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L. L. BRIGANCE'S
SERMON OUTLINES

Edited and Compiled

by

E. CLAUDE GARDNER



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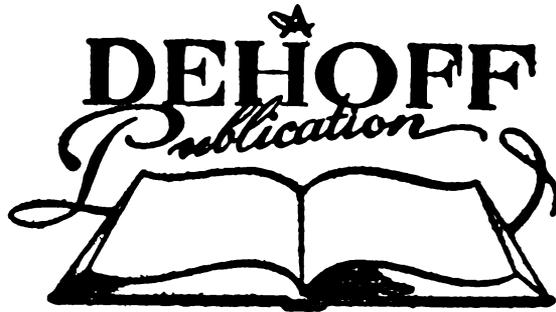
L. L. BRIGANCE'S SERMON OUTLINES

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PRINTED IN THE UNITED STATES OF AMERICA

L. L. BRIGANCE

The subject of this sketch was born near Scotts Hill, Decatur County, Tennessee, May 11, 1879. He grew up on the farm and in the little town. He finished his high school work in "Scotts Hill College," one of the best preparatory schools in the state at that time. In the fall of 1901 he entered Georgie Robertson Christian College under the presidency of A. G. Freed. Here he spent the next four or five years majoring in ancient languages. His teachers were A. G. Freed, N. B. Hardeman, E. C. McDougale, C. B. Ijams, *et al.* He received the B.A. and M.A. degrees. He was valedictorian of his class and won the medal in oratory.

He obeyed the gospel under the preaching of Brother R. P. Meeks when about eighteen years of age and straightway began to take part in the public services of the church. It was for the purpose of preparing himself to "preach the Word" that he entered Georgie Robertson Christian College in 1901. He studied the Bible and related subjects under A. G. Freed and N. B. Hardeman and the Greek New Testament under E. C. McDougale. He preached his first sermon Dec. 23, 1901, at the old home church at Scotts Hill. From that day to the present he has preached the gospel without interruption. He began teaching with Bro. Freed in the G.R.C. College in 1904 and has continued in this work with the exception of about three years up to the present time. During all of these years his schedule has been to preach twice on Sundays during the school session and evangelize during the summer vacation. He has preached and conducted meetings in Tennessee, Kentucky, Mississippi, Alabama, Florida, Michigan, Missouri, Arkansas, Louisiana, Texas, and Oklahoma—in such cities as Detroit, Nashville, Chattanooga, Memphis, Paducah, Ft. Worth, and Jackson, Miss.

For several years past he has taught New Testament and church history in Freed-Hardeman College, giving special attention to the history of the "Restoration Movement." He has no intention of changing his work and considers himself better prepared to teach and preach the Word than ever before. He hopes to spend many more years in this all-important work.

(The preceding brief autobiography was found in Bro. Brigance's papers. He probably prepared this sketch for publication in one of the religious journals. He passed away at his home February 4, 1950.)

PREFACE

Many former students often urged Bro. L. L. Brigance to publish a volume of his valuable sermon outlines. He did purpose to prepare about one hundred, but his desire did not materialize because of failing health and expending much of his time in teaching in Freed-Hardeman College. Not only has he labored and sacrificed to the advancement of the Lord's church, but he also was a powerful personality in the continued success of Freed-Hardeman College. Hundreds of young people who sat at his feet were thoroughly indoctrinated, grounded, encouraged, inspired and strengthened in the faith. After his passing, arrangements were made with Sister Brigance to preserve what was considered the best of his outlines for the good that may be accomplished and as a tribute to this great and humble man of God.

A great number of these sermons were presented in Bro. Brigance's classes for several years. They were always appreciated because they were Scriptural, fundamental, simple, logical and usable. For decades the small and great have preached effectively his outlines. Hundreds of others, especially young preachers, will no doubt assimilate these sermons and proclaim the ancient gospel.

No claim is made that all of the outlines were original with Bro. Brigance. He once said that outlines by others were of little value to him. His arrangement and style of outlining showed consistency and therefore only a few alterations were made. In some cases it was necessary to supply a few words in order to clarify the thought.

Mrs. Mary Frances McMackin, daughter of Bro. Brigance, is due hearty thanks for her interest and efficient work in typing the outlines after they were prepared.

I consider it an honor to have prepared this work for one in whom I had utmost confidence and respect and for whom I had a genuine love and appreciation.

E. Claude Gardner

February 23, 1951

L. L. Brigance was a great man. He was free from hobbies and hurtful extremes. He could be depended upon to take a sane and reasonable view of any matter that came up. Above all he was loyal to the word of God. He frequently admonished young preachers and others to do all the good they possibly could regardless of any unfavorable circumstances which confronted them. Brother Brigance was a good student and did a lot of reading. A glance through these outlines will show that he was familiar with the works of David Lipscomb, J. W. McGarvey, Benjamin Franklin, Alexander Campbell and the great leaders in the movement to restore New Testament Christianity.

Students who studied in Brother Brigance's classes may well consider themselves fortunate. When I was a student in Freed-Hardeman College I considered him a faithful and sound teacher. Later when I returned to the college as Vice-President, he was my trusted counselor and advisor. Along with thousands of others, I knew him and loved him. The world was made better because he lived in it. He will continue to live in the hearts of us all and, by means of these sermon outlines, will continue to preach to thousands. It is a pleasure and an honor to be able to publish his book. A debt of thanks is due Brother E. Claude Gardner for his work in editing this material.

George W. DeHoff.

July 1, 1951

Murfreesboro, Tennessee

CONTENTS

Sermon No.		Page
1.	The Bible—Is It Divine?.....	11
2.	Rightly Dividing the Word.....	13
3.	The Gospel.....	16
4.	Matters of Faith, Indifference, and Expediency....	17
5.	Walking By Faith.....	19
6.	Strict and Loose Constructionists.....	20
7.	Creeds	22
8.	Christ Our Pattern.....	23
9.	Compliments of Christ.....	25
10.	Controversies of Christ.....	26
11.	The Humiliation of Christ.....	28
12.	The Exaltation of Christ.....	29
13.	Lifting up Christ.....	31
14.	Jesus the Savior of Men.....	32
15.	Jesus, the Master Teacher.....	33
16.	Jesus at the Well.....	35
17.	The Anger of Jesus.....	36
18.	“Sir, We Would See Jesus”.....	37
19.	“She Hath Done What She Could”.....	39
20.	The Church of the New Testament.....	40
21.	Establishment of the Church.....	43
22.	Is the Church Jesus Built on Earth?.....	44
23.	Characteristics of a Model Church.....	46
24.	The Work of the Church.....	48
25.	Christian Unity.....	49
26.	New Testament Names and Descriptive Titles of the Church.....	51
27.	New Testament Names.....	52
28.	The House of God.....	54
29.	The Church as a Body.....	55

30. Evidence of Pardon.....	57.
31. Reconciliation	58
32. Children of God.....	60
33. The Regeneration.....	62
36. Why Were Not More People Converted on Pentecost?	63
37. Sin and Its Cure.....	65
38. Philip and the Eunuch.....	67
39. The Thief on the Cross.....	68
40. The Restoration of An Erring Christian	69
41. Decisions	71
42. "Come Unto Me".....	72
43. Who At My Door is Standing?.....	74
44. The Terror of the Lord.....	76
45. The Promises.....	78
46. Heaven and Who Is Going There.....	79
47. Hell and Who Is Going There.....	81
48. The Holy Spirit.....	82
49. The Devil.....	84
50. Man	87
51. The Fickleness of Humanity.....	88
52. Christianity a New Religion.....	90
53. Authority in Religion.....	92
54. Religion in Business.....	93
55. Worship	95
56. Giving	97
57. Christianity is Not Without Cost.....	99
58. Christian Fellowship.....	100
59. Fellowship	102
60. Instrumental Music.....	103
61. Seeing the Unseen.....	106
62. Some Bible Fools.....	108
63. Up From Slavery—Daniel.....	109
64. The Ten Virgins.....	111
65. John The Baptist, No. 1.....	114

66.	John The Baptist, No. 2	114
67.	Paul, No. 1	117
68.	Paul, No. 2	119
69.	The Call of Abraham	120
70.	Abraham and Lot	121
71.	The Children of Abraham	122
72.	Enoch Walked With God	123
73.	Evil Spirits	125
74.	Theory and Practice	127
75.	Lukewarmness	129
76.	Covetousness	130
77.	Sanctification	131
78.	Some Present Day Evils	133
79.	Religious Freedom	134
80.	The Doctrine of Balaam	135
81.	“Let Your Light So Shine”	137
82.	The First Commandment	138
83.	Offenses and How to Deal With Them	140
84.	The Transfiguration	141
85.	Asleep in Jesus	143
86.	Striving for the Faith	144
87.	The Vine and the Branches	147
88.	Language of Ashdod	149
89.	Vows	150
90.	Safety First	151
91.	Three Words	153
92.	Personal Evangelism	155
93.	Non-essentials	157
94.	The Rich Young Ruler	158
95.	Cornelius	159
96.	The Lost Christ	160
97.	Moses' Choice	161
98.	“The Lord's Prayer”	162
99.	“The Summum Bonum of Life”	164
100.	Life is What We Make It	165

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THE BIBLE—IS IT DIVINE?

Psa. 19; 1 Cor. 2:9-13

I. INTRODUCTION

1. This is an age of skepticism.
2. We need to study the ground of our faith.
3. Hence, is the Bible divine? 1 Pet. 3:15.

II. DISCUSSION

1. The Bible is a great library. Old Testament has 39 books and 929 chapters; the New Testament has 27 books with 260 chapters.
2. The name "Biblos" means "The Book." What makes it greater than any other book?
 - a. Scriptural testimony. This is admissable. A criminal may testify for himself.
 - (1) 2 Pet. 1:21; 2 Tim. 3:16-17; 1 Thes. 2:13; 1 Tim. 4:1; 1 Cor. 2:9-13.
 - b. The Bible claims to be divine. It is a good book. Therefore, it cannot lie and be a good book.
3. Is it divine?
 - a. Antiquity. It is one of the oldest books. God preserved it. It came down amid enemies.
 - b. Impartiality.
 - (1) History books are not always impartial. Example: Cause of the Civil War.
 - (2) There is no attempt to paint in colors. It tells the truth on friend and foe.
 - (3) Examples: "Who shall be graetest?" Mat. 20. Denial of Christ by Peter. David. 2 Sam. 11.

- c. **Calmness.** No emotion is displayed and no excitement evident in describing events. **Examples:**
- (1) Murder of John the Baptist.
 - (2) Gethsemane, betrayal, trial, crucifixion, agony on the cross, resurrection and ascension.
 - (3) Only one way to account for this: It is the inspiration of the Holy Spirit.
- d. **Brevity.**
- (1) As books the gospels were brief. There was so much to write. Jno. 21:25.
 - (2) The baptism of Christ is told in 12 lines by Matthew.
The transfiguration is told in 8 verses.
Death of James is related in 11 words.
Only a few verses used to tell of the resurrection.
- e. **Harmony of the writers.**
- (1) There are 66 books with about 40 writers who were kings, fishermen, scholars, etc., and who wrote in different ages, countries and races with no discords.
 - (2) Unity in diversity.
- f. **Prophecy and its fulfillment.**
- (1) Babylon. Isa. 13:19.
 - (2) The Jews.
 - (3) About 200 prophecies concerning Christ were fulfilled.
- g. **The Good it has done.**
- (1) "By their fruits."
 - (2) Civilization.
 - (3) Woman elevated.
 - (4) It is always on the side of right.
 - (5) Wicked lives have been changed.

- h. From the literary standpoint it is the greatest.
 - (1) It is food for the learned and ignorant.
 - (2) Writers and speakers draw from it.
 - (3) It contains history, law, poetry, astronomy, etc.
- i. The Bible is here. How came it here?
 - (1) Good men would not write it. Bad men could not.

III. CONCLUSION

The Bible is divine.

RIGHTLY DIVIDING THE WORD

2 Tim. 2:15

I. INTRODUCTION

1. If we are going to depend on the Bible it is necessary to learn something of it.
 - a. It is uninteresting because we do not know how to read it.
2. No book is so badly studied.
 - a. Some approach it with superstitious reverence.
 - b. Infidels read hunting contradictions.
 - c. Some begin reading "where it falls open."
 - d. Some think it is a book of confusion.
 - e. Unless we know how to divide it we can never learn the truth.
3. Misconceptions. Is all of it applicable to all people?
 Examples:
 Adam was not to eat the forbidden fruit; Noah was commanded to build an Ark; Abraham was required to offer Isaac; some were required to keep the Sabbath; the law of Moses required that a man marry his

brother's widow; alien sinners are required to obey the gospel.

II. DISCUSSION

1. Study. Man is a thinking being; the Bible is an intelligent book; therefore, we must study.
 - a. Why study?
 - (1) Once it was not necessary. Mat. 10:19; Jno. 16:13; Gal. 1:11-12.
 - (2) Result of study.
 - (3) It is the only book that gives the origin, duty, and destiny of man.
 - (4) It is the only source of Light. 2 Pet. 1:3.
 - (5) It is the basis of faith.
 - (6) It reveals the plan of salvation.
 - (7) It will be open at Judgment. 2 Cor. 5:10; Rev. 20:11.
2. To rightly divide implies that one can wrongly divide the Word.
 - a. It is important to rightly divide any book. Illustrate.
 - b. Division would be cured if people would rightly divide the Bible.
3. Divisions.
 - a. Old and New Testament.
 - b. Christ's division. Lk. 24:44.
 - c. The law came by Moses. Jno. 1:17.
 - d. Discuss some of the books.
 - e. The Old Testament closes with a prophecy of Christ. Mal. 4.
4. Are we under the Old Testament?
 - a. Many contend that the New Testament is the Old continued.
 - (1) Infant baptism and observance of the 10

Commandments are based on this assumption.

- b. The Old Testament began with the 10 Commandments.
 - (1) A covenant was made. Deut. 4:12-13.
 - (2) It continued till the death of Christ.
 - (3) It covered the ministry of John the Baptist, Christ and the disciples under the first commission. John and Christ lived and died under the Law. Jesus taught His disciples to keep the Law. Mat. 23:1-4; 5:17-18; Jno. 19:30.
 - c. The Law ended with the death of Christ. Col. 2:14; Eph. 2:14-15; Rom. 10:4.
 - d. The Law was the schoolmaster. Gal. 3:16-25.
 - e. Prophet like Moses. Deut. 18:15-18; Acts 3:22-23.
 - f. Transfiguration. Mat. 17:5; Heb. 1:1-2.
 - g. Many things of the Law have been transferred in the New Covenant. Illustrate with the Constitution of a state.
5. When did the New Testament begin?
- a. After the death of Christ. Heb. 9:16-17.
 - b. It was taught by Christ but was not to be told. Mat. 16:20-21; 17:9; Lk. 24:48-49.
 - c. The Old must be removed. Heb. 10:9-10.
 - d. The New Testament went into effect on Pentecost. No part of the Old Testament, such as the Sabbath, was ever enjoined after this.
6. Divisions of the New Testament.
- a. Biography of Christ. Jno. 20:30-31.
 - b. Conversions. Acts.
 - c. How Christians should live. 21 epistles.
 - d. Prophecy. Revelation.

III. CONCLUSION

Summary.

THE GOSPEL

Mk. 4:26-29

I. INTRODUCTION

1. Definition of the gospel is good news.
2. There is no religious significance in the word gospel.
 - a. Illustrate. To some the New Deal was good news.
3. What is the gospel of Christ?

II. DISCUSSION

1. Evolution of the gospel. Mk. 4:26-29.
 - Purpose. Eph. 3:8.
 - Promise. Gal. 3:8.
 - Prophecy. 1 Pet. 1:10.
 - Preparation. Mal. 3:1; Mk. 1:3.
 - Perfection. Acts 2.
2. The gospel consists of:
 - a. Facts. There are many but three are fundamental.
 - (1) Death of Christ. 1 Cor. 15:1. Why is the death of Christ good news? Because he "died for our sins." "Without the shedding of blood is no remission." Heb. 9:22; 10:3-4.
 - (2) Buried. In Joseph's new tomb.
 - (3) He arose again.
 - (a) This proved Him to be the Son of God. Rom. 1:4.
 - (b) In this fact all of our hopes rest. 1 Cor. 15:12ff. He ascended; offered His blood; became our Mediator.
 - b. Commands.
 - (1) Believe. 1 Jno. 3:23.
 - (2) Repent. Acts 17:30.
 - (3) Baptized. Acts 10:48.
 - c. Promises

- (1) Remission of sins. Acts 2:38.
- (2) Gift of the Holy Spirit. Acts 2:38.
- (3) Eternal life. 1 Jno. 2:25.
- (4) The Lord is not slack in His promises. 2 Pet. 3:9.

- 3. The Power of the Gospel. Rom. 1:15-17.
 - a. Saved by it. 1 Cor. 15:1-4.
 - b. It was preached in every conversion.
 - c. Foolishness of preaching. 1 Cor. 1:21.
- 4. How does the gospel save? By change of heart.
 - a. The heart is changed by faith. Acts 15:9.
 - b. The life is changed by repentance.
 - c. The state is changed by baptism.

III. CONCLUSION

Christ will take vengeance on those who obey not the gospel. 2 Thes. 1:7-9.

MATTERS OF FAITH, INDIFFERENCE, AND EXPEDIENCY

Jno. 16:7; 1 Cor. 6:12; 10:23; 8; 2 Cor. 8:10

I. INTRODUCTION

- 1. Importance. Cf. *Declaration and Address* by Thomas Campbell.
- 2. This subject effects unity.
- 3. It is little understood.

II. DISCUSSION

- 1. Matters of Faith.
 - a. What are matters of faith? How does faith come? Rom. 10:17.
 - (1) Matters of faith are those things upon which God has spoken.

- b. **Examples.**
 - (1) Conditions of forgiveness.
 - (2) Items of worship.
 - (3) Christian duties, as preaching the gospel, helping poor, etc.
- c. **Result is unity.**

2. **Matters of Expediency.**

- a. **What is expediency?**
- b. **What are matters of expediency? Things that are necessary about which God has not spoken.**
- c. **Expedients were necessary. All things could not be matters of faith. Some way must be adopted for the world would not hold the books if we did not have expedients.**
- d. **Examples: printing Bibles, church house, baptistry, song books, "Go" in trains, automobiles.**
- e. **How may we determine what is expedient?**
 - (1) **Our judgment differs. Cf. case of Paul and Barnabas.**
 - (2) **The majority must govern.**
 - (a) **Observe the law of love.**
 - (b) **The stubborn minority may violate it.**
- f. **Two dangers.**
 - (1) **Failure to recognize a thing as expedient.**
 - (2) **Exalting an expedient into law.**

3. **Matters of Indifference.**

- a. **Example in Rom. 14.**
- b. **Examples: eating meat. 1 Cor. 8:8, the number of songs to use in a service, how to take the collection, the time on the first day for observing the Lord's Supper, Sunday school report, etc.**
- c. **The conscience regulates.**
- d. **Law of love. 1 Cor. 8:13.**

4. Summary:

Faith	Indifference	Expediency
1. What?	What?	What?
2. Rom. 10:17	1 Cor. 8:8	1 Cor. 6:12
3. God's Word regulates.	Conscience regulates. Rom. 14:14	Common sense regulates.
4. God controls.	Others' conscience controls. 1 Cor. 10:28-29	Circumstances control.
5. It is always right.	It may be right or wrong. Rom. 14:14	Question: What is best?
6. The result is unity.	Result—the law of love. 1 Cor. 8:13	Result—efficiency.

III. CONCLUSION

1. All things are not expedient.
2. We must maintain unity.
3. "In matters of faith, unity; in opinions, liberty; in all things, charity."

WALKING BY FAITH

Gal. 3:11; Rom. 1:17; Heb. 2:4; 10:38; 2 Cor. 5:7

I. INTRODUCTION

1. Christianity is a system of faith. Gal. 3:23.
 - a. Skeptics object to accepting things by faith.
 - b. Examples of things we accept by faith: business; making crop.
2. Without faith we cannot please God. Heb. 11:6. In religious affairs we must walk by faith.

II. DISCUSSION

1. What is it to walk by faith?
 - a. What is faith? Trust, confidence. How does it come? Rom. 10:17.

- b. Distinguish faith, opinion, knowledge.
- c. Examples of faith: Abraham, Noah, Moses.
- 2. We are children of God by faith. Gal. 3:26.
 - a. How? By doing only what the Bible requires.
 - b. We ask no man to do or be anything except what we can read.
- 3. We are justified by faith. Rom. 5:1.
- 4. Illustrate. Tell a man to believe, repent, confess, and be baptized. Heb. 11:6; Jno. 8:24; Acts 17:30; Mat. 10:32; Rom. 10:10; Mk. 16:16; 1 Pet. 3:21. When he does all these things he is walking by faith. He is saved by faith and a child of God by faith.
- 5. In living the Christian life we must walk by faith. In every item of work and worship we must follow the Book. 2 Tim. 3:16-17; 2 Jno. 9.

III. CONCLUSION

Will you become a Christian by faith?

† STRICT AND LOOSE CONSTRUCTIONISTS

1 Sam. 15

I. INTRODUCTION

- 1. Story of the Revolutionary War.
- 2. The U. S. Constitution was accepted as the supreme law.
- 3. Washington was elected and a cabinet appointed. Hamilton and Jefferson selected.
- 4. In issues and opinions (National Bank) Hamilton and Jefferson held different positions in interpreting the Constitution.
- 5. Discuss the two views: strict and loose constructionists; Federalists and Anti-federalists.

II. DISCUSSION

1. There are two classes with reference to the Bible.
 - a. Loose Constructionists.
 - (1) These believe that the Bible is a book of broad principles and good moral maxims.
 - (2) These believe that man is guided in a general way; the details are left to his judgment.
 - (3) They say "if the heart is right" it does not matter whether he complies strictly in all things.
 - (4) The Scriptures must be interpreted in light of the twentieth century.
 - (5) In religion we are allowed to do things if they are not "forbidden."
 - b. Strict Constructionists.
 - (1) They distinguish between God's word and man's. 1 Thes. 2:13.
 - (2) They believe God means what He says.
 - (3) God's Word is not to be trifled with.
 - (4) We are allowed to do "only" the things commanded.
2. Does God Expect Loose or Strict Construction?
 - a. Cain and Abel. Gen. 4:3-7; Heb. 11.
 - b. Noah and the Ark. Gen. 6.
 - c. Under the Law. Deut. 4:2; 12:32; Prov. 30:5-6.
 - (1) Nadab and Abihu. Lev. 10.
 - (2) David moving the Ark. 1 Chron. 15:12.
 - (3) Saul. 1 Sam. 15; Jas. 2:10.
 - (4) Picking up sticks on the Sabbath. Num. 15:32-37.
 - d. Under the gospel. Heb. 2:1; 2 Cor. 5:7; Rom. 14:23; Mat. 4:4; Gal. 1:7-8; Rev. 22:18-19.
3. Man's idea and principle of action.

- a. Man wants to please self instead of God. Man wants to go to heaven in his own way.
- b. If it seems right and God does not forbid it man upholds it. Prov. 14:12.
- c. He wants liberty. Gal. 5:1.
- 4. The truth is that the Bible must be our guide.
 - a. Are we going by it or not?
 - b. Pillar of cloud and fire. Num. 9:15-23.
 - c. 2 Jno. 9.
 - d. This principle will settle all difference between us and unite us .

III. CONCLUSION

- 1. 2 Tim. 3:16-17; 2 Pet. 1:3.
- 2. Take God at His Word.

CREEDS

I. INTRODUCTION

- 1. Importance.
 - a. History of creeds. They have played an important part in religion.
 - b. A great number of creeds are in existence.
- 2. Creeds are not as binding as they once were. They are not believed as much.

II. DISCUSSION

- 1. Creed is from "credo" which means "I believe."
- 2. We have fought creeds, yet we have one. Inconsistent? No. Why? We must believe something. The New Testament is our creed.
- 3. Two kinds of creeds: human and divine. We accept the divine and fight the human.
- 4. Objections to human creeds.
 - a. Pioneers said: "If a creed contains more than the

Bible, it contains too much; if it contains less than the Bible it contains too little; and if it contains the same thing as the Bible we do not need it."

- b. A creed supplants the Bible.
 - c. Creeds cause and perpetuate division.
 - d. Acceptance of a creed prevents the acceptance of new truth.
5. The divine creed needs no revision.
- a. Human creeds are changed every few years.
 - b. The divine creed is up-to-date.
 - c. The divine creed is all-sufficient. 2 Tim. 3:16; 2 Pet. 1:3.

CHRIST OUR PATTERN

Rom. 8:9; 1 Pet. 2:21.

I. INTRODUCTION

- 1. Some things are concrete, and others abstract.
 - a. In secular things: as a house; as a dress.
 - b. In spiritual things: as a church; as individuals.
- 3. God teaches by example or object lessons.
 - a. Abraham, faith; Moses, meekness; Job, patience; Solomon, wisdom; Paul, zeal; John, love.
 - b. Christ, our pattern, combines all of these qualities.

II. DISCUSSION

- 1. Christ is our example. 1 Pet. 2:21; Jno. 13:13; 1 Cor. 11:1; Rom. 15:5.
- 2. We must have His Spirit. Rom. 8:9. His image. Rom. 8:29; 2 Cor. 3:18; His mind. Phil. 2:5; 1 Pet. 4:1.
- 3. How do we become like Christ?
 - a. We are like that we think about.
 - (1) Psa. 34:5.
 - (2) "Think on these things." Phil. 4:8.

b. The Method. 2 Cor. 3:18.

(1) Look into the gospel. Jas. 1:25.

(2) Story of the Great Stone Face.

4. The Spirit of Christ is the spirit of:

a. Submission to the will of God.

(1) Came not to do mine own will. Jno. 6:38-39.

(2) Other passages. Jno. 4:34; 5:30; 8:29; Mat. 26:39.

b. Humility. Acts 8:32.

(1) Lamb of God. Isa. 53:7-8.

(2) Condescension. Phil. 2:6-8.

(3) Washed His disciples' feet. Jno. 13.

c. Self-sacrifice.

(1) He gave up heaven and became poor. 2 Cor. 8:9.

(2) He had no earthly home.

(3) It is our duty to give ourselves and our goods.

d. Love. Jno. 15:13; Rom. 8:35; 1 Jno. 4:19.

e. Work.

(1) Jno. 9:4; 4:34; 17:4; Acts 10:38.

(2) 2 Thes. 3:10-12.

f. Prayer.

(1) Jesus led a prayerful life.

(2) The model prayer. Mat. 6:9-13.

(3) Jesus prayed on the night of His betrayal. Jno. 17. He prayed on many other occasions.

g. Compassion

(1) He was often moved with compassion.

(2) The widow of Nain; story of the prodigal son; the woman in adultery.

h. Forgiveness.

(1) On the cross he prayed, "Forgive them."

(2) Mat. 6:14-15.

- i. Mercy.
- j. Joy or gladness.
- k. Courage.
 - (1) He is the "lion of the tribe of Judah."
 - (2) He condemned the hypocrites. Mat. 23.

COMPLIMENTS OF CHRIST

I. INTRODUCTION

- 1. General character of Christ. He used few words.
- 2. He used no flattery or exaggeration.
- 3. He said but few complimentary things.
- 4. It is interesting to know what he approved.
 - a. All appreciate a compliment.

II. DISCUSSION

- 1. Nathaniel. Jno. 1:45-51.
 - a. No guile, trickery, deceit, treachery.
 - b. Like Christ. 1 Pet. 2:22.
 - c. "Lay aside." 1 Pet. 2:1.
- 2. Centurion. Mat. 8:5-13.
 - a. Circumstances.
 - b. Who was the centurion?
 - c. Faith extraordinary.
- 3. The Canaanite woman. Mat. 15:21ff.
 - a. Circumstances.
 - b. Humility.
 - c. "Great is thy faith."
- 4. John the Baptist. Lk. 7:24-29.
 - a. Who?
 - b. Mission.
 - c. Courage.
 - d. No greater man.
 - e. Death.

5. **Zacchaeus. Lk. 19:1-9.**
 - a. Circumstances.
 - b. A publican.
 - c. He was proud to have Christ visit.
 - d. Liberal, generous; gave half of goods to poor.
 - e. Honest; "restore."
 - f. "Salvation is come."
6. **The Poor Widow who gave two mites. Mk. 12:41; Lk. 21:1-4.**
 - a. Circumstances.
 - b. Temple tax. Deut. 16:16-17.
 - c. Two ways to evaluate contributions: how much we give; how much we have left.
 - d. Two mites equal four mills.
 - e. She gave more than all. The way God estimates our giving. 2 Cor. 8:12.
 - f. Our contributions.
7. **Mary and the Ointment. Mk. 14.**
 - a. Circumstances.
 - b. Mary honored Christ.
 - c. Costly gift; 300 pence. One pence was equal to a day's labor.
 - d. Criticized.
 - e. Christ defended her.
 - f. "She hath done . . ."

III. CONCLUSION

1. We can appropriate these compliments.
2. At the Judgment can the Lord say, "Well done?"

CONTROVERSIES OF CHRIST

Mat. 22:15

I. INTRODUCTION

Is it right to engage in religious controversy?

1. In the Old Testament.
 - a. Fleshly Israel was typical.
 - (1) Israel was always at war.
 - (2) David and Goliath.
 - b. Elijah and prophets of Baal. 1 Kgs. 18.
2. In the New Testament.
 - a. Christ came to send a sword. Mat. 10:34-38.
 - b. Stephen. Acts 6:8-15; 7:51-60.
 - c. Paul. Acts 17:17.
3. Our duty is to "contend earnestly."
 - a. Some too fond of controversy.
 - b. Others too opposed to controversy.

II. DISCUSSION: CHRIST'S CONTROVERSIES.

1. With the Devil. Mat. 4.
 - a. At the very beginning of His ministry.
 - b. State the facts.
 - c. Jesus came out victorious.
 - d. How? He used the Word of God.
2. His Authority Demanded.
 - a. Baptism of John. Lk. 20:1-8; Mat. 21:23-27.
 - b. They were afraid to tell; neither did He tell.
3. Stoning of the Woman. Jno. 8:1-11.
 - a. "Let him that is without sin . . ."
4. Tribute to Caesar. Mat. 22:15-22.
 - a. Their purpose was to entangle Him.
 - b. They flattered Him.
 - c. Is it lawful to pay tribute or not?
 - d. His answer.
 - e. "They marvelled."
5. Question about the Resurrection. Mat. 22:23-33.
6. "What think ye of Christ? Whose Son is He?" Mat. 22:34ff.
 - a. "The son of David."

- b. How then does David call Him Lord?
- c. They could not answer.
- 7. Casting out devils by Beelzebub. Mat. 12:24.
- 8. Healing the paralytic. "This man blasphemeth." Mat. 9:1-8.
- 9. Plucking grain on the Sabbath. Mk. 3:1ff. Mat. 12:9ff.; Lk. 13:11-17; 14:1-6.
- 10. Denunciation of Scribes. Lk. 12:1-2; Mat. 23.
- 11. Woe to Pharisees and lawyers.

III. CONCLUSION

The way Christ triumphed over His enemies proved Him more than a man.

✂ THE HUMILIATION OF CHRIST

Phil. 2:5-11; Acts 8:32-33

I. INTRODUCTION

- 1. Christ's original glory. Jno. 17:5.
 - a. Co-eternal, equal, in the form of God.
 - b. Agent of creation. Gen. 1:26; Heb. 1:2.
 - c. Source of life and light. Jno. 1:4-5.
 - d. Rich. 2 Cor. 8:9.
- 2. His condescension was voluntary.
- 3. Reasons for His condescension.
 - a. "Because He loved me so."
 - b. To seek and to save. Lk. 19:10.

II. DISCUSSION

Steps in His Humiliation:

- 1. Incarnation. Jno. 1:14.
 - a. Humble birth.
 - b. He was subjected to our limitations.
 - c. His life on earth was full of: poverty; labor; temptation.

2. He lived among the poor.
 - a. In the lower social strata.
 - b. He had few rich friends.
3. He was opposed by religious leaders.
 - a. They set traps for Him.
 - b. They sought to catch some unfortunate word or act.
4. Hatred, envy accumulated till His death was determined.
5. He suffered agony in the Garden.
6. He was betrayed by His own disciple.
 - a. He was sold for \$15.
7. His arrest.
8. His trial.
 - a. It was a mockery. Every principle of law and justice was flouted.
 - b. Indignities. They spat in His face; a crown of thorns was placed on His head.
 - c. His judgment was taken away. He was given the sentence of death.
9. Crucifixion.
 - a. He had to bear His own cross.
 - b. After he was nailed to it, the cross was then dropped into the hole.
 - c. Agony on the cross. The crowd jeered. God forsook Him. Death is the end.

THE EXALTATION OF CHRIST

Phil. 2:5-11

I. INTRODUCTION

1. Review "The Humiliation of Christ."
2. Humiliation ends and exaltation begins at the grave.
3. Humiliation precedes exaltation. Lk. 14:7-11. ~

This

II. DISCUSSION

1. Conditions before exaltation.
 - a. He was cold in death. The grave was sealed and guarded.
 - b. His enemies were in triumph. Hell was in glee.
 - c. His friends were in despair. The flock was scattered. Mat. 26:31. All hope was gone. Lk. 24:21.
2. Steps in His Exaltation:
 - a. The Resurrection.
 - (1) On the third day He arose.
 - (2) It was a mighty triumph. It proved His claims.
 - (3) Faith was rekindled. 1 Pet. 1:3.
 - (4) Apostles died in defense of the resurrection.
 - (5) Something came out of the grave.
 - (6) "The power of His resurrection." Phil. 3:10.
 - b. His Ascension.
 - (1) In prophecy. Psa. 24:7-10; Dan. 7:13-14.
 - (2) In history. Jno. 6:62; Mk. 16:19; Lk. 24:50; Acts 1:9.
 - c. Received: dominion, glory, and a kingdom. Dan. 7:14. He was given "all authority." Mat. 28:18.
 - d. He was seated on David's throne. Mk. 16:19; Lk. 1:32; Acts 2:30; 15:15-17.
 - e. He is exalted above angels. Heb. 1:3-6. He is exalted above all things. Eph. 1:19-23; Col. 1:13-19; 2:9-10.
 - f. The Judge. Acts 17:31.

III. CONCLUSION

1. His glory pictured. Rev. 5:11-14.
2. He now reigns in the hearts of men.
3. Every tongue shall confess. Phil. 2:10-11.

LIFTING UP CHRIST

John 3:14-18; 8:28; 12:32

I. INTRODUCTION

1. Moses lifted up the serpent in the wilderness. Num. 21:4.
2. Even so must Christ be lifted up. Jno. 3:14.

II. DISCUSSION

Lifting up Christ:

1. On the Cross.
 - a. Who did it? Man (enemies); God; Christ submitted voluntarily. Jno. 10:17-18.
 - b. Why? Jno. 3:16; Rom. 3:24-26.
 - c. Drawing power is love.
 - (1) "I love them that love me." Prov. 8:17.
 - (2) Highest proof of love. Jno. 15:13; 1 Jno. 3:16; 4:10.
 - (3) "Love constraineth." 2 Cor. 5:14.
 - (4) Christ died for enemies. Rom. 5:6-8.
2. From the Grave: Resurrection.
 - a. God raised Him. Acts 2:24, 30.
 - b. Why? There is no power in a dead Savior.
 - c. This proves Him to be the Son of God. Rom. 1:4.
 - d. Resurrection is the foundation of Christianity.
 - e. Proofs of the resurrection.
 - (1) Empty tomb.
 - (2) The Apostles were witnesses.
 - (a) Were they competent?
 - (b) They proclaimed it and gave the time and place.
 - (c) They died for it.
 - (d) It is a moral charge against the Apostles if one denies the resurrection.

- (e) If Christ were not raised what motive would the Apostles have in teaching it?
- (f) Something arose from the tomb.

3. Up to Heaven: Ascension.

- a. Jno. 14:1-3; 16:7.
- b. Jno. 14:23.

4. By Preaching.

- a. Christ set forth crucified through preaching. Gal. 3:1.
- b. Lift Him up, but this is impossible with a mutilated gospel.
- c. Carry the message of the cross.

5. In the Lord's Supper. 1 Cor. 11:26.

6. By Christian Living: in spirit, in word, in deed.

III. CONCLUSION

1. We had nothing to do with the first three liftings of Christ, but we can lift Christ in the last ones mentioned.

JESUS THE SAVIOR OF MEN

Isa. 9:1-7; Mat. 1:21; 1 Tim. 1:15

I. INTRODUCTION

1. Consider Isaiah's prophecy.
2. Give the meaning of "Jesus." Mat. 1:21.
3. Many relationships: Shepherd, Teacher, Great Physician, Prince of Peace, King of Kings.
4. But "Savior" is the most important term of all.

II. DISCUSSION

1. The Bible teaches Man is a Sinner.
 - a. All men are sinners. 1 Jno. 1:8; Rom. 3:23; Gal. 3:22; Ecc. 7:20.
 - b. All men are lost. Rom. 6:23; Jas. 1:15.
 - c. Man cannot save himself.

- (1) He is helpless in life and death.
- (2) Philosophy cannot save him.
- (3) Science cannot save him. Col. 2:8.
2. Jesus came to save sinners. Mat. 1:21; Lk. 19:10; 1 Tim. 1:15; Jno. 3:17; Acts 5:31.
3. Salvation is in no other. Acts 4:12; Jno. 3:18.
4. Salvation is in Christ. 2 Tim. 2:10; Jno. 14:6; Eph. 1:3, 7.
5. He saves from sin.
 - a. He does not save us from hunger, sickness, poverty or death.
 - b. But it is from sin and its consequences.
6. How are we saved from sin?
 - a. By a new and living way. Heb. 10:19-20.
 - (1) By His death. 1 Cor. 15:3; Gal. 1:4; Rom. 5:6.
 - (2) Atonement is universal. Heb. 2:9; 1 Jno. 2:2.
 - (3) Why is salvation not universal?
 - (a) Provision is universal.
 - (b) Invitation is universal.
 - (c) Acceptance is not universal.
 - b. By Obedience. Heb. 5:8-9; 2 Thes. 1:7-8.
 - c. By getting into Christ. Gal. 3:27.

III. CONCLUSION

1. Christ is able to save. Heb. 7:25.
2. He is willing to save. Mat. 11:28-30; 1 Tim. 2:4.
3. He has made the provision.
4. Therefore, it is up to man; he alone can settle it.

JESUS, THE MASTER TEACHER

Mat. 20:28; Jno. 3:2

I. INTRODUCTION

II. DISCUSSION

1. His education.

- a. No degrees.
 - b. Never attended college, high school, grammar school, first grade; never learned his letters. Jno. 7:15.
 - c. But He was the best educated man of earth. He increased in wisdom. Lk. 2:52; Mat. 13:54.
2. His School.
- a. Where? No school house. Just wherever there was a favorable opportunity.
A peripatetic teacher.
 - b. His scholars. Twelve regulars all males; older than Himself.
 - c. Subject matter.
 - (1) Not math, history, language, literature.
 - (2) "Science of Living."
 - d. No textbooks. He knew the subject.
 - e. Time—three or three and one-half years.
3. His Methods of Teaching.
- a. He never took a course in Education.
 - b. No teacher could present his lesson so simply or strikingly.
 - c. He taught by example. Washing feet.
4. Success of His Students.
- a. Teachers point with pride to success of pupils.
 - b. The pupils of no other teacher ever accomplished so much.
 - (1) Illustrate: Harvard, Yale, Oxford.
 - c. No others ever influenced the world so much.
 - d. All died to uphold the doctrines of their teacher.
5. World's Estimate of this Teacher.
- a. He has more followers.
 - b. No one has ever been able to point out one error in character or conduct, matter or method.

6. How was He able to do it? Because He was more than man. This is a proof of His super-humanity. Jno. 3:2.
7. One of His Lessons: How to be Great. Lk. 9:48.

III. CONCLUSION

1. We can be His pupils.
2. His pupils preserved His lessons.
3. Our highest interest depends on this. You are warned against accepting anything contrary to the teaching of Jesus.
4. Commend you to the Great Teacher.

↓ JESUS AT THE WELL Jno. 4:1ff.

I. INTRODUCTION

1. Relate the circumstances.
2. Comment on verses in the text.

II. PRACTICAL OBSERVATIONS

1. The Humanity of Jesus. Rom. 1:3-4; Heb. 4:15; Jno. 11:35.
 - a. We cannot understand how.
 - b. He is nearer to us because of His humanity.
2. Breaking down Barriers.
 - a. Sex: Jesus talked to a woman.
 - b. Race prejudice: He talked with a Samaritan.
 - c. Superior morality: He talked with a sinful woman.
3. No audience was too small.
 - a. A little preacher must have a big crowd.
 - b. Personal work; private preaching.
4. He asked a favor to gain her favor.
5. He use natural objects to teach spiritual things: Living Water; Bread of Life; Vine and Branches.
6. Earthly food and drink cannot permanently satisfy.

Only Living Water and Bread from Heaven can satisfy.

7. "Our fathers worshipped." We should not blindly follow parents, but follow the New Testament.
8. Place of Worship.
 - a. God is spirit; not material.
 - b. Hence, He is everywhere.
 - c. Therefore, He may be worshipped anywhere.
9. God must be worshipped in:
 - a. Spirit. Not by carnal ordinances. Heb. 9:10.
 - b. In truth. Jno. 17:17.
10. "I that speak unto thee am He."
 - a. She was looking for the Messiah.
 - b. This was the shock and thrill of her life.
 - c. This was the first time Jesus revealed Himself.



THE ANGER OF JESUS

Mat. 12:1-13; Mk. 3:5

1. Did Jesus ever "get mad"? Yes.
 - a. Explain "getting mad."
 - b. Describe the occasion.

II. DISCUSSION

1. This case. What angered Jesus?
 - a. Their hypocrisy.
 - b. Their hardness of heart.
 - c. They valued a sheep above a man.
 - d. They conformed to their traditions:
 - (1) In keeping the Sabbath.
 - (2) They placed no value on character.
 - (3) They had a form of godliness.
 - (4) Do we do the same thing? We are sticklers for the "letter," but our heart is not in it.

2. Other Cases of Jesus' Anger.
 - a. Cleansing of the temple. Jno. 2:13-17; Mat. 21:12.
 - b. Condemnation of the Pharisees. Mat. 23:33.
 - c. Hired mourners. Jno. 11:33. "Groan" indicates He was indignant.
 - d. "Wrath of the Lamb." Rev. 6:16.
3. Is Anger Justifiable in Christians?
 - a. "Put off wrath." Eph. 4:31; Col. 3:8; Jas. 1:19-20.
 - b. Christ is our example. He became angry.
 - (1) "Be ye angry and sin not." Eph. 4:26.
 - (2) Christ controlled His anger. He never became angry over: trifles, personal insults.
 - (3) He became angry over hypocrisy, shams, injustice to others.
 - c. Our anger is often over trivial affairs: mash our finger; knock off our hat; stump our toe; someone criticized us; because of selfishness. Such anger is unjustified.
 - d. Our incapacity for anger.

III. CONCLUSION

1. We need self-control; temperance.
2. "He that is slow to anger . . ." Prov. 16:32.

"SIR, WE WOULD SEE JESUS"

Jno. 12:20-26

I. INTRODUCTION

1. A remarkable circumstance.
 - a. Passover for Jews.
 - b. But here we have Greeks. Jno. 12:21.
2. A great hunger for the truth is indicated.
3. Why did they come to Philip?
4. Philip told Andrew.

5. Did Jesus grant the interview?

II. DISCUSSION

1. To see Jesus is to be convinced.
 - a. The two disciples. Jno. 1:39.
 - b. Nathaniel. Jno. 1:46.
 - c. People of Sychar. Jno. 4:29, 41, 42.
 - d. Thomas. Jno. 20:24-29.
 - e. Zaccheus. Lk. 19.
 - f. All honest doubters. The best argument that Jesus is divine is Jesus.
2. The world needs to SEE Jesus.
 - a. Salvation depends on it. "Look and live." Jno. 3:14-15.
 - b. How can we SEE Jesus? By faith; eyes of understanding.
3. Where can we SEE Him?
 - a. In the Bible? Yes. But people do not read.
 - b. In the church?
 - (1) Meeting house? Too fine; too sorry.
 - (2) In the pulpit?
 - (3) In the congregation?
 - c. In church members? "Ye are our epistles." 2 Cor. 3.
 - d. In our lives?
 - e. In our thoughts?
 - (1) Responsible for thoughts.
 - (2) We can control them. Phil. 4:8.
 - f. In our speech?
 - (1) "Thy speech bewrayeth thee."
 - (2) Does Jesus appear in our conversation?
 - g. In our business?
 - (1) Do we cheat and defraud?
 - (2) Do we follow the Golden Rule?

(3) Extortioner. 1 Cor. 5:11.

h. Could the world see Jesus in our home life?

(1) Husband and wife?

(2) Parents and children?

i. Could Jesus be seen in our circle of friends?

(1) What kind do we select?

(2) Do we select them for their piety, or for their wealth, influence or worldliness?

III. CONCLUSION

1. It is up to us, as it was to Philip, to show the world Jesus.
2. If we do not, the world will perish and we will, too.

"SHE HATH DONE WHAT SHE COULD"

Mk. 14:1-11

I. INTRODUCTION

1. Circumstances.
2. Great compliment.
3. An epitaph.
4. All that God requires we "can" do; impossibilities are not required. 1 Cor. 10:13.

II. DISCUSSION

1. New Testament religion is "done"—not "get" or "feel."
 - a. Christ is our pattern.
 - (1) "Doing good." Acts 10:38.
 - (2) "Work the works." Jno. 9:4.
 - b. Scriptures teach we are to be "doers of the Word."

Mat. 7:21, 24-29; Jas. 1:27; Rev. 22:14; Jno. 13:17; Gal. 5:6; Jas. 2.
 - c. Tabitha. Acts 9:36.
2. Work for All.

- a. All do not have the same work. Rom. 12:5.
- b. Do what we are fitted for.
- 3. Say and Do Not
 - a. Pharisees. Mat. 5:20; 23:3.
 - b. We say the gospel is God's power.
- 4. Faith without works is dead. Jas. 2:14ff.
- 5. Have we done what we could?
 - a. In studying the Bible.
 - b. In teaching and preaching.
 - c. In teaching children.
 - d. In attending church.
 - e. In visiting the sick.
 - f. In helping the needy.
 - g. In worship.
 - h. In giving: of time, effort, influence, money.

THE CHURCH OF THE NEW TESTAMENT

I. INTRODUCTION

- 1. It is an appropriate subject for so little is known about the church.
- 2. Three divine institutions are: home, state, church.
- 3. Everyone enjoys the benefits of the church. Then we ought to respect and appreciate it.
- 4. The church is the only institution that can do anything for us beyond the grave.

II. DISCUSSION

- 1. What is the church?
 - a. It is not a meeting house. Acts 7:48; 17:24. Yet the church is a spiritual house. 1 Pet. 2:5; 1 Tim. 3:15; Heb. 3:6.
 - b. It is a body of baptized believers. Acts 18:8; 1 Cor. 2:1-2.

2. How many? Eph. 4:1; 1 Cor. 12:20.
3. Is it a denomination?
 - a. There are two uses of the word church: local and general. 110 times in all.
 - b. What is a denomination? Neither use of church fits the definition of a denomination.
 - c. Can a man be a member of the church and not a denomination? All the early Christians were.
4. Who is the Head of the church? Eph. 1:22-23; 5:23.
5. Who are the members? Rom. 12:4-5; 5:30.
 - a. Are infants members? Consider the following passages: Acts 5:11; 8:3-4; 15:2; Mat. 18:17.
6. When did the church begin? Mk. 9:1; Acts 1-8; Acts 2:4; 11:15.
7. Where did the church begin? Isa. 2:1-3; Zech. 1:16.
8. By whom did it begin? Christ through the Apostles. Mat. 16:18.
9. The Foundation. Isa. 28:16; Mat. 16:18; 1 Cor. 3:11; Eph. 2:20.
10. Conditions of membership. How does one get into it?
 - a. Can one join it?
 - b. By obeying the gospel; the Lord then adds one to the church.
 - c. One is born into the family of God.
 - d. It is the same as becoming a Christian.
11. Essentiality of the church.
 - a. We are reconciled in the body, the church. Eph. 2:16.
 - b. The blood is in the body.
 - c. Christ is the savior of the body. Eph. 5:23.
 - d. The church was bought with the blood. Acts 20:28.

- e. Whose children does the Lord save? His or the devil's? Salvation is not in the devil's kingdom.
 - f. All spiritual blessings are in Christ. Eph. 1:3.
12. Sufficiency of the church.
- a. Is it necessary to be a member of anything else?
 - b. Fraternal and benevolent organizations are rivals to the church.
 - c. We can do all good deeds as a Christian. 2 Tim. 3:16-17.
13. Purpose of the church.
- a. Divine wisdom purposed it. Eph. 3:10.
 - b. For mutual edification. Rom. 14:19.
 - c. For keeping the ordinances of the Lord.
 - d. To propagate the gospel.
14. Names: the church; the members.
15. Form of government.
- a. There are three forms of church government.
 - (1) Episcopal. Catholics, Methodists and others accept this form.
 - (2) Presbyterian. It is accepted by the Presbyterians.
 - (3) Congregational. Congregationalists, Baptists and others accept it.
 - b. The church of the New Testament is neither of the above.
 - (1) It is a kingdom.
 - (2) Its organization is simple. Phil. 1:1.
16. Its creed and discipline.
17. Its worship. It consisted of 5 items.
- III. CONCLUSION
- 1. One could be a member of many denominations, but why not be a member of the church Jesus built?

2. Can people be members of the church of the New Testament today? If not, why not?
3. Will you be a member of it?
4. The church is a divine organization with a human mission. The denominational idea is that it is a human organization with a divine mission.

ESTABLISHMENT OF THE CHURCH

I. INTRODUCTION

1. It is important to know the time of the establishment of the kingdom.
2. Different theories.
 - a. Calvinists say before the foundation of the world.
 - b. Methodists have contended that it was in the days of Abraham.
 - c. Baptists argue it was in the days of John the Baptist; in the personal ministry of Christ.
 - d. On Pentecost.
 - e. In the future; at the second coming of Christ.

II. DISCUSSION

1. Isa. 2.
 - a. "Last days." Cf. Acts 2:16-17.
 - b. "Lord's house." Cf. 1 Tim. 3:15.
 - c. "All nations." Cf. Acts 2:5-10.
 - d. "Jerusalem." Zech. 1:16; Acts 2.
2. Daniel's Vision. Dan. 7:13-14.
 - a. He "came with clouds." Cf. Acts 1:9.
 - b. "Lift up your heads." Cf. Psa. 24:7-10.
 - c. He received a kingdom. Lk. 19:11-12. When did these things occur?
3. Jesus said, "I will build." Mat. 16:18.
 - a. This meant in the future.

- b. It was about 8 months after the 12 were ordained.
 - c. It was about 6 or 8 months after the death of John. Mat. 14.
 - d. Paul uses "are built." Eph. 2:20. Hence, the church had its origin between "will build" and "are built."
 - e. In 32 A.D. he said, "I will build." In 33 A.D. some were "added." Acts 2:47.
4. Kingdom and Power.
- a. These were to come together. Mk. 9:1.
 - b. The power came after the Holy Spirit came. Acts 1:8.
 - c. The Holy Spirit came on Pentecost. Acts 2:1-4.
5. "The Beginning." Acts 11:15; cf. Acts 2:1-4.
- a. What happened in the beginning?
6. Peter's sermon. Acts 2. After the gospel was preached 3000 obeyed it and were added to the church.

IS THE CHURCH JESUS BUILT ON EARTH?

Mat. 16:18

I. INTRODUCTION

1. Importance of the question.
 - a. If His church is not on earth, no church has a divine right to exist. Mat. 28:20.
 - b. If not, all are human institutions; all would be members of the wrong one.
 - c. If it is in existence, we ought to find it. If it is, how can we find it?
2. This involves the question of church succession.
 - a. Can any church trace itself to the New Testament?

- b. It is not necessary in order to prove identity of the church.
- 3. It is an admitted fact that the church existed in the time of the Apostles. Is it in existence now? Can it be identified? It must not be something like it or nearly so.

II. DISCUSSION

1. Any church whose history is after the Apostles is not the church of the New Testament.
 - a. Examples: Catholic, Lutheran, Anglican, Presbyterian, Baptist, Methodist.
2. Succession in the seed.
 - a. Seed will bring forth after its kind. Gen. 1; Gal. 6.
 - b. We can tell the seed by its fruit. Mat. 7:20.
 - c. All institutions, political, fraternal, religious, are perpetuated by "seed."
 - d. What is the seed of the church? Lk. 8:11; Mat. 13:19.
 - e. Questions:
 - Do we have the same seed?
 - Is it alive? Heb. 4:12; 1 Pet. 1:23-25.
 - What is the soil?
 - Who are the sowers?
 - f. The crop depends on the seed, soil, and cultivation.
 - g. The church is in the seed; the oak is in the acorn.
 - (1) The church needs no succession of officers.
 - (2) Suppose there was no church for centuries?
3. What did the seed produce when it was first sown? Christians; churches of Christ.
4. Characteristics of the New Testament church.
 - a. Time and Place.
 - b. Foundation.

- c. Terms of admission.
- d. Doctrine.
- e. Names or titles as a church and as members.
- f. Organization.
- g. Worship.
- h. Work.
- i. Any institution claiming identity with the New Testament church must be like it in the above characteristics.
- j. Any other institution has no divine authority for its existence.

III. CONCLUSION

Is there a church on earth today with the characteristics of the church of the New Testament? Yes.

CHARACTERISTICS OF A MODEL CHURCH

I. INTRODUCTION

1. God made a perfect man and woman. They fell. God made a perfect church. It fell. It should be restored and we are trying to do it.
2. We must have a pattern or model.
 - a. Carpenter, dressmaker, *et al.*
 - b. A yardstick will settle disputes.
3. Do we have a model church?
 - a. The tabernacle, a type, was made according to a pattern. Ex. 25:9-40; 26:30; Num. 8:4; Heb. 8:5.
 - b. The Jerusalem church was established under inspired men; hence, it is a model so far as its experiences went.

II. DISCUSSION

1. The Jerusalem Church.
 - a. Origin.

- b. Terms of membership. Acts 2:36-38.
- c. The material which composed it was the pick and flower of the Jewish nation.
 - (1) They obeyed at once and "continued steadfastly . . ."
- d. Its growth. Acts 2:41; 4:4; 5:14; 6:7.
- e. Its worship. Acts 2:42.
- f. Its unity. Acts 4:32.
 - (1) The Lord's method of unity.
 - (2) The world is looking to the future for unity.
- g. Its problems.
 - (1) A case of discipline: Ananias and Sapphira. Acts 5.
 - (2) The daily ministrations. Acts 6.
- h. Its liberality. Acts 4:32.
- i. Its missionary zeal. Acts 8:1-3.
 - (1) It preached the Word. Acts 6:2, 4.
- j. In the beginning it was popular. Acts 2:47.
- k. Persecutions.
 - (1) Peter and John. Acts 4.
 - (2) Stephen. Acts 7.
 - (3) James beheaded. Acts 12.
 - (4) Peter, Paul imprisoned.

2. Any "Model Church" Will Have Other Characteristics

Besides the Above.

- a. Scriptural organization. Phil. 1:1.
- b. It must teach sound doctrine.
- c. All members must be interested and active.
- d. All members must be disciples.
- e. All members must be faithful.
- f. All members must be transformed. Rom. 12.

- g. All members must have the spirit of Christ.
- h. All members must love one another.

III. CONCLUSION

Let us build a model church.

THE WORK OF THE CHURCH

Mk. 13:34; Neh. 4:6

I. INTRODUCTION

The Church is a Place of Work.

1. Illustrate: As a race, we must run. Heb. 12:1. As a contest, we must strive. 2 Tim. 2:5. As a soldier, we must fight. 1 Tim. 6:12.
2. Christ is an example of work. Jno. 9:4; cf. 1 Pet. 2:21.
3. Phil. 2:12; Gal. 5:6; Jas. 1:27; 1 Cor. 15:58; Mat. 7:21.
4. The working church is not a quarreling church. Cf. Neh. 6:23.
5. Work is the cure for worldliness.
6. Work is a great strengthener. 1 Tim. 4:7.
7. We will be judged by our works. Rom. 2:6; 2 Cor. 5:10; Rev. 20:12.

II. DISCUSSION

1. Self-edification is one work of the church. 1 Cor. 14:12, 26; Rom. 14:19; Col. 2:6-7; Eph. 4:11-14.
 - a. All babes must grow.
 - b. Weak members must be strengthened and fortified for temptations. 1 Thes. 5:14; Acts 20:35.
 - c. We must be prepared to teach. Heb. 5:12.
 - d. How is all this done? By teaching and admonishing and by example.

2. Benevolence.

a. A duty. Eph. 4:28; Gal. 6:10; Mat. 20:28; Jas. 1:27.

b. It must be done by the church. Acts 11:27-30; Rom. 15:25-26; 2 Cor. 8.

c. "Social betterment" is not the primary work of the church.

(1) This is good and necessary but not the most important. Lk. 10:38-44. The gospel is the power. Rom. 1:16.

(2) Jerusalem, Rome, *et al* had slums, but the Apostles never went "slumming."

3. The chief work of the church is to preach the gospel in order to save the lost.

a. The only institution charged with this work is the church. 1 Tim. 3:15; Eph. 3:10.

b. Example of New Testament churches:

(1) Jerusalem, Antioch. Phil. 2:15-16.

(2) They evangelized the world in 30 years. Rom. 10:18; Col. 1:23.

III. CONCLUSION

1. There is work for everyone.

2. Heb. 6:10; 1 Cor. 15:58.

CHRISTIAN UNITY

Jno. 17; Psa. 133

I. INTRODUCTION

1. In Jno. 17 is the Lord's prayer, not Mat. 6.

2. The burden of the prayer is unity.

3. This is a popular subject today.

II. DISCUSSION

1. Apologies for division.

- a. "Can't all see alike."
 - b. We can have the "church of our choice."
 - c. Churches are different roads to heaven.
 - d. Jno. 15. Vine and branches.
2. Evils of division in religion.
- a. It divides families.
 - (1) Home life is unpleasant.
 - (2) Children go astray.
 - b. It divides towns, communities, and schools.
 - c. It wastes strength.
 - (1) Money is spent on many buildings and preachers.
 - (2) Time, energy, etc.
 - d. It causes infidelity. Jno. 17:21.
 - (1) The heathen say "go back and agree and then we will consider Christianity."
 - (2) Because of division some will take a chance on universalism.
 - (3) Denominationalism is a curse of the world.
3. Scriptures teach: Jno. 17; Psa. 133; 1 Cor. 1:10; Phil. 1:27; 3:16.
4. Responsibility for division.
- a. A fearful responsibility. Prov. 6:16-19; Rom. 16:17. It is worse than piercing the physical body of Christ.
 - b. Who is responsible? The man that teaches or practices things untaught in the New Testament.
5. Is union possible?
- a. There was once unity. Acts 4:32. If once, why not again?
 - b. Does God require the impossible?
6. How can we unite?
- a. Basis of union.

- (1) All institutions have a basis. Example: The U. S. Constitution and the states.
 - (2) For the church the Bible is the basis. Two theories: authorize or condemn?
- b. By giving up things the Bible does not require.
- (1) Creeds.
 - (2) Name.
 - (3) Unscriptural baptism.
 - (4) Unscriptural worship.
 - (5) Unscriptural missionary work.

III. CONCLUSION

1. This position is safe.
2. We can unite on it; we ought to do it. Why? Because of Christ's prayer.

NEW TESTAMENT NAMES AND DESCRIPTIVE TITLES OF THE CHURCH

I. INTRODUCTION

1. Importance.
 - a. God gave these titles; hence, they have a meaning.
2. Human names cause and perpetuate divisions.

II. DISCUSSION

1. The church.
 - a. This is the term most often used.
 - b. It means "the called out." How?
2. The church of God. 1 Cor. 1:2; 11:16, 22.
3. Churches of Christ. Rom. 16:16.
4. Kingdom of God, of Heaven.
 - a. This emphasizes the government feature of the church.
 - b. The will of the King is the law.
 - c. It is the citizens' duty to obey the laws.

5. House of God. 1 Tim. 3:15.
 - a. Household. This emphasizes the family feature.
 - b. There are just two families: God's and the devil's.
 - c. Whose family will God save?
 - d. God's children are in His family.
6. Temple of God. 1 Cor. 3:16-17.
 - a. This emphasizes the worhsip feature.
 - b. The temple was a place of worship; the church is the place of worship.
 - c. Worship in the church is spiritual and not carnal. Jno. 4:24; Heb. 9:10.
7. Body of Christ. Eph. 1:22-23; 1 Cor. 12:27; Col. 1:18.
 - a. This emphasizes unity and harmony.
 - b. Cooperation. Care for one another. 1 Cor. 12:25-26.
 - c. Fellowship; partnership.
 - d. How many bodies? 1 Cor. 12:20.
8. Vineyard. Mat. 20:1-16.
 - a. This emphasizes that the church is a place of work.
 - b. The work of the church is threefold.
 - c. There is work for everyone. We must do the work or it will not be done.
 - d. If we do no work, we will have no rest and no pay.

III. CONCLUSION

1. It is God's church with God's names.
2. Eph. 3:14-15.

NEW TESTAMENT NAMES

Acts 4:5-12

I. INTRODUCTION

1. Importance.
 - a. God and Christ changed the name of certain per-

sons: Jacob to Israel; Abram to Abraham; Simon to Cephas.

2. The name of Christ. Acts 4:12; 3:6; 19:13.
3. Human names cause and perpetuate division.
4. Motto: "Call Bible things by Bible names."

II. DISCUSSION

1. The church.
 - a. The church of God. 1 Cor. 1:2; 11:22; 1 Tim. 3:15; 1 Thes. 2:14.
 - b. Church of Christ. Rom. 16:16; Mat. 16:18.
 - c. The church is most frequent.
 - d. Geographical titles. "Churches of Galatia." Gal. 1:2.
 - e. What about "Christian Church" and "Disciples Church"?
2. Individuals.
 - a. Disciples. This term is found 262 times in the first 5 books of the New Testament.
 - (1) Christ was a great teacher.
 - (2) All Christians should be learners. Mat. 11:29.
 - (3) The course of study is the New Testament.
 - b. Saints. It is found over 60 times in the New Testament.
 - (1) It means sanctified ones. All Christians are sanctified.
 - (2) It does not mean sinless. 1 Cor. 6:11.
 - (3) How are we sanctified? Jno. 17:17; Heb. 10:10.
 - c. Brethren. It is found over 100 times.
 - (1) Indication of a fraternal feature. All are members of the same family.
 - (2) We should love one another. Cf. Gen. 13:8.
 - (3) We are joint heirs with Christ. Rom. 8:17.

- d. Friends.
 - (1) Friends to Christ. Jno. 15:13-15.
 - (2) Value of friendship.
 - (3) How we may have friends. Prov. 18:24.
 - (4) All Christians should be friends.
- e. Christian. Found three times. Acts 11:26; 26:28; 1 Pet. 4:16.
 - (1) Was it given in derision?
 - (2) It means a follower of Christ.
 - (3) It is the only name that shows any relationship to Christ.
- f. Believer. 1 Tim. 4:12.

THE HOUSE OF GOD

I. INTRODUCTION

- 1. Isa. 2:1-5.

II. DISCUSSION

- 1. God's House in the Old Testament.
 - a. God gave a pattern. Ex. 25:1-9, 40; Heb. 8:5.
 - b. The people gave material. Ex. 25:1-9; 35:20-35; 36:5.
 - c. Inspired workmen. Ex. 31:1-6.
 - d. Value: one to three million dollars.
 - e. God dwelt in it. Ex. 25:8.
- 2. This House of the Old Testament was a type of God's House in the New Testament.
 - a. Prophecy. Isa. 2:2-3; 28-16; Zech. 1:16; Mat. 16:18; 1 Tim. 3:14-15; Heb. 3:6.
 - b. It is not a material house. Acts 7:48; 17:24; 1 Pet. 2:5.
 - c. God gave the pattern.
 - d. People gave themselves to God. 2 Cor. 8:5.

- e. The inspired workmen were the Apostles. Acts 2.
 - f. Value. Acts 20:28.
 - g. God dwells in it through the Spirit.
3. The Foundation.
- a. Importance. Mat. 16:18.
 - b. Isa. 28:16; 1 Cor. 3:11.
4. Building on the Foundation.
- a. Paul laid the foundation in Corinth, and another man built on it. 1 Cor. 3:10.
 - b. 2 Tim. 2:2.
5. A Material House is not an essential part of the Spiritual House.
- a. There is nothing said in the New Testament about a meeting house.
 - b. A meeting house is an expedient. We are authorized to meet for worship and we must have a place to meet.
 - c. The New Testament church sometimes met in private homes. Rom. 16:3-5; 1 Cor. 16:19.

THE CHURCH AS A BODY

1 Cor. 12:12-31

I. INTRODUCTION

- 1. For the church there are many different figures: family, building, kingdom, sheepfold, vineyard, etc.
- 2. The body is the most common.

II. DISCUSSION

- 1. What is the body? Col. 1:18, 24; Eph. 1:22; 5:23.
- 2. Who is the head? Eph. 1:22; 5:23.
- 3. Who are the members? Eph. 5:30; 1 Cor. 12:12; Eph. 4:25; Rom. 12:5.

4. Points of analogy.

- a. The head controls. Eph. 5:24. Brain and nerves; Christ and the Bible.
- b. Members of the body obey. Illustrate.
- c. Interdependence of members.
 - (1) The foot depends on the eye. 1 Cor. 12:15.
 - (2) One member cannot look down on another.
- d. Unity of the members.
 - (1) Physically there is correlation and cooperation. If one's feet were to try to go in opposite directions the head would not be in control.
 - (2) Spiritually. 1 Cor. 12:26. When there is strife and division the Head is not in control. 1 Cor. 1:10. Other examples.
- e. Sympathy among members.
 - (1) Physically.
 - (2) Spiritually. 1 Cor. 12:26.
- f. Diseased members.
 - (1) The member may not be performing its duty. Therefore, it is not growing; it is inactive. A member of the church may be doing wrong; inactive; diseased.
 - (2) Remedy?
 - (a) Call in a doctor who will diagnose the case to see why he is sub-normal.
 - (b) Try to heal the member. If this is impossible it will be necessary to amputate (withdraw). 2 Thes. 3:6; 1 Cor. 5:1-7.

III. CONCLUSION

1. Many of us are sickly.
 - a. Undernourished. 1 Pet. 2:1-2.
 - b. Need exercise. 1 Tim. 4:7.

- c. **Particular ills: tattlers, covetous, contentious.**
- 2. **The remedy.**
 - a. **Some need certain parts of God's word.**
 - b. **Some need a good general tonic.**
 - c. **All need proper exercise, food, and atmosphere.**

EVIDENCE OF PARDON

Rom. 8:1-17

I. INTRODUCTION

- 1. **Our condition: in sin. Gal. 3:22.**
- 2. **Need of pardon. Jno. 8:21.**
 - a. **Penalty of sin is death. Rom. 6:23.**
 - b. **We cannot educate out of sin. Jas. 1:15.**
 - c. **Hence, pardon is the only remedy.**

II. DISCUSSION

- 1. **Pardon is in the mind of God. Isa. 55:7.**
- 2. **Evidence must come from God since He pardons.**
 - a. **Evidence is as much a fact as the offense.**
- 3. **Evidence must be certain.**
 - a. **Illustration: Pardon of criminal must have the Seal of the Governor.**
- 4. **Some Peoples' Evidence:**
 - a. **A dream. One testified he swallowed a wagon. Ecc. 5:3; Jer. 23:25.**
 - b. **"Saw a light." Saul saw a light but it was not evidence of pardon.**
 - c. **"Saw an angel while praying." Cornelius saw an angel but this was not evidence. Acts 10:30.**
 - d. **"Still small voice." 1 Sam. 3:1ff. The Lord called and he took it for a man. Vice versa.**
 - e. **Feelings are unreliable.**
 - (1) **We cannot determine truth by feelings. II-**

illustrate: counterfeit money; confidence in a bank.

(2) Feelings depend on belief.

(a) Jacob and Joseph. Gen. 37:31.

(b) This would prove all religions divine.

5. Bible evidence.

a. Holy Spirit. Jno. 14:26; 15:26-27; 16:13.

b. Speaking Spirit. Acts 2:1-4; 8:29; 10:15.

6. Pardon on conditions.

a. What are they? Mk. 16:16; Acts 2:38.

b. Given by the Holy Spirit.

7. Holy Spirit Bears Witness "with," not "to" our spirit.

Holy Spirit:

1. Hear

2. Believe

3. Repent

4. Confess

5. Baptism

6. Saved

Human Spirit:

1. Yes

2. Yes

3. Yes

4. Yes

5. Yes

6. Yes

How do I know? By Faith. I have the word of Him that cannot lie.

III. CONCLUSION

1. Can you read your title clear?

RECONCILIATION

2 Cor. 5:18-19

I. INTRODUCTION

1. Broadest subject in the Bible is reconciliation.

2. It is a misunderstood theme. Result is error.

3. Prayer system of salvation.

a. It is an effort to get God reconciled.

4. To enjoy salvation man is to be reconciled to God.
Rom. 5:10; Eph. 2:16; Col. 1:20.

II. DISCUSSION

1. Reconciliation defined.
2. Implies:
 - a. Alienation, separation.
 - b. Enmity.
3. Certain cases demand a Mediator.
 - a. Illustration: Two men at variance.
 - (1) Both may be equally to blame.
 - (2) One may be superior and the other inferior.
 - (3) One may be innocent and the other guilty.
 - b. Define and describe a "mediator." Requisites:
 - (1) Not a party to the alienation.
 - (2) Equally related: by blood and by association.
 - (3) Must know the facts.
4. God and Man are the "Parties."
 - a. God is superior.
 - b. God is innocent.
It is difficult to get a "mediator."
 - c. They were once friends; united:
 - (1) In Eden.
 - (2) In infancy.
 - d. Now separated. Isa. 59:1-2. Who is responsible?
5. Who is the Mediator?
 - a. Can a man be? No.
 - b. Can an angel be? No.
 - c. Christ is. 1 Tim. 2:5. He is qualified. Phil. 2:5-9.
 - (1) He knows the facts and circumstances. Gen. 1:26; Jno. 1:1-4.
 - (2) He is not involved. 2 Cor. 5:21; 1 Pet. 2:22; Heb. 7:26.

- (3) He is equally related: to God. Phil. 2:5-9;
Col. 2:9.
to men. Phil. 2:5-9;
Heb. 2:17.

(4) He has lived with each.

6. Difficulties Removed.
 - a. Law.
 - b. Sin. 1 Cor. 15:3; Mat. 26:28; 1 Jno. 1:7.
 - c. Power of Satan. Heb. 2:14.
 - d. Death. 2 Tim. 1:10; Rev. 1:18.
7. Christ's Death removed the Obstacles.
 - a. This enabled God to grant conditions of pardon.
8. After death of Christ he gave the terms of pardon in the Great Commission. Mk. 16:16.
9. Ambassadors appointed. 2 Cor. 5:20.
10. Church must make known the terms. 2 Cor. 4:7.

III. CONCLUSION

1. Do you want to be reconciled?
2. Will you accept the terms?

CHILDREN OF GOD

1 Jno. 3:1-3

I. INTRODUCTION

1. All have been children; many have children.
2. God is our Father; we are His children.
3. Nearness of the relation; father and children.
4. The home feeling—where father and mother are.

II. DISCUSSION

1. Sonship with God is a fact. Rom. 8:16; 1 Jno. 3:2.
 - a. We would consider it fortunate to be the children of a good, rich man.

b. All can be children of God. Poorest and vilest may be his heirs.

2. Sonship is a matter of evidence. Rom. 8:16.

a. Two witnesses: Holy Spirit; Man's Spirit. 1 Cor. 2:11-12. "In the mouth of two or three witnesses let every word be established."

b. How does the Spirit bear witness?

(1) By words.

(2) Assures us sonship is possible. Jno. 1:10-13.

(3) Condition is "receiving Christ," believing; being born again. Jno. 3:5.

(4) Before birth there is an impartation of life; begotten of God. Jno. 1:13; 1 Pet. 1:23; Jas. 1:18.

(a) In the New Birth the "life" of God is imparted.

(b) Life is in the seed; the seed is the Word. Seed is the channel; Christ is the Word.

(5) Birth is more than an impartation of life.

(a) Must be a transition; must come into the family.

(b) Baptism is the act of transition. Mk. 16:16; Col. 2:12; Gal. 3:26-27.

(c) What does our spirit say to the above?

3. Sonship brings wonderful results.

a. New nature. 2 Cor. 5:17-18.

(1) Have the old things passed away?

(2) Has life become new with us?

(3) How can we tell?

b. Heirship. Rom. 8:17.

(1) Present blessings. Psa. 23:5-6.

(2) Future reward. 1 Pet. 1:3-5.

THE REGENERATION

Mat. 19:16-30

I. INTRODUCTION

1. The rich young man. Mat. 19:16; Mk. 10:20-22; Lk. 18:18-23.
 - a. His desire was eternal life.
 - b. His uprightness of life.
 - c. He thought some one command was more important; others were non-essential.
 - d. Jesus referred to commandments of the Law; it was still in force.
 - e. "If thou wilt be perfect . . . "
 - f. Turned away sorrowful.
2. Difficulty of rich men being saved.
 - a. "Easier for a camel . . ."
 - b. "They that will be rich . . ." 1 Tim. 6:9-10.
 - c. This case led Peter to ask a question.

II. DISCUSSION

1. The Regeneration.
 - a. What does it mean? Process or effect of regenerating.
 - b. A period of time during which regeneration of mankind takes place.
 - c. Converting the world to Christ; renovating society by the power of the gospel.
 - d. It is contemporary with the reign of Christ.
2. Throne of His Glory.
 - a. When did Christ begin to reign?
 - (1) Prophecies. Psa. 2:6; 24:7; Dan. 7:13-14.
 - (2) Fulfilled. Acts 1:3, 9; 2:30, 36.
 - b. How long shall he reign?
 - (1) Till enemies made footstool. Acts 2:34-35.

- (2) Till all things—death—shall be put under his feet. 1 Cor. 15:24-28.
- (3) Till saints are raised, bodies regenerated, and judgment passed.
- c. Jesus is now on the throne and the process of regeneration is going on.
- 3. The twelve thrones of Judgment.
 - a. Christ promised the twelve apostles.
 - b. What is meant by the "twelve thrones?"
 - (1) Used figuratively to mean apostolic office.
 - (2) When occupied? When Christ sits.
 - (a) His reign began on Pentecost.
 - (b) Now—in His kingdom. Lk. 22:28-30.
 - c. Apostles were given plenary powers. Mat. 16:18; Jno. 20:21-22; 2 Cor. 5:20.
- 4. Judging Twelve Tribes of Israel.
 - a. Judging is pronouncing decisions.
 - (1) While living they did it in person.
 - (2) Since their death it has been by their writings.
 - b. Twelve tribes of Israel.
 - (1) Not fleshly Israel. Jas. 1:1; Rom. 2:28-29; Gal. 3:29.
 - (2) But spiritual Israel.

III. CONCLUSION

- 1. What have the Judges decided for us to do?
- 2. Will we do it?

WHY WERE NOT MORE PEOPLE CONVERTED ON PENTECOST?

I. INTRODUCTION

- 1. The day of Pentecost: beginning of the church; beginning of the Christian dispensation; record of the

first gospel sermon; firstfruits of the gospel harvest.

2. There were 3000 converts.
 - a. There were never so many again.
 - b. Why were there not more? There ought to have been.

II. DISCUSSION

1. All the Apostles were preaching. Acts 2:4.
 - a. Only a brief synopsis given of Peter's sermon.
 - b. The assembly was in the temple.
 - (1) Its size: 19 acres; 1900 ft. long.
 - (2) Its courts and porticos.
 - (3) There was plenty of room for 12 audiences.
2. It had been only 50 days since the crucifixion and resurrection.
 - a. This was still in the minds of the people.
 - b. The people could know whether or not it was so.
3. It is supposed the Apostles had rehearsed the life of Christ.
 - a. His birth. Relate the circumstances.
 - (1) Only 33 years ago. They could have said, "Does anybody remember these things?"
 - b. His visit to Jerusalem at the age of 12.
 - c. His baptism. It was only 3 years before. "Were any of you present?", they could have inquired.
 - d. Raising of Lazarus.
 - (1) Lazarus could have been in the crowd.
 - (2) The miracle had only been about six, or a few, weeks.
 - e. Triumphal entry.
 - f. Arrest, trial, etc.
 - g. Crucifixion. They saw it.
 - h. Burial. They could see the tomb.

- i. Where is He now? Yonder is the empty tomb. We saw Him alive several times. Also, we saw Him ascend.

III. CONCLUSION

1. Are we telling the truth?
 - a. Look at these tongues of fire.
 - b. Listen at all these languages.
2. Why did not everybody accept Christ?

SIN AND ITS CURE

Jno. 8:21-24

I. INTRODUCTION

1. This is no attempt at a philosophical or theological discussion.
2. I am more concerned about the cure than the origin and nature.
 - a. In the Scopes Trial Judge Raulston said, “. . . Not so much concerned about whence I came as whither I am going; not so much about the origin of the body as salvation of the soul.”

II. DISCUSSION

1. What is sin? 1 Jno. 3:4.
 - a. Transgress is to walk across or go contrary.
2. Original or Adamic Sin.
 - a. Nearly all groups teach it in their creeds.
 - b. Total, hereditary depravity.
 - c. The Bible teaches to the contrary.
 - (1) Isa. 59:1-2.
 - (2) Man is the “offspring of God.” Acts 17:29.
God is the “Father of spirits.” Heb. 12:9.
Therefore, this would prove God sinful.

3. Consequences of Sin: Punishment Here and Hereafter.
 - a. The only way to judge the awfulness of sin is by the results of sin.
 - b. Punishment here: Pain, sickness, suffering, death, no release, no Utopia.
 - c. Punishment hereafter. Rom. 6:23; Rev. 20:13-15; Mat. 25:41, 46.
4. Cure of Sin.
 - a. Sin is a disease of the spirit. Mk. 2:17.
 - (1) Leprosy is a type of sin.
 - (2) There is no cure except by divine agency.
 - (3) God must provide the remedy.
 - b. Jesus is the Great Physician.
 - (1) He is a correct diagnostician.
 - (2) He prescribes the remedy.
 - c. The Remedy:
 - (1) Love of sin is stopped by faith. Acts 5:19.
 - (2) Practice of sin is killed by repentance. Acts 2:38.
 - (3) The guilt of sin is removed by the blood of Christ.
How does one reach the blood? 1 Jno. 1:7; Rom. 6:3-4; Jno. 19:33-34. The blood was in the body; Christ shed His blood in death; we must get into both by baptism.
 - (4) One is translated out of the kingdom of Satan. Col. 1:13.
 - d. Man cannot be educated out of the guilt of sin.

III. CONCLUSION

1. All have sinned.
2. The wages of sin is death.
3. The only way of escape is through Christ.

PHILIP AND THE EUNUCH

I. INTRODUCTION

1. The Great Commission is the rule.
2. The conversions are the examples.
3. Acts is the book of solutions.

II. DISCUSSION

1. Modern Conversions.
 - a. Mourning and mourner's bench system of salvation.
 - b. Relating experiences, dreams, etc.
 - c. Raising hand, signing a card, etc.
2. Ancient Conversion: Philip and the Eunuch.
 - a. Persons. Who were Philip and the Eunuch?
 - b. Place. Give the geography.
 - c. Eunuch had gone to Jerusalem to worship.
 - d. The angel appeared to the preacher.
 - e. Philip met the eunuch.
 - f. The Spirit appeared to the preacher.
 - g. The eunuch was reading. What? What do we read?
 - h. Philip introduced himself.
 - i. He got into the chariot.
 - j. He began at the same Scripture and preached Jesus. Acts 8:32-33.
 - k. What is it to preach Jesus? Ancestry, birth, boyhood, baptism, temptation, miracles, disciples selected, betrayal, trial, death, burial, resurrection, Great Commission.
 - l. "See, here is water." Where did he learn about baptism?
 - m. "What doth hinder . . ." "If thou believest . . ."
 - n. The baptism. Explain.

- o. Rejoicing.
- p. His experience. Suppose he related it to another what would he have said?
- q. Is your conversion like his?
- r. What was he religiously? What church was he a member of?

III. CONCLUSION

Are you willing to do the same thing he did?

THE THIEF ON THE CROSS

Lk. 23:34; Mat. 27:39-44

I. INTRODUCTION

1. The thief is regarded by many as the "model" case of conversion.
2. It is thought to be a case of salvation without baptism. Some argue that it justifies "death-bed repentance."
3. Christ's crucifixion. Isa. 53:9-12.

II. DISCUSSION

1. Was the thief saved at all?
 - a. What did he ask for?
 - (1) What did he know about the kingdom?
 - (2) The Apostles thought it was earthly. Cf. Mat. 20:20ff; Acts 1:6. Did he know more than the Apostles?
 - b. Jesus must come down. Mat. 27:40-42; Mk. 15:30. He wanted to be brought down with Christ.
2. What did Jesus promise?
 - a. "Today"; "be with me"; "in paradise."
 - b. Where did Jesus go? Acts 2:27, 31; Jno. 20:17.

- c. Hence, paradise was not heaven, but the unseen state.
- d. Other examples.
 - (1) Rich man and Lazarus.
 - (2) Saul and the witch of Endor. 1 Sam. 28:19.
- 3. If he were saved, we cannot be saved like he was.
 - a. This incident happened before the death of Christ.
 - b. Note Heb. 9:16-17.
- 4. It cannot be proved he was not baptized. Mat. 3:5-6.

III. CONCLUSION

- 1. Who wants to be saved like a thief?
- 2. We must come to this side of the cross to get the terms of salvation.
- 3. Let us comply with the conditions.

THE RESTORATION OF AN ERRING CHRISTIAN

Acts 8:18-24

I. INTRODUCTION

- 1. Popularity of Jesus. Jno. 6.
 - a. Climax of popularity was the desire to make Him king. Jno. 6:15.
 - b. Discoursed on "The bread of life."
 - c. "An hard saying."
 - d. They began to depart.
 - e. Popularity began to wane.
- 2. Fickleness of humanity.
 - a. Children of Israel and the golden calf. Acts 7:39-41.
 - b. Paul and Barnabas. Acts 14:8-19.
 - c. Many lose interest, grow cold, and "walk no more with him."

II. DISCUSSION: ERRING CHRISTIAN

1. Who? One guilty of both positive and negative sin.
2. What is his standing?
 - a. Not an alien. Col. 1:21-23.
 - b. Not an apostate. Heb. 6:4-6; 10:23-29.
 - c. Unfruitful branch. Jno. 15:2-6; Mat. 7:20; Gal. 5:22-23.
 - d. Foolish virgin. Mat. 25:1-13.
 - e. Lukewarm Christian. Rev. 3:16.
 - f. Erred from the truth. Jas. 5:19-20.
 - (1) Our duty is to turn him. Col. 1:9-10.
3. What is his spiritual condition?
 - a. Worse than in the beginning. 2 Pet. 2:20-21.
 - b. Heart not right. Acts 8:21.
 - c. Perishing. Acts 8:20.
 - d. Without excuse. Jno. 9:41; 15:22.
4. What are God's promises?
 - a. Anger of Lord will not fall on the penitent. Jer. 3:12.
 - b. God will heal the backsliding. Jer. 3:22.
 - c. He was lost and is found. Lk. 15:24.
 - d. God will forgive our sins. 1 Jno. 1:9.
5. What must he do to be restored?
 - a. Repent. Acts 8:22; Jer. 3:12; Rev. 2:5.
 - b. Confess. Lk. 15:21; 1 Jno. 1:9.
 - c. Pray through Christ. Acts 8:22; 1 Jno. 2:1.
6. What is the duty of the church?
 - a. The preacher must be plain. Acts 7:51-53; 23:1-5; Mat. 23.
 - b. The spiritually minded must work at restoration. Gal. 6:1; 1 Thes. 5:14.
 - c. Reward. Jas. 5:20.

III. CONCLUSION

1. Have you grown cold and careless?
2. Then repent and pray; God will heal your backslidings.

DECISIONS

1 Kings 18:21

I. INTRODUCTION

1. Definition of decision.
 - a. To make up one's mind.
 - b. To determine.
 - c. To settle, conclude.
 - d. Opposed to vascillation.
 - e. It implies firmness; "stick-to-it-ive-ness."
2. Importance.
 - a. It distinguishes the strong from the weak.
 - b. It determines success or failure.
 - c. Indecision causes one to lose opportunities.
3. Examples: Napoleon, decision; Hamlet, indecision.

II. DISCUSSION

1. Wrong Decisions
 - a. Adam and Eve.
 - b. Lot when he chose Sodom.
 - c. Ahab when he chose Jezebel.
 - d. Samson when he chose Delilah.
 - e. Rehoboam when he took the advice of the young men.
 - f. Prodigal son when he left home.
 - g. Rich young ruler.
2. Right Decisions.
 - a. Moses. Heb. 11:23-27.
 - b. Joshua. Josh. 24:15.

- c. Solomon when he selected wisdom. 1 Kings 3.
 - d. Daniel. Dan. 1:8.
 - e. Prodigal Son when he came to himself. Lk. 15.
 - f. Paul when he gave up Moses for Christ. Acts 9.
3. Many important decisions must be made.
- a. They should not be made suddenly.
 - b. One should weigh both sides. "Be sure you are right and then go ahead."
 - c. One should stick to his decision.
4. The most important decision of life concerns our choice of heaven or hell.
- a. God has left it to us to decide. Josh. 24:15.
 - b. Some day we will make the final decision. Some may have already done so.
 - c. "Why halt ye between two opinions?"
 - d. "Behold I stand at the door and knock." Rev. 3:20.

III. CONCLUSION

- 1. Now is the time to decide. 2 Cor. 6:2.
- 2. Today is the day of salvation.
- 3. Would you be an ambassador to a rebellious king?
- 4. You will decide before you leave the house. What shall be your decision?

"COME UNTO ME"

Mat. 11:20-30

I. INTRODUCTION

- 1. Series of miracles. Chapters 8 and 9.
- 2. In spite of rejecting Him, He invites.
- 3. Was it egotism?
 - a. Proved His divinity by miracles. Jno. 3:2; 20:30-31; Rom. 1:4.

- b. Christ was incapable of trifling with "wants and woes" of men.
- c. Put His religion to the test. Can it be false?

4. Universal invitation.

II. DISCUSSION

The Invitation Implies:

1. Man is away. Eph. 2:1.
 - a. How came? Born away? Own sins? See Isa. 59:2; Psa. 51:5.
 - b. What is his condition?
 - (1) Sinner. Eph. 2:12; Rom. 3:23.
 - (2) Lost. Rom. 6:23; Jno. 8:21.
2. Man can come.
 - a. If not, Jesus was mocking men.
 - b. Calvinism teaches man cannot come.
 - c. Gospel. Mat. 23:37; Jno. 5:39.
3. Man must come, not God.
 - a. Man departed.
 - b. Reconcile man to God.
4. Implies that man is benefited.
 - a. "Yoke is easy."
 - b. "Burden is light."
5. Why do men not come?
 - a. They think the yoke is hard; obedience is hard. Prov. 13:15.
 - b. They think burden is heavy. Psa. 55:22; 1 Pet. 5:7; Gal. 6:2.

III. CONCLUSION

1. The burdens of sin are heavy.
 - a. All our troubles, sorrows, sickness and death.
 - b. Sin has made of this earth one vast cemetery.

- c. "Man that is born of woman . . ." Job 14:1. No Utopia. No sure cease from sorrow here.
- 2. Jesus will make the burdens lighter.
- 3. Find Rest. Heb. 4:9-11.
 - a. To souls.
 - b. Illustrate rest to: laborers, soldiers, pilgrims.
 - c. Rest to the Christian.

WHO AT MY DOOR IS STANDING?

Rev. 3:20

I. INTRODUCTION

- 1. *Revelation* is the last message of Christ.
- 2. The text presents a beautiful figure.
 - a. Is it the door of the church or the individual?
 - b. Points in the figure.
 - (1) "I" is Christ.
 - (2) House is man's heart.
 - (3) Proprietor is man's will.
 - (4) Christ will be the guest or friend.

II. DISCUSSION

- 1. "Stand and knock." Christ asks admittance:
 - a. By the love of God. Jno. 3:16; 1 Jno. 3:16; 4:9.
 - b. By the love of Christ. 1 Jno. 4:19; 2 Cor. 5:14.
 - c. By His sacrifice.
 - (1) Heaven. 2 Cor. 8:9.
 - (2) The world. Mat. 8:20; 17:24-27.
 - d. By the promises of the gospel.
 - (1) Rest. Mat. 11:28-30.
 - (2) "Eye hath not seen . . ." 1 Cor. 2:9.
 - (3) Wipe away tears. Rev. 21:4.
 - e. By the threats of the gospel.
 - (1) 1 Pet. 4:17-18.

(2) 2 Thes. 1:7-9; Heb. 10:31.

f. Every influence heaven can exert is brought to bear on man so that he will "hear my voice."

2. "If any man."

a. The gospel is for all. Mat. 28:19.

(1) God is no respecter of persons. Acts 10:34.

(2) He wants none to perish. 2 Pet. 3:9; Ezek. 33:11.

b. Other Scriptures: Jno. 3:16; Heb. 2:9; Mk. 16:15; 1 Jno. 2:2; 1 Tim. 2:4.

3. "Will hear." We must hear Him.

a. At Transfiguration the voice said, "Hear ye Him." Mat. 17:5.

b. Acts 3:22-23; 10:22, 33.

c. Faith comes by hearing. Rom. 10:17; Acts 15:7.

d. 1 Tim. 4:16.

e. We should be swift to hear. Jas. 1:19.

f. Man often stops his ears. Zech. 7:11; Prov. 21:13; Acts 7:57; Mat. 13:15.

4. "My Voice." Hear the voice of Christ.

a. We are not to hear man or the preacher.

b. Many are deceived by men.

5. "And Open."

a. Man must do the opening. Cf. Acts 16:14.

b. Man is a free agent.

c. God respects man's will.

d. Man is responsible. Cf. Adam and Eve.

6. "I will come in and sup." A sweet communion. The sinner is brought into covenant relationship. Mat. 28:19-20.

III. CONCLUSION

1. The patience of Christ.

THE TERROR OF THE LORD

2 Cor. 5:11

I. INTRODUCTION

1. Many have a misconception of God. They think He is all love and no hate.
2. Some characteristics of God.
 - a. Love, mercy, goodness, anxiety to save. Jno. 3:16; Psa. 103:17; Rom. 2:4; 2 Pet. 3:9.
 - b. Goodness and vengeance. Ex. 34:6-7. Goodness and severity. Rom. 11:22; 2:7-11; 12:19.
 - c. Anger. Deut. 29:24; Num. 22:22. Wrath. Psa. 78:49; Rom. 2:8. Hate. Prov. 6:16ff. Terror. 2 Cor. 5:11.
3. We must appear at the Judgment. 2 Cor. 5:10.
 - a. This will be one great meeting all will attend.
 - b. To receive "the things done in his body."
 - c. This is a most sublime and terrible thought.

II. DISCUSSION

Does God Have Terror?

1. God is revealed in two books: Nature and Revelation.
 - a. In Nature.
 - (1) Goodness, kindness, etc., is seen in its beauty, joy, sunshine and rain, crops.
 - (2) Terror and severity is seen in famine, floods, earthquakes, cyclones.
 - (3) God is no respecter of persons and no law can be violated with impunity. Ignorance is no excuse. Illustration: A criminal or an innocent babe who drinks poison will die.
 - b. In Revelation.
 - (1) The Bible reveals the care and the goodness of God, and His terror, also.

2. **Examples of the terror of the Lord.**
 - a. Sentence on Adam and Eve.
 - b. Terror on Cain. "My punishment is greater than I can bear." Gen. 4:13.
 - c. The Antediluvians. Destruction of the race by the flood. Gen. 6:5.
 - d. Plagues against Pharoah.
 - e. Sodom and Gomorrah.
 - f. Achan.
 - g. Babylonian Captivity.
 - h. All of the above examples illustrate the text and that "Vengeance is mine . . . saith the Lord." Rom. 12:19.
 - i. Cf. Mk. 9:42-48; Rev. 6:15-18; 2 Thes. 1:7-9.
3. **There are two schools of thought concerning who is to be persuaded.**
 - a. Some persuade God, Christ and Holy Spirit to save sinners.
 - b. Paul said "we persuade men."
 - c. Why persuade God, Christ or the Holy Spirit? God drafted a plan. Christ executed it, and the Holy Spirit published or revealed it to men unerringly. Do we want either of them to do more?
4. **We persuade men.**
 - a. We persuade men to obey because God is willing, Christ shed His blood, and the Holy Spirit will not come to try a new means of salvation.
 - b. We persuade men "to be." To be what? Christians. Acts 26:28. Paul was not trying to persuade Agrippa to be a Democrat.
 - c. Paul used the gospel to reach men.
 - d. True gospel preachers spend all of their time per-

suading men instead of trying to persuade God. He is ready to save.

III. CONCLUSION

1. Acts 20:17-20, 21, 26, 27, 31.

THE PROMISES

Heb. 6:9-20

I. INTRODUCTION

1. Why preach on this subject? Lest we lose sight of objectives.
2. Definition.
3. Promises versus threats. The Bible is full of both.
4. Where are the promises to us—in the Old or New Testament?

II. DISCUSSION

1. Universal and Unconditional Promises.
 - a. No more flood. Rainbow is the sign. Gen. 9:13.
 - b. Seed time and harvest. Gen. 8:22; cf. Mat. 5:45.
 - c. Resurrection. Jno. 5:28-29.
2. Limited and Conditional Promises.
 - a. Most promises in the New Testament are conditional.
 - b. Material promises.
 - (1) Food, drink, clothing. Mat. 6:33.
 - (2) Houses, land, etc. Mat. 19:20.
 - c. Spiritual Promises.
 - (1) "The Promise" to Abraham. Gen. 12:3; Acts 2:39; Gal. 3:16-19.
 - (2) All spiritual promises are in Christ. 2 Cor. 1:20.
 - (3) What are some of these promises?

- (a) **Forgiveness of sins. Acts 2:38; Eph. 1:7.**
What are the conditions of forgiveness?
Mk. 16:16.
- (b) **The Holy Spirit. Acts 2:38.**
- (c) **Eternal life. 1 Jno. 2:25; Rom. 2:6-7; 8:1.**
- (d) **Hear our prayers. 1 Pet. 3:12.**
- (4) **The Lord is not slack in His promises. 2 Pet. 3:9.**
- (5) **Great and precious promises. 2 Pet. 1:4.**
- (6) **We can inherit these promises through faith and patience. Heb. 6:12; 10:36.**

III. CONCLUSION

1. **Will you meet the conditions of forgiveness that God may fulfill His promises to you?**

HEAVEN AND WHO IS GOING THERE

Rev. 22:1-7

I. INTRODUCTION

1. **We cannot stay here.**
 - a. **The sentence of death is universal. Job 14:1-2.**
 - b. **We have no continuing city. Heb. 13:14.**
 - c. **Death is not an annihilation.**
2. **Where do we go from here?**
 - a. **Two places: heaven and hell.**
 - b. **Each can determine for himself.**
 - c. **Each of us must do it now.**

II. DISCUSSION

1. **Heaven.**
 - a. **What is it? A place or state? A place of supreme happiness.**
 - b. **Three heavens. 2 Cor. 12:2.**
 - (1) **The air—where the birds fly, etc.**

(2) The firmament—place of the stars, etc.

(3) Dwelling place of God. Psa. 11:4.

c. Where is it?

(1) Up, above, etc. Psa. 14:2.

(2) Here on earth? Cf. 2 Pet. 3:10-13; Rev. 21:1-3.

d. We cannot describe it.

2. Who is going there?

a. Three doctrines.

(1) Universalism says everybody.

(2) Calvinism says only a few.

(3) The Bible says all who obey.

b. No sin can enter heaven. Rev. 21:27.

(1) One must get rid of sin.

(2) How? Through the blood of Christ. Rev. 1:5; Acts 22:16.

c. No one can go there except:

(1) He believes. Mk. 16:16.

(2) He repents. Lk. 13:3; Acts 17:30.

(3) Born of water and Spirit. Jno. 3:5.

(4) Do the will of the Father. Mat. 7:21.

(5) Become as a child. Mat. 18:3.

d. Must live Christian.

(1) One cannot go by chance or accident.

(2) He must give diligence. 2 Pet. 1:10.

(3) He must seek glory, etc. Rom. 2:6-11.

e. One must be faithful unto the end. Mat. 10:22; Rev. 2:10.

f. One must add to his faith. 2 Pet. 1:5-11.

III. CONCLUSION

1. Rev. 7:14; 21:4.

2. River and tree of life. Rev. 22:1-3.
gle. We grow tired and long for rest.

3. A place of rest. Heb. 4:9. Life is a continual strug-
4. "We speak of the realms of the blest,
That country so bright and so fair,
And oft are its glories confessed,
But what must it be to be there?"
5. Are there any who want to go there?

HELL AND WHO IS GOING THERE

Mat. 10:16-28; 2 Pet. 2:9

I. INTRODUCTION

1. An unpopular subject.
 - a. It used to be preached much.
2. Many do not believe in it.
 - a. Universalists do not.
 - b. Modernists, Unitarians, and others do not.
 - c. In fact, not many that do.

II. DISCUSSION

1. Is there punishment after death?
 - a. Rich man and Lazarus. Lk. 16.
 - b. Cast into hell after death. Lk. 12:4-5.
 - c. ". . . Whose end is to be burned." Heb. 6:8.
2. Where? In Hell. Valley of Hinnom.
 - a. Two words: Hades and Gehenna.
 - b. Gehenna is used 12 times in the New Testament.
3. Hell is:
 - a. A lake of fire. Rev. 20:10, 14, 15; 21:8.
 - (1) Is the fire literal?
 - b. Outer darkness. Mat. 25:30. There will be weeping, wailing and gnashing of teeth. Mat. 13:42.
 - c. A place of torment. Rev. 14:11; 20:10.
4. How long?
 - a. Those who teach purgatory say it is in proportion

to one's sins. Cf. Mat. 5:26; 18:34.

b. Unending.

(1) Sin against Holy Spirit is never forgiven. Mk. 3:28-29.

(2) Hell is "forever and ever." Rev. 14:10-11.

(3) God lives forever and ever. Rev. 20:10. Will God cease?

(4) "Fire that never shall be quenched." Mk. 9:43-48.

(5) Mat. 25:46. Everlasting punishment and everlasting life.

5. Who is going there?

a. Universalists and modernists say nobody.

b. Calvinists say nearly everybody.

c. The Devil and his angels. Mat. 25:41.

d. Those who obey not. 2 Thes. 1:7.

e. Erring children. 2 Pet. 2:14-15; cursed children. 2 Pet. 2:20-21.

f. Several kinds. Rev. 21:8; Eph. 5:5.

III. CONCLUSION

Warnings

1. "If the righteous scarcely be saved . . ." 1 Pet. 4:18.

2. "A fearful thing . . ." Heb. 10:31.

3. "Knowing the terror of the Lord . . ." 2 Cor. 5:11.

THE HOLY SPIRIT

Jno. 16:1-14

I. INTRODUCTION

1. There is so much confusion about the Holy Spirit.

2. Churches of Christ have been represented as denying the Holy Spirit.

3. There are several phases of the Spirit's work: opera-

tion, receiving the Spirit, witness of the Spirit, and baptism of the Spirit.

II. DISCUSSION

1. The persons of the Godhead: God, Christ, Holy Spirit. Col. 2:9.
 - a. The Holy Spirit is a person.
2. The work of each in redemption: God gave the plan; Christ executed it; the Holy Spirit revealed it.
3. All believe the Spirit operates in conversion, but the question is "how?"
 - a. Two ideas: direct and immediate; indirect and through a medium.
4. Direct Operation.
 - a. When God selected a man of the Bible it was a "must" for that individual to obey. Examples: Moses, Jonah.
 - b. Examples when God sent the Spirit directly: Balaam, Num. 24:13; Saul, 1 Sam. 19:18-24.
 - c. When the Holy Spirit operated directly he could not resist.
 - (1) It would destroy man's accountability.
 - (2) Conversion would depend on the "will of God."
 - (3) It would make God a respecter of persons.
 - (4) It would make the Word a "dead letter." Then why send out missionaries?
5. Indirect Operation.
 - a. The spirit spake through men.
 - (1) Examples: David. 2 Sam. 23:2; Acts 1:16. Holy men. 2 Pet. 1:21.
 - (2) How does man's spirit reach another? Through words.

- b. The agency of man is respected. Neh. 9:30; Acts 7:51.
- c. The Apostles.
 - (1) Christ's promise. Jno. 14:16, 18, 26; 15:26; 16:7-13.
 - (2) The Holy Spirit was to: testify of Christ. Jno. 15:26; reprove, Jno. 16:7; reveal all truth, Jno. 16:13.
 - (3) The apostles were filled with the Spirit and then spake as He gave them utterance. Lk. 24:49; Acts 1:4; 2:4.
 - (4) Peter's sermon on Pentecost. Acts 2.
 - He testified of Christ. v. 22.
 - He reproved them. v. 23.
 - The people were cut to the heart. v. 37.
 - They were converted by the Holy Spirit. v. 38, 41, 47.
- 6. Witness of the Spirit. Rom. 8:16; Acts 5:32; Gal. 4:4.

III. CONCLUSION

- 1. Every conversion was begun, carried on, and consummated by the Holy Spirit.

THE DEVIL

Rev. 12:7-12

I. INTRODUCTION

- 1. The doctrine of a Devil and a place of eternal torment have lost their place in modern preaching.
- 2. Evil exists; none can deny that evil is in the world; it is almost universal.
 - a. Examples: war, bloodshed, strife, oppression, vengeance, corruption, sorrow, suffering, sickness, old age, death, etc.

- b. There is no escape, no relief, no Utopia. Job 14:1.

II. DISCUSSION

1. Origin of Evil. Whence came it? Why?

a. Pagan philosophers

(1) Some denied the existence of evil.

(2) Others considered it an eternal necessity.

b. The Bible account is all the light we have. Gen. 3:1-6.

(1) The facts: Adam and Eve created holy and happy; they fell by disobedience; they were led to disobey by the Serpent; the Serpent had the power of speech.

2) Who was the Serpent?

(a) Was it the principal or the agent of a greater power?

(b) The Serpent was an agent. If not, whence its power of speech? If not, it was superior to Eve, but this would contradict Gen. 1:28.

(3) The Devil was the Seducer of man. He was responsible for the origin of Evil on earth.

(a) First liar. He told Eve the first lie on earth.

(b) First murderer. He murdered the whole human race.

(c) But Satan is the first liar and murderer. Jno. 8:44.

(d) He is called the old Serpent. Rev. 12:9; 20:2.

2. Who is the Devil?

a. He is not: a mere ideal; personification of evil; an influence floating around; nor is every man his own devil.

b. He is: a distinct personality; he is referred to by the pronouns "he," "him," "his"; he is the worst of all wicked spirits; hence, the devil. Eph. 2:2.

c. His names.

(1) Devil. Accuser or slanderer. Rev. 12:10; Job 1:9-11.

(2) Satan. Adversary. 1 Pet. 5:8.

3. Whence came he? Did God create him?

a. He was once an angel.

b. Lifted up by pride he rebelled and brought war. Rev. 12:7.

c. He fell into condemnation. 1 Tim. 3:6.

d. Others cast out. Jude 6; Rev. 12:9; Lk. 10:18; 2 Pet. 2:4.

4. The Devil has a kingdom. Mat. 12:26.

a. The territory is the earth. Jno. 12:31; Eph. 6:12.

b. His subjects.

(1) Fallen angels. Rev. 12:9-10; Mat. 25:41.

(2) All who are disobedient. Eph. 2:2; Acts 26:17-18; 1 Jno. 3:10.

5. His Purpose.

a. Milton's idea was revenge upon God through man.

b. To oppose God's efforts to save man.

(1) Temptation of Christ. Mat. 4.

6. His Appearance.

a. Pictures of him show horns and tail.

b. "As a roaring lion." 1 Pet. 5:8.

c. "Angel of light." 2 Cor. 11:13-14.

III. CONCLUSION

1. His final end. Jude 6; Rev. 20:10.

2. End of his subjects. Mat. 25:41.

MAN**Psa. 8:4-9****I. INTRODUCTION**

1. What is man?
 - a. Plato defined man as a featherless biped.
 - b. Man is a thinking being.
2. Origin.
 - a. Theories: evolution; survival of the fit.
 - b. Facts: Genesis record. Gen. 1:26-27; Psa. 8; Acts 17:28. This account is reasonable.
3. As to personality man is a unity; as to substance he is a dual being; as to nature he is a body, soul, and spirit.

II. DISCUSSION

1. Man as He Was.
 - a. Perfection of creation.
 - b. He was both celestial and terrestrial.
 - c. He was fit to associate with God.
 - d. He was made to be happy.
 - (1) He was made in the image of God.
 - (2) He was to "have dominion."
 - (3) All things were made for him.
 - (4) His home was in Eden.
 - (5) Under a law which was a test of loyalty.
 - (6) His fall. Sin was born.
 - (7) Sentence of death.
2. Man as He Is.
 - a. He has suffered in all his being: physically, mentally, and spiritually. He is just a shadow of his former self. Illustrate with the cripple, lunatic, criminal, etc.
 - b. Animal nature dominates.

- c. Sentence of death has passed to all posterity. Death is universal and unconditional. Rom. 5:12; 1 Cor. 15:22.
 - d. Life is on continual struggle ending in death. It is a losing fight.
3. Man as He Shall Be.
- a. He shall be in the resurrection, which is universal and unconditional. 1 Cor. 15:22; Jno. 5:28.
 - b. Two places in which to be: heaven and hell.
 - c. Man must decide.
 - (1) He is passive in birth, death and resurrection.
 - (2) He is active in determining his destiny.
 - (3) The plan is: by grace through faith.

III. CONCLUSION

- 1. The gospel is full of promises to the faithful.
- 2. The gospel is full of condemnation to the disobedient.
- 3. We appropriate the promises by obeying the commandments.

THE FICKLENESS OF HUMANITY

Jas. 1:8

I. INTRODUCTION

- 1. Definition: Not fixed; changeable.
- 2. It is caused by lack of convictions and the desire to be popular.
- 3. It is a widespread characteristic.
 - a. Many cannot stick to one thing.
 - b. It is often the cause of domestic trouble; divorce.

II. DISCUSSION

- 1. Examples in the Old Testament.
 - a. Adam and Eve.
 - b. The whole race at the time of the Flood.

- c. Noah's descendants at the tower of Babel.
 - d. Aaron and the golden calf.
 - e. Israelites when they rebelled at the report of the spies.
 - f. During the period of Judges when the people wanted a king like other nations.
 - g. The Kingdom of Israel divided.
 - h. Solomon's idolatry. 1 Kings 11:1.
 - i. Elijah felt that all had gone astray. 1 Kings 19:10.
2. Examples in the New Testament.
- a. Christ's disciples turned back. Jno. 6:66.
 - b. Judas and Peter changed.
 - c. The crowd praised Christ and then crucified Him.
 - d. Some first considered Paul a god, and then stoned him. Acts 14:11, 19.
 - e. The Galatians. Gal. 1:6; 3:1; 5:7.
 - f. Demas. 2 Tim. 4:10.
 - g. The whole church departed after the Apostles died.
3. Conditions today.
- a. The Restoration Movement.
 - (1) Some were faithful for awhile.
 - (2) Some departed. Division came.
 - b. Individuals.
 - (1) Most start out well. Mat. 13:20.
 - (2) Some soon begin to weaken.
 - (3) Like Demas some love the world.
 - (4) One may begin to miss services, and yield to temptations.
 - ((5) Then he will turn back like the sow and dog. 2 Pet. 2:20-22.
 - c. Some have flopped on various propositions; for example, the war question.

III. CONCLUSION

1. Warnings to be faithful.

CHRISTIANITY A NEW RELIGION

Heb. 8:8-13; 10:19-20; Acts 17:19-21; Mk. 1:27

I. INTRODUCTION

1. Christianity is a new and original institution.
2. It is not an addition to Judaism.
3. It is not a new patch on an old garment. The new "began to be spoken." Heb. 2:4.

II. DISCUSSION

1. The only religion that teaches forgiveness of sins.
 - a. Pagan religions. Sacrifices offered to appease the anger of gods.
 - b. Patriarchal and Jewish. Heb. 9:15; 10:3-4.
 - c. New Covenant.
 - (1) Sins are remembered no more. Heb. 8:12.
 - (2) Lamb of God takes away sin. Jno. 1:29.
2. Eternal Life promised.
 - a. "If a man die, shall he live again?" Job 14:14.
 - b. Pagan religions teach transmigration of souls.
 - c. Jewish rewards were temporal. Deut. 28.
 - d. Christianity promises eternal life. The gospel glows with immortality. Jno. 11:25; 14:1-3; 1 Cor. 15:42-57; 1 Jno. 2:25.
3. Christianity is new in teaching the Fatherhood of God and the brotherhood of man.
 - a. Before Christ nations had no feeling of kinship.
 - (1) To Greeks all others were barbarians.
 - To Jews the Gentiles were dogs.
 - To Romans others were to be conquered and enslaved.

- (2) "Might makes right" where the gospel has not gone.
- b. Christianity teaches that all men are brothers. Acts 17:24.
 - c. Fatherhood of God. Mat. 6:9.
 - d. All can approach God. Kings, priests, etc. 1 Pet. 2:5-9.
4. Christianity teaches that greatness lies in humility and service.
- a. Christ washed feet of His disciples.
 - b. "The way up is down."
 - c. Cf. Mat. 20; Lk. 14; Phil. 2:5-9.
5. Christianity is positive; other religions are negative.
- a. Jesus said, "Thou shalt."
 - b. Confucius stated the Golden Rule in the negative.
 - c. We must do, and not merely be good.
 - d. "Let your light so shine . . ." Mat. 5:16. Visit widows. Jas. 1:27.
 - e. Mat. 25:40.
6. Christianity takes the thought for the deed. Mat. 5:21-22.
7. It forbids vengeance. It enjoins loving enemies. Mat. 5:43-47.
8. It required the death of the Founder for completion. Heb. 9:16-17.
9. Missionary.
- a. Judaism and all heathen religions are ethnic.
 - b. Religions of Persia, Egypt, Greece, Rome died with the civilization to which they belonged.
 - c. Religions of India, China stagnated these nations.
 - d. Christianity alone is missionary. It is suited to every age and race.

III. CONCLUSION

1. Christianity is the last and final religion of God.
2. It is the last hope of the world.

AUTHORITY IN RELIGION

Mat. 7:21, 28-29; 2 Tim. 3:16-17

I. INTRODUCTION

1. Necessity of authority in the settlement of questions.
 - a. In civil and criminal disputes the courts have authority.
 - b. Necessary to have authority in the home, school, state, and religious realm.
2. The most important question is in religion.

II. DISCUSSION

1. Different theories of authority.
 - a. Modernists place reason above the Bible. The individual is the basis of authority.
 - b. The voice of philosophers and sages.
 - c. The voice of poets and men of genius.
 - d. Inner consciousness—Emerson.
 - e. "Vox populi; vox dei."
 - f. Ecclesiastical organization.
 - (1) Catholics say authority lies in the church in the decisions of her councils.
 - g. Human creeds.
2. Results of the above theories.
 - a. Division ; religious anarchy.
 - b. Every man is a law unto himself. Therefore, the standard of right varies as individuals vary.
 - c. Man does not know right from wrong. Deut. 6:18; 12:8; Prov. 14:12; Jer. 10:23.

3. What is the truth?**a. Christ.**

(1) He spake with authority. Mat. 7:28-29.

(2) He has all authority. Mat. 28:16-18.

(3) 1 Pet. 3:22; Heb. 1:1-2; Eph. 1:20-23; Col. 2:6-10.

(4) He was made King of Kings. Acts 2:36; 1 Tim. 6:15. He is King over His Kingdom.

b. Authority given the Apostles.

(1) Christ gave the Word to them. Jno. 17:8, 14, 18.

(2) Keys given. Mat. 16:18; 18:1, 18; Jno. 20.

(3) Ambassadors. 2 Cor. 5:20.

c. The Word of God. 2 Tim. 3:16-17; 2 Jno. 9.

(1) God's word is our only authority.

(2) We reject many doctrines and practices because there is no authority for them in God's Word.

III. CONCLUSION

1. Man ought to realize and acknowledge his inferiority. Isa. 55:7-8.
2. We shall settle all religious questions by the New Testament.
3. We should submit to the will of Christ in all things.
4. Thomas Campbell suggested the motto: "Where the Bible speaks we speak."

RELIGION IN BUSINESS**I. INTRODUCTION**

1. The Bible is our guide in everything.
2. The Bible is the best book on business.

II. DISCUSSION

1. What is business?
2. Duty to engage in it.
 - a. Three ways to get a living: steal, given by others, and work.
 - b. Man is to eat by the sweat of the brow. Gen. 3:17-19.
 - c. Honest trades. Tit. 3:14.
 - d. Some were "working not at all." 2 Thes. 3:10-12.
 - e. "Labor with hands . . ." Eph. 4:28.
3. Different kinds of business or occupations.
 - a. Many kinds are necessary. More needed as life becomes more complex.
 - b. The test: Is it good for humanity?
 - c. Preaching is called work.
4. Master and servant (slave).
 - a. Slavery in the Bible is not condemned but regulated.
 - b. Philemon and Onesimus.
5. Employer and employee.
 - a. Duties to each other. Eph. 6:5-9; Col. 3:22; 4:1.
 - b. Laborer is worthy of hire. Deut. 24:14; 1 Tim. 5:18; Mat. 10:10; Jas. 5:4.
6. In Business—buying and selling.
 - a. Prov. 22:29; Rom. 12:11.
 - b. Honesty. Rom. 12:17.
 - (1) False balance. Prov. 11:1.
 - (2) Good measure. Lk. 6:38.
 - (3) Truthful. Prov. 20:14.
 - c. Extortion.
 - (1) Definition.
 - (2) Condemned. 1 Cor. 6:10.
 - d. Paying debts. Rom. 13:8.
 - e. Keeping promises.

III. CONCLUSION

Are we governed by the Bible, the laws of the land, or by custom?

WORSHIP

Jno. 4

I. INTRODUCTION

1. It is natural for man to worship for man is a worshipping being.
2. The Bible does not teach man to worship but it teaches the place, what and how.
3. God has always required it.
4. Old Testament worship versus New Testament on worship. Heb. 10:9-10; Jno. 4:23-24.
5. Define worship: it is a feeling of love, reverence, etc., in the heart expressed in outward acts.

II. DISCUSSION

1. Three kinds of worship: vain, ignorant, true. Mk. 7; Acts 17:23; Jno. 4:23-24. Define each.
2. Elements of True Worship:
 - a. Right object.
 - (1) Some do not know the right object. Catholics.
 - (2) Many are idolaters.
 - (3) Who is the right object? Ex. 20:3; Mat. 4:10; Rev. 22:9.
 - b. Right way.
 - (1) In truth. Jno. 4:24; Jno. 17:17. By faith. Heb. 11:6.
 - (2) This is inclusive and exclusive. God must direct the worship. Counting beads, burning incense, etc., are not worship.

(3) Who is to be pleased, God or man?

c. Right spirit.

(1) Worship of the Law was carnal. Heb. 9:10.

(2) Worship of the gospel is spiritual. 1 Pet. 2:5;
Heb. 13:15.

(3) In worship we must be honest, sincere, and completely submissive; we must have the spirit of love, reverence and adoration.

3. Times of Worship.

a. In certain items we may worship any time.

b. In some we may appoint a time.

c. God's appointment is the "first day" of the week.

(1) We must not forsake God's time.

4. Items of Worship.

a. These are not left to us for the Bible is specific.
Acts 2:42; Eph. 5:19.

b. Breaking bread; Lord's Supper.

(1) When? Acts 20:7.

(2) Where? 1 Cor. 11:33.

(3) How? 1 Cor. 11:29.

c. Teaching. 1 Cor. 14:19.

(1) Members need to be taught.

(2) Elders. 1 Tim. 3:2.

d. Prayer. 1 Cor. 14:6-9.

e. Singing. 1 Cor. 14:15; Eph. 5:19; Col. 3:16.

(1) These passages teach singing, not playing.

(2) The specific, "sing," is used instead of the general, "music."

f. Contribution; fellowship. Acts 2:42; Rom. 15:26;
1 Cor. 16:1-2.

(1) Who? Every one.

(2) When? On the first day.

(3) How? In simplicity.

- (4) How much? As prospered.
- (5) Equality.

III. CONCLUSION

Let us worship God as it is written.

GIVING

2 Cor. 8:1-15

I. INTRODUCTION

1. Preachers must preach on giving. Acts 20:26.
 - a. Some old skinflint says the preacher is preaching for money.
 - b. The church needs it. My brethren have never learned.
2. One is not converted until he is glad to hear a lesson on giving for it is a part of the gospel.
 - a. Much more said on this than on baptism.

II. DISCUSSION

1. We own nothing.
 - a. The earth is the Lord's. Psa. 24:1; 50:10, 12.
 - b. Silver and gold. Hag. 2:8.
 - c. All things. 1 Chron. 29:12-14.
 - d. We are not our own. 1 Cor. 6:19-20.
 - e. We can produce no wealth. Deut. 8:17-18.
2. We are stewards.
 - a. What is a steward? Lk. 12:41-42; 1 Cor. 4:1-2; 1 Pet. 4:10.
 - b. What kind of stewards should we be?
 - c. We hold our property in trust.
 - (1) God leases us the earth on liberal terms.
 - (2) Many are not willing to pay the rent. We should render the things to Caesar that are

Caesar's and to God the things that are God's.
Mat. 22:21.

3. God wants us to give. 2 Cor. 9:6-7. Why?
 - a. It is for our good. Phil. 4:17.
 - b. It is more blessed to give. Acts 20:35.
4. To whom should we give?
 - a. To the poor. Prov. 19:17; Mat. 19:21; Eph. 4:28; Jas. 2:15-16.
 - b. To support the preaching of the gospel. 1 Cor. 9:11, 14; Rom. 15:26-27; Gal. 6:6; Phil. 4:14-19.
5. How?
 - a. Cheerfully. 2 Cor. 9:6-7.
 - b. With simplicity. Rom. 12:8.
6. How much?
 - a. As prospered. 1 Cor. 16:1-2.
 - b. Equality. 2 Cor. 8:12-14.
 - c. A certain per cent is not stated. Tithing: Abraham and Jews. Lev. 27:30.
 - d. The widow gave all she had. Mk. 12:41-44.
7. Who should give? "Every one of you."
8. When? On the first day of the week.
9. A plan. Find out what the expenses are. Then get pledges to meet it. Get all members to give something. 2 Cor. 9:5, 7.
 - a. A church should plan its work.

III. CONCLUSION

1. Many spend much more for tobacco, cold drinks, slot machines, pool rooms, picture shows, ball games, etc., than they give to the Lord. These cannot go to heaven.
2. We are making a solemn mockery of giving.
3. Let us do our duty.
4. Give yourself to the Lord. 2 Cor. 8:5.

CHRISTIANITY IS NOT WITHOUT COST**1 Chron. 21:18-27****I. EXORDIUM**

1. David sinned in numbering the people. Israel numbered 1,100,000.
2. God's displeasure revealed in v. 7. David then confessed.
3. God's proposition contains three things.
4. David's choice. v. 13. The pestilence.
5. David's penitence and prayer.
6. God directed him to make an offering.
7. Ornan's offer.
8. David's reply. v. 24.

II. APPLICATION

1. Everything of value costs.
 - a. Examples: food, raiment, shelter, health, wealth, education, heaven.
 - b. "We cannot get something for nothing."
 - c. We appreciate things in proportion to what they cost us.
2. The blessings of Christianity are not exceptions.
 - a. It cost to provide them.
 - b. It costs to appropriate them. Cf. Isa. 55:1.
 - (1) Self-denial. Mat. 16:24; Rom. 12:1; Lk. 14:27-35.
 - (2) Obedience to the gospel.
 - (a) To become a Christian. Jno. 3:3-5; Heb. 11:6; Mk. 16:16.
 - (b) To live a Christian.
Negative: Crucify the flesh. Gal. 5:19-24; Rom. 8:13; Col. 3:8ff. Self-denial. Mat. 16:24.

Positive: "Put on" kindness, etc. Col. 3:12-17. Love one another. Jno. 13:34-35. Do good unto all. Gal 6.:10. Meeting to worship. Heb. 10:25. Money.

3. We must make a sacrifice.
 - a. Suppose God and Christ had made no sacrifice for us?
 - b. We just give God the odds and ends of time, abilities, efforts, and nickels and dimes of money. Some spend more time and money at the picture show than they give to the Lord.

CHRISTIAN FELLOWSHIP

1 Jno. 1:6-7

I. INTRODUCTION

1. The importance is emphasized in Jno. 17:20-23. Conversion of the world depends upon Christian fellowship.
2. The failure to maintain it depends upon:
 - a. Ignorance of what it is.
 - b. Ignorance of its importance which is shown by so many divisions.

II. DISCUSSION

1. What is fellowship?
 - a. Partnership; joint participation.
 - b. All organizations have a fellowship.
2. What is Christian fellowship?
 - a. The fellowship of Christians.
 - b. Christian fellowship versus church fellowship.
 - (1) They are different in the religious world.
 - (2) They are the same in the New Testament be-

cause all New Testament Christians were church members.

- c. It is restricted to members of the "one body."
 - (1) There is one body, of which Christ is the Head.
 - (2) All Christians are members of the body; hence, there are no Christians outside the body; therefore, there is no Christian fellowship outside the body.

3. What is the test of Christian fellowship?

- a. What is the test for fraternal organizations?
- b. Being a Christian is the test.
- c. How does one become a Christian?
 - (1) A certain process is required in the New Testament. No other way is acceptable. Acts 2:38.
- d. All Christians have fellowship one with another.

4. How is Christian fellowship maintained?

- a. By continuing to be a Christian.
- b. By walking in the light. 1 Jno. 1:7. What does this mean?

5. How does Christian fellowship express itself?

- a. Illustrate with a business partnership.
 - (1) Unity of purpose; agreement; harmony.
 - (2) Partners must share equally in work, expense, responsibility, and profit.
 - (3) Cooperation. Work for the good of all.
- b. Application.
 - (1) In the church we must work in unity, harmony and agreement.
 - (2) We must share equally in: work—each should do his part. Gal. 6:4-5; expense. 2 Cor. 8:12-14; help one another.

III. CONCLUSION

Fellowship of His sufferings. Rom. 8:17.

X FELLOWSHIP

Acts 2:42

I. INTRODUCTION

1. Importance of the day of Pentecost. Acts 2.

II. DISCUSSION

1. Fellowship defined. Illustrate with fellow of a wheel.

2. Fellow-citizens. Eph. 2:19.

a. They were once aliens but now citizens.

b. Citizens must swear allegiance, obey the laws, pay taxes, and fight.

3. Fellow-soldiers. Phil. 2:25; Philemon 2.

a. Our King is in a great conflict with the Prince of Darkness.

b. We must put on the armor and fight.

c. Duty is implicit obedience.

d. The enemy works by strategem.

e. Our captain always is victorious.

4. Fellow-servants. Col. 1:9; 4:7.

a. Bought. 1 Cor. 7:23.

b. Our duty is to serve God and man. Mat. 25:40.

5. Fellow-helpers. 3 Jno. 8; 2 Cor. 8:23.

a. All men need help, sympathy, etc.

b. "Bear one another's burdens."

c. We can help the church together.

6. Fellow-laborers. 1 Thes. 3:2; Phil. 4:3.

7. Fellow-travelers.

III. CONCLUSION

We can be fellow-heirs. Rom. 8:17.

INSTRUMENTAL MUSIC

I. INTRODUCTION

1. Why preach on it?
 - a. It is not a New Testament theme.
 - b. To teach the brethren.
 - c. To let the world know. 1 Pet. 3:15.
2. Our practice is not in question. Eph. 5:19.
3. Instrumental music is generally used: it is popular to use it. Some say "all churches use it."
 - a. Is popularity the test? Christianity would fall if that were true.
 - b. "You're in the minority." God's people have always been.
 - (1) Noah.
 - (2) Ex. 23:2; Tit. 2:14; 1 Pet. 2:9.

II. DISCUSSION

1. Why oppose it?
 - a. It is not because we dislike music.
 - (1) "The man that hath no music in himself,
Nor is not moved with concord of sweet
sounds,
Is fit for treason, strategems and spoils."
—Shakespeare.
 - b. We love God more.
2. We are going by the Book.
 - a. We admit it was used in the Old Testament age.
 - b. We are not living under the Old Testament.
 - (1) "Prophets like unto me." Deut. 18:15-18;
Acts 3:22-23.
 - (2) Mat. 17:5.
 - (3) Heb. 1:1. Where are the words of Christ?
 - c. Where did Jesus and the Apostles teach it?

- d. Elements of worship: right object; in spirit and in truth. Jno. 4:24.
 - e. The Scriptures furnish us completely. 2 Tim. 3:16-17; 2 Pet. 1:3.
 - (1) The New Testament fails to furnish us with instrumental music.
 - f. If instrumental music is included in *psallo* we must use it; we could not worship without it.
 - g. It is not of faith; hence, it is a sin. Rom. 14:23; 2 Cor. 5:7.
 - h. It divides brethren. Prov. 6:16-19; Rom. 16:17.
 - (1) The first one ever used divided the church in St. Louis in 1869.
 - i. Who is to be pleased, God or man? How do we know what will please?
3. Progress of the Innovations.
- a. Missionary Society, 1850.
 - b. Organ, 1869.
 - c. Church federation.
 - d. Inter-church fellowship.
 - e. Delegated Convention of U.C.M.S.
 - f. Open membership.
 - g. Higher criticism.
4. Objections Answered.
- a. "The Bible does not forbid it."
 - (1) It does. The command to sing excludes it. Col. 3:16.
 - (2) Generic and specific terms. Illustrate.
 - (3) In offering a lamb in the animal sacrifice, this excluded the sacrifice of a pig.
 - (4) Baptism is for believers; therefore, infants are excluded.
 - b. "You have them in homes."

- (1) There are cooking stoves, sewing machines, and many other things in the home that we cannot put in the church.
- (2) Ice cream and tea in the home; why not put it on the Lord's Table?
- c. "There is music in heaven."
 - (1) Also, there are dragons, horses, and infants.
- d. "Tuning fork." This is not parallel with instrumental music.
- e. "It draws a crowd." So will a prize fight. The gospel is the power.
- f. "There were instruments in the Old Testament."
 - (1) Polygamy and animal sacrificing were practiced, too.
- g. "We are living in a progressive age." What is religious progress? 2 Jno. 9.
- h. "It is an aid." It is a hindrance. What is the purpose of music in the church? Eph. 5:19; Col. 3:16.
- i. "It is a small affair." It divides churches. Why not give it up, then?
- j. "You are narrow."
 - (1) Just as narrow as the Bible.
 - (2) God was "narrow" when He specified the use of a lamb and the kind to be used; He is narrow in the elements of the Lord's Supper.
- k. "We have liberty in Christ."
 - (1) Liberty versus license.
 - (2) This liberty is freedom from the Law.

III. CONCLUSION

1. It violates the law of brotherly love. 1 Cor. 8:8; Rom. 14.
2. We walk by faith. 2 Cor. 5:7. Faith comes by hearing the Word of God.

SEEING THE UNSEEN

2 Cor. 4:8-18

I. INTRODUCTION

1. This subject is appropriate for a funeral sermon.
2. The subject is paradoxical.
3. Review the text. Vs. 16-18.
4. We have two kinds of eyes. Eph. 1:18; Acts 26:18; Psa. 119:18.

II. DISCUSSION

1. Many deny the "unseen." They say "seeing is believing."
 - a. Thomas said, "Except I shall see in his hands . . ." Jno. 20:24-25.
2. Unseen things that exist. We can see the evidences.
 - a. The mind, the "inward man." 2 Cor. 4:16.
 - b. Electricity.
 - c. Law of gravity.
 - d. Hate and love.
3. Thousands of things around us we cannot discern with our senses.
 - a. Horses and chariots of fire. 2 Kings 6:16-17.
 - b. Things the microscope reveals.
 - c. A world of sound we cannot hear.
4. Behind the "seen" is the "unseen."
 - a. What is a flower? God's thought.
 - b. The Bible. God and Christ are behind it.
5. Seen things are temporal and fleeting.
 - a. All physical things are rapidly passing away.
 - b. Death and decay are written on the wings of time.
 - c. "The world passeth away." 1 Jno. 2:17.
 - d. "Gather ye rosebuds while ye may,
Old Time is still a-flying,

And this same flower that smiles today.
Tomorrow will be dying."

—Robert Herrick.

- e. "Nothing permanent but change." The thing we prize most on earth passes away.
 - f. We know we are not here to stay.
 - (1) We are rapidly passing from cradle to the grave.
 - (2) We came on the stage yesterday, play our little part today, and make our exit tomorrow.
 - (3) The future is long. The wise man makes the future safe.
6. The seen things do not satisfy.
- a. "Life is more than meat." Mat. 6:25.
 - b. The more we have the more we want.
 - c. Would one-half million dollars satisfy us? No!
 - d. Money will not buy the best things: love, faith, forgiveness, a good conscience, and heaven.
7. Power of the Unseen.
- a. Abraham. He "looked for a city." Heb. 11:8. He saw Christ's day. Jno. 8:56.
 - b. Moses. Heb. 11:24-27.
 - (1) "Recompense of reward."
 - (2) "Seeing him who is invisible."
 - c. Paul. 2 Cor. 4:17-18. His afflictions. Acts 9:15-16; 2 Cor. 4:8-16; 11:23-30.
 - (1) "Light." How? In view of the "weight" of glory. Rom. 8:18.
 - (2) "But for a moment" in view of eternity.
 - (3) "Are working out for us." by dissolving the body, and by developing the character. Chastening. Heb. 12:6-11.
 - d. Christ. Joy was set before Him. Heb. 12:2.

III. CONCLUSION

1. We need to open our eyes to the unseen. Keep them on the world to come.
2. In view of eternity our present afflictions are light.

SOME BIBLE FOOLS

Lk. 12:16-21

I. INTRODUCTION

1. What is a fool?
 - a. Common use of the term.
 - b. Bible use.
2. Characteristics of fools. Prov. 18:6; 20:13; 29:11.

II. DISCUSSION

1. "Fool hath said . . . no God." Psa. 14:1; 53:1.
 - a. So many evidences of God.
 - (1) In Nature.
 - (a) "Heavens declare the glory of God." Psa. 19:1.
 - (b) Whence came the earth? It either produced itself or it was created.
 - (c) To say "no God" one must be: omniscient and omnipresent.
 - (d) Where did the Indian learn of God?
 - (2) In Revelation.
 - b. What would be gained by doing away with God?
2. "Fool trusteth in his own heart." Prov. 28:26.
 - a. "Every way of fool is right . . ." Prov. 12:15.
 - b. It is not in man to direct his own steps. Jer. 10:23.
 - (1) In spiritual things trust in the Lord instead of feelings. Prov. 3:5.
3. Fool despiseth father's instruction. Prov. 15:5.
 - a. Children get smarter than parents.

- (1) They will not take advice; parents are "back numbers."
 - (2) Rehoboam. 1 Kgs. 12.
 - b. Scriptures. Ex. 20:12; Eph. 6:1-3; Col. 3:20.
 - 4. One is a fool who heareth and doeth not. Mat. 7:26-29; Jas. 1:22-25; Rev. 22:14.
 - 5. Fool for Christ's sake. 1 Cor. 4:10.
 - 6. The Rich Fool. Lk. 12:16-20.
 - a. Farmer—an honorable and honest occupation. It is approved by God and man.
 - b. Successful. He had grown rich.
 - c. He made a big crop; there was no room in barns for all of it.
 - d. His plan was to build bigger barns. Cf. Mat. 6:19-20.
 - e. "Take thine ease"; but God said "Thou fool."
 - f. He is the biggest fool of all.
 - (1) He left God out of his plans.
 - (2) Covetous.
 - (3) Egotistic.
 - (4) He sought happiness in material things.
 - (5) When death stalks in, we must leave all.
 - (6) Wealth cannot keep death away.
 - (7) World's verdict: he was a wise man.
- God's verdict: he was a fool.

III. CONCLUSION

- 1. Let us not walk as fools but as wise. Eph. 5:15.
- 2. Beginning of Wisdom. Psa. 111:10; Deut. 4:5-6.

UP FROM SLAVERY—DANIEL

Dan. 1:8

I. INTRODUCTION

- 1. The story of a youth who rose from slavery to be

ruler of a world empire.

II. DISCUSSION

1. Relate the story.
 - a. Daniel and associates.
 - b. Children of Israel taken into Babylonian Captivity.
 - c. Of the royal family.
 - d. Selected for the king's service.
 - (1) Qualifications: physical and mental.
 - (2) Course of training: physical, mental; time was 3 years.
 - e. Daniel's purpose and request.
 - f. The result was "ten times better."
 - g. Interpretation of dreams.
 - (1) The great image. Reward. Dan. 2:48.
 - (2) The great tree.
 - (3) The hand on the wall. Dan. 5:29.
 - h. Plot of 120 princes.
 - (1) Daniel prayed to God; he was cast into lion's den.
 - (2) Delivered.
 - (3) Daniel prospered and promoted. Dan. 6:28.
2. Practical Points.
 - a. Daniel "purposed."
 - (1) Illustrate a boy with a purpose.
 - (2) A life without a purpose is like a ship without a chart or compass, rudder or port.
 - (3) What kind of purpose? All depends on the kind of purpose.
 - (a) A thief, gangster, and money lover have the wrong purpose.
 - (4) Daniel's purpose was "not to defile himself."
 - (a) Would not violate: God's law, conscience.
 - (b) Consider the circumstances: the king's

decree; endangered his life; failed to get great honor; would be ridiculed. This took great courage.

- b. Shows individuality.
 - (1) Not one of "herd."
 - (2) Did his own thinking.
 - (3) Acted on his own conclusions.
- c. Respect for God and His Word.
- d. Convictions.
 - (1) Had some principles.
 - (2) He believed something.
 - (3) Had the courage of his convictions.
- e. Loyalty or faithfulness.
 - (1) Dared to do right; must not yield to surroundings. Acts 20:22; 2 Tim. 1:15; 4:16.
 - (2) "Be ye steadfast." 1 Cor. 15:58; Eph. 4:14; Jas. 1:8.
- f. Reward for faithfulness.
 - (1) It pays to do right.

III. CONCLUSION

- 1. One will be tempted in life.
- 2. "When sinners entice thee consent thou not." Prov. 1:10.
- 3. Remember not to defile yourself.

THE TEN VIRGINS

Mat. 25:1-12

I. INTRODUCTION

- 1. Context and subject in general.
 - a. Three questions in Mat. 24.
 - b. Closes with both certainty and uncertainty of His coming.

- c. Two parables in Mat. 25; the first is the parable of the Ten Virgins.
 - d. Purpose of the parable of the virgins.
2. Christ, the Great Teacher, used simple illustrations.

II. DISCUSSION

1. Discuss the marriage customs of the time.
2. Relate and discuss the story.
3. An analogy.
 - a. Kingdom of heaven is the church.
 - b. "Likened" to virgins; part were wise and part were foolish.
4. Points of Analogy.
 - a. Bridegroom and Christ.
 - (1) Christ has gone to prepare a place. Jno. 14:1.
 - (2) He will come again. Jno. 14:3; Acts 1:11.
 - (3) Time of His coming is uncertain.
 - (4) "Tarried"; delayed.
 - b. Virgins and church members.
 - (1) All had been invited.
 - (2) All had accepted the invitation.
 - (3) All had made some preparation.
 - (4) Foolish are not the unconverted nor the apostates.
 - (5) Why were they Wise and Foolish?
 - (a) The foolish were not idiots.
 - (b) The difference was in preparation. Mat. 7:24-29.
 - (c) Most foolish of all is the one who will not prepare for eternity and the judgment.
 - (6) Foolish Virgins are the careless, indifferent; those who do not put the Kingdom first. This teaches apostasy. They slept.

- (a) They made some preparation but not enough.
 - (b) Follow Christ afar off.
 - (c) One can have enough religion to make him miserable.
 - (d) Engage in questionable pleasures; worldly minded.
 - (e) Neglect duties: Lord's Supper, Prayer, Studying Bible, Giving, Visiting Sick, Saving the Lost, Helping Needy.
 - (f) Indifferent about soundness in the faith.
- c. "Behold! Bridegroom Cometh."
- (1) Startling; unexpected; as a thief. Christ's coming will be unexpected.
 - (2) "Arose and trimmed lamps."
 - (a) Hustle and hurry to get ready.
 - (b) So with us—careless till death looks us in the eye.
 - (3) "Give us of your oil."
 - (a) Crying for help.
 - (b) Cannot give away our preparation. Gal. 6:4-5. None to spare. Salvation is an individual matter.
 - (1) This condemns the doctrine of supererogation.
 - (4) "Know you not" favorably. Mat. 7:22-23.
 - (a) Heaven depends on preparation which a person makes.
 - (b) Enough preparation depends on hearing and doing.
 - (5) "The door was shut."

III. CONCLUSION

1. They that were ready went in. Are we ready? 2 Tim. 4:6.
2. Too late to prepare after death.
3. "Watch ye."

JOHN THE BAPTIST, NO. 1

Mat. 3:1ff; 11:1-15; Lk. 1:5-25

I. INTRODUCTION: Bright and Morning Star

1. He was the greatest of Prophets. He introduced Christ. Mat. 11:11; Lk. 7:28.
2. World conditions.
 - a. There had been a famine of the Word of God for the past 400 years.
 - b. Moral degradation.
3. John and his work undervalued.

II. DISCUSSION

1. In Prophecy.

Isa. 40:3; cf. Mat. 3:3.
 Mal. 3:1; cf. Mat. 11:10.
 Mal. 4:5; cf. Lk. 1:16-17.
2. In History.
 - a. Birth.
 - (1) Parents: Who? Lk. 1:5.
 Their descent. Lk. 1:5; 1 Chron. 24:10.
 Their character. Lk. 1:6.
 - (2) The Annunciation. Lk. 1:8-20.
 - (3) Time: six months before Christ. He was a cousin to Christ.
 - b. His Name. Lk. 1:57-64.
 - (1) John.

(2) Discuss the title "the Baptist" or "the Immerser."

c. Early life is unknown.

(1) He was filled with the Spirit from birth.

(2) Probably he was a Nazarite. Lk. 1:15; cf. Num. 6.

(3) His food and clothes. Mat. 3:4.

(4) In wilderness. He schooled himself.

d. His Character.

(1) Spirit of Elijah. Mal. 4:5; cf. Lk. 1:17.

(2) Courageous. Condemned Herod. Mk. 6:17ff. Brave, honest and pure.

(3) Unselfish. "He must increase, but I must decrease." Jno. 3:25-30. He set a wonderful example.

(4) We can measure his character by his work.

e. His Mission.

(1) By whom sent? Jno. 1:6.

(2) To whom sent? Lk. 1:16-17.

(3) For what purpose? Mat. 3:3; Lk. 1:76-77.

(a) To introduce Christ. Jno. 1:6-8, 29, 31, 34.

(b) To prepare the way. Isa. 40:3; Lk. 3:2-5; Lk. 1:76-77.

f. His Death. Mat. 14:3-12.

III. CONCLUSION

1. "The way" is completed now.

2. Jesus said "I am the Way." Jno. 14:6.

3. Will you walk in Him?

JOHN THE BAPTIST, NO. 2

Jno. 1:6-8, 19-34

I. INTRODUCTION

1. Review the life, character, mission and death of John.
2. This lesson will emphasize John as a preacher and the message he brought.
3. He was the connecting link between the Old and New Testaments.

II. DISCUSSION

1. John as a Preacher.
 - a. A commanding presence.
 - b. His dress was of camel's hair.
 - c. His style was blunt, terse, pointed.
 - (1) He had no compliments for ladies, babies, rabbis, political potentates, *et al.*
 - (2) He did not seek popularity.
 - d. He did not preach himself; he pointed people to Christ. Cf. 2 Cor. 4:5.
 - e. Earnestness.
 - (1) A man with a message.
 - (2) Grew till he could not hold it.
 - (3) He "cried in the wilderness."
 - f. His crowds. Mat. 3:6.
 - (1) Emptied the towns and cities; people flocked to hear.
2. The Message: Threefold.
 - a. Repentance.
 - (1) Indiscriminate—to all alike.
 - (2) "Abraham's seed" were required to repent. Mat. 3:9.
 - b. Kingdom of Heaven.

- (1) The Jews only hope. But their idea was an earthly kingdom.
- (2) He did not tell the nature of the kingdom.
- c. "Wrath to come."
 - (1) Prophecy. Mal. 4:1, 5-6.
 - (2) John. Mat. 3:10.
- 3. To Prepare a People. Lk. 1:17.
 - a. Material for the Temple was prepared.
 - b. What did John require?
 - (1) Faith in Christ. Acts 19:4.
 - (2) Repentance. Mat. 3:2.
 - (3) Confession. Mat. 3:6.
 - (4) Baptism.
 - (a) "Mode": "in Jordan"; "much water"; Christ was immersed. Mat. 3:6, 16; Jno. 3:23.
 - (b) Design: Lk. 3:3; Mk. 1:4.
 - (c) Some rejected. Lk. 7:29-30.
 - (d) When did it cease? Acts 19:1-5.
 - c. What became of John's disciples?
 - (1) He pointed them to Christ. Jno. 1:35; 3:25ff.
 - (2) Built in on Pentecost.

III. CONCLUSION

- 1. John's mission was special and preparatory.
- 2. Blended into Christ's mission and he lost his identity.
- 3. We are to do what Christ requires.
 - a. It is the same as that of John.

PAUL, No. 1

I. INTRODUCTION

- 1. Greatness of Paul.
 - a. In natural endowment.
 - b. In education.

c. In work.

2. He was equal to all occasions.

II. DISCUSSION

FOUR CHARACTERIZATIONS OF PAUL:

1. Paul, Persistent Persecutor.

a. Acts 7:58; 8:1-3; 1 Cor. 15:9; Acts 22:18; Gal. 1:13; Phil. 3:6; 1 Tim. 1:13.

b. Persecuted Christ. Acts 9:1.

c. How did he obtain mercy? Acts 26:9-11.

2. Paul, Praying Penitent. Acts 9:9, 11.

3. Paul, A Powerful Preacher.

a. He began at once. He preached to the small and great.

b. He spread the gospel far and wide.

c. Thousands were converted; churches were planted.

d. No other preacher wielded so great influence.

e. Special occasions.

(1) On Mars Hill. Acts 17.

(2) Before Felix. Acts 24:25.

(3) Before Festus and Agrippa. Acts 26:24-28.

4. Paul, the Patient Prisoner.

a. Felix sent him to Rome.

b. He was cast into prison; chained.

c. He continued to preach.

d. He wrote letters.

e. No complaint was offered by him.

f. First and second imprisonment.

g. His death.

II. DISCUSSION

1. The crown. 2 Tim. 4:6-8.

2. He is our example. 1 Cor. 11:1.

PAUL, No. 2

I. INTRODUCTION

1. Character study. God teaches by example.
2. Paul was greatest mere man: in natural ability, in education, in work.
3. He is an example. Phil. 3; 1 Cor. 11:1.
 - a. Not of egotism, etc.

II. DISCUSSION

1. Early life: Time (A. D. 2), Place (Tarsus, Acts 22:3), Race, Nationality.
2. Education—an example.
 - a. At Jerusalem he was taught by Gamaliel.
 - b. "Much learning doth make thee mad." Acts 26:24.
 - c. He quoted the Greek poets. Acts 17:28.
3. His Religion.
 - a. He was a member of the best sect.
 - b. He kept the Law blamelessly.
 - c. His zeal was demonstrated in persecuting the church.
4. Honesty.
 - a. His conversion proves it.
 - b. What caused him to change? His honesty.
 - c. Some know they are wrong but will not change. Paul did.
 - d. Did his changing reflect on his parents? Cf. Mat. 10:37; Lk. 14:26.
5. Convictions:

And I honor the man who is willing to sink
 Half his present repute for the freedom to think
 And when he has thought, be his cause strong or
 weak,
 Will risk t' other half for the freedom to speak.

—James Russell Lowell.

6. His Labors and Suffering.

III. CONCLUSION

1. Are we following him?
2. If we are not, we are not honest.
3. Was his life a failure or a success?

THE CALL OF ABRAHAM

Gen. 12:1-3; Heb. 11:8-10

I. INTRODUCTION

1. Concerning Abraham discuss: Who? When? Where? Greatness?
2. Example of faith.
3. Friend of God. Jas. 2:23.
4. We are Abraham's children. Gal. 3:7, 29.

II. DISCUSSION

The Call of Abraham Involved:

1. Sacrifice.
 - a. His country; familiar scenes. Never returned.
 - b. His kindred—ties of nature.
 - c. His father's house—immediate relatives.
 - d. He was called upon to get away from idolatry. Cf. 2 Cor. 6:17ff.
 - e. God's call always requires sacrifice. Mk. 1:17; Mat. 9:9; 16:24.
2. Promises.
 - a. Guidance. "Unto a land I will show thee." (1) Psa. 23:3; 119:105; Jno. 8:12.
 - b. Numerous posterity. Gen. 15:5. (1) This compensated for the loss of kindred.
 - c. Prosperity. "I will bless thee and make thy name great."

- (1) This compensated for material loss. Cf. Mk. 10:28-30.
 - d. Guardianship. "I will bless them that bless thee."
 - (1) God's protection. Rom. 8:31; Heb. 13:5-6; 1 Pet. 3:12-13; Psa. 37:25.
 - e. The World's Redeemer. "And in thee shall all the families of the earth be blessed." Cf. Gal. 3:8.
3. Responsibility. "Be thou a blessing."
- a. God called and blessed Abraham that he might be a blessing.
 - b. God calls and blesses us. We should be a blessing. Mat. 10:8.

ABRAHAM AND LOT

Gen. 13; Lk. 17:32

I. INTRODUCTION

1. Nomadic people.
2. Abram and Lot were rich.

II. DISCUSSION

1. Abram's treatment of Lot.
 - a. He had the advantage but would not use it.
 - b. One cannot tell what is in a man till he has the advantage.
 - (1) Legal and moral honesty.
 - (2) Illustrate by holding a mortgage.
 - (3) There is not much conscience in business.
 - (4) Some church members study to cheat.
 - (5) We have no confidence in one that will not deal honestly; pay debts; some dress fine and will not pay debts.
 - c. Abraham's example.
 - (1) "My rights."

(2) "Better suffer wrong."

(3) God blessed Abraham. Gen. 13:14.

2. Lot's Selfishness.

- a. He pitched his tent toward Sodom. Why?
- b. Lot was not bad but selfish. 2 Pet. 2:7.
- c. He selected the good for his flock.
- d. Many are seeking temporal welfare, not spiritual.
- e. Some think more of stock than their children.
- f. Some follow doubtful occupations for money.

3. Incidents.

- a. Daughters grow up and marry.
- b. Angels; invitation.
- c. Sons-in-law laughed.
- d. Lead in, but not out.
- e. Lot lingered; his treasures were there.
- f. Angels led him out.
- g. The command was simple—leave all.
- h. Lot's wife looked back; God said not do it.
 - (1) Not curiosity, home, but children.
- i. Lot went on. One must leave wife, etc. Lk. 14:26.

III. CONCLUSION

Warning: Remember Lot's wife.

THE CHILDREN OF ABRAHAM

I. INTRODUCTION

1. Who was Abraham?
2. The children of Abraham.
 - a. He had 5 different sets.
 - b. Literal or fleshly: Ishmael; Isaac; Keturah's children. Gen. 25:1-2; all Israelites. Gen. 35:10.
 - c. Spiritual children of Abraham are all Christians.

II. DISCUSSION

1. Who are spiritual children? Gal. 3:7, 29.
2. How do persons become children?
 - a. By birth. Jno. 3:5.
 - b. By faith. Gal. 3:7.
 - (1) Abraham was justified by faith. Gal. 3:6; Rom. 4:3. When? Jas. 2:21-23.
 - (2) We are justified by faith. Rom. 5:1. When? Gal. 3:26-27.
3. Abraham's children are circumcised.
 - a. In the flesh as a sign or token. Gen. 17:9-11, 23. Seal. Rom. 4:11.
 - b. In the heart. Rom. 2:28-29; Phil. 3:3.
4. Children take after parents.
 - a. "Like father, like son." Cf. Jno. 8:39.
 - b. Abraham was faithful and obedient.
 - (1) When called. Gen. 12:1-3; Heb. 11:8.
 - (2) When offering Isaac. Gen. 22:1-19; Heb. 11:17-19.

III. CONCLUSION

1. We should walk in the steps of that faith. Rom. 4:11-25.
2. "Be thou faithful." Rev. 2:10.

ENOCH WALKED WITH GOD

Gen. 5:21-24; Heb. 11:5; Jude 14-15

I. INTRODUCTION

1. Who was Enoch? Son of Jared; father of Methusaleh. A Prophet. Jude 14-15.
2. When did he live?
 - a. Seventh from Adam. It was 622 years after crea-

tion of Adam. His life and Adam's overlapped 300 years.

3. Prominence.

- a. He is given special mention in a list of the patriarchs.
- b. Only two are said to have walked with God—Enoch and Noah.

II. DISCUSSION

1. He walked with God after he begat Methusaleh.
 - a. "Walked" has a literal and figurative meaning.
 - b. Three ways to walk.
 - (1) "After." Obey Him. Hos. 11:10.
 - (2) "Before." Inspection. Gen. 17:1.
 - (3) "With." Gen. 5:24.
 - c. Enoch walked with God. This suggests companionship and consciousness of God's presence.
 - d. The earth was in sin and Enoch had no written instructions, yet he walked with God. If he could thus live why can not we in the "sunlight age"?
 - (1) God did not respect persons. Others could have walked, too.
 - e. "Walking with God" indicates agreement. Amos 3:3.
 - (1) One must bend his will or compromise.
 - (2) God does not bend His will. If so, He would become the servant of man. If He did for one, He must for all.
 - (3) Therefore, Enoch agreed with God.
 - f. To walk with God is to walk by faith. Hence, he pleased God. 2 Cor. 5:7; Heb. 11:5.
2. God took him.
 - a. God took him. "He was not." Gen. 5:24.

- b. He was translated. Heb. 11:5.
 - (1) What does it mean?
 - (2) Why? Because it pleased God.
 - (3) How? By faith.
 - (4) Who else? Elijah, Christ.
- c. Friends hunted him but he "was not found."
- d. It has been said that he walked from home one day and God said, "Come home with me, Enoch," and he went.

III. CONCLUSION

- 1. All of us can walk with God.
- 2. It will make life a pleasant journey.
- 3. God will take us in the end.
- 4. If we walk with God while on earth, we will not be a stranger in heaven.

EVIL SPIRITS

Mk. 5:1-20; Mat. 8:28

I. INTRODUCTION

- 1. Much is said about evil spirits.
- 2. Evil spirits are also called unclean spirits and devils.
- 3. Three theories.
 - a. Symbol of the prevalence and power of evil.
 - (1) Evil spirits indicated the presence of evil in people.
 - (2) "Casting out" indicates spiritual conquest.
 - b. Others say Christ fell in with the common belief.
 - (1) He healed them but did not oppose the belief.
 - (2) It is suggested we do not have them now; therefore, they did not have them then.
 - c. Actual, real, disembodied evil spirits.
 - (1) The Gospels all are pledged to the actual occurrence.

(2) Christ spoke of and to them.

(3) They were more than bodily disease. Mat. 4:24.

(4) They had superhuman knowledge and power.

4. Whence came they?

a. Satan, Beelzebub, was the prince of demons.

b. Angels which kept not their first estate; fallen angels. 2 Pet. 2:4; Jude 6.

c. Disembodied spirits of evil men.

5. What was their influence over men?

6. What became of them?

7. Do we have them now?

II. DISCUSSION

Evil Spirits (Dispositions) Today. Mary Magdalene had 7 devils. There are more than that in men today.

1. Evil spirit of anxious thought.

a. This is well nigh universal.

b. It is specifically condemned by the Lord. Mat. 6:25-33.

c. The remedy. Mat. 6:33.

2. Evil spirit of censoriousness.

a. Faultfinding is a bad habit.

b. It is forbidden and condemned. Mat. 7:1-2; Tit. 3:2; 1 Pet. 2:1.

c. Remedy: "Cast out the beam . . ." Mat. 7:3. Look for good in others.

3. Evil spirit of hate.

a. It is right to hate things but not people. Prov. 6:16-19.

b. We should not hate: brother. 1 Jno. 3:15; 4:20; enemies. Mat. 5:43-47.

c. We should cultivate the love of our fellowman.

4. Evil spirit of prejudice.
 - a. Prejudice is to judge beforehand.
 - b. Some are against things and people but do not know why.
 - c. Religious prejudice.
5. Evil spirit of envy and self-seeking.
 - a. What is envy? It is a fretting at the prosperity of others.
 - b. Envy crucified Christ. Mat. 27:18.
 - c. It is a work of the flesh. Gal. 5:21; Jas. 3:16.
6. Evil spirit of covetousness and greed.
 - a. Ex. 20:17; 1 Cor. 6:9-10; Lk. 12:15.
 - b. Cure: Give money, time and service.
7. Evil spirit of self-righteousness.
 - a. "I am better than . . ." Cf. Pharisee and publican. Lk. 18:9-14.
 - b. Aristocracy.

III. CONCLUSION

1. Only Christ can cast out evil spirits.
2. When His spirit fills our hearts these will go.

THEORY AND PRACTICE

Heb. 6:1

I. INTRODUCTION

1. Both theory and practice are necessary to success. Jno. 13:17.
 - a. Illustrate with farming.
2. The universe, a theory in God's mind.
3. The Scheme of Redemption was in the mind of God. Eph. 3:9.
4. The gospel plan of salvation as it applies to us is both theory and practice.

- a. We must believe the right things.
- b. We must do the right things. Mat. 7:21-22; Lk. 10:26-37.

II. DISCUSSION

1. Do we have the right theory or doctrine?
 - a. We feel certain of it.
 - b. We believe we have the truth or else we have the wrong book.
 - c. We believe the Book, and our platform is a "thus saith the Lord."
 - d. We are willing to defend our position.
2. What about having the theory without the practice? Jas. 2:20-22. Mat. 7:24-27.
3. Where do we fail? In practice.
 - a. Our theory is that we must know God's will but we do not study the Bible or attend Bible school.
 - b. Our theory is that the gospel is the power of God to save, but we do not preach it.
 - (1) All around us people have not heard it. Many states have no church.
 - (2) We have not encouraged young men to preach. They have been sent to carry war but have not been sent with the gospel of peace.
 - c. Often the church fails to care for the widows, orphans and the poor. Jas. 1:27; Mat. 25:45.
 - (1) We emphasize the "do" in salvation but yet we do less in practice.
 - d. Many have no interest in the local congregation.
 - (1) Many take no part in the work.
 - (2) Some criticize; "nibble to death" the church. It is easy to criticize for it requires no ability.
 - e. We should give as prospered.

- (1) Some do not give much; others do not give any. They consume it on selves.
- f. We should be zealous but we are indifferent.
 - (1) Many do not care whether the Cause prospers or not.
 - (2) Some have no interest in spreading gospel literature.
- g. We should be truthful, honest and honorable in business.

III. CONCLUSION

What has your religion cost you?

LUKEWARMNESS

Rev. 3:14-19

I. INTRODUCTION

1. John was on the Isle of Patmos.
2. Seven churches. Seven indicates completeness.
3. Christ's estimate of the churches.

II. DISCUSSION

1. Suppose Christ should write this church? What would He say?
2. Christ knows "our works."
3. Lukewarmness: "neither cold nor hot."
 - a. Tepid. Sickening—"vomit."
 - b. They did not know their condition. v. 17. Indifferent and did not care.
 - c. Some churches are at ease in Zion. Amos 6:1-6.
4. Evidences of Lukewarmness.
 - a. Lack of interest in the work of the church.
 - b. Many do not study the Bible. The preaching does no good.
 - c. We are careless of the welfare of others. We do

not visit the sick, comfort the distressed, nor help the needy.

d. Some fail to contribute Scripturally.

e. We do not try to save the lost.

f. "Have a form of godliness." 2 Tim. 3:5; Mk. 7:6.

5. Warnings do no good.

a. Experience of others in disobedience do no good.
Example of Israel.

b. The idea is: "It won't happen so to us."

III. CONCLUSION

The remedy: hear and do. v. 19.

COVETOUSNESS

Lk. 12:13-21; Ex. 20:17.

I. INTRODUCTION

1. This is a much neglected subject.

2. It is the tap root of much of our unfaithfulness. 1 Tim. 6:10.

3. It is severely condemned.

II. DISCUSSION

1. Definition: to long for; crave; hanker after; excessive desire; desire unlawfully.

2. Covetousness may be used in a good sense.

a. Covet spiritual gifts. 1 Cor. 12:31; 14:39.

b. It is commendable when spiritual blessings are sought.

3. It is generally used in the bad sense.

a. An eager desire for earthly things.

b. Ex. 20:17. Houses, wife, servant, stock, land, fame, power, etc.

(1) David was guilty in his desire for Bathsheba.

4. Effect of Covetousness.

- a. It makes one cruel and oppressive. Mic. 2:2.
- b. It makes one miserable. Job 20:15-20; Prov. 1:10-19.
- c. It blinds the eyes of the judges to justice. Deut. 16:19.
- d. He will deny himself of necessities. Ecc. 4:8.
- e. It caused Jesus to be betrayed by Judas for \$15.
- f. It will make one sordid, selfish, hard, and lose interest in and sympathy for humanity.
 - (1) Silas Marner, Shylock, and Scrooge are examples.

5. Examples.

- a. Achan. Josh. 7:21.
- b. Ahab. 1 Kings 21.
- c. Gehazi. 2 Kings 5:20.

6. Covetousness is idolatry. Col. 3:5; Eph. 5:5. Covetous man is lost. 1 Cor. 6:9.

- a. Love of money is a form of coveteousness. 1 Tim. 6:9-10, 17.

7. Christians are "not to keep company" with the covetous. 1 Cor. 5:9.

8. Elders are not to be covetous. 1 Tim. 3:3; Tit. 1:5.

9. Warnings. Lk. 12:13; Eph. 5:3; 1 Tim. 6:11; Heb. 13:5.

III. CONCLUSION

"Labor not for the meat which perisheth." Jno. 6:27.

SANCTIFICATION

1 Pet. 3:15; Jno. 17:17

I. INTRODUCTION

- 1. Sanctification is a Bible doctrine in the Old and New Testaments.**

2. Sanctification is a popular human doctrine.
 - a. There are those who teach "personal holiness," and "instantaneous holiness" which comes through Holy Spirit baptism.
 - b. It is supposed to remove the capacity or desire to sin.
 - c. It gives conscious security. It removes fear. But consider these warnings: 1 Cor. 10:12; Heb. 4:1; Phil. 2:12.
 - d. Two arguments: "Be ye holy" as God. 1 Pet. 1:15-16. "Be ye perfect." Mat. 5:48.

II. DISCUSSION

1. Sanctify is to set apart.
2. Things in the Bible sanctified:
 - a. A day. Gen. 2:3.
 - b. First born. Ex. 13:1.
 - c. A mountain. Ex. 19:23.
 - d. An altar. Ex. 40:10.
 - e. Vessels. Ex. 40:9.
 - f. Tabernacle. Ex. 29:44.
 - g. Holy things. 1 Chron. 23:13.
 - h. God. Isa. 5:16; 1 Pet. 3:15.
 - i. Christ. Jno. 10:36.
 - j. Christians. 1 Cor. 1:1-2.
3. How are we sanctified?
 - a. By Holy Spirit baptism? No.
 - b. By the Word. Jno. 17:17; Eph. 5:26.
 - c. By the Will. Heb. 10:10.
 - d. By the blood of Christ. Heb. 13:12.
 - e. By the Holy Spirit. Rom. 15:16; 2 Thes. 2:13.
4. Order of Sanctification. 1 Cor. 6:11.
 - a. We are washed. Mk. 16:16; Acts 2:38; 22:16.
 - b. We are sanctified. Eph. 5:26.

- c. We are justified. Rom. 3:24; 5:1; Tit. 3:7.
- 5. Some things sanctified people did.
 - a. They were contentious. 1 Cor. 1:11.
 - b. They were carnal. 1 Cor. 3:1-6.
 - c. They were fornicators. 1 Cor. 5:1ff.
 - d. They were going to law. 1 Cor. 6:1-8.
 - e. They were desecrating the Lord's Supper. 1 Cor. 11:20-30.
 - f. They were sinners. 1 Jno. 1:8.

III. CONCLUSION

- 1. All Christians are sanctified.
- 2. Christians should be "holy" and "perfect."

SOME PRESENT DAY EVILS

Gal. 5:16-21

I. INTRODUCTION

- 1. Before the fall there was no evil. After the fall it increased rapidly. Gen. 6:5.
- 2. God made man upright. Ecc. 7:29.
- 3. The preacher's duty. 2 Tim. 4:1-2; Isa. 58:1.

II. DISCUSSION

- 1. Evils in general.
 - a. This is a materialistic age.
 - b. Men are lovers of pleasure. 2 Tim. 3:1-5; 2 Pet. 2:13.
 - c. Men are money-mad.
- 2. Evils in particular.
 - a. Dancing.
 - (1) It is a work of the flesh.
 - (2) What is the inducement? the effect? the result?
 - b. Women's dress. 1 Tim. 2:9; 1 Pet. 3:1-6.

- (1) "Too high, too low, too narrow." This is an abomination.
- (2) There are good, pure-minded, and chaste women yet.
- c. Card playing and Gambling.
- d. Mixed Bathing. 1 Pet. 3:1-6; 1 Tim. 2:8-10.
- e. Movies.
- f. Liquor Drinking.
- g. Other forms of worldliness are also condemned. 1 Jno. 2:15-17; 2 Tim. 3:1.

III. CONCLUSION

1. The church is headed for ruin.

RELIGIOUS FREEDOM

Lk. 4:16-22; Jno. 8:32-36

I. INTRODUCTION

1. Religious liberty as it is commonly conceived.
 - a. It is one of the greatest blessings.
 - b. Man has rarely enjoyed it.
 - c. Some of our first settlers came seeking it. This country was founded on it.
 - d. Many would fight for it.
 - e. God has always granted it.

II. DISCUSSION

1. Another phase of the subject is freedom from sin.
 - a. A sinner is a slave. Rom. 6:16.
 - b. Religious freedom demands freedom of choice.
 - c. Calvinism denies a choice.
 - d. God allows man to choose. Deut. 30:19; Josh. 24:16; Mat. 23:37.
2. Religious freedom means:
 - a. Freedom from sin. Rom. 6:17.

- b. Freedom from condemnation.
 - (1) All are condemned. Rom. 5:16-17.
 - (2) Condemnation is removed. Rom. 8:1.
 - c. Freedom from the Law. Gal. 5:1.
 - d. Freedom from fear. Heb. 2:15.
 - e. Freedom from sectarianism and opinions.
 - f. Freedom from human creeds.
 - g. Freedom from ecclesiasticisms.
3. Who sets us free? Jno. 8:36; Heb. 2:15.
 4. How? Jno. 8:32; Rom. 8:1-2.

III. CONCLUSION

1. The love of freedom.
2. Religious freedom is greatest.

THE DOCTRINE OF BALAAM

Num. 22; Rev. 2:14

I. INTRODUCTION

1. The Bible is the most interesting book.
2. It is plain enough for all honest men.
3. Our attitude—much depends on it.
 - a. We must be teachable; honest; sincere.
 - b. We must desire to do God's will. Jno. 7:17.
 - c. We must not come with a "Plan."
 - d. It is not to prove a doctrine but to get the doctrine of Christ.
 - e. We must love the truth. 2 Thes. 2:8-12; 1 Kings 22:20-23.

II. DISCUSSION

1. Story of Balaam.
2. What God says "More."
 - a. The motive: honor; wealth.
 - b. He came with "heart fixed."

- c. He had God's will but it did not suit him.
- d. Condemned. Jude 11; 2 Pet. 2:14-16; Rev. 2:14.

3. Many Balaams Now.

- a. They have their plan fixed. Try to prove it and nothing but the truth."
- b. They are not satisfied with God's will.
- c. A witness must tell the "truth, the whole truth

4. Examples.

- a. Select Scriptures that suit us.
- b. Golden Rule. Mat. 7:12.
Cup of water. Mat. 10:42.
- c. Peacemaker. Mat. 5:9. "My doctrine"; his creed.
- d. Drunkard. Mat. 15:11.
 - (1) Tries to prove his contention by citing 1 Tim. 5:23.
- e. Saloon Keeper; bootlegger. 1 Tim. 5:8.
- f. Filthy tobacco user. Rev. 22:11.
- g. Can scrap the Scriptures and prove anything:
 - (1) "Top not come down." Mat. 24:17.
 - (2) "No God." Psa. 14:1.
 - (3) "Hang self quickly." Mat. 27:5; Lk. 10:37; Jno. 13:37.
- h. Faith only. Rom. 5:1.
- i. Repentance only. Acts 3:19.
- j. Confession only. Mat. 10:32.
- k. Baptism only. 1 Pet. 3:21.
Is it the truth? Yes. Whole truth? No!

III. CONCLUSION

- 1. We must love the truth.
- 2. Me must take it all. Lord, help us to accept the whole truth.

"LET YOUR LIGHT SO SHINE"

Mat. 5:13-16

I. INTRODUCTION

1. This is a part of the Sermon on the Mount.
2. "Ye are the salt of the earth" and the "light of the world."

II. DISCUSSION

1. In what sense are the disciples light?
 - a. Jesus said, "I am the light." Jno. 8:12. "Sun of righteousness." Mal. 4:2.
 - b. Disciples are reflectors of light.
 - (1) Reflectors must have a clean surface. Eph. 5:25-27. Be clean of lying, cursing, drinking, worldliness (card playing, dancing, etc.), failure to pay debts.
 - (2) Reflectors must be focused. Power of concentration. God and Christ must come first. Phil. 3:13-14; Heb. 12:1-2.
2. Light must shine steadily.
 - a. It must shine all the time; it should not flicker and flutter.
 - b. One's light should not shine just during a protracted meeting.
3. The darker the surroundings the brighter the lights.
 - a. This will require courage and faith.
4. Light shines for others.
 - a. We should live for others.
5. How ought we to shine.
 - a. As individuals.
 - (1) In word.
 - (2) In deed.

- (3) "Before men."
- b. As a church.
 - (1) By following after the divine pattern.
 - (2) By "holding forth the word of life." Phil. 2:15-16.

III. CONCLUSION

- 1. Statue of Liberty and light houses. Illustrate.

THE FIRST COMMANDMENT

2 Kings 17:9-10; Ex. 20:1ff

I. INTRODUCTION

- 1. Relate the history of Israel from Egypt to Sinai.
- 2. Discuss the giving of the Law.
- 3. The 10 Commandments.
 - a. History, how written, etc.
 - b. Are they still in force?
 - c. Could we be saved by keeping them?

II. DISCUSSION

- 1. The First Commandment.
 - a. Its purpose was to prevent idolatry.
 - b. It is repeated in the New Testament. Mat. 4:10; Rev. 22:9; 1 Cor. 8:4-6.
- 2. Man's inclination to idolatry.
 - a. Man is naturally a worshipper.
 - b. A polytheist.
 - (1) He has worshipped everything in heaven and earth. Rom. 1:22-25.
 - (2) The Greeks had 30,000 gods.
 - (3) Other nations and races, as the Romans and Egyptians, had their gods.
 - c. The Israelites.
 - (1) Golden calf. Aaron at Mt. Sinai.

- (2) Solomon built altars to idols in Jerusalem.
 - (3) Jeroboam's golden calves at Bethel and Dan.
 - (4) Ahab and Jezebel, and Jehu. 2 Kings 10:18-25.
 - (5) The people in general. 2 Kings 17:9-18.
3. Idolatry in the world today.
- a. Where? In heathen lands; in Christian America; in the churches (images).
 - b. What is idolatry? An idolater?
 - (1) The worship of anything but God.
 - (2) Excessive attachment or devotion to anything.
4. What are some of our idols?
- a. They are many. 1 Cor. 8:5. We bow at many shrines. But we do not all worship the same things.
 - b. Examples:
 - (1) Money and wealth. Col. 3:5; Eph. 5:5; Mat. 6:24; 1 Tim. 6:10. Which do I love most? How can I tell wealth is an idol? Cf. the Laodiceans. Rev. 3:14-19.
 - (2) Pleasure. 2 Tim. 3:4. To some it is the chief end of life. These spend their time, money, and energy serving it.
 - (3) Our bodies. Some worship them.
 - (a) Love of ease. Amos 6:1.
 - (b) Love of dress. Some live to adorn the body. Some go to church to show clothes. Others cannot remember the sermon but can tell how Mrs. Jones was dressed. Cf. Mat. 6:25; 1 Tim. 2:9; 1 Pet. 3:3.
 - (c) Food and drink. "God is their belly." Phil. 3:18-19.
 - (4) Ambition. Glory of the world. Mat. 4:8-10.

Cf. Caesar, Alexander the Great, Napoleon, Hitler.

III. CONCLUSION

Flee idolatry. 1 Cor. 10:14; Acts 15:20; 1 Jno. 5:2.

OFFENSES AND HOW TO DEAL WITH THEM

Mat. 18.

I. INTRODUCTION

1. This is a Biblical subject; it is a practical subject.
2. The preacher's duty. 2 Tim. 4:2; Tit. 2:15; Acts 20:26; Ezek. 3:17-21.

II. DISCUSSION

1. To offend is to sin against, to wrong, to make angry.
2. Offenses are inevitable. Mat. 18:7.
 - a. They will always be. Why? It is not God's will, but they are due to human depravity and perversity.
 - b. They grow out of our weaknesses.
 - (1) Quick temper.
 - (2) Sensitiveness. Easy to take offense.
 - (3) Selfishness: it is quick to fall out about property; love of money blinds.
 - (4) "Long tongues." Meddling. Talking about folks. Evil speaking. Jas. 3:2.
 - c. They grow worse as a rule.
 - (1) We cultivate them.
 - (2) Discuss them with friends.
 - d. Two kinds: public and private.
 - (1) Public is not against the individual but it brings reproach.
 - (2) Private is between individuals. It may become public.

e. Offenses prevent us from worshipping God. Mat. 5:23-24.

3. How to deal with offenses.

a. This is the most practical and important part.

b. How to deal with public offenses.

c. Private offenses. Mat. 18:15-18.

(1) Trace the steps.

(2) Which shall take the initiative? Both. Mat. 18:15; 5:23.

(3) What is the purpose? To save a brother.

(4) Suppose one or both will not do his duty? The church should withdraw.

d. It is a duty to forgive. Mat. 6:14-15.

(1) How often? Mat. 18:21, 35; Mk. 11:25-26; Lk. 17:3.

(2) It is hard to do, but we must do it or perish.

4. We deceive ourselves by saying, "I've done no wrong." Still, I must go to my brother.

III. CONCLUSION

1. Unity is good and pleasant. Psa. 133:1.

THE TRANSFIGURATION

Mat. 17:1-13

I. INTRODUCTION

1. This is a wonderful incident.

2. Christ, not Moses, was transfigured.

3. There are many theories as to its meaning.

II. DISCUSSION

1. Theories.

a. Resurrection of the dead.

(1) There was not a resurrection of the body.

b. Future recognition.

(1) The disciples never knew Moses or Elias.

(2) Future recognition taught incidentally.

c. Three states.

(1) Christ the earthly.

(2) Moses intermediate.

(3) Elias the heavenly.

2. Facts. It teaches:

a. Existence of the dead. Moses had been dead 1500 years.

b. God is not the God of the dead. Mat. 22:32.

3. Who was Elias?

a. His presence reminded the disciples to make an inquiry. Mat. 17:10.

b. Mal. 3:1; 4; Lk. 1:17; Mat. 11:11-15; Mat. 17:9-13.

4. Peter suggested three tabernacles should be built.

5. The "main" point.

a. A prophecy. Deut. 18:15, 18. Cf. Acts 3:22.

b. "Hear ye Him"—not Moses, nor Prophets.

c. Heb. 1:1-2.

d. Where are the words of Christ? In the Old or New Testament?

(1) Many people do not know the difference.

(2) This accounts for their ignorance of the Way.

(3) They often go to the Old Testament to learn the way of salvation.

e. Christ came to seek and to save the lost.

(1) Jno. 6:66-68. "Thou hast the words of eternal life."

(2) What did Christ command? Mk. 16:16.

III. CONCLUSION

We must hear (hearken) Him. Deut. 18:18; Rev. 3:20; Heb. 12:22-25.

ASLEEP IN JESUS

1 Thes. 5:1-10; 4:13-18; Rom. 13:11; 1 Cor. 11:30

I. INTRODUCTION

1. Three kinds of sleep:
 - a. One is now before death.
 - b. One is after death.
 - c. One is during preaching.
2. One must be in Jesus before he can sleep in Him.

II. DISCUSSION

1. Sleep is a spiritual condition. 1 Cor. 11:20; Mk. 13:36; 1 Thes. 5:4-6.
2. Sleep:
 - a. It is a state of rest—inactivity.
 - b. It is a relaxation—helplessness.
 - c. Unconsciousness.
 - d. It is to live thoughtlessly.
 - e. It is to be careless, inattentive, unconcerned.
 - f. It may be partial or complete.
3. Those asleep spiritually are:
 - a. In a state of rest—inactive.
 - (1) Some think now is not the time.
 - (2) We must labor or “strive” to enter that rest.
Heb. 4:9, 11.
 - b. Unconscious.
 - (1) He does not know he is asleep.
 - (2) He does not realize his surroundings. He does not know he is in danger, nor does he know there is anything to do.
 - c. Living thoughtlessly. 2 Pet. 1:9-10.
4. Evidences that we are asleep.
 - a. We are more concerned about material things.

Examples: making money, a fine home, a new car, dress, eating, drinking. Mat. 6:25.

b. We often put pleasure above duty.

Picture show versus the Lord's Day meeting.

Comic section versus Bible school lesson.

Card playing versus attending services.

Reading secular things instead of sacred.

c. Many are careless about the Lord's Day meeting.

d. Some give more for pleasure (shows, joy riding) than they give to the Lord.

e. We are not pushing and pressing the gospel. We should "compel" them to come in. Lk. 14:23.

f. We can neglect the great salvation. Heb. 2:3.

III. CONCLUSION

1. Let us wake up!

STRIVING FOR THE FAITH

Phil. 1:27

I. INTRODUCTION

1. The church at Philippi.

a. Its beginning. Acts 16.

b. Its character.

c. Paul's care for it. Phil. 1:3-5.

2. Paul was a prisoner at Rome when he wrote the epistle.

3. The letter: its purpose and character.

II. DISCUSSION

1. Paul was doubtful about seeing them.

2. "Only." He means, "The principal thing is."

3. "Conversation." This word is used in three ways:

a. Conversation, the ordinary use.

b. Manner of life. Phil. 1:27; Gal. 1:13; 1 Pet. 1:18.

- c. Citizenship. Phil. 3:20; Eph. 2:6, 19.
- 4. Conversation: the ordinary use.
 - a. Importance.
 - (1) Index to our heart. Mat. 12:34-35.
 - (2) It determines our destiny. Mat. 12:36-37.
 - b. What kind of conversation?
 - (1) "As it becometh the gospel." Phil. 1:27.
 - (2) Good. Jas. 3:13.
 - (3) Honest. 1 Pet. 2:12.
 - (4) Holy. 1 Pet. 1:15.
 - (5) Eph. 4:29-31; 1 Pet. 2:1; Col. 4:6.
 - c. What about:
 - (1) Dirty, vulgar conversation? Eph. 4:29.
 - (2) Profanity? Ex. 20:7; 1 Tim. 6:20. It is so unbecoming.
 - (3) Tattling? 1 Pet. 2:1; 1 Tim. 5:13; Lev. 19:16.
- 5. "Manner of life."
 - a. Christianity is a life. Acts 5:20.
 - (1) Every kind of life has its characteristics. Examples: life of a soldier, farmer.
 - (2) One who becomes a Christian has a new life. 2 Cor. 5:17; Rom. 6:4.
 - (3) It is a life of self-denial. Mat. 16:24.
 - (4) It is a life of service. Mat. 20:20-28.
 - (5) Our life must be according to the gospel. Rom. 8:1-2.
 - (6) Our life is to be like Christ for He is our pattern. 2 Cor. 4:10-11; Col. 3:3.
- 6. Citizenship. Phil. 3:20; Eph. 2:19.
 - a. Christians are citizens. Lk. 19:11-14.
 - b. What kind?
 - (1) Law abiding.

(2) Loyal. Cf. Benedict Arnold.

(3) Patriotic. Cf. Nathan Hale.

7. Steadfastness. "That ye stand fast." Phil. 1:27.

a. Immovable. Do not give up. Stick to it. 1 Cor. 15:58; Col. 2:6-7; 1 Cor. 16:13; Jude 3.

b. Examples: Noah, Moses, Joshua, Paul. In history: Patrick Henry, "Stonewall" Jackson, Leonidas, *et al.*

8. Unity.

a. "One mind, one spirit." Text.

b. Bible teaching on the subject:

(1) Prayer of Christ. Jno. 17.

(2) Jerusalem church. Acts 4:32.

(3) Corinthians. 1 Cor. 1:10.

(4) Eph. 4:1-6; Phil. 2:2; 3:16.

c. Division is displeasing to God. Who is responsible?

d. A united church.

(1) "In union there is strength." "United we stand . . ."

(2) Story of the "Seven Sticks."

(3) There are two kinds of unity: mechanical and organic.

(4) The church needs organic unity. All are of the same mind; all are pulling in the same direction. Parallelogram of forces. It appears that only a small percent are active.

9. Activity.

a. "Striving together."

b. "For the faith." Acts 24:24; Gal. 1:23.

c. The faith is the gospel. Rom. 10:8; Gal. 2:3, 5; Tit. 1:4.

III. CONCLUSION

Just think what could be done if all of us were in the harness, pulling our best.

THE VINE AND THE BRANCHES

John 15

I. INTRODUCTION

1. Christ's method of teaching. He often used parables and figures of speech.
2. The principal point is union of each branch.
3. Likeness of the vine and branches.
4. This figure teaches Christian union versus denominationalism.

II. DISCUSSION

1. Christ is the true vine. There are many false vines.
2. What are the branches?
 - a. They are not denominations.
 - b. They are: first, Apostles; second, Christians.
3. How do we get into the vine?
 - a. By grafting. Rom. 11:17-24.
 - b. A certain process is necessary.
4. How can one tell if he is in the true vine?
 - a. By fruits. Mat. 7:20.
 - b. A grape branch—is it Concord or scuppernong?
One can tell by the fruit.
5. We must bear fruit.
 - a. The condition is that we must abide in the vine. Jno. 15:4-5, 7.
 - (1) What is it to abide in Christ? Col. 3:16; 1 Jno. 2:6. The "sap" is the Word.
 - b. One outside of Christ cannot bear the fruit of a Christian.

- c. How is the branch helped to bear fruit? Jno. 15:2-3.
 - d. Suppose a branch bears no fruit?
 - (1) He taketh it away. Jno. 15:2.
 - (2) It is burned. Jno. 15:6; Mat. 3:10.
 - (3) This teaches apostasy.
6. What is the fruit?
- a. Character. Like Christ. The branch is like the vine.
 - b. Fruit is sometimes imperfect.
 - (1) Lopsided. Round on one side and flat on the other.
 - (a) Christians may be lopsided; unsymmetrical.
 - (b) We may emphasize some things but neglect others.
 - Strong on theory, but weak on practice.
 - Strong on first principles, but weak on missionary work.
 - Strong on meeting the first day of the week but weak on giving.
 - (2) Too sour, as green apples; or bitter as crab apple, green persimmon. One can be sulky, crabbed, fault-finding, no confidence in others; unpleasant in the home.
 - (3) Rotten at the core. One's heart may not be right. Acts 8:21. These are hypocrites.
 - c. Good fruit. Symmetrical, no spots or blemishes, sound, sweet, mellow. Charity, the bond of perfection. Col. 3:14.
7. Some of the fruits we should bear.
- a. Fruit unto holiness. Rom. 6:22.
 - b. Fruit unto God. Rom. 7:4.

- c. Fruit of the Spirit. Gal. 5:22; Eph. 5:9.
- d. Fruit of righteousness. Phil. 1:11.
- e. Giving for missions. Phil. 4:17.
- f. Good works. Col. 1:9-10.
- g. Good fruits. Jas. 3:17-18.

III. CONCLUSION

- 1. The reward of fruit bearing. 2 Pet. 1:5-11.
- 2. Those who overcome will eat of the tree of life. Rev. 2:7; 22:1-2.

LANGUAGE OF ASHDOD

Neh. 13:23

I. INTRODUCTION

- 1. Importance of words.
 - a. Words are signs of ideas.
 - b. They are an index to the heart. Mat. 12:34. Words betray us. Mat. 26:69. They betray our education, intelligence, and character.
 - c. We will be judged by the Word of Christ. Mat. 12:36-37.
- 2. Right kind of words.
 - a. "A word fitly spoken . . ." Prov. 25:11. Jas. 3:9-10. Sweet or bitter.
 - b. Sound words. Tit. 1:9; 2:1; 2 Tim. 1:13.
 - c. As oracles. 1 Pet. 4:11.
 - d. Motto: "Where the Bible speaks we speak. We call Bible things by Bible names."

II. DISCUSSION

Unscriptural Expressions:

- 1. Religious titles.
 - a. "Reverend" when applies to man. Psa. 111:9.

- b. "Doctor" as a religious title.
- c. "Pastor" when referring to a preacher. Eph. 4:11.
- d. "Father." Mat. 23:8.
- e. "Parson" and "Clergyman."

2. The church.

- a. "Our" and "my" church. Mat. 16:18.
- b. Referring to the meetinghouse as "the church."
- c. "Join the church," and "join the church of your choice." Acts 2:47.
- d. "Open the doors of the church."
- e. "Good Christians in all."
- f. "Branch of the church."
- g. The denominations are "different roads to heaven."
- h. "One can live a Christian out of the church."

3. Miscellaneous Expressions.

- a. "Get religion." Jas. 1:27.
- b. "Worship-service."
- c. "Leaders" instead of elders.
- d. "Christian Sabbath."
- e. Use of human names.

III. CONCLUSION

- 1. Let us not have a mixed tongue.
- 2. Let us hold fast the form of sound words.

VOWS

Ecc. 5:4-6; Num. 30:2; Deut. 23:21; Psa. 50:14

I. INTRODUCTION

- 1. Define.
- 2. Kinds. Vow of: devotion; abstinence; destruction.

II. DISCUSSION

- 1. Examples

- a. Jacob. He made a vow of devotion. Gen. 28:20-22; 31:13-16; 33:18-20.
 - b. Hannah's vow for Samuel. 1 Sam. 1:11.
 - c. Jephthah. Judges 11:30-39.
 - d. Herod. Mat. 14:7-10.
2. Sacredness of vows. Ecc. 5:4-6; Num. 30:2; Deut. 23:21.
 - a. We should keep our promises.
 - b. All kinds of promises must be kept: notes, debts, contracts, oaths of officials, etc.
 3. Marriage vows. Mat. 5:31-32; 19:4-9; 1 Cor. 7:10-16; Rom. 7:1-4.
 4. Christians are married to Christ.
 - a. The husband is head of the wife; Christ is head of the church.
 - b. The Christian must be true to the "vow." What does this imply?
 - c. Many fail to keep the vow to Christ. Rev. 2:4.
- III. CONCLUSION**
1. Be true to the vow to Christ that will embrace everything else.

SAFETY FIRST

Jno. 17:20-21; 1 Thes. 5:21; Isa. 35:8

I. INTRODUCTION

1. There are so many ways and different ideas of the gospel that the sinner is confused.
2. It is important to find the right way.
 - a. We only have one soul to save. Mk. 8:36.
 - b. We pass this way but once. Heb. 9:27.
 - c. Many will be mistaken. Mat. 7:21-23.
3. Our purpose is to find a way all can agree is safe. We want a way that is absolutely safe.

II. DISCUSSION

1. Infidel's idea of God and Bible.
 - a. He says there is no God, the Bible is a collection of myths, Jesus was not divine, and there is no future life.
 - b. "Suppose" he is right, which is better to believe?
 - c. But if he is wrong, then what?
2. Universalism.
 - a. According to this doctrine all men will be saved unconditionally.
 - b. Then faith and obedience will not damn an individual.
 - c. But suppose this doctrine is wrong!
3. Calvinism.
 - a. The theory is that the elect will be saved, and the non-elect lost.
 - b. If a person is of the elect, obedience will not damn him.
 - c. But suppose the theory is false?
4. Faith only.
 - a. Many teach salvation by faith only before baptism.
 - b. All agree it is right to be baptized. Is it safe to do right?
 - c. But suppose faith only doctrine is not accepted.
 - d. If a person obeys he will have two chances to one.
5. Holy Spirit operation.
 - a. All agree that the Holy Spirit operates in conversion, but we differ on how.
 - b. The Spirit will do His work if we will do our duty.
6. Creeds.
 - a. There are several hundred human creeds that many consider safe.
 - b. Which creed should we follow? Put all of them in

a pile and put the Bible in the pile. Choose the Bible.

c. All agree that the Bible is a safe guide.

7. Name.

a. Some say it makes no difference.

b. All can agree on "Christian."

c. Hence, the name Christian is safe.

8. Apostasy.

a. Some argue the impossibility of apostasy.

b. But it is safe to "take heed lest ye fall." 1 Cor. 10:12.

9. Missionary Work.

a. The gospel can be preached through the church without the aid of a missionary society. Hence, it is safe for the church to do such work instead of creating a missionary society.

10. Baptism.

a. Some contend for sprinkling and pouring.

b. But all say immersion is safe.

c. Suppose God will not accept sprinkling?

11. Worship.

a. Many plead for the use of the instrument of music.

b. All agree that we can worship without it.

c. It is safe to "sing" for all agree it is right.

III. CONCLUSION

1. The safe time to obey is now.

THREE WORDS

I. INTRODUCTION

1. Three words: retrospection, introspection, prospect. Describe them.

2. At the first of each year it is a good time to stop and think.

II. DISCUSSION

1. **Retrospection**—to look backward; contemplation of the past.
 - a. It is sometimes good to look back. Deut. 32:7; Job 8:8.
 - (1) There are many good things in the past.
 - (2) Study of history and the Bible is looking back.
 - (3) God told Israel over and over to "remember."
 - (4) Israel was to remember Sabbath and Pass-over. Deut. 24:18; 32:7; Ex. 20:8; 12:14.
 - (5) In the New Testament we are to "remember." Eph. 2:11; Rev. 2:5. Lord's Supper. 1 Cor. 11:25.
 - (6) It is good to review the gospel; our lives.
 - (7) Make a summary of our own accomplishments.
 - b. It is sometimes not good to look back. Lot's wife. Lk. 17:32.
2. **Introspection**—to look within; self-examination; appraising ourselves; taking stock.
 - a. We should estimate our strength and weakness. Our mental abilities, and mental weakness; our good habits and bad habits.
 - b. The gospel requires a looking within. 2 Jno. 8; 1 Cor. 11:28; 2 Cor. 13:5.
 - c. Introspection is too rare a process.
 - (1) How would our souls look if we had a photograph?
 - (2) We would be ashamed; it would make us blush for our friends to see it.
 - (3) "Oh wad some power the giftie gie us
To see oursels as others see us!"

**It wad frae monie a blunder free us,
An' foolish notion."**

—Robert Burns.

d. How is introspection accomplished?

(1) We look into a mirror to see our face; we look into the gospel to see our heart. Jas. 1:23-25.

(2) Our hearts may not be right. Acts 8:21.

3. Prospecion—looking ahead; look forward.

a. We must not linger too long on the past; i.e. desire to return.

(1) Israel and the flesh pots. Ex. 16:3.

(2) Lot's wife.

(3) Lk. 9:62; Phil. 3:13-14.

b. It carries the idea of purpose and planning.

(1) I should try to see myself 10, 20, 50 years from now. Determine what I want to be then.

(2) Planning is necessary to success. Examples: farmer, merchant, lawyer.

(3) Individuals and the church should have some plans for the future; some objectives.

III. CONCLUSION

1. Look away from the world. Heb. 11:24-27. Moses.

2. Paul saw the crown. 2 Tim. 4:8; 2 Cor. 4:18; Heb. 12:2.

PERSONAL EVANGELISM

Acts 21:8; Eph. 4:11; 2 Tim. 4:5

I. INTRODUCTION

1. The work of the church: self-edification; benevolence; saving the lost.

2. All men are lost. Jno. 3:18. The gospel is the power

to save. Rom. 1:16. But the gospel must be preached.

3. Whose duty is it to preach it?

II. DISCUSSION

1. The church must teach the gospel. 1 Tim. 3:15; Eph. 3:10.
 - a. Each congregation.
 - b. Cooperation of churches.
2. Every individual Christian.
 - a. This involves personal evangelism.
 - (1) Give the meaning of "evangelism" and "personal."
 - b. Every Christian is a preacher.
 - (1) Men, women, boys and girls.
 - (2) Do we believe in women preachers? Cf. Samaritan woman Jno. 4; Priscilla. Acts 18:24. These did not preach publicly.
 - (3) Much of New Testament preaching was done by ordinary members. Acts 8:4.
 - (4) Advantages of personal and private preaching.
 - c. Examples.
 - (1) Andrew. Jno. 1:40-42.
 - (2) Philip. Jno. 1:45-51.
 - (3) Jesus and the Samaritan woman. Jno. 4.
 - (4) Present day examples.
 - d. What are we doing to bring others to Christ?
 - (1) Have you ever converted anybody?
 - (2) How much effort have you made?
 - (3) Have you ever asked anybody to be a Christian?
 - e. Our own salvation depends upon it. Mat. 5:13.

III. CONCLUSION

1. The reward. Dan. 12:3; Prov. 11:30; Jas. 5:20.
2. Begin today.

NON-ESSENTIALS

Mat. 19:16-26

I. INTRODUCTION

1. The young ruler thought some commandments were non-essential.
2. Some people now feel the same way. They pick out, some and leave others. The commandments of God are divided into essentials and non-essentials.
3. Moral and Positive laws.
 - a. All agree that moral laws are essential. They are right within themselves.
 - b. Positive laws are better tests of faith.

II. DISCUSSION

Bible Cases:

1. Adam and Eve.
2. Blood of the Passover.
3. Lot's wife. Gen. 19; Lk. 17:32. Was the command a non-essential?
4. Uzza touched the Ark. Num. 4:5, 15; 1 Chron. 13:7-10; 15:12-13.
5. Nadab and Abihu. Lev. 10; Num. 3:4; 26:61.
6. Naaman. 2 Kings 5:1 ff.
7. Taking of Jericho. Josh. 6.
8. Brazen serpent. Jno. 3:14; Num. 21.
9. Blind man. Jno. 9.
10. Baptism. 1 Pet. 3:21.

III. CONCLUSION

1. Do you believe in God? Do you have faith? Then you will obey.

2. The promise is always at the end of obedience.

THE RICH YOUNG RULER

Mat. 19:16-26; Mk. 10:17-27; Lk. 18:18-30

I. INTRODUCTION

1. Favorable circumstances.
 - a. He was young.
 - b. He was rich.
 - c. He was a ruler.
 - d. He had a pleasing personality. Jesus "beholding him loved him." Mk. 10:21.
2. Favorable characteristics.
 - a. He was eager for he ran.
 - b. He was reverent for he knelt.
 - c. He was moral for he kept the commandments.
 - d. Yet he was not fit for heaven.

II. DISCUSSION

1. His question.
 - a. Importance.
 - b. Jesus' reply.
 - (1) Why callest me good?
 - (2) Keep the commandments. Which? Last six.
 - c. What lack I yet?
 - (1) "Sell that thou hast."
 - (2) "Follow me."
2. The young man's trouble.
 - a. Love of money.
 - b. Must get rid of everything.
3. Jesus' terms.
 - a. Christ demands unconditional surrender.
 - b. One must give up all. Lk. 14:26.

III. CONCLUSION

1. "All to Jesus I surrender."
2. Is there one that will surrender all?

CORNELIUS**Acts 10****I. INTRODUCTION**

1. Interest in the subject.
 - a. We are Gentiles.
 - b. The first Gentile convert was Cornelius.
 - c. Time: eight or ten years after the establishment of the church.
2. Is it in harmony with other conversions?
 - a. Review the conversion.
 - b. Compare with Acts 2, 8.
3. Conditions of salvation are always the same.
4. Circumstances may differ.
 - a. Circumstances are not necessities.
 - (1) Example: angel in some conversions. Acts 8.
 - b. All beginnings by miracles: Pentecost and Cornelius' household.

II. DISCUSSION

1. Who? Moral man. Acts 10:2, 22.
2. Relate the circumstances.
3. Why did not the angel tell Cornelius? 2 Cor. 4:7.
4. Peter's vision was to convert him to go to Gentiles.
5. Peter's sermon was the same as on Pentecost. Acts 10:43, 48.
6. Baptism of the Holy Spirit is the climax.
 - a. Sectarian idea of the Holy Spirit.
 - (1) To remove total depravity. Answer: Apostles

received it after they had been disciples three years.

(2) To give faith? Acts 15:7.

(3) To purify hearts? Acts 15:9; 1 Pet. 1:22.

(4) To convert them? Psa. 19:7.

(5) That they might be born of the Spirit? 1 Pet. 1:23.

(6) To make them free? Rom. 8:2.

(7) To save them? Acts 11:14; Jas. 1:21.

b. The truth: to convince the Jews.

(1) Spake in tongues. 1 Cor. 14:22; Eph. 3:5-6.

(2) Bore witness. Acts 15:8; 11:15-18.

7. How was Cornelius saved?

a. "Oughtest to do." Acts 10:5-6.

b. "Tell thee words." Acts 11:13-14.

c. Preached, heard, believed and was baptized. Acts 10:22, 32, 43, 48.

III. CONCLUSION

1. Do you want to be saved like Cornelius?

THE LOST CHRIST

Lk. 2:40

I. INTRODUCTION

1. God says much in little.

2. Lesson—not wisdom at 12 years.

3. Lost article is sad state.

4. Christ came to save the Lost. Lk. 15:1ff. Lost sheep, coin, boy.

II. THE LORD ONCE WAS LOST

1. By the one most unlikely—mother. Not for want of love; not because she was wicked.

2. They departed from Him. 2 Chron. 15:2; Psa. 37:25; Jno. 6:37.

3. They knew "not." Lk. 2:43. Not because they could not know.
4. They left Him in the Temple. Not a place of evil.
5. "Supposed" Him with them. v. 44.
6. They searched among kin. Did not find Him there.
7. Turned back. v. 45. Sensible.
8. "Three days." v. 46. To gain loss of one. Digressives did not intend to go so far.

III. CONCLUSION: BACK TO JESUS

1. Religious world has lost Christ.
2. Could not find Him in Rome.
3. Back to where Bible speaks.

MOSES' CHOICE

Heb. 11:23-27

I. INTRODUCTION

1. Every nation has its heroes.
Greece, Miltiades; Rome, Caesar; Carthage, Hannibal; Russia, Peter the Great; Italy, Garibaldi; France, Napoleon; England, Wellington; United States, Washington.
2. Moses was the greatest character of Israel. Deut. 34:10.

II. DISCUSSION

1. Moses' life can be divided into 3 periods of 40 years each.
2. The first period is from his birth to fleeing from Egypt.
 - a. Circumstances of his birth.
 - (1) Decree of Pharaoh.
 - (2) He "was hid three months." Heb. 11:23.
 - b. Moses was found.

- (1) A nurse called.
 - (2) Pharaoh's daughter adopted Moses.
 - c. His education. Acts 7:20-22.
 - d. He tried to deliver Israel. Acts 7:23-25.
 - e. End of the first forty years.
 - 3. Second period.
 - a. This is the time he spent in Midian.
 - b. It was a time of choice.
 - 4. Moses' Choice—Third period.
 - a. It was time to decide.
 - b. What did he choose? Suffering and affliction.
 - c. Why did he choose these?
 - (1) He esteemed the future.
 - (2) Because of the recompense of reward.
 - d. Some things he gave up.
 - (1) Son of Pharaoh's daughter.
 - (2) Crown and throne of Egypt.
 - (3) Treasures of Egypt.
 - (4) Pleasures of sin.
 - e. What did he receive? Suffering, affliction, and reproach of Christ.
 - f. What sustained him? The Invisible Christ. Compare Abraham. Jno. 8:56.
 - g. His death.
- III. CONCLUSION
- 1. We must make decisions.
 - 2. The most important one concerns the soul.

"THE LORD'S PRAYER"

Mat. 6:5-15

I. INTRODUCTION

- 1. The way hypocrites pray. v. 5.
- 2. Private prayer is enjoined. v. 6.

3. Vain repetition and much speakings. vs. 7-8.
4. In what sense is it the Lord's prayer? The Lord's prayer is in Jno. 17.
5. This is the model prayer.
 - a. "After this manner."
 - b. Should we pray it today? With two changes.
 - c. Its brevity—66 words. Cf. v. 7.

II. DISCUSSION

(Two Analyses)

First Arrangement:

1. The invocation: "Our Father"
 - a. A solemn address to God.
 - b. Jewish prayers, "O Lord God of our fathers."
 - c. Since Christ it is "Our Father."
 - (1) Implies a closer relation to God.
 - (2) It teaches the brotherhood of man.
2. Three petitions for others.
 - a. "Hallowed be thy name." This calls for the universal worship of God.
 - b. "Thy kingdom come." This cannot be prayed today.
 - c. "Thy will be done." This contemplates the conversion and complete sanctification of all.
3. Three petitions for self.
 - a. "Give us this day."
 - (1) Bread denotes things needful for the body.
 - (2) We should not ask for the "milk and honey."
 - (3) We should be moderate in our requests.
 - b. "Forgive us our debts."
 - (1) Debts are trespasses.
 - (2) Forgiveness depends on our forgiveness. vs. 14-15.

c. "Lead us not into temptation."

4. The Doxology.

Second Arrangement

Mat. 6:9 — Reverence.

10 — Loyalty.

11 — Trustfulness.

12 — Penitence.

13 — Dependence.

"THE SUMMUM BONUM OF LIFE"

Acts 17:16-21; Col. 2:8

I. INTRODUCTION

1. Some enemies of Christianity:

a. Judasim.

b. Paganism.

c. Greek Philosophy: Epicureanism; Stoicism; Gnosticism; Neo-Platonism.

2. What is philosophy?

3. All wonder about the universe.

4. Paul warns against "philosophy." Col. 2:8.

II. DISCUSSION

1. Paul met the Epicureans and Stoics.

a. Epicureans.

(1) Who were they?

(2) What was their doctrine?

b. Stoics.

(1) Who were they?

(2) What did they teach?

c. Their doctrines were opposite.

2. What is Summum Bonum?

a. Importance.

b. Happiness versus pleasure.

c. Solomon's experience. Ecc. 2:3.

d. How is it attained?

(1) Under the Law. Ecc. 12:13.

(2) Under the Gospel. 1 Jno. 5:3.

III. CONCLUSION

1. Fear and love God, and keep His commandments.
This is the summum bonum of life.

LIFE IS WHAT WE MAKE IT

Jas. 4:14

I. INTRODUCTION

1. A suitable subject to deliver to a graduating class.

II. DISCUSSION

1. What is life? Jas. 4:14.

a. We do not know. It is a mystery. Some try to explain it by the theory of evolution.

b. It is the time between birth and death. The series of experiences in the existence of a human being.

c. "Dost thou love life? Then do not squander time, for that is the stuff life is made of."

—Benjamin Franklin.

2. Our love of life.

a. Satan said, "All that a man hath will he give for his life." Job. 2:4.

b. The first law of Nature is self-preservation.

c. Life is our most precious possession.

3. Life's objective, end or purpose.

a. What am I living for? Mat. 6:25. Do I live to eat, or eat to live?

"Life is real! Life is earnest!

And the grave is not its goal;

Dust thou art, to dust returnest,

Was not spoken of the soul."

—Henry W. Longfellow.

- b. Two general theories of the aim of life:
 - (1) Pleasure or happiness. Hedonism.
 - (2) Duty.
 - c. Happiness when properly understood is the sum-mum bonum of life. Ecc. 12:13. But the greatest measure of happiness depends on doing one's duty.
4. Life imposes responsibilities.
- a. I am not responsible for: who my parents are; time of my birth; place of my birth; physical characteristics.
 - b. I am responsible:
 - (1) For what I make out of my life.
 - (2) Because I have the power of self-direction.
Every man is the architect of his own future.
5. Is Man the creature of circumstances? Examples: Disraeli, Lincoln, Johnson, and Garfield.
6. Success and how to achieve it.
- a. What is true success?
 - b. I may achieve it through: ambition, industry, perseverance, and character.
 - c. Poverty is no handicap. Brains and energy will overcome this. Ability plus reliability. Capacity for work.
7. Sailing or drifting—which?
- a. One should have a port in view; he should have an aim in life.
 - b. "Half the wrecks upon life's ocean
If some star had been their guide
Would have safely reached the harbor
But they drifted with the tide."
8. Some of life's metaphors.
- a. What is a metaphor?

- b. Life is a game or contest.
 - (1) Each must play his part; everyone is a player.
 - (2) Each must conform to the rules. "Strive lawfully." 2 Tim. 2:5.
 - (3) One must be a good sport; he must be temperate.
 - (4) The prize. 1 Cor. 9:25.
 - (5) "For when the great Scorer comes to write against your name
He writes—not that you won or lost—but
how you played the game."
- c. Life is a battle. It is a struggle for physical existence.
- d. Life is a stream.
- e. Life is an ocean or sea.
- f. Life is a stage. Shakespeare.
- g. Life is a "leaf of paper white."