelism"

INTRODUCTION:

- I. In our first lesson we observed the words used in the New Testament relating to our subject
 - A. The message — Gospel
 - B. The messenger—Evangelist
 - C. The work—To bring glad tidings.
- II. We emphasized the message yesterday.
 - A. The gospel is God's power to salvation
 - B. The heart of the gospel is Christ.
- III. The messenger is powerless to accomplish Christ's mission without the message because:
 - A. It is God's power to convince and enlighten.
 - B. It is God's power to convict and constrain.
 - C. It is God's power to restrain and give hope.
- IV. Today we want to impress the need for evangelism.

DISCUSSION:

I. THE NEED FOR EVANGELISM IS UNIVERSAL.

- A. All men have a sin problem.
 1. What sin is:
 - a) Transgression—1 John 3:4
 - b) Unrighteousness—1 John 5:17
 - c) Neglect—James 4:17
 - d) Violation of conscience—Rom. 14:23
 2. Sin has prevailed in every dispensation.
 - a) Patriarchal age—Gen. 6:5
 - b) Jewish age—Isaiah 1:1-6
 - c) Christian age—Romans 3:10; 1 John 1:8-10
 3. Sin is a problem for both aliens and God's children.
 - a) I Cor. 6:9-10
 - b) Entire 1st Corinthian letter.
- B. Sin is destructive of man's well-being
 1. Separates from God—Isaiah 59:1-2; Matthew 27:46; 1 Peter 3:12.
 2. Separates from fellowship with God's people—Lev. 13:45-46; 2 Thessalonians 3:6; 14; 1 Cor. 5:5.
 - a) How would we feel if every person in the world was afflicted with leprosy?
 - b) Would there be an urgency about finding a cure? Would there be an urgency about informing every creature about the remedy?
 3. Makes one a servant of sin and the devil—Romans 6:16; John 8:34; 44.
 - a) What would be our reaction if every person In America were suddenly enslaved by an invasion from Mars?
 - b) Would there be an urgency about finding a solution to our slavery problem?
 4. Brings eternal punishment—Matthew 25:41; 2 Thessalonians 1:7-9; Matthew 22:11-14; Revelation 2:8.

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C. Man is incapable of solving his sin problem.

1. He can't deny he is a sinner.
 - a) Our fellow man knows better.
 - b) God knows better—Hebrews 4:13; Proverbs 15:3.
2. He can't make someone else responsible.
 - a) Adam tried and failed—Genesis 3:12
 - b) Aaron tried and failed—Exodus 32:19-24
 - c) Galatians 6:5
3. He can't remove sins by good deeds.
 - a) Acts 10:2
 - b) Matthew 7:22-23
4. He can't abolish his sin by finding sin in others. a) What profit is there in finding another person drowning in a river? b) 2 Timothy 2:20-21
5. He can't eliminate sin by destroying the one who informs of the sin.
 - a) Herod's sin remained—Matthew 14:3-12
 - b) Sin does not exist because we are informed, but because of violation of God's law.
6. Man can't solve his sin problem by allowing time to pass.
 - a) Moses sinned at the rock.
 - b) Years passed—God did not forget.

II. THE NEED FOR EVANGELISM IS A PERSONAL RESPONSIBILITY.

A. The scriptures go teach—Acts 8:4; 2 Timothy 2:2; 1 Corinthians 9:16; Acts 20:17-24.

B. Every Christian bears the burden of lost souls

1. Paul felt the responsibility, not because of his apostleship, but because he had the remedy and the world had the need.
2. Matthew 5:13-16
 - a) One of salt's properties is to save.
 - b) Value of light is to allow people to see—see where they are and the path that leads home.
 - c) Christians are the light of the world through deed and teaching.
 - d) Suppose we have the task of lighting Akron:
 - aa) Would we use just one bulb? How large and how high in the sky?
 - bb) Could we light Akron if every resident had a bulb and held it as high as his ability would allow?
3. A couple said recently; "When we retire we are going to move to some needy area and begin the Lord's church." How different from: "When we retire we are going to travel." How many of us really feel that evangelism is a personal responsibility?

C. Do we still feel that the man who preaches must have some sort of "call?"

1. We read of Philip the evangelist in Acts 21:8.
 - a) He was one of the seven—Acts 6:1-8.
 - b) He had the qualification for benevolent work.
 - c) Hands had been laid on him in relation to the benevolent work.

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2. After the benevolent work as finished he began preaching the gospel.
 - a) Became known as "the evangelist. "
 - b) What made him such? Did the Holy Spirit call him and especially endow him? No such evidence!
 - c) No record of the actions of any man or group that made him an evangelist.
3. Philip took it on himself to preach Christ. People might have asked him:
 - a) Why should you go more than anyone else?
 - b) Do you think you have some superior ability?
 - c) The truth is—he saw the need. He felt the weight of responsibility!

III. THE NEED FOR EVANGELISM IS A LOCAL CHURCH RESPONSIBILITY.

- A. In the New Testament, local churches acting independently, were the only "missionary organizations. "
 1. The Jerusalem church—Acts 8:14-15; 25; 11:19-26.
 2. The church in Antioch—Acts 13:1-3; 14:24-28.
 3. The Philippian church—Philippians 1:3-5; 2:24-30; 4:14-18.
 4. The church at Thessalonica—1 Thessalonians 1:2-8.
 5. The churches of Macedonia—2 Corinthians 11:8-9.
- B. The successes of the first century would have been impossible without the concern and active participation of local churches.

CONCLUSION:

1. For the church to evangelize the world in our generation, there are three musts:
 - a) Local churches must be overseen by men who can provide the direction necessary to inspire a deep sense of responsibility for evangelism.
 - b) Every faithful Christian must see himself as a proclaimer of the word.
 - c) All this must be based on the recognition that:
 - aa) All men have a sin problem.
 - bb) Sin damns the soul.
 - cc) Lost men and Women without the gospel are without God and without hope.
2. May God help us to face the future with a deeper understanding of what it means to be lost and the power that resides in the gospel of Christ.

Lesson III

"Some Problems Involved"

INTRODUCTION:

- I. Thus far we have discussed two phases of evangelism:
 - A. The message.
 1. Romans 1: 16-17
 2. New Testament evangelists proclaimed nothing but the gospel of Christ. .
 3. The message was not "watered down" or "assisted" by gimmicks or incentive programs.
 4. The "social gospel" was unheard of in New Testament times.
 - B. The need for evangelism.
 1. The need is universal
 2. The need is personal
 3. The need is congregational
- II. In our lesson today we discuss some of the problems that arise.

DISCUSSION:

- I. WHERE SHOULD OUR EFFORTS BE EXPENDED?
 - A. The field is the world—Mark 16:15-16.
 1. This really is not the problem. Where in the world?
 2. Illustration—burning off a field.
 - B. A look at divine wisdom in this matter.
 1. On Paul's first preaching journey he preached in Asia.
 2. On the second trip he passed through Asia.
 - a) The Holy Spirit forbade him to preach in Bithynia.
 - b) He bypassed Mysia.
 - c) The Macedonian call came in Troas.
 3. Were there no unsaved left in Asia?
 4. Consider Paul's work in Europe.
 - a) Philippi—chief city of that part of Macedonia.
 - b) Thessalonica—large Jewish population.
 - c) Berea, Athens, Corinth.
- II. PROFESSIONALISM.
 - A. Definitions:
 1. "Profession"
 - a) "An occupation for which one must be especially trained; usually includes a high degree of education. "
 - b) "One who practices his profession is a professional. "
 2. "Amateur"
 - a) May do the same work at times, usually not for money.
 - b) Does not possess the degree of formal training necessary to acquire professional status.
 - B. Preaching is not a profession—the necessary ingredients are missing.
 1. No special, formal training is required to preach the gospel of Christ.

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- a) Acts 4:13
- b) However, the Lord did not reject those with an abundance of formal education.
 - aa) Paul—Acts 22:3
 - bb) Luke—Colossians 4:14
- c) To despise a man who lacks formal education is a sign of "professionalism. "
- 2. No degrees, diplomas, certificates, licenses are required to preach the gospel.
 - a) Can you imagine a doctor practicing without the proper certificates of his profession, or a woman teaching without a license?
 - b) If we are concerned about such things, in relation to gospel preaching, we are infected with "professionalism. "
- 3. A superior intellect is not required.
 - a) I want to employ a doctor or lawyer who is highly intelligent.
 - b) When it comes to saving my soul, "Who then is Paul. . . ?" (1 Corinthians 3:5-7; I Corinthians 1:17-2:2)
- 4. Pay is not commensurate with training, experience and ability.
 - a) How many doctors would continue their work if their salary dropped to the minimum wage level?
 - b) Should a young man beginning to preach need to look ahead fifteen years when his experience and ability will allow him to receive a livable income?
 - c) When considering financial support for a meeting, do elders weigh experience and ability?
 - d) How many of us would continue to preach the gospel if our income was cut off? Would we "make tents"—as Paul did?
 - e) Paul was not a professional preacher—Paul was a servant of Jesus Christ!
- 5. Competition, born of ambition to be on top, is no part of gospel preaching.
 - a) We can understand a young man striving to be superintendent of schools—top educational job in the city.
 - b) Can you imagine Paul, Peter, Barnabas or Philip scrambling to be "ministers" of the largest church in the empire?
 - c) We can see how jealousies could arise between men as one excels the other.
 - d) Can there be competitions and jealousies between men as they labor to lead dying men and women to the Lamb of God? (Philippians 1:12-18; 1 Corinthians 3:5-9)

III. SHOULD THE EVANGELIST BE FULL-TIME OR PART-TIME?

A. Uses of the terms:

- 1. We use the terms to distinguish between men who are fully supported and those who receive partial support.
- 2. We speak of "full-time" and "part-time" preachers to identify those who give "all" their time to preaching in contrast with those who work at secular jobs.

- B. Neither are true identifiers.
 - 1. Probably there are those who give "part-time" effort (have secular employment) who are paid more than some "full-time" men.
 - 2. There are men who are full-time" preachers who give a great deal less time to the task of leading sinners to Christ, than some who are partially supported
- C. The answer to the problem probably lies in four areas:
 - 1. Dedication
 - 2. Ability
 - 3. Opportunity
 - 4. Circumstances
- D. Observe two passages:
 - 1. 1 Timothy 4:13-16
 - 2. 2 Timothy 2:2-5
 - a) Qualifications (v-2):
 - aa) Faithful
 - bb) Know the word
 - cc) Capable of teaching
 - b) Willing to endure hardship (v-3)
 - c) Willing to stay disentangled from this world's affairs (v-4)
 - d) Willing to always be law bound (v-5)

IV. THE ELDER—EVANGELIST RELATIONSHIP

- A. Basic considerations:
 - 1. The preacher has the right to be supported—1 Corinthians 9: 1-14
 - 2. The preacher has the right to work with a congregation with elders—1 Timothy
 - a) 1 Timothy 1:1-4 (Timothy at Ephesus).
 - b) Timothy was an evangelist—2 Timothy 4:5
 - c) Ephesus had elders—Acts 20:17.
 - d) Timothy taught the brethren—1 Timothy 4:6
 - 3. Without doubt the elders were performing their duties—Acts 20:28; 1 Peter 5:1-3.
 - 4. The work of an evangelist and that of elders does not conflict. Each supplements the other.
- B. The preacher has no authority in the local church.
 - 1. Oversight resides in elders alone—1 Peter 5:1-4; Hebrews 13:17
 - 2. The preacher's "authority" resides in his teaching—Titus 2:15; 1:5; 13; 2:1-10.
 - 3. No elder, worthy of the name, is going to object to a preacher having the "authority" to teach God's word fully, and without fear nor favor.
 - 4. No gospel preacher, worthy of the name, will resent the elders exercising their God-given oversight and doing their work as pastors of the flock.
- C. The so-called "Pastor System" that plagues some local churches, is the result of two things:
 - 1. A preacher who wants to be the "captain of the ship"—the shepherd of the flock.
 - 2. And/or elders who will not or cannot take their rightful place as overseers of the church of God.

- D. The ideal relationship between elders and evangelist will be realized when all are dedicated and consecrated Christians.
 - 1. When the Israelites moved camp, two to three million people were involved.
 - 2. Enormous task to transport the tabernacle and all the furniture and vessels.
 - 3. The job was done with a minimum of difficulty when "every man was in his place"—Numbers 2:17.

V. THE IMPORTANCE OF THE EVANGELIST TO THE LOCAL WORK.

- A. His work: (The following outline is from a chart prepared by Ferrell Jenkins)
 - 1. Relationship to false doctrines:
 - a) 1 Timothy 1:3-4
 - b) 4:6—(Point out departures from the faith to the brethren —vv. 1-5)
 - c) 6:3-10—(Consequences of false doctrine stated)
 - d) Titus 1:13—(Reprove (brethren) who teach false doctrine and/or are attracted to it.)
 - 2. Relationship to church organization:
 - a) 1 Timothy 3:1ff—Teach qualifications of bishops, deacons.
 - b) Titus 1:5—Set in order what is lacking. Appoint elders.
 - c) 1 Timothy 5:17-22—Teach proper respect for elders. Receive no accusation except with witnesses. Rebuke, even elder, who sins.
 - 3. Teaching duties:
 - a) 1 Timothy 2:1ff—Teach concerning prayer, modesty, place of women and men.
 - b) 3:15—Proper conduct in house of God.
 - c) 4:11—Teach the profit of godliness, etc. (v-8)
 - d) 4:13—Give attention to (public) reading, exhortation, teaching. Devote thyself wholly to them (v-15)
 - e) 4:16—Pay close attention to the teaching.
 - f) 5 and 6—Work with and teach responsibilities of various groupings within the church.
 - 5:1-2 —Older men (Titus 2:2)
 - Older women (Titus 3:3)
 - Younger men (Titus 2:6)
 - Younger women (Titus 2:4)
 - 5:4,8,16—Teach on family obligations
 - 5:3-16—Widows
 - 5:17-22—Elders (See also under church organization)
 - 6:1-2—Servants (Titus 2:9)
 - 6:3-10—False teachers (See also above)
 - 6:17-19—The rich
 - g) 1 Timothy 5:20-21—Rebuke without partiality those who sin.
 - h) Titus 2:1—Speak things befitting sound doctrine (to various groupings, 2:1-10—see above).
 - i) 2:15—Speak, exhort, reprove with all authority (command)
 - j) 3:1ff—Remind brethren of various duties.
 - 3:1—subjection to rulers.
 - 3:1—readiness for good works (see also v-8, 14)
 - 3:2—Personal conduct (See 1 Timothy 3:15)

- k) 2 Timothy 2:2—Teach faithful men to teach others.
- l) 2:14—Remind (brethren). Charge them not to wrangle about words.
- m) 4:1—Preach the word, reprove, rebuke, exhort.
- n) 4:5—Do work of an evangelist. . . fulfill your ministry.
- 4. Personal responsibilities:
 - a) 1 Timothy 1:18—Fight the good fight (keep faith and good conscience). See 6:12.
 - b) 4:12—Be example to believers in speech, conduct, love, faith, purity.
 - c) 4:16—Pay close attention to yourself and your teaching.
 - d) Titus 2:7—Be example of good deeds, purity in doctrine, dignified, sound in speech.
 - e) 3:9—Shun foolish controversies, etc.
 - f) 3:10—Reject factious man after warnings.
 - g) 2 Timothy 2:15—Be a workman who is not ashamed.
- B. Can any man study this material and then doubt the importance of such a man to the local church?

CONCLUSION:

- 1. We have discussed the message:
 - a) Jesus Christ is the heart of the gospel.
 - b) The social gospel is foreign to the New Testament.
- 2. We have given considerable time to the need for evangelism.
 - a) All have a sin problem; sin destroys; man is incapable of solving his problem.
 - b) Imperative that every person have the gospel in our generation.
- 3. We have talked about some of the problems:
 - a) Where our efforts should be expanded.
 - b) The problem of professionalism among preachers.
 - c) Full-time versus part-time evangelism.
 - d) The elder-preacher relationship.
 - e) The importance of the evangelist to the local work.
- 4. The crying need among us is:
 - a) Love for the Lord, His church, the souls of lost humanity.
 - b) A grasp of our potential as we "work with the Lord. "
 - c) The zeal to move us to get the job done with every man in his place.