

LIFE AND LESSONS OF
H. LEO BOLES

CONTAINING
A BIOGRAPHICAL SKETCH OF THE AUTHOR
AND
SEVENTY OF HIS SERMON OUTLINES

EDITED BY
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Dedication

*To all humble, faithful gospel preachers
whose lives and labors
glorify Christ
and the
gospel plan of salvation.*



H. LEO BOLES

Introduction

The publication of this book of sermons is the realization of one man's dream. In 1956 Miss Violet DeVaney, long-time secretary of Bro. H. Leo Boles, placed in the hands of Arthur Kay Gardner a notebook containing a number of Bro. Boles' original and unpublished sermon outlines.

A long-time admirer of Boles, Bro. Gardner immediately conceived the idea of publishing them. Because of unavoidable circumstances he was not able to see his dream fulfilled at that time. Now, 30 years later, I am pleased to join hands with him in presenting these valuable lessons to the reading public.

The laborious work of transcribing the outlines from their original handwritten form was done by Bro. Gardner. It was a labor of love on his part. To assure accuracy, each lesson was first hand-copied, then typed. Because of fading and the wear on the sheets, it was necessary at times to use a magnifying glass to be certain of the words and scripture references. Each lesson had been preached numerous times with the date and place recorded on the back. The reader can be confident that Bro. Gardner has given us a reliable reproduction of these great lessons, because he is a man who gives great attention to details and accuracy.

It was the privilege of the present writer to prepare a biographical sketch of Bro. Boles, to proof-read the manuscript, and to arrange for its publication. What a joy it was to study the life of this noble soldier of the cross and to prepare a summary thereof. To carefully read the seventy lesson outlines was rewarding and an education in itself.

The editors are indebted to Bro. Wallace Alexander and the Gospel Light Publishing Company for their willingness to pub-

lish this little volume. This commitment to do so is an investment in the future welfare of the Lord's church.

We send this volume forth with the fervent prayer that it will provide useful sermon material for a new generation of gospel preachers. That such lessons are needed is evident by the kind of powerless sermons heard in so many pulpits today. May God use these lessons to stir up the righteous souls of preachers so that once again the ring of the "old Jerusalem gospel" will be heard throughout the land. This is our prayer. If the book can help even one man to do so, we will have been amply rewarded for our labors.

John Waddey
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December 26, 1986

Preface

My first impressions of Brother H. Leo Boles were made during the lectures at Freed-Hardeman College in 1942 and 1943. His lessons on "The Unfolding of God's Plan of Redemption" and on "The Eldership" are still indelibly stamped on my memory. Before I started conducting meetings myself in the summer months, I would direct the singing for other preachers. It was my pleasure to lead singing in a meeting with Brother Boles in Childersburg, Ala., in the summer of 1945, the year before Brother Boles passed away. It was one of his last gospel meetings. I had heard him preach in Nashville before coming to College, and later I heard him in meetings in Memphis, where I was located from 1944-46. But to be intimately associated with him in a gospel meeting was a real thrill to this young preacher. He and I stayed together in the same room. Sister Cleveland Cliett Goodpasture, first wife of B. C. Goodpasture, stayed in this same house during the meeting. We were all guests of a relative of Sister Goodpasture.

Brother Boles was very methodical and disciplined. He told me he had never missed a chapel service in all the 16 years in which he was President of David Lipscomb. He would stay up after services each night in social talks on the front porch. But when 10:00 P.M. came, he would almost interrupt himself in the middle of a sentence, saying, "Well, it is my bedtime, good night everyone!" He would arise exactly at 6:00 A.M., take his shower, dress and begin studying. He would look over his outlines for the sermons to be preached that day. At that time, churches would have both a day service each morning, and another in the evening, and it would last from Sunday through the next Sunday and into the second week, sometimes continuing through the third Sunday. The sermons Brother

Boles preached in those day services were highly edifying to the church. He was a very great Bible student, and very spiritual. He was very firm in his stand for truth, and one of his characteristics was boldness, but never with crudeness. When making a strong point to members of the church, it was one of his characteristics to point his index finger at the audience. It would seem that this finger was much longer than it was because he was making his points very forcibly. Usually, he would have the pulpit stand taken out and he would stand in the middle of the stage with a small Testament in his left hand, gesturing with his right hand. He spoke without notes, but one could tell that his sermons had been carefully structured. His lessons were simple, yet profound. It seemed to me at the time, and still does, that if the Lord had been teaching, his lessons would be somewhat like that, simple, yet profound. One sermon has always stood out in my mind for its simplicity and loyalty to principles of restoring New Testament Christianity: "The Unfinished Work of Jesus." In it, he told of what Jesus had accomplished by his first advent, and yet what great work he continues to do while in heaven, such as adding people to the church, being with us in times of distress and discouragement, answering our prayers. Another was on the "Things No One Can Do or Know," in which he would point out that no one could know the time of his death, the age of the earth, or that God would be pleased with denominationalism or instrumental music in worship. Further, no one could believe, repent, confess or be baptized for anyone else.

I can recall at the Lectureships in Henderson, Brother Boles and Brother Nichols, both men of great scholarship and conviction, would clash on matters upon which they held honest differences, such as how the Holy Spirit indwelt the Christian. However, neither of them ever showed a lack of love or a desire to withdraw fellowship over their differences, which they viewed as matters in the realm of opinion. They never spoke of each other as anything other than men of honor and integrity. We need the spirit of such men today!

It is a source of joy to me that brethren Gardner and Waddey are putting into print, through the Gospel Light Publishing Company, these sermons of Brother Boles, which reflect the knowledge of sermon building, and most important,

the ability to simply and plainly expound the truth of God's way as revealed through Christ.

May those who use them come to appreciate not only Brother Boles, but the Lord who motivated him to study and obey the truth, and leave for us a precious heritage of material on which to ponder.

**Bill Nicks
7253 Evangel Way
Powell, Tenn. 37849**

The Wages of Sin. Rom. 6:23

● Intro.:- The awfulness of Sin is seen in the wages. The sinners is the Devil's Tailor - Slave Bondservants. Rom. 6:16. God hates Sin; but he the sinner

I. Satan a Hard Master.

- (a) He is wicked, cruel, & oppressive
- (b) He makes it hard for his Servants. Prov. 13:12
- (c) His wages are of his own nature, hard & cruel.

II. Sow to the flesh - Reap Corruption. Gal. 6

- (a) Reap whatsoever we sow. This one of the deep laws of the whole universe.
- (b) A rich uncle hired his nephew. Purpos to give him all his wealth. nephew betrayed his uncle - took all.
- (c) The pleasures are not all that Satan gives pain, sorrow, shame

III. Sin is Self Recording

- (a) A dynamograph - machine for measuring the grades of A.P.R.
- (b) Conscience records all the sins.
- (c) It pays in Remorse.

IV. What are the wages?

- (a) Suffering, Pain, heartaches Gen. 3:16
- (b) The barrenness & blights of Veg. Kingdom Rom. 8
- (c) Cost in money is enormous.

V. Death - This the final Settlement

- (a) Physical death
- (b) Eternal death.

A photographic reproduction of one of H. Leo Boles' sermon outlines in his own handwriting.

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H. LEO BOLES

His Life and Work

John Waddey

Great men make a lasting imprint on human society. While statesmen and warriors make marks (often scars) on the face of history, it is the teacher and literary man who makes the lasting imprint. He affects the minds—the thoughts—of men. Shaping their thoughts, he changes their lives. Long after his demise, the words he wrote will continue to influence the world for good or evil. Such a man of letters was H. Leo Boles, the subject of this biographical sketch.

His Early Life

Henry Leo Boles was born to Henry Jefferson and Sarah Smith Boles on February 22, 1874, near Gainsboro, Tennessee. He was one of eighteen children born into H. J. Boles' home. His mother was a granddaughter of the illustrious Raccoon John Smith of Kentucky. John Smith had carved for himself a notable place in the early history of the American Restoration movement.

Young Boles was fortunate to be born into a Christian home. Thus from his earliest days he grew up in an environment of righteousness. His father faithfully preached the gospel of Christ for 53 years in the Cumberland Mountains of Tennessee. He it was that first encouraged young Leo to become a preacher.

W. T. Kidwell baptized our subject on September 27, 1895, while conducting a gospel meeting at the Olive Church of Christ in DeKalb County, Tennessee.

As a boy, Leo was educated in the local elementary schools. In those days a youngster only attended school some 3-4 months out of the year. He then enrolled in Dibrell College and later Burritt College at Spencer, Tennessee. From the latter school he graduated in 1900. After a short stint as a school teacher, he entered Nashville Bible School in 1903. There he met and studied at the feet of the venerable David Lipscomb. By 1906 he was able to graduate from the Bible School whereupon the administration offered him a teaching post. This he gladly accepted. While teaching his courses in mathematics, he took every course that Bro. Lipscomb taught. He thus spent a total of seven years in the classes of that great man of God. In 1920 he completed his formal education, receiving the master's degree from Vanderbilt University in Nashville.

Brother Boles had originally planned to pursue a career in law but at age 29 he finally decided to devote his life to proclaiming Christ. For that decision we should be eternally grateful.

Our subject was twice married. First he married Miss Cynthia Cantrell of DeKalb County, Tennessee (1894). A year later she died following the birth of their first child. He then married Ida Mae Meiser (September 23, 1906). Brother Boles fathered two sons, Cleo by his first wife, and Leo by his second mate. While his profession placed him in the eye of the public, he was very determined to keep his personal life private.

In 1913 H. Leo Boles was chosen president of David Lipscomb College, being nominated by Brother Lipscomb himself. Under his administration, the faculty of the school for the first time received a guaranteed salary. His tenure continued until 1920. Then after a three-year absence he returned for a second period of service. The school was greatly blessed by his sixteen years of enlightened leadership. His students recalled that he loved to play tennis.

The Preacher

Brother Boles preached his first sermon at Sunny Point, Tennessee, on July 7, 1903. His first gospel meeting was conducted in Nashville in the year 1904. Seventeen souls were saved. For his efforts he was paid \$30. By the time he completed his life's work, an estimated 8,000 had been won to Christ through his labors. In physical endowments Boles was richly blessed. He was a little taller than average and weighed about 165 pounds all his adult life. He preferred to preach without consulting his notes and without a lectern. In the pulpit he was dignified. His delivery was calm with no shouting. He was always immaculately dressed.

The great ability of Brother Boles and his influence on his contemporaries are reflected in their written estimates at the time of his death.

L. L. Brigance wrote, "Bro. Boles had grown in the confidence of the brethren until he was probably regarded as the best 'authority' in the church on what the Bible teaches on any and all subjects."¹

N. B. Hardeman called him "one of the best Bible teachers of all that have gone before." He said "there was a magnetism about him that attracted men to him."²

A. E. Emmons recalled that "one of the most outstanding characteristics in Bro. Boles' teaching and preaching was his directness. He spoke deliberately and carefully. He manifested great depth of soul and an abounding compassion for the lost, yet you were never in doubt as to which side of a question he stood on."³

Of Brother Boles' preaching, R. C. Walker observed, "He is a man of knowledge, and he also has the ability to convey that knowledge in terms that are easily understood." He went on to add, "he was one of the few men whose preaching was so clear and concise the outline automatically set itself in the minds of the hearers . . . when he finished, men might not agree with him, but they knew what he had said, and exactly where he stood."⁴

J. E. Chessor described Bro. Boles' preaching thusly: "He carved each word before he let it fall; he constructed his argu-

ment with cumulative force; and when he reached the climax, the work stood forth admirable as a medallion carved by a skilled hand, clear, forceful, convincing, strong and beautiful, and unassailable . . . yet few could detect that he had ever taught "logic," or "rhetoric," or "ethics," so simple he was, so thoughtful, so humble and reserved. He made no display of his learning."

While some preachers flower in their youth and then wither away in their maturity, H. Leo Boles was more effective and successful in his latter years. The sources of his preaching power are reflected in the following quotes from his co-workers.

Tillit S. Teddlie reminisced, "If Bro. Boles had any faults, they were totally obscured by the greatness of his character. As a preacher, he was sound to the core. As a soldier of Christ, he was loyal and courageous. As a Christian, he was humble and faithful."⁶

Batsell Baxter noted that Boles "studied diligently to the last, and this showed in the freshness and interesting quality of his sermons."⁷

His power is further explained by the fact that "throughout his preaching career, he read the Epistles of Paul to Timothy and Titus each week to keep fresh in his heart the responsibilities of a preacher."⁸

John T. Lewis attributed his success to "his indomitable will power and determination. . . ." These, said Lewis, "made him one of the outstanding gospel preachers and educators of his day."⁹

His preaching was powerful and his influence great because "He held no radical opinions, no speculative theories, no strange positions. He rode no hobbies. He was safe, sound, conservative."¹⁰ From his early years he had a habit of a private period of prayer in the afternoon of each day.

People loved Boles' preaching because it "was true to the book, rich, dynamic and soul-stirring." Another factor was his "simplicity and humility and lack of egotistical desire to be a great preacher. . . ."¹² These traits gave him unsought greatness above many of his peers.

The Teacher

H. Leo Boles was above all else a gifted teacher. Some 1500 young preachers were trained in his Bible classes at David Lipscomb College. "He taught his students the Bible, not merely some course related to the book, but the book itself. His students were taught to oppose all modernism, speculation, and denominationalism. They were encouraged to preach for the glory of God and the salvation of souls. He condemned professionalism among preachers without reservation. His students were taught to suffer hardship as good soldiers of the cross."¹³

Roy Vaughn recalled that Boles "did not himself, nor did he allow any students in his class, to waste time speculating upon an obscure passage of Scripture or to discuss some untaught question. He wanted his students to have a knowledge of the Scriptures, to be filled with the spirit of Christ, without being influenced by the teaching of some man. "He taught young men to get up and preach the truth unmixed with their opinions or the opinions of other men."¹⁴

Boles was brilliant in the classroom. "His keen and accurate memory of the Scripture was such that he was often able to teach an entire chapter, verse by verse, without referring to the Bible a single time."¹⁵ To such a gifted teacher students eagerly flocked.

The lessons he instilled in his students were first of all Biblical, and thus valuable and timeless. John D. Cox remembers Brother Boles' teaching his boys the following principles:

"Doom is written on every departure from God's will."

"Truth will rise in the midst of its enemies; error will die in the midst of its friends."

"Truth mixed with error ceases to be truth and becomes error."

"It takes more study and preparation to be able to say something worthwhile in a thirty-minute sermon than to talk for two hours."

"Once one takes the road to destruction, every step he makes is a miserable failure."

“One never sees a thing right until he sees that thing just as God sees it.”¹⁶

Another collection of his recommendations to young preachers is given in his biography. Would that every preacher, whether young or old, memorize and heed the following suggestions:

- (1) Preach the gospel and live in harmony with its teaching, and you need not defend your character.
- (2) Heat up the people, but keep your hammer wet and cool. It takes a cold hammer to bend hot iron.
- (3) A preacher should not scream and bawl out his sentences. “Powder is not shot, and thunder is harmless. It is lightning that kills. If you have lightning, you can afford to thunder.”
- (4) Put thought in your sermon. “It is true that a pound of feathers is as heavy as a pound of lead, but it will not sink as quickly.”
- (5) A preacher should make a few promises and live up to the ones he makes.
- (6) Keep out of debt, and do not lend more than you are able to lose.
- (7) Be patient with all men; and make friends with children as well as parents.
- (8) Remember that each sermon may be the last one you will preach, or the last one that some of your hearers will ever hear.
- (9) Preach in view of the judgment and seek to please God.
- (10) Let others praise you and refrain from boasting.”¹⁷

The Debater

Brother Boles lived in a day when the man who took the public platform had to be prepared to defend his message in the presence of his audience or be driven from the field.

His first debate was with a Methodist minister. It occurred when he was teaching school in Texas. At that time Boles was young, inexperienced, and not even a preacher. The proposition was, “Resolved, that denominationalism is contrary to Christianity.” At that time he was the only member of the

Lord's church in the community, thus his support was nil, yet he courageously met and handily spanked his opponent.¹⁸

"In 1906 he debated a Seventh Day Adventist by the name of O. W. Burnell in Warren County, Tennessee. Two years later he debated W. J. Watson, a Baptist minister at Walter Hill in Rutherford County, Tennessee. His final debate was in 1944 in Nashville with J. M. Hoffman, a Seventh Day Adventist."¹⁹

Brother Boles' most notable debates were written discussions that were first published in the *Gospel Advocate* and then in book form. In 1926 he debated M. D. Clubb of the Christian Church on the subject of instrumental music. In 1927 a similar discussion was conducted with R. H. Boll on the subject of premillennialism. Each of these debates enjoyed a wide circulation and was viewed as a definitive presentation of truth and refutation of error by Boles' brethren.

H. Leo Boles "was ready to meet any man on earth who would dare to lift his voice against the truth. He was aware of the fact that the truth of God has no voice of its own with which to defend itself when blasphemed, defamed, and cast down as damnable heresy. . . . He was set for the defence of the gospel."²⁰

F. O. Howell wrote, "Bro. Boles approached every question with an open mind; but when he finally took a position, he was definitely a positive character. He was always calm and deliberate, but firm, steadfast, and fearless in his defense of the truth as he understood it. . . ." Even in the heat of controversy, Howell remembered that Boles was "kind and gentle toward the erring and patient in his efforts to help them find the right way."²¹

When facing a matter of controversy, "Bro. Boles always thoughtfully, carefully, and prayerfully investigated an issue in the light of divine revelation to determine the right and wrong side of a subject. He did not wait for the world or the brotherhood to take a stand, but always aligned himself on the side he believed to be the Lord's side. Then he stood (if alone) and contended for and defended the truth in the spirit of Christ. One never did have to wonder which side of a question Brother Boles was on. It was not his habit to evade an issue. Any opponent would squirm under his profound logic and scriptural conclusions."²²

In debate Boles “did not stoop to the ugly and ungentlemanly plane nor did he rely upon sarcasm and sophistry to defeat his opponent. His logic was keen and clear, and no man entered the arena with him without keenly feeling the force of his arguments.”²³

Brother Gus Nichols, himself an accomplished debater, wrote of Boles, “with his powerful mind he could see through a problem or a proposition, clearly define the issue, and make the truth to shine as bright as day, while others were wasting time with technicalities. . . . All could easily understand any argument that he made on any subject. He could state the truth on any question in few words, and when he stated any proposition, he clearly defined the terms and presented the truth from so many angles that the force of his arguments was irresistible. He was just and fair in dealing with men and issues. He never intentionally misrepresented anyone to obtain the advantage in argument. . . . He had deep and abiding convictions, knew what he believed, and why he believed as he did. . . . He was bold as a lion in defense of the truth. He knew the word and will of God and feared no man who would dare raise his voice against the truth.”²⁴

W. C. Anderson recalled that during a “unity meeting” with a group of Christian Church preachers, a digressive brother proposed that since his brethren had respected the scruples of our brethren and foregone the use of instrumental music for that session, that they should be given the privilege to use it at the next meeting along with their choir. He then asked those present, “Do you agree?” One voice answered firmly and courageously, “No.” It was Brother Boles.²⁵

As A Writer

Perhaps Brother Boles’ most lasting contribution was his literary work. As in his preaching, he was highly trained and gifted in the art of writing. He was a disciplined man, commonly arising for work at 4:30-5:00 a.m. He prayed and studied until 7:00 when he had breakfast with his family. He then did his day’s work.²⁶ For many years he was blessed to have as his secretary, Miss Violet DeVaney, who greatly assisted him. For some forty years he was associated with the *Gospel Advocate*,

the leading paper among the churches of Christ. A portion of that time he served as editor of the journal.²⁷

He authored several volumes of *Elam's Notes* and the *Annual Lesson Commentary* for Bible School Teachers beginning in 1929. He served as Editor-in-Chief of the Gospel Advocate Series of Lesson Literature.

The *Boles-Clubb* Debate was issued in 1927. The *Boles-Boll Debate on Unfulfilled Prophecy* was sent forth in 1928. In 1932 he published a book entitled *Biographical Sketches of Gospel Preachers*.

Nineteen-thirty six saw the issuance of the first of his great commentaries. It was the *Gospel of Matthew*.

His *Commentary on Luke* was published in 1940.

His *Commentary on Acts of the Apostles* came forth in 1941. All of Boles' Commentaries have enjoyed a wide and continuing circulation to this day as part of the Gospel Advocate series of commentaries on the New Testament.

In 1942 his monumental work on *The Holy Spirit* was printed. This was the result of a series of scholarly lectures he had presented on the subject to the students at Freed-Hardestman College.

Other publications included the following tracts and pamphlets:

The New Testament Teaching on War,
The Eldership of the Churches of Christ,
Marriage, Divorce and Remarriage,
Boles' Sermon Outlines, edited by B. C. Goodpasture,
Boles' Bible Questions,
The Way of Unity Between "Christian Churches" and Churches of Christ.

Hundreds of his articles filled the pages of the *Gospel Advocate* from 1915 till his death in 1946. Many of his articles have been reprinted in the *Gospel Advocate* and other journals since his departure. His last article was written the day before his death. His topic was "Paul's Four Faithful Sayings." It is through his literary work that "being dead, he yet speaketh" to our generation.

His Mentors

H. Leo Boles felt especially blessed by his association with three great men of the faith. He wrote: "From *David Lipscomb* the writer [Boles] learned the rugged truths of the Bible and received encouragement which strengthened his faith in the word of God; through the association with *E. A. Elam* he learned to appreciate more of the value of loyalty to the word of God and service in the name of Christ, and through the association with Bro. (*A. G.*) *Freed* he learned some of those finer graces of soul culture which adorn the Christian life."²⁸

S. P. Pittman observed that "the stamp of Bro. (D.) Lipscomb was upon all those who had studied with him, but it seemed that H. Leo Boles had received a double portion of his spirit." According to Pittman, "Boles came closer to epitomizing the ideals of David Lipscomb than any person connected with David Lipscomb College."³⁰

Sister A. R. Hill considered Brother Boles the most unforgettable character she had ever known. Eleven things about him greatly impressed her:

- (1) Spirituality, nearness to God.
- (2) Bible knowledge, depth of understanding, logical thought, and simplicity of speech in preaching.
- (3) Temperance. He abstained from everything evil or harmful and used the good things of life according to God's will.
- (4) Service. His desire and willingness to serve humanity. He was never too busy to talk with the humblest persons who were sincerely seeking for guidance.
- (5) Positive nature. He could be very firm, yet kind. Never was he easily swerved from what he considered his duty. He was a man of strong will-power.
- (6) His capacity for work was marvelous. He had the ability to accomplish his purposes. Perhaps this was because he always had a goal before him. Also his systematic and orderly work habits added to his efficiency.
- (7) Punctuality. He was never known to be late for an appointment.

(8) His good appearance. He was always well dressed and well groomed.

(9) His dignity in the pulpit.

(10) Cheerfulness. He always radiated a spirit of optimism and was never one to spread gloom. He might reprove and rebuke, but never did he discourage one.

(11) He was a student of human nature. He knew people.³¹

Upon his demise, Allen Phy wrote of Brother Boles: "In character he was pure, firm and steadfast. There was no compromise with error in his nature. In this respect he regarded not the person of man. He was no flatterer, but as a friend he was constant and true. He always encouraged young preachers when he thought they had the ability and character for their work."³²

Death came to Brother Boles on the morning of February 7, 1946, following a bout with phlebitis and pneumonia. He lacked but two weeks reaching his seventy-second birthday. Funeral services were conducted at the Grace Avenue Church of Christ in Nashville. Services were conducted by N. B. Hardeman, S. H. Hall, and B. C. Goodpasture. Congregational singing was led by Mack Wayne Craig. Burial was in Woodlawn Memorial Park in Nashville.³³

We have but briefly sketched the life of one of the greatest leaders of the American Restoration Movement. In the first half of the twentieth century, none among us was his superior and but few his equal. In terms of his abilities, his accomplishments and his lasting influence, he surely stands in company with Alexander Campbell, Barton Stone, Benjamin Franklin and David Lipscomb. His continuing worth to the cause of Christ is inestimable. We can only give thanks to God that he lived among us in a most critical period of time. Much of the strength we enjoy today is due to his years of tireless work.

END NOTES

1. L. L. Brigance, "Great Leader Fallen," *Gospel Advocate* 28 (March 1946): p. 290.
2. N. B. Hardeman, "H. Leo Boles," *op. cit.*, p. 290.
3. A. E. Emmons, "Reflections on the Passing of H. Leo Boles," *op. cit.*, p. 300.
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Abounding In Love

I Thess. 3:11-13

Introduction:

No such thing as Christianity without love. Many claim to be Christians who do not love God or his people. Old heathen of Rome when he saw the unity, interest and sympathy of Christians, said: "How these Christians love one another." When we see the division, selfishness and disregard among them *now*, it may be said: "How they hate each other." Such religion is vain, void, empty.

I. A description of love (I Cor. 13):

1. How we should love each other (I John 3:13-18).
2. "God is love" (I John 4:8).
3. We are to increase and abound in it (I Thess. 3:11).

II. Contrast human and divine love:

1. Human love always has an object.
 - (a) Husband loves himself through his love for his wife.
 - (b) This is not wrong.
2. Divine love takes the first step for the good of others always. No selfishness.
 - (a) It extends to the high and the low, to the most unworthy. "We love him because he *first* loved us" (I John 4:19).
 - (b) Mother will take dirty child and clean it, not to love it, but because she does love it.
 - (c) D. L. Moody's motto above pulpit was: "God is love." Put it in burning letters.
 - (d) Difference between "like" and "love." We cannot "like" a dirty, base man, but God's love reaches out to him.

III. *How can we get this divine love?*

1. Illustrate: A hen cannot soar like an eagle or swim like a duck; but if the life of the eagle or duck were implanted in her, then she could.
2. So with man. God's life and nature is implanted in us.
 - (a) Sinner dies and is buried. Raised to new life (Rom. 6:4).
 - (b) Begotten of God (I John 5:18).
 - (c) Purified hearts (I Pet. 1:22).
3. God is love, and his nature is stamped upon us.
 - (a) Called children of God (I John 3:1). Children have the nature of the father.

Conclusion:

This love, or nature, of God, is to increase and abound more and more. "Love one another from the heart fervently" (I Pet. 1:22).

Importance of Studying and Teaching The Bible

Introduction:

Logically, the importance of studying the Bible includes teaching it. Consequently, this is a big subject.

I. *Man was created to know God (John 17:3; Isa. 1:3):*

1. He must meet this proposition at the judgment.
2. The philosophers said, "Know thyself." God says, "Know Me."
3. Man is a failure as an immortal soul if he does not know God.
4. Must study God to know him.
5. Paul's estimate of the knowledge of Christ (Phil. 3:8).
6. Some did not know God. While professing to know God they were abominable and disobedient (Tit. 1:16).

II. *Study to show thyself approved unto God (I Tim. 4:13; II Tim. 2:15).*

1. This is a command of God, hence important.
2. Timothy was not a babe at this time.

3. His advantages:

- (a) He had been taught the Old Testament (II Tim. 3:15).
- (b) He had been with Paul several years.
- (c) He had a spiritual gift (I Tim. 4:14).
- (d) Yet he had to study. How much more important that we study.

III. *How the Law of Moses was to be studied and taught (Deut. 6:4-9):*

1. Teach diligently. A warning: "Lest thou forget" (Deut. 6:12).
2. This came through Moses and was sanctified by the blood of animals.
3. What about the law of Christ? It was sanctified by the blood of Christ!

V. *Must study to know how to become a Christian:*

1. Come to God through hearing (John 6:44, 45; Heb. 8:11).
2. Salvation is important. It depends upon studying; hence the importance of studying the Bible.

V. *Christian growth comes through studying (I Pet. 2:2):*

1. No one can be successful in any profession if he does not know the books which contain the necessary knowledge.
2. Absurd to imagine a doctor, lawyer, teacher or any professional man becoming successful in his work while ignorant of the necessary material.
3. So with a Christian.
4. No Christian ever developed spiritual power without studying.
5. Christians must be filled with knowledge (Rom. 15:14).

VI. *Results of a failure to study:*

1. Israel went into captivity (Isa. 5:13).
2. Israel destroyed for lack of knowledge (Hos. 4:6).
3. People alienated from the life of God by ignorance (Eph. 4:8).
4. Churches and people destroyed today for lack of knowledge. What a curse!

VII. *Early Christians learned and taught the Bible (Acts 8: 1-4).*

1. Christians must be teachers (Heb. 5:12).
2. Where there is a command to teach, there is an implied command to learn (Matt. 28:19, 20).
3. All who receive the truth are under obligation to teach it to others.
4. I do not believe in the “Clergy.”

Conclusion:

1. God has been good enough to give us the Bible—preserve it.
2. It cost God inspiration and Christ’s blood to give it to man.
3. It must be kept in the heart—not in gilded books.

The Inspiration of the Bible

2 Tim. 3:16, 17

Introduction:

Three divine-human things in the world.

1. Divine-Human man Christ
2. Divine-Human institution Church
3. Divine-Human book Bible

I. *Some difficulties:*

1. If *none* of the Bible is inspired it sinks to the level of all human productions; even below, for then it would be contradictory. It claims to be inspired.
2. If only a part is inspired, *which part*; who is able to say?

II. *What is inspiration?*

1. *Person:* a divine illumination and guidance of the human mind. The power from God to reveal his will to man.
2. *Bible:* the will of God expressed in *human language*.
3. *Inspiration* does not—and did not—make a *fact* or a *principle* more real or a truth *true*. It guided the speaker in speaking *only* the truth.

III. *Relation of revelation and inspiration:*

1. With intelligent creatures, the fact or existence of a living God involves a *revelation*.
2. A revelation implies God speaking to man.
3. God's speaking to man necessitates the use of human language.
4. And the use of human language by human agency to express God's will necessitates divine guidance: *inspiration*.
5. God inspires; man reveals. When inspiration ceased, revelation ceased.

IV. *Inspiration of the Old Testament:*

1. The word *Scripture* in the New Testament refers to the Old Testament.
2. The Old Testament claims to be inspired (2 Sam. 23:1, 2; Isa. 1:1, 2).
3. All the prophets claimed to speak the word of the Lord.
4. The Septuagint Version was translated from Hebrew into Greek about 200-150 B.C. It was in use during the days of Christ. It contains all of the present books of the Old Testament.
5. Christ endorsed the Old Testament as inspired: three-fold division—Law; Prophets; Psalms (Luke 24:44).
6. Christ says David spake by the Spirit (Matt. 22:43).
7. Christ calls the Old Testament scriptures the *word of God* (John 10:35).
8. Christ came to fulfill the Law and the Prophets (Matt. 5:17).
9. The testimony of Jesus is the spirit of prophecy (Rev. 19:10).
10. The apostles endorsed the Old Testament as inspired (2 Tim. 3:15, 16; Rom. 7:12).
11. God spake unto the fathers by the prophets (Heb. 1:1).
12. Men spake from God, being moved by the Holy Spirit (2 Pet. 1:21).

V. *The New Testament was given by inspiration:*

1. Christ promised to send the Holy Spirit to guide the apostles "into all the truth" (John 14:26; 16:13).
2. The Holy Spirit would speak through the apostles (Matt. 10:20).

3. The Holy Spirit came on Pentecost (Acts 2:4). Peter spoke as the Spirit gave utterance (Acts 2:14ff).
4. Gospel came in power and in the Holy Spirit (1 Thess. 1:5; Eph. 3:5).
5. God revealed through the Holy Spirit (1 Cor. 2:9, 10).

Conclusion:

1. The Bible is worthy of its author. It is a lamp, a light (Psa. 119:105).
2. It is God-breathed; the ripened fruit of inspiration.
3. Its commandments are just (Psa. 19:7-9).
4. Its promises inspire the soul to highest hope (2 Pet. 1:3, 4).

Christ — Human and Divine

Introduction:

Christ not preached enough. Too many preach *from* him. *Preach him.*

I. *Three sides to redemption (John 3:16):*

1. Wholly Divine—God's side.
2. Wholly Human—Man's side.
3. Part Human and Part Divine—Christ's side.
4. More than 211 names and titles applied to Christ.

II. *His divinity and human contrasted:*

His Humanity

1. Born of a woman.
2. Born in a stable.
3. Helpless babe.
4. Cradled in manger.
5. Son of Mary.
6. Lad under parents.
7. Guest at Cana (John 2:7).
8. Hungers (Matt. 4:2).
9. Thirsts (John 19:28).
10. Tempted (Heb. 4:15).
11. Penniless (Luke 9:58).
12. Weeps over Lazarus.

His Divinity

1. Begotten by Holy Spirit.
2. Praises sung by angels.
3. Worshipped by wise men.
4. King of mighty kingdom.
5. Son of God.
6. Disputed with lawyers.
7. Turned water to wine.
8. Has bread of life.
9. Has living water.
10. Never yielded.
11. Heir of heaven.
12. Has power to raise him.

13. Tried.

13. Made no defense (Acts 8:33).

14. Crucified and buried.

14. Raised and glorified.

Conclusion:

What a Wonderful Savior is Jesus, my Lord!

Names and Titles of Christ

Isaiah 9:1-7

Introduction:

Two hundred and eleven names and titles of Christ in the Bible. Each reveals some attribute or trait of character. You cannot love and serve him any more perfectly than you know him.

I. His character revealed in three ways:

1. By what he did. No hypocrite.
2. By what he taught (Matt. 7:29).
3. By the names God has given him.
4. These three agree in one grand character. Not so with man.

II. Interpretation of some of the names:

1. *Jesus*—to save (Matt. 1:21). Given before birth.
 - (a) Three others with name Jesus mentioned in the Bible.
 - (1) Joshua (Acts 7:45; Heb. 4:8).
 - (2) Justus. Jewish convert (Col. 4:11).
 - (3) Bar-Jesus (Acts 13:6).
2. *Christ* and *Christ the Lord* anointed (Matt. 16:16; Luke 2:11).
 - (a) Prophets, priests and kings were anointed with oil.
 - (b) God anointed Jesus with the Holy Spirit (Acts 10:38).
3. *Savior*—one who saves (Luke 2:11; Acts 5:31; 13:23; John 4:42).

- (a) He is able to save. He does save.
- (b) Illustration: A man said he had been so mean Christ could not save him. He was answered: "A teacher can teach; a farmer can farm, and a Savior can *save*." (Heb. 7:25).
- 4. *Door*—entrance (John 10:9).
- 5. *Way*—to journey (John 14:6).
- 6. *Immanuel*—God with us, in flesh (Matt. 1:23).
- 7. *Image of God*—photograph of God's attributes (2 Cor. 4:4; Heb. 1:3).
- 8. *Head of the church* (Col. 1:18).
- 9. *Head of every man* (1 Cor. 11:3).
- 10. *King of kings* (1 Tim. 6:15).
- 11. *Judge of the living and the dead* (Acts 10:42).
- 12. *Lamb of God* (John 1:29, 36).
- 13. *Mediator* (1 Tim. 2:5; Heb. 9:15).
- 14. *High Priest* (Heb. 3:1).
- 15. *Servant* (Matt. 12:18; Acts 10:42).
- 16. *Teacher* (John 3:2).
- 17. *Truth* (John 14:6).
- 18. *Friend of publicans and sinners* (Matt. 11:19).
- 19. *Heir of all things* (Heb. 1:2).

The Relationship of Christians

1 John 4:7-21

Introduction:

The fundamental principle and law of this relationship is *love* (Rom. 13:10). "Love is that principle which causes one to seek the greatest ultimate good of the object loved." (David Lipscomb).

I. The commandment to love one another:

- 1. Love the brotherhood (1 Pet. 2:17).
- 2. Let love continue (Heb. 13:10).
- 3. Love one another (1 Thess. 4:9).
- 4. Let love be without hypocrisy (Rom. 12:9, 10).
- 5. Love—a test of conversion (1 John 3:14).

6. Christ's love for us, the measure of our love for each other (John 13:34; 1 John 3:16).
7. This is the evidence to the world that we are his disciples (John 13:35).
8. If one suffers, all suffer (1 Cor. 12:26).

II. *This principle and law of love can be understood only from our relationship to each other.*

III. *These strong figures are used to show our relationship to each other.*

1. One body (John 17:22; 1 Cor. 12:27).
2. One family. (The children of God make a family.) (Eph. 3:15).
3. Household (Gal. 6:10).
4. Congregation (Heb. 2:12).

Conclusion:

I. *Out of these close relationships come these:*

1. One Father.
2. One family.
3. One Lord.
4. One faith.
5. One mind.
6. One hope.
7. One future home—heaven.

What Is The Church? (The Called Out)

Introduction:

Religious people have no clear conception of it. The world has a confused conception of it, if any. Even the people of God have lost sight of it.

I. *It is the called out (1 Cor. 1:2, 24).*

1. *Ekklesia* (Greek): Church; called out; assembly.
2. God's "called out" of the world (Acts 2:39).

3. **Examples of God's "called out."**
 - (a) Gideon's 300 called.
 - (b) Noah (Gen. 6:13).
 - (c) Abraham (Gen. 12:1-3).
 - (d) Jacob (Gen. 28:12).
 - (e) Moses (Ex. 3:7-10).
 - (f) Joshua (Num. 27:18).
 - (g) Samuel (1 Sam. 3:4-10).
4. God set apart—sanctified—his called out (Rom. 8:30).
5. He had a work for them to do—a life to live.
6. They must *remain called out* (2 Cor. 6:17, 18).
7. The church as distinct from the world as Israel from Egypt; as the Gulf Stream from the ocean.

II. *This is a holy calling* (2 Tim. 1:9).

1. God who called us is holy (1 Pet. 1:15).
2. God who called us is faithful (1 Thess. 5:24).
3. Therefore we must be holy and faithful.
4. Must walk worthily of our calling (Eph. 4:1; 1 Thess. 2:12).
5. We are called by the gospel (2 Thess. 2:14).
6. Keep unspotted from the world (James 1:27).

III. *The second calling—death*

1. Many mansions in heaven (John 14:2).
2. A prepared place for a prepared people.

Conclusion:

1. *Ekklesia: ek and kaleo. Ek* (out). *Kaleo* (to call).
2. Nothing but an answer to the gospel call separates one from the world.

What Is The Church?

(The Called Together)

Introduction:

We need to know what it is to appreciate it. Ignorance of the value of anything causes us to under value it. Parable of the hidden treasure (Matt. 13:44). Parable of the merchant seeking pearls (Matt. 13:45, 46).

I. It is God's called together.

1. This is implied in the word church—"assembly."
2. Jew, Gentile and Samaritan made one body (Eph. 2:14, 15).
 - (a) All race prejudice destroyed.
3. One hope of our calling (Eph. 4:4, 5).
4. The seven ones: Body, Spirit, Hope, Lord, Faith, Baptism and one God.
5. Paul's favorite expression, "members one of another" (Rom. 12:5). "Members of the body of Christ" (1 Cor. 12:27). All emphasize union.
6. Paul, a bigoted Pharisee, became the champion of Gentile equality.

II. This demands the union of God's people.

1. The Jerusalem church (Acts 4:32).
 - (a) They were of one heart.
 - (b) They were of one soul.
 - (c) They had all things in common (not "mine" but "ours".)
2. This union was a visible one (John 17:21).
 - (a) The world should see it.
3. The persecuting infidel said: "How these Christians love each other!"
4. The church is essentially, intentionally, and constitutionally one.
5. No church is right before God when it defends division.

III. All its work must be united effort.

1. All must assemble on the first day of the week (Acts 20:7).
2. United in praise and prayer.

3. No wall of separation should be built between God's people.

(4) One flock and one shepherd (John 10:16).

IV. *Israel to be a united nation:*

1. The law united them.

2. One in name and in practice.

3. Division impossible so long as they obeyed.

4. God purposed to make his people:

(a) One nation (1 Pet. 2:9).

(b) One in Christ (John 17:23).

(c) One heart and one way (Jer. 32:39).

(d) One body (1 Cor. 12:13).

(e) If God's will is obeyed, unity is not only possible but **absolutely inevitable**.

Conclusion:

In essentials, unity; in non-essentials, liberty; in all things, love.

The New Testament Church Is Not A "Sect" or "Denomination"

Acts 28:16-24

Introduction:

Christ was not a partisan in religion. There were four religious sects, or parties, while he lived here:

(1) Pharisees (Acts 15:5; 19:5; 23:8; Luke 16:14).

(2) Sadducees (Matt. 3:7; 16:1; Acts 5:17).

(3) Essenes. These not mentioned in the New Testament.

(4) Herodians (Mark 3:6).

Christ took sides with none of these, but condemned them.

I. *The two ways of speaking of the New Testament church:*

1. Christ's way: "my church" (Matt. 16:18); "kingdom of God" (John 3:3; Luke 17:21).

2. Man's way: "sect," "denomination."

3. Man can speak of the church in only three ways:

(a) Calling it more than the Bible does.

(b) Calling it less than what the Bible does.

(c) Calling it just what the Bible does.

II. *The Greek word "hairetis":*

1. Used nine times in the New Testament, but never in a favorable or good sense.
2. It is translated "sect" six times (Acts 5:17; 15:5; 24:5, 14; 26:5; 28:22).
3. It is translated "heresies" one time (2 Pet. 2:1).
4. It is translated "faction" one time (1 Cor. 11:19).
5. It is translated "parties" one time (Gal. 5:20).
6. Therefore, the New Testament church is not a "sect," neither is it composed of "sects."
7. If being in a denomination makes one a Christian, then denominationalism is essential to Christianity.
8. If being in a denomination does *not* make one a Christian, then denominationalism is *not* essential to Christianity.

III. *The New Testament church is the body of Christ:*

1. It is no more a "sect" or "denomination" than was Christ.
2. A denomination claims to be only "a branch of the church."
 - (a) Vine and branches (John 15:5).
3. Then a member of a denomination is only a member of "a branch of the church."
4. Christians are members of *the body* (Rom. 12:5; I Cor. 12:27).
5. If denominations are only "branches of the church," where will we find the main body?

IV. *God's plans are always successful:*

1. Man cannot improve on God's way.
2. The church was successful in early days.
3. Acts 1:8 is God's plan through the church.
4. The Missionary Society is a failure because it is an admitted departure.
5. It takes more than forty per cent of all money raised to run the Missionary Society.

Conclusion:

There is a certain dignity, an independence, in standing for the New Testament church only. One cannot have this elsewhere. One can counter criticism, defy opposition and challenge all denominationalism without fear.

How Can I Know I Am In The Right Church?

Introduction:

This is an age of many churches and many kinds of churches. Men are confused about the church, hence they are inactive. These have our sympathy.

I. “Join the Church” is not Biblical language:

1. It is easy to use unscriptural language.
2. Bible language:
 - (a) “Added to the church” (Acts 2:47).
 - (b) “Added to the Lord” (Acts 5:14).
 - (c) “Turned to the Lord” (Acts 9:35; 11:21).
 - (d) “Obey the gospel” (2 Thess. 1:7-9; 1 Pet. 4:17).

II. We can know what church we are in.

1. We can know that we are in the church of Christ, just as we can know we are citizens of the United States.
2. Can you not know what country or state of which you are a citizen? Same with the church.

III. Only one church, and that is the right one:

1. If you know what church you are in and know the right one, the question is settled.
2. Christ says “my church” (Matt. 16:18).
3. “Church of God” (1 Cor. 1:2).
4. God’s church and Christ’s church are one (John 17:10).

IV. What is the church?

1. All who obey the gospel constitute the church.
2. Becoming a child of God is to become a part of the church.
3. It is the body of Christ (Eph. 1:22; Col. 1:18, 24).
4. Whatever the church of Christ is at a place, the body of Christ is at that place (1 Cor. 12:13).
5. If you are a part of the body of Christ at that place you are in the right church.
6. One cannot be baptized into a body and not be in that body.
7. Now, if one stops there, he will be in the right church and in it *only*. The Ethiopian eunuch (Acts 8:26-40).

Conclusion:

There is no way of getting into another church without adding to God's word. How far joining another church will endanger one's salvation I do not know. Man had better not go beyond what is written (1 Cor. 4:6; Rev. 22:18; Deut. 12:32).

Conversion

1 Thess. 1:9; Acts 15:19

Introduction:

No need of so much confusion about this subject. God is clear on this subject as he is on all others. He wants man to know. All who claim to be converted ought to know what it is.

I. Its absolute necessity (Matt. 18:1-3):

1. Cannot enter the kingdom if not converted.
2. Jesus knew men cannot be saved without it.
3. No one is in the church who has not been converted.
4. Therefore no babies are in the church of God.

II. What is conversion?

1. Can man do anything? Does God do it all?
2. If God does it all, why does he not convert all?
3. "Convert" and "turn" come from the same word.
4. To "turn from idols to God" is conversion (1 Thess. 1:9). "To serve God" is living the Christ-like life.
5. It is the complete process that takes one from the kingdom of Satan and translates him into the kingdom of God with all the necessary changes for citizenship therein.

II. The necessary changes are:

1. First, a change of heart or purification of heart. This is done by faith (Acts 15:9; 1 Pet. 1:22).
2. Next, a change of life—reformation of life. This is done by repentance (Acts 2:38).
3. Change of state or relationship. This is done by baptism (John 3:5; Rom. 6:4; Gal. 3:27).

IV. *The Holy Spirit convicts the world of sin (John 16:8).*

1. How does he do it?
2. Paul an example.
3. Knowledge of sin through the law (Rom. 3:20; 7:7).
4. Hence, the Holy Spirit does it through the law or the *word*.

Conclusion:



Dangers In Disobedience

Heb. 2:1-9

Introduction:

There is danger in disobeying any law of *man*; either moral law or physical law. How much more dangerous to disobey *God's* law.

I. *Three very important facts (Heb. 2:1-4):*

1. Ought to give *more* earnest heed, etc.
2. Word spoken through angels *proved steadfast*.
3. Every transgression and disobedience received a *just* recompense of *reward*. What solemn warnings!

II. *Warnings recorded in Old Testament:*

1. The fact that God has written them shows that we ought to give earnest heed.
2. Written for our learning (Rom. 15:4, 5).
3. And for our admonition (1 Cor. 10:11).
4. Men are too careless about the things God says. We should give *more earnest heed*.
5. Even little things represent God's will.

III. *Transgression and disobedience:*

1. Transgress = to step beyond.

2. Disobey = not to come up to the mark (1 Cor. 4:6; 2 John 9, 10).
3. We must stay within the law of the Lord.
4. We live in a progressive age in *man's* work; but not so in *God's* work.

IV. *Examples of disobedience:*

1. Nadab and Abihu (Lev. 10:1-7).
 - (a) Recite the history and the law.
 - (b) What they did. Everything they did was right except *one*.
 - 1) They took censors.
 - 2) Put fire upon it.
 - 3) Laid incense upon it.
 - 4) Offered to God.
 - (c) Put the wrong kind of fire on it. Here, in this act, they were *disobedient*. How fatal!
2. God said: "I will be sanctified." "I will be glorified."
3. If God had accepted this strange fire he would have glorified man (John 7:18).
4. They did that which God had not commanded.
 - (a) God has not commanded to baptize babies.

Conclusion:

The same God who smote Nadab and Abihu said: "Be baptized," and, "Eat the Lord's supper." Do not ask, "Do you *think* we ought to eat the Lord's supper every Sunday?" Instead, ask, "Does God require it?" The question above, "Do you think we ought, etc.?" simply means: "Do you think we ought to obey God?"

Dangers In Disobedience

(No. 2)

Introduction:

Railway companies have "danger signals" for the benefit of the public. Many lives have been saved by observing them, and many have been lost by not observing them. So, in the journey from time to eternity, God has "danger signals."

I. Importance of the Old Testament:

1. Things recorded there for our admonition (Rom. 15:4; 1 Cor. 10:11).
2. We should know them, not that we should do them, but as warnings.
3. These warnings add emphasis to this fact. Punishment, often speedily, followed man's disobedience to the smallest point.

II. Examples of disobedience and punishment:

1. Breaking the sabbath law (Num. 15:32-36). Do not do any kind of work on the sabbath.
 - (a) A man was found picking up sticks. A little thing, but it represents God's will.
 - (b) Little things represent God's will as much as great things.
 - (c) A man was put to death for this "little" thing.
 - (d) It teaches that *wherever* and in *whatsoever* God's will is found, *we must respect it*.
2. Uzzah's disobedience (2 Sam. 6:6-11; 1 Chron. 13:9, 10).
 - (a) Give the law and the history.
 - (b) If God tells *how* to do a thing, the *how* becomes a part of his will.
 - (c) Uzzah did not regard God's ordinance (1 Chron. 15:13).
 - (d) We have the same spirit to fight today that says we need not be so careful *how* we do things.
3. God said, "Go preach." We may use any mode of travel. If God had said "Walk and preach," then we could not ride.

Conclusion:

Someone asked Charles H. Spurgeon, "Can a man be saved without baptism?" He replied, "I do not know. I know he can be saved with it" (Mark 16:15). If the Lord had said, "eat the Lord's supper on the first day of the year, or the first day of the month," then we would be obligated to respect and obey that command. He said the "first day of the week."

Duties of Elders and Deacons

1 Tim. 3:1-13; Tit. 1:5-9

Introduction:

God is the only rightful ruler of his people. He has always organized his people. The church is the only *organization*.

I. "Church" is used in two senses:

1. General—Christ the *only* officer.
2. Local—congregation.
 - (a) Bishops and deacons, the *only officers* of the local church (Phil. 1:1).
 - (b) *Every* church had these (Acts 14:24; Tit. 1:5).
 - (c) Elders, overseers, bishops, shepherds.
 - (d) Deacons—servants of the church, or of the bishops.

II. *Qualifications of bishops:*

1. 1 Tim. 3:1-13; Tit. 1:5-9.
2. Not all elders are bishops, but all bishops are elders.
 - (a) All judges are lawyers, but all lawyers are not judges.
3. Have children that believe (Tit. 1:6).

III. *Duties:*

1. Feed the church (Acts 20:28).
2. Be example (1 Tim. 5:17).
3. Rule the church. How? (1 Pet. 5:1-4).
4. Watch in behalf of souls (Heb. 13:17).
5. Look after the financial condition of the church.
 - (a) What a fearful responsibility! Do you appreciate it?

IV. *Duties of churches to elders:*

1. Honor them. You honor God (1 Tim. 5:17).
2. Obey them (Heb. 13:7).
3. Assist them.¹
4. Be careful about accusing them (1 Tim. 5:1, 19).

Conclusion:

Elders are to discharge their duties to the church *faithfully*. Christians, likewise, do their duty toward elders.

The Unconquered Empire

Prov. 16:32

Introduction:

Man is by nature a conqueror.

I. *Kingdoms man has conquered, including the term “world:”*

(a) *Land* by:

- (1) Overcoming distances (railroads, etc.)**
- (2) Analyzing substances (scientific farming)**
- (3) Locating contents (mining)**

(b) *Water* by:

- (1) Ascertaining elements, energies, properties, etc.**
- (2) Controlling its forces.**
- (3) Navigating *upon* and *under* it.**

(c) *Air* by:

- (1) Compressing, liquefying, condensing, etc.**
- (2) Controlling its forces.**
- (3) Analyzing and using for his own ends.**
- (4) Navigating (aircraft, etc.)**

All of these conquered by science.

II. *A kingdom man has not conquered—Self:*

(a) *Body:*

- (1) Hands, tongue, etc.**
- (2) Appetites, passions, emotions.**

(b) *Mind:*

- (1) Thoughts**
- (2) Imaginations.**
- (3) Will.**

(c) *Soul:*

- (1) Spiritual faculties.**
- (2) Monitions.**
- (3) Aspirations of inner consciousness.**

Conclusion:

All of these to be conquered by religion.

Errors of Seventh Day Adventists

Introduction:

We must oppose error for truth's sake. We cannot mention all the errors of Seventh Day Adventists because the time is too short. Adventism is a compound of Judaism and Christianity.

I. The name is not scriptural.

1. *Advent* means coming of Christ. William Miller said, 1831-1844.
2. In 1846 Joseph Bates put the "Seventh Day" to the church.
3. This church was born in error.

II. The annihilation of the wicked:

1. This equals materialism: "no soul."
2. Eternal punishment; eternal life (Matt. 25:46).

III. Mrs. Ellen G. White:

1. Her books:
 - (a) Early writings
 - (b) Testimonials
 - (c) Great Controversy.
2. They claim to be inspired.
3. Even put them above the Bible.
4. She was uneducated.
5. She was to Adventism what Joseph Smith was to Mormonism.
6. She was the boss (Isa. 3:12).

IV. Prophecy:

1. Much of their time is given to the interpretation of it.
2. At one time they claimed that all had been fulfilled except the second coming of Christ.

V. "The Two Laws":

1. The "Ten Commandment Law" = the Law of the Lord.
2. The "Ceremonial Law" = the Law of Moses.
3. The "Law of Moses," "The Law of the Lord" and "The Law" are all one (Neh. 8:1, 3, 7, 8, 14, 18; Luke 22:24, 27; Mark 7:10; Heb. 10:28).

4. "The Two Laws" not found in the New Testament referring to the Old Testament.
5. "The Law" found 51 times in Romans; 29 times in Galatians.

VI. *We are not under the Law:*

A. Christians are not under the Law.

1. Christ was the end of the law (Rom. 10:4; Gal. 3:19).
2. We have been discharged from the law (Rom. 7:6).
3. It has been done away (2 Cor. 3:11).
4. The law has been changed (Heb. 7:12).

B. It is alleged that if the Ten Commandment Law has been done away, then murder, theft, and adultery are not wrong.

1. Not so! The New Testament forbids these sins.

VII. *The sabbath:*

1. This is their test of fellowship.
2. Until 1846 the Adventists did not preach it.
3. It belonged to the Law and passed with it.
4. The "Sabbath" was *not* changed from the "Seventh Day" to the "First Day."

The Evangelist: His Work and Support

Introduction:

This is a double subject: *i.e.*, the evangelist's *work* and *support*.

I. *Definition:* The evangelist is a publisher of glad tidings.

1. There were five classes of inspired men (Eph. 4:11):
 - (a) Apostles
 - (b) Prophets
 - (c) Evangelists
 - (d) Pastors
 - (e) Teachers
2. The evangelist stood between the others.
3. "Evangelist" and "Preacher" may be used synonymously.

II. *Examples:*

1. Philip, the evangelist (Acts 21:8).
2. Timothy (II Tim. 4:5).
3. Only these two are mentioned by name.
4. There were many others (Eph. 4:11).

III. *The name denotes a work rather than an order or class.*

1. Do the work of an evangelist, fulfill thy ministry (II Tim. 4:5).
2. All should preach (Acts 8:4).
3. He is more than a *leading brother* or chairman of the church assembly as the church is more than a fraternity.

IV. *He must be a man with a message.*

1. His message is the gospel as the power of God unto salvation (Rom. 1:16).
2. He must feel the burden of this message (I Cor. 9:16).
3. Nothing should hinder his preaching it.
 - (a) Popularity should not.
 - (b) Ecclesiastical organizations should not.
 - (c) Government should not (Acts 4:19, 20).
 - (d) Lack of support should not.

V. *The message is greater than the man.*

1. It is more important than the preacher.
2. A display of learning or gifts must not be made.
3. The people must see only the message.
4. He must not substitute for it:
 - (a) Human opinion
 - (b) Speculation.

VI. *His support:*

1. The taught should support the teacher (1 Cor. 9:4-14; Gal. 6:6).
2. The church should support the gospel being preached to others (Phil. 4:16).
3. Some churches support only partially the preaching they hear and give no support to that which they do not hear.
4. A church must support the gospel to live; not so much for the preacher to live, but to live itself. The question: "How can the church live if it does not give?"

5. A preacher should have the moral and financial support of the home church.

Conclusion:

Support should be according to *need*, not *reputation*.

Evil Speaking

Introduction:

God gives instructions in all the ways of life. Many scriptures condemn evil speaking (1 Pet. 2:1; Titus 3:2; Col. 4:6; Jas. 3:2-10; Prov. 13:3; 18:21; 21:23).

I. *There are many ways of sinning:*

1. Speaking evil is "a common one."

II. *The tongue is a little member, but powerful (Jas. 3:5).*

1. It should be sanctified to God.
2. It becomes the test of our religion (Jas. 1:26).

III. *What is evil speaking?*

1. There is a difference in evil-speaking and in speaking to one of his faults.
2. Speaking of one's faults *to another* is making them a subject of gossip.
3. Exaggerating the faults of others is bearing false witness. This is a sin severely condemned.

IV. *Causes of evil speaking:*

1. Cruelty of disposition.
2. A lack of tenderness and love.
3. Malice and revenge.
4. We have been injured or think we have been.
5. Therefore, we think we have a license to speak evil without hesitation.
6. Envy. One tries to build up self by pulling others down.
7. Idleness (1 Tim. 5:13).

V. *Results of evil speaking:*

1. It hurts the one spoken of.
2. It hurts the one spoken to.
3. It hurts the one speaking.

Conclusion:

Miriam spoke against Moses (Num. 12:1-8). God punished her (Num. 12:9, 10, 15). She is made an object of warning to others (Deut. 24:9).

Victories Through Faith

Introduction:

Since man sinned God has exhorted him to have more faith in Him. Man has gone down in defeat when he lost faith.

I. Faith give strength to character.

1. No unstable, faltering, wavering, unfaithful mind can build a strong character.
2. Abraham, Moses, David and others stood, in old age, as towers of strength (Gen. 49:4; Jas. 1:8; Rom. 4:30).
3. The character is as strong as the faith.
4. We walk and we live by faith (2 Cor. 5:7).
5. Fight the good fight of faith (1 Tim. 6:12).

II. There are two classes of heroes in Hebrews 11:

1. Heroes of achievement (Heb. 11:33, 34).
 - (a) They did all these by faith.
 - (b) Human strength is unable to do this.
 - (c) Faith takes hold of the power of God and brings it into use for man. How? (Matt. 4:29).
 - (d) David and Goliath (1 Sam. 17:41).
 - (e) Daniel in the den of lions (Dan. 6:19-23).
 - (f) Hebrew children in the fiery furnace (Dan. 3:1-30).
 - (g) There is not a conquest over sin or the devil but that can be accomplished by faith.
 - (h) Christ overcame all these. We, by faith, take hold of the same power and overcome
2. Heroes of endurance.
 - (a) Christ endured the cross (Heb. 12:2).
 - (b) By faith we take hold of the same promise.
 - (c) The mother—heroine of endurance. Her work, like the electric motor, is obscure but important. We do not know the mothers of many great men. Moses' mother taught him about the true God.

III. *How to possess this faith:*

1. Empty yourself and be taught of God (1 Cor. 3:18).
2. Socrates said: "I think I'm doing the world the greatest good when I show men they do not know."
3. Be like Peter who said: "At thy word I will . . .") (Luke 5:5).

Conclusion:

What we do in obedience and in service to Christ should be done just because He says it.

Walking by Faith

2 Cor. 5:7

Introduction:

Christianity is a religion of faith. All its acceptable work and worship must be of faith. It must be of faith to be pleasing to God (Heb. 11:6). Man must not add to, take from, nor modify in any way what God has said.

I. *Difference between faith and opinion:*

1. What is it to walk by faith? Faith comes by hearing God's word (Rom. 10:17). Where God has not spoken there is no faith. If there is no faith, then there can be no walking by faith. One who does not walk by faith is not pleasing to God.
2. What is it to walk by opinion? (John 3:1, 2). Two questions:
 - (a) Did Nicodemus come *by night*? All say, "Yes." Bible says so. There is faith.
 - (b) Why did he come by night? Here is opinion.

II. *The fundamental principle (Matt. 15:9):*

1. These Pharisees and scribes were worshipping God.
2. But it was vain worship. They were doing things as religious service which God had not commanded. These things were good within themselves, but God had not ordained them as worship to him.

III. *An application of the principle:*

1. Whenever and wherever one attempted to do, as service to God, either what he had not commanded or

what he had forbidden, it was rejected. An example (1 Sam. 15:1-33). Saul obeyed the voice of the people (1 Sam. 15:24).

2. Preachers do that today. One work of elders is to guard against false teaching (Acts 20:28-31).
3. Korah, Dathan and Abiram (Num. 16:1-40). Two hundred and fifty men of renown held a convention against God. They were destroyed. God commanded the faithful ones to separate themselves from the wicked ones (vss. 21, 26). We are commanded to do the same today (Rom. 16:17).

IV. *Illustrations of the application of the principle:*

1. Washing the hands. Nothing wrong in the mere act. But severely condemned as a religious act (Mark 7:1-23).
2. Eating meat. Not wrong to eat it. It is wrong to put it on the Lord's table.
3. Instrumental music. Not wrong within itself. But it is wrong to bring it into the church.

Conclusion:

Cannot walk by faith and do it. Can walk by faith and *sing* (Eph. 5:19; Col. 3:16).

Gifts —

The Key to the Works of the Holy Spirit

Introduction:

There are two classes of gifts of the Holy Spirit. These are:

- (1) Extraordinary.
- (2) Ordinary.

I. *Extraordinary gifts:*

1. Baptism of the Holy Spirit.
 - (a) The promise (Matt. 3:11; Luke 24:49; Acts 1:5).
 - (b) Fulfillment of the promise (Acts 2:4; 10:46-48; 11:15-18).
 - (c) What followed? Speaking with tongues (Acts 2:4; 10:46).
 - (d) Why the speaking with tongues? (1 Cor. 14:22).

2. Gifts followed by laying on of hands of apostles.
 - (a) The utility of spiritual gifts (1 Cor. 12, 13, 14).
 - (b) Diversities of gifts (1 Cor. 12:4).
 - (c) Shall end (1 Cor. 13:8).

II. *Ordinary gifts*

1. These abide. They are permanent.
 - (a) Comforter (John 14:15-17).
 - (b) The world cannot receive the Holy Spirit as its comforter.
 - (c) A comforter to God's people. Does not end.
 - (d) All comfort comes from the Holy Spirit (1 Thess. 4:18).

Conclusion:

The Holy Spirit is Reprover of the world (John 16:7-11).

Reverence To God

Hebrews 12:28, 29

Introduction:

1. Text. Definition of Reverence: "Profound respect mingled with fear and affection.
2. Psa. 127:1, 2. Any nation is doomed to failure without respect for God (Psa. 33:12; Ezek. 22:26).
 - a. This is an irreverent age. Many signs: loss of respect for sacred things, marriage, etc.
 - b. Irreverence even brought into God's house.
3. Importance of reverence: Cite text. Without it songs, prayers, worship, lives are in vain.
4. How do we reverence God? We are on earth. He is in heaven. —By respecting his representatives he has left on earth. —As we would flag, or ambassadors of a country.
 - a. We must reverence God more so than parents (Heb. 12:9).

I. *The name of God to be revered:*

- A. Name stands for his character (Ex. 34:5-7).
 1. Nine traits of God—name stands for them.
- B. Ps. 111:9. No man's name, but God's name to be hallowed, hence (Matt. 6:9).

1. But we are not to call preachers by honorary titles as Reverend, Dr., Father, etc. (Matt. 23:1-9).
 2. Many think they are doing honor to call preachers by titles. It is disrespectful, irreverent to God.
 3. Ex.: Man in newspaper office who lost his job for leaving off titles in newspaper—Ministerial Association kicked.
- C. Not take name in vain (the third commandment) (Ex. 20:7).
1. Only use some have for God's name is to swear by.
 2. Profanity: to lightly esteem that which is sacred, as Esau (Heb. 12:16).
 3. By-words are profanity. We would disrespect our parents by using their name as by-words.
 4. Boys were cursing. When asked where learned, they said from Daddy!

II. *Reverence God's Word.*

- A. First thing a child should learn (2 Tim. 3:15-17). The Scriptures are holy.
- B. It is irreverent to refuse to listen to God (Heb. 12:9).
- C. It is irreverent to listen to human creeds (Matt. 15:9).
- D. Should tremble at Word of God (Isa. 66:2).
- E. Unbelief is irreverence (Mark 16:16).
- F. Failure to obey gospel is irreverence (2 Thess. 1:7-9).
- G. God's Word is his representative on earth. It stands for his love, his will, his way of salvation.
 1. To disrespect His Word is to disrespect God, His will, his way, and his salvation.
 2. As disrespect for flag dishonors country.

III. *Reverence God's church.*

- A. Glorify God in it (Eph. 3:21).
- B. Irreverent to neglect services (Heb. 10:25).
- C. Irreverence during worship: talking, whispering, sleeping, giggling, funmaking, childishness among grown men.
- D. Why be irreverent?
 1. God demands respect (Ps. 89:7).
 2. The church is Christ's bride. Husband to be respected (Eph. 5:33).
 3. Christ meets with us in worship (Matt. 18:20; 26:29).

This outline of Brother Boles was supplied by Bill Nicks who heard him deliver the lesson.

Fellowship With God

1 John 1:3

Introduction:

Fellowship does not mean to give only. It may include that, but is broader. Fellowship is communion, cooperation, partnership. Example: members of the body have fellowship with each other and work for the good of all.

I. Our relationship to God:

1. We belong to His family (Gal. 3:26).
2. The seven *ones* (Eph. 4:4-6).
3. Kinship with God and each other.

II. Our fellowship with God (1 John 1:3, 6, 7):

1. There is a difference between *fellowship* and *relationship*.
2. A relationship may not be broken, while fellowship may be broken.
 - (a) A brother or sister is always brother or sister (relationship), but there may not be any fellowship between them.
3. Our fellowship with each other is based on our fellowship with God (1 John 1:7).
4. Our fellowship with God is in Christ (1 Cor. 1:9).

III. This fellowship includes:

1. Love for the same principles and same beings.
2. The same kind of happiness, though not the same degree.
 - (a) God's happiness is found in holiness, truth, purity, justice and mercy. Same that the angels have.
3. Cooperation with God:
 - (a) There is a *sphere* in which God works alone. Creation, government of the universe, storms, etc.
 - (b) A sphere in which we work with Him (Phil. 2:13). Work is not done if we do not work with Him.
 - (c) Farmer must sow seed. So in the salvation of our souls and others (1 Cor. 3:9; Mark 16:20; 2 Cor. 6:1).
 - (d) We commune with Him in prayer.

(e) The end of this fellowship is joy (1 John 1:4).

(f) Partaking of divine nature (2 Pet. 1:4).

IV. *How to maintain this fellowship:*

1. God will not fellowship sin. We must put sin from us if we have fellowship with God.
2. We must walk in the light (1 John 1:6, 7).
3. We must confess our sins. This is more than to say we have sinned.
4. We cannot get out from under law. If we get from under the law of health, we get under the law of disease.

Conclusion:

Sitting at supper a picture of fellowship.

God in the World

Isaiah 5:12

Introduction:

God was in “the beginning” of heaven, of earth, of time, of man, of the Bible and of salvation. This idea of God humbles us, exalts us, saves us, inspires us and makes us believe in our immortality.

I. *False ideas of God corrected:*

1. Man, sooner or later, rises or falls according to his conception of God.
2. They think God is in heaven, but not on earth (Isa. 66:1).
3. They think He does not see the affairs of men. He does (Prov. 15:3; Job 31:4; Heb. 4:13).
4. He sees *you* or *me* as though no one else existed. We do not have to “come” into His presence. We are always in it (Acts 17:27, 28).

Story: A thief before stealing looked every way except *up*. Some think because they cannot see God, He cannot see them.

5. They think all things are managed by the “machinery of natural law” with no God in it. Pharaoh an ex-

ample. Some never mention the name of God except in profanity.

II. *God is at work in the world (John 5:17).*

1. Do you think God idly sits upon His throne?
2. Satan is at work (Job 1:7; 1 Pet. 5:8). So is God.
3. God works in the affairs of men (Rom. 8:28).
4. If not with men, with whom does He work?
5. God cares for the sparrow, hears the cry of the raven.
Will he not much more care for those made in His likeness? (Luke 12:7).
6. He is a Father. Loves and cares for us as a Father.

III. *God works in a special sense through Christ.*

1. Through men (Phil. 2:13; Mark 16:20; 1 Cor. 3:9).
2. God has given the church victory over:
 - (a) Judaism
 - (b) Paganism
 - (c) Barbarianism
 - (d) Infidelity
 - (e) and will give it victory over sectarianism.
3. He is in the midst of His family (Matt. 18:20).

Conclusion:

This conception of God should strengthen our faith in Him. Pray to Him oftener, for He hears and answers prayers.

Led by the Spirit of God

Romans 8:14

Introduction:

Being led by the Spirit of God is not so mysterious. It is no more mysterious in conversion than in guiding God's people. Romans 8:14 divides all people into two classes: (1) sons of God, and (2) those *not* sons of God.

Being a son of God raises one to the greatest height. Not being a son places one beneath the plane God created him to occupy.

The Godhead = Divine Family of three: *i.e.*, God, Christ, Holy Spirit.

I. "Direct Operation" theory is not true:

1. No such thing as direct, immediate, intangible, unexplainable, mysterious operation of the Spirit.
 - (a) If so, why does the Spirit operate more freely in summer (just at "protracated meeting" time) than in winter?
 - (b) Why does the Holy Spirit operate more at night than in the day, if the theory is true?
 - (c) Why then does the Holy Spirit operate more quickly upon the ignorant than upon the intelligent man? This theory makes God responsible.
 - (d) It is an operation of excitement, hypnotism, and magnetic influence.
 - (e) He does not lead, but drives, if the theory is true.

II. What being "led by the Spirit" is not:

1. It is not to be led by "think-so" (John 16:2).
2. God's ways are higher than man's (Isa. 55:8, 9). One cannot take man's way and at the same time be led by the Spirit of God (Prov. 16:25; Rom. 8:6, 12, 13).
3. God's way and man's ways lead to different destinies.
 - (a) We are not to be led by the mind of the flesh (Rom. 8:5, 6; Gal. 5:19-21).

II. What is it to be led by the Spirit?

1. It is as easy to see as to see what it is to be led by *the mind of the flesh*.
2. Mind the things of the Spirit (Rom. 8:5, 6; Gal. 5:22-25).
3. Being led by the Spirit of God is to obey the teaching of the Holy Spirit in the Holy Bible. Men of God spake as they were moved by the Holy Spirit (2 Pet. 1:21).
 - (a) How God led the children of Israel (Psa. 77:20).
4. The Spirit spoke to the churches (Rev. 2:7, 11, 17, 29; Acts 28:25-27).

IV. How the Spirit leads in conversion:

1. The Holy Spirit spoke through Peter (Acts 2:4, 14-40).
2. As hearers obeyed the Spirit's words they were being *led by the Holy Spirit of God*.
3. The Holy Spirit led *all the same way* to become sons of God.

4. The Spirit led *all into the same church* (Acts 2:47).
5. God, Christ and the Holy Spirit agree. They all lead together.

Conclusion:

To neglect, or to reject the leading of the Spirit is to insult God. When the twelve apostles, whom Christ chose and trained for their work, spoke, Christ said to them: "It is not ye that speak, but the Spirit of your Father that speaketh in you" (Matt. 10:20).

Led by the Spirit of God

Romans 8:14

Introduction:

Just as one must follow the teaching of the Spirit to become a son of God, so one must continue to follow his teaching to be pleasing to God.

I. *Must live in spiritual atmosphere:*

1. "If any man hath not the spirit of Christ, he is none of his" (Rom. 8:9).
2. We are to have the mind of Christ (Phil. 2:5; Col. 3:2).
3. Put ourselves under his influence.

II. *How to receive the Spirit's teaching:*

1. God is talking to *me*. How thankful we should be!
2. He is trying to purify my heart, guide my steps and make me like Christ. I will receive Him.
3. Much trouble and worry would be avoided if the Spirit led us.

III. *Some things the Spirit leads us to do:*

1. Crucify the flesh (Gal. 5:24).
 - (a) These are the works of the flesh (Gal. 5:19-21).
 - (b) One who does not crucify these works of the flesh is not being led by the Spirit.
2. Forgive one another (Col. 3:13).
3. Love one another. Love the brotherhood (1 Pet. 1:22; 4:8; 2:17).

4. Love not the world, neither the things of the world (1 John 2:15).
5. Present bodies a living sacrifice, holy, etc. (Rom. 12:1).
6. Assemble on the first day of the week (Heb. 10:25).
7. Give. Make contribution (1 Cor. 16:1, 2).

IV. *This is a Spiritual dispensation:*

1. The law is spiritual (Rom. 7:14).
2. Our service is spiritual (Rom. 12:1).
3. The teaching is spiritual (1 Cor. 9:11).
4. Spiritual food and drink (1 Cor. 10:3, 4).
5. Spiritual milk (1 Pet. 2:2).
6. We are a spiritual house (1 Pet. 2:5).
7. We are to have a spiritual body (1 Cor. 15:44).

V. *Spirit and the Word inseparable (John 6:63):*

	Spirit	Word of God
1. In creation	Gen. 1:2; Job 33:4	Heb. 11:3; 2 Pet. 3:5
2. In salvation	Tit. 3:5	Jas. 1:21
3. In sanctification	1 Cor. 6:11	John 17:17; Eph. 5:26
4. Dwells in us	Rom. 8:11	Col. 3:16
5. Gives life	2 Cor. 3:6	Jas. 1:18
6. Born of	John 3:8	1 Pet. 1:23-25
7. Spirit is truth	1 John 5:7	John 17:17
8. Power of	Rom. 15:13	Heb. 1:3

Conclusion:

The Spirit *leads*; He does not *drive*. Christ was led by the Spirit. Apostles guided into all truth by the Holy Spirit (John 16:13).

Children of God are led by the Spirit (Rom. 8:14). The spirit leads (guides) the understanding, the will and the affections. This leading is continuous. It results in union and fellowship with God, and to a likeness of God. The Spirit leads *all* the same way.

The Likeness of God

Isaiah 40:18

Introduction:

This is an old question. The character of the religion one has depends upon the answer given. H. B. Streeter says: "To worship God under a false conception is the same thing as to worship a false God; and in exact proportion to the element of falseness in the conception, it is idolatry."

I. The problem:

1. No man has seen God.
2. A finite mind is incapable of forming a true conception of an infinite Being.
3. Yet, we cannot worship God without having some conception of Him.

II. The likeness of God in the Old Testament:

1. Genesis compares Him to a flesh-and-blood man.
 - (a) He walks in the garden.
 - (b) He talks with man.
 - (c) He curses man for disobedience.
2. Exodus pictures Him as a terrible Being.
 - (a) No god like Him in power (Ex. 15:11, 12).
 - (b) He smites the Egyptians with ten plagues.
 - (c) Israel cannot see God or touch His mountain (Ex. 19:12, 21).

III. The prophets present Him with victorious power:

1. Nature does His will.
2. The stubborn will of men must yield to Him.
3. Nations are His servants.

IV. God is the same (Heb. 1:12; Mal. 3:6):

1. How account for the different likenesses?
2. God has been changing or has not changed.
3. The idea of God has been gradually unfolded.

V. The likeness of God in the New Testament:

1. The New Testament does not argue the existence of God, His supreme power, or His eternal justice. The New Testament opens with these assurances.
2. It presents two likenesses of God.

- (a) He is like a father.
 - (1) "My Father" (Matt. 7:21).
 - (2) "Your Father" (Luke 12:30).
 - (3) "Our Father" (Matt. 6:9).
 - (b) He loves us as a Father. St. Augustine said: "God loves everyone as though there were but one of us to love."
 - (c) His power and wisdom are used to love and save His children.
3. He is like Jesus Christ.
- (a) Christ is the power and wisdom of God (Rom. 1:4; 1 Cor. 1:24).
 - (b) He is the image of God (Col. 1:15).
 - (c) He is the fulness of the Godhead bodily (Col. 2:9).

Conclusion:

Christians become like Christ in three ways: (1) in serving, (2) in suffering, (3) in overcoming, or in victory. In becoming like Christ, we become like God.

Trust in God and Do the Right

1 Corinthians 10:13

Introduction:

God sees all things: the secrets of our hearts, our weaknesses, every lurking temptation.

I. The control of temptation:

1. God uses temptation to prove us.
2. Satan uses temptation to cause us to fall.
3. God will not prove us beyond our power (1 Cor. 10:13).
4. Nor will He let Satan do so.
5. God means to bring us close to Him.
6. Since God controls temptation, He expects us to do our best in resisting.
7. Illustration: Story of a prison wall with the word "resist" on every stone. Carved there by an inmate to strengthen his own heart against the urge to attempt escape.

II. *The adjustment of temptation:*

1. Two factors in temptation
 - (a) The sinful heart *within* (Jas. 1:12-15).
 - (b) The evil world *without*.
2. These are related as: powder—magazine—match.
3. Some are tempted very little; others are thrown into the fiery furnace.
4. Stronger at one age than at another.
5. It may come from the person and at a time least expected.
6. Goethe says: “Talent forms itself in solitude; character in the storms of life.”

III. *The escape from temptation:*

1. God makes *the way* of escape.
 - (a) Let us be wise enough to see it.
 - (b) We must seek for the way of escape.
2. How the way may be found.
 - (a) By running away from the temptation.
 - (b) Near the entrance gate—quench the spark and there will be no conflagration.
 - (c) Sometimes prayer is the *only* way. Lincoln said: “Many times I have been driven to my knees, because I had nowhere else to go.”

Conclusion:

Picture of a young knight at the edge of the wood full of danger. He was kneeling in prayer committing himself into the care and protection of the Almighty.

Walking With God

Gen. 5:24; Heb. 11:5; Jude 13-15

Introduction:

This is a short biography—"much in little." An imperishable monument. Enoch's position in the dispensation.

I. Importance of walking with God:

1. Man's happiness in time and eternity depends upon it (Mic. 6:8).
2. God has a way (Isa. 55:8; Jer. 10:23).
3. Man has ways (Prov. 14:12).

II. How to walk with God:

1. Rom. 4:12; 8:1.
2. 2 Cor. 5:7.

III. What it implies:

1. Agreement (Amos 3:3).
 - (a) Husband and wife cannot walk together unless they agree.
 - (b) Agreement implies one of three possible choices:
 - (1) God bends His will to suit man.
 - (2) God compromises with man, or
 - (3) Man must make his way God's way.
2. Friendship
 - (a) Abraham was called the friend of God three times. What honor! (Jas. 2:23, etc.; 2 Chr. 20:7).
 - (b) Friends of Christ (John 15:14).
 - (c) Walking with Him begets friendliness.
 - (d) Calling Christ friend and Lord implies obedience to Him (Luke 6:46).
3. Hardships.
 - (a) Abraham's sacrifice of Isaac (Gen. 22:1-19).
 - (b) Paul to Timothy: "Suffer hardship . . ." (2 Tim. 2:3).
 - (c) Take up cross and follow Christ (Matt. 16:24).

IV. Its results:

1. We become like Christ. Close companionship begets likeness. "Partakers of the divine nature, . . ." (2 Pet. 1:4).

- (a) “We all, beholding the glory of the Lord, are transformed into the same image . . .” (2 Cor. 3:18).
2. We shall reach a glorious end as Enoch did.
3. All who walk with God walk the same way—united.

Conclusion:

Begin this walk early in life (Eccl. 12:1). Do not become weary (Gal. 6:9). The journey is short (Jas. 4:14; Psa. 90:10).

The Gospel — What It Contains

1 Corinthians 15:1-4

Introduction:

It is God’s power to save (Rom. 1:16). Hence, Christ commanded it to be preached (Mark 16:15). It embraces the “Plan of Salvation,” therefore it is of the greatest importance to man. Man ought to know what it contains.

I. *The three facts to be believed (1 Cor. 15:1-4):*

1. That Jesus *died* according to the scriptures.
2. That he was *buried* according to the scriptures.
3. That he *rose* again according to the scriptures.
 - (a) If we believe these facts, we are forced to believe that *Christ is the Son of God*.

II. *Three commands to be obeyed (1 Pet. 4:17):*

1. Believe on Jesus as the *Son of God* (John 8:24; John 4:25, 26; Acts 8:37).
2. Repent. Turn from all sins (Acts 2:38; 3:19; 11:18).
3. Be baptized unto the remission of sins (Mark 16:15, 16; Acts 2:38; 22:16).
4. Upon the belief of these facts and obedience to these commands, we enjoy the promises.

III. *Promises to be enjoyed:*

1. Pardon of past sins (Acts 2:38; Mark 16:16).
2. A child of God. An heir of God (Rom. 8:17).
3. All spiritual blessings in Christ (Eph. 1:3).
4. A home in heaven (John 14:2, 3).

5. The promise of eternal life (Mark 10:30; John 3:15; 10:28; 17:3; Rom. 6:23; 1 John 2:25; 5:11, 20).
6. If faithful, a crown of life (Rev. 2:10).

Conclusion:

This gospel must be preached or preachers will be cursed (Gal. 1:8, 9). This gospel must be obeyed by sinners or they will be eternally condemned (2 Thess. 1:7, 8).

Ideals

Introduction:

Old people represent history. The young people represent prophecy.

I. What is an ideal?

1. An *idea* plus a moral force equals a *purpose*.
2. A standard is the sum total of our best ideas presented in concrete form.
3. A plan for God to work through one.
4. An investment in the human, so the divine may be realized.

II. Importance of an ideal:

1. No progress without it.
2. C. T. Ladd says: "Without ideals there would have been no human history."
3. Without an ideal one's life is without purpose or a goal.
4. Individuals must have an ideal; also institutions, businesses, schools, and nations.

III. Some false ideals:

1. Pleasure.
2. Money—wealth.
3. Ambition for power.

IV. Some of the elements of a true ideal.

1. Truthfulness. Do nothing on the sly.
2. Honesty. Robert E. Lee, an example.
3. A love, or passion, for righteousness.

V. *Loyalty to an ideal:*

1. Self-respect.
2. Self-confidence.
3. Self-control.

Conclusion:

A true ideal is necessary to the development of character.
One never rises above one's *ideals*.

Intimacy With Jesus

Acts 4:13

Introduction:

Give history of the early church up to this point.

I. *Influence of companions:*

1. We become like them.
2. Birds of a feather flock together.
3. Husband and wife become alike.
4. We must associate with Jesus to become like Him.

II. *How to associate with Him:*

1. Become better acquainted with Him.
2. By prayer and meditation.
3. It is the privilege of God's children to be with Jesus.
4. By humility of spirit.

III. *The world should know of our intimacy:*

1. Its verdict should be that.
2. By our boldness in the right.

IV. *Get in the inner circle of His love:*

1. Peter, James and John did.
 - a. At the raising of Jairus' daughter.
 - b. On the Mt. of Transfiguration.
 - c. In the Garden of Gethsemane.
2. Many church members live out of touch with Jesus, in the outer circle.
3. "Draw nigh to God, and he will draw nigh to you" (Jas. 4:8).

Conclusion:

There was a circle within the circle of the twelve apostles. Peter, James, and John enjoyed its privileges.

The Jew

Romans 3:1; 9:3-5

Introduction:

Many lessons for us in God's history of the Jews. God gave them the name Israel (Gen. 32:28). Jews from Judah or inhabitants of Judea. Afterward applied to all Israel. First mentioned in 2 Kings 16:6.

I. Principles of interpretation:

1. Accept God at what He says — Literal.
2. "Figures of speech" must be explained in the light of the context.
3. Symbols — let God interpret them.
4. Unfulfilled prophecy. Let God fulfill it. No man can tell it.

II. His antiquity:

1. He is an ancient nation—the oldest on earth (Jer. 30:11).
2. Where is the Egyptian, Babylonian, Greek, Roman?
3. His lineage from Abraham; this can be traced back to Adam.
4. What a proud nation! God's honor roll of heroes.
5. God's people and a type of God's spiritual people (Rom. 9:3-5).

III. His persecution:

1. He has been oppressed at all times (Deut. 4:26-31).
2. Abraham, Isaac, Jacob had no fixed home.
3. Typical of God's people today (Heb. 11:13).
4. What a lesson for us! This earth is not our home.
5. They have not even a country to call home today.
6. Persecuted but not destroyed. Like the burning bush of Moses. So, you cannot destroy God's people by persecution.
7. It is said, "No nation ever oppressed the Jew and escaped punishment."
8. The Jew is to be found everywhere, scattered, yet a nation and homeless. This is typical of God's kingdom today; scattered everywhere, yet *one* King and kingdom.

IV. *His mission:*

1. He believed in *one* God.
2. Each nation has taught the world some great lesson.
 - (a) Babylon taught that *wealth* and *glory* cannot perpetuate a nation.
 - (b) Greece taught that *culture* and *art* cannot perpetuate a nation.
 - (c) Rome taught that *law* cannot perpetuate a nation.
 - (d) The United States has taught the world the blessings of *free government*.
 - (e) The Jew has taught the world there is *one* God.
3. Abraham, Isaac, Jacob, Moses, David, Daniel all emphasized *one* God.

Conclusion:

These were nearly all men of wealth, and this is typical of God's abundance of spiritual blessings.

Our Three Judges

1 Corinthians 4:3, 4

Introduction:

Give the circumstances of the text. Paul had established the church. He had remained there one-and-a-half years. He had been absent about three years. Trouble had arisen. Had Paul been faithful? Who was his judge?

I. *Men's judgment of us:*

1. Dr. Stalker says: "In every man there are four men."
 - (a) The man the world sees.
 - (b) The man his friends see.
 - (c) The man he sees himself to be.
 - (d) The man God sees.
2. The world's judgment.
 - (a) Man is always judging—the living and the dead, the known and the unknown.
 - (b) These judgments swell into public opinion.
 - (c) They accumulate into tradition.

- (d) They become history and form the moral standards.
 - (e) We must have some regard for man's judgment, yet this is not final. We should not yield too readily to it.
3. Our friends' judgment.
- (a) They know us best.
 - (b) They are likely to be biased.

II. *Our judgment of ourselves:*

- 1. It is fine to have a conscience void of offense.
 - (a) Man may think more highly of himself than he ought to think (Rom. 12:3).
 - (b) One should know himself better than others do.
 - (c) One may be biased in this case also.

III. *God's judgment of us:*

- 1. This is the highest tribunal. From it there is no appeal.
- 2. The verdict of men may be wrong.
- 3. The verdict of self may be wrong.
- 4. God makes no mistakes.

Conclusion:

The word of God shall judge us (John 12:48).

Seed of the Kingdom

Luke 8:11; Matthew 13:1-9, 18-23

Introduction:

Analogy between physical and spiritual kingdoms. How can the word of God be called the seed of the kingdom?

I. *Parable of the sower:*

- 1. Four kinds of soil.
 - (a) Wayside—hard.
 - (b) Rocky places.
 - (c) Thorny.
 - (d) Good ground.

2. These represent four classes of hearers.
 - (a) Wayside hearer. The Evil One takes away the word.
 - (b) Stony hearer. Two things hinder:
 - (1) Lacketh root.
 - (2) Tribulation and persecution.
 - (c) Thorny hearer. Four things hinder:
 - (1) Cares,
 - (2) Riches,
 - (3) Pleasures,
 - (4) Unfruitful.
 - (d) Good hearer. Three grades of yield:
 - (1) Thirty,
 - (2) Sixty,
 - (3) One hundred.

II. *Laws of the seed:*

1. All fruit springs from seed.
2. All seed produces after its kind.
3. All seed sown unmixed bring forth like seed or same kind of harvest.

III. *Application of the parable and laws:*

1. Seed of the kingdom is the word of God (Luke 8:11).
2. Nothing can come out of the seed that was not in it.
The oak with all its parts was in the acorn.
3. This seed sown unmixed will bring forth same harvest *anywhere*.
 - (a) It will not make one thing of one kind, and another thing of another kind.
 - (b) It will not make one kind of church in one place and some other kind of church in another place.

IV. *Kind of fruit:*

1. Only *two* ways one can exist:
 - (a) By one's self, individually.
 - (b) Collectively, in a congregation.
2. What will it make one individually?
 - (a) New birth by the word of God (1 Pet. 2:2).
 - (b) Led to repentance by goodness of God (Rom. 2:4).
 - (c) Soul purified by the word (1 Pet. 1:22).
 - (d) Word of God sanctifies (1 Tim. 4:5).
 - (e) Saved by the word (gospel) (1 Cor. 15:2).

3. What will it make one collectively?
 - (a) Only one church in the days of the apostles.
 - (b) This remained such until close of the second century.

Conclusion:

The church extends on both sides of the river of death.

The Honestly Mistaken Man

1 Kings 13:1-32

Introduction:

Who is the honestly mistaken one? The one who does something as service to God sincerely, yet God has not ordained it.

I. *Must be honest in all things:*

1. "Provide things honest in the sight of all men" (Rom. 12:17).
2. "Uprightness and integrity preserve me" (Psa. 25:21).
3. But honesty of purpose and purity of motive never made:
 - (a) An error a truth,
 - (b) False worship true,
 - (c) A wrong become right.
4. It is a popular doctrine that sincerity—honesty of purpose—will approve one before God.
5. If this is so, then Christ should have come on a mission of simple honesty.
6. To substitute *honesty* for *obedience* is dishonesty.

II. *Example of the young prophet (1 Kings 13:1-32):*

1. God's message was plain. He understood it.
2. Old prophet's deception: "I am a prophet. An angel spoke to me" (Jer. 23:28; Ezek. 13:1-9; 1 Kings 13:18). The old prophet lied. Danger in *believing* a lie!
3. Young man should have received his authority to turn back from God.
4. He was found sitting under an oak (1 Kings 13:14).
5. If one can be saved believing and practicing error, what advantage has truth over error?

6. All prejudice in favor of error will not make it the truth.

III. *Example of Uzzah and Ahio (2 Sam. 6:7):*

1. Recite the history of this case.
2. None but the priests should carry the ark, and they should not touch it (Num. 4:15).
3. Uzzah was honest and pure in motive, but he was mistaken.
4. The Samaritans worshipped in ignorance and were condemned by Jesus (John 4:22).

IV. *Example of Saul of Tarsus:*

1. Lived in all good conscience. He was honest (Acts 23:1).
2. Persecuted the church, still honest (Acts 26:9-11).
3. Did it ignorantly. Honest but guilty (1 Tim. 1:13).
4. Chief of sinners, but honest (1 Tim. 1:15).
5. He bears witness against the honestly mistaken brethren (Rom. 10:1-3).
6. Athenians worshipped in ignorance (Acts 17:22, 23).

V. *These scriptures teach the same lesson:*

1. Deut. 12:8.
2. Prov. 14:12.
3. Matt. 7:21.
4. 1 Cor. 4:4.

Conclusion:

Man must be honest, but this is not enough.

1. He must be honest in the right.
2. How may we know we are right? (John 7:17; 17:17; 2 Tim. 3:16, 17).

The Beginning of a New Year

Psalm 65:11

Introduction:

The *beginning* of anything is always interesting: a day, a week, a month, a year, a birthday, or a wedding anniversary, a race, a nation, a physical life or a Christian life.

I. Review the old:

1. We are to have due regard for the *past*. Last year is *now* history and has its lessons.
2. Sometimes we are to look *back*.
 - (a) Jacob, 130 years old, before Pharaoh (Gen. 47:7-10).
 - (b) Samuel before all Israel (1 Sam. 12:1-7).
 - (c) Israel in Babylon (Psa. 137:1-6).
 - (d) Paul in prison (2 Tim. 4:7, 8).

II. Each is to examine himself, or prove himself (1 Cor. 11:28; 2 Cor. 13:5):

1. This calls for a looking back.
2. The Lord's Supper looks back (1 Cor. 11:23-26).

III. Warnings against looking back:

1. Lot's wife (Gen. 19:26; Luke 17:32).
2. "No man, having put his hand to the plow, and looking back, is fit for the kingdom of God" (Luke 9:62).
3. Israel in the wilderness looked back to Egypt. (Num. 11:4, 5).

IV. Hope for the future:

1. Sometimes we are to forget the past and stretch forward to the future (Phil. 3:13, 14).
 - (a) This calls for plans and resolutions.
 - (b) The one who never makes resolutions never makes progress.
 - (c) The prodigal son. "I will arise and go . . ." (Luke 15:18).
 - (d) Daniel purposed in his heart (Dan. 1:8).

Conclusion:

Some resolutions to make:

1. To become more like Christ.

2. To spend more time in prayer.
3. Be more spiritually minded.
4. Keep unspotted from the world.

Obedience — Its Principle

Hebrews 5:8, 9

Introduction:

God has always tried to keep man under obedience to law. Adam, in the garden, had law to govern him. God controls all things by law. Submission to law is obedience.

I. It is an important principle:

1. Its importance is the price of salvation.
2. Two important facts revealed in Hebrews 5:8, 9.
 - (a) Christ is the author of our salvation.
 - (b) Salvation promised to all who obey Christ.
 - (1) Salvation never promised to those who *think* they obey. God nowhere commands one to obey “if you understand.”

II. God requires obedience to a particular kind of law.

1. As a test of faith, God has required obedience to a kind of law for which man could not see a reason.
2. Two kinds of law:
 - (a) Moral,
 - (b) Positive.
3. Moral law *never* changes; it is *always right*.
 - (a) Moral law is commanded *because it has been and always will be right*.
4. Positive law was *never right until commanded*.
 - (a) It *ceases* to be *right* when God ceases to command it.
5. Positive law is right *because* God commands it.
 - (a) Example: “Thou shalt not eat . . .” (Gen. 2:16, 17). Why not? This law given to test Adam’s fidelity.
 - (b) *All* positive laws are God’s tests.
 - (c) Moral law *may be* such a test, but it is not given for that purpose.

II. *Consequences of obedience and disobedience:*

1. God has *always immediately* bestowed His blessings upon one who *obeys a positive law*.
2. He has always cursed one when positive law is disobeyed.

IV. *Examples of obedience to positive law:*

1. Brazen serpent (Num. 21:6-9).
2. Fall of Jericho (Jos. 6:15-21).
3. Blessings *immediately* followed in each case.

Conclusion:

Positive laws in the New Testament.

One to alien sinner — baptism.

One to Christian — Lord's Supper.

Obedience — Moral and Positive Law

Introduction:

God never blesses man upon a mental act *alone*, or a physical act *alone*, but on *both*.

I. *Difference between moral and positive law:*

1. Moral law is co-eternal with God, unchangeable.
 - (a) It grows out of our relationship to *man*.
 - (b) Do not steal or kill. Obey parents; love wife.
2. Positive law is right *because* it is commanded.
 - (a) It grows out of our relationship to *God*.
 - (b) All ordinances of the Law of Moses are *positive* laws.
 - (c) Baptism to alien sinner, also Lord's Supper to Christian, are positive laws.
 - (d) Man can *see no good* in keeping them, or evil in not keeping them.

II. *Superiority of positive law over moral law as God's test of fidelity:*

1. One may keep the moral laws and be lost, for obedience to them does not necessarily show faith in God.
 - (a) Example: Infidel may keep the moral law.

2. One may obey positive laws and disobey moral law and be lost.
3. Man can see no good in obeying positive laws, or evil in rejecting them. He must obey simply because God commands it.

III. *Two important facts:*

1. We must obey just what God commands without any change whatever.
2. God always blesses when this is done.

IV. *Examples:*

1. Naaman (2 Kings 5:1-14). Recite history of the case.
2. Naaman thought four things:
 - (a) Elisha will come out to me.
 - (b) *Stand* in my honor.
 - (c) He will call upon the name of his God.
 - (d) Wave his hand over the place (magically).
3. He had called the doctor, but wants to prescribe his own remedy.
4. He must do exactly as the man of God says.
5. Blind man healed (John 9:1-12).
 - (a) Jesus made clay: the very thing to put out eyes if he could see.
 - (b) "Go, wash in the pool of Siloam." He did so and God blesses him with sight.

Conclusion:

There is no connection between baptism and salvation except that God has commanded it. This is a *positive* law.

Examples of Obedience — Noah

Hebrews 11:7

Introduction:

God spoke to him. He believed and *obeyed* with godly fear. God has *always* blessed such. If we act as did Noah, God will be pleased to bless us.

I. *Noah was moved with godly fear.*

1. Picture God in heaven speaking to Noah on the earth telling him about the flood.
2. Noah does not parley or doubt.
3. No one has godly fear who will parley with God's word.

II. *Orders given to Noah (Gen. 6:13-22):*

1. Make an ark. (What liberty Noah would have had if God had stopped there!)
 - (a) Many kinds of wood, but use "*gopher wood.*"
 - (b) Dimensions: 300 cubits long; 50 cubits wide; 30 cubits high; three stories; one door; one window.
All simple.
 - (c) God always requires simple things of man.
 - (d) Matt. 11:25, things "revealed unto babes." (For this Jesus said to God, "I thank Thee.")
 - (e) Be a babe and you can learn God's will.
2. Suppose someone had said: "Better make it larger, you might have some converts." *No!*
3. Suppose he says, "Put two doors." *No!*
 - (a) To obey God Noah *must make it just as God said.*

III. *His enemies:*

1. Some mocked at him (Matt. 24:37-39).
2. Suppose a rich lumber merchant offers to *give* Noah a *cedar beam*. He could put it in and not be seen.
 - (a) My friend, would you put it in? What would your answer be?
 - (b) Noah did as God commanded him (Gen. 6:22).

IV. *The application:*

1. God tells us to build an "ark" — the church.
2. What are the directions?
 - (a) Build "a spiritual house" (1 Pet. 2:5).

- (b) What is it made of? Answer: human souls.
 - (c) A certain kind, namely, those who:
 - (1) Believe,
 - (2) Have repented,
 - (3) Have been baptized.
3. Suppose one comes with (1) faith, and (2) repentance only. *No!*
- (a) We cannot be liberal then, nor depart from God's simple directions. Remember Noah's careful, strict obedience to God's every command.

Conclusion:

Example: Sometimes people are *liberal* with money that belongs to another. We cannot be liberal with the things of God.

The Clean Path

Psalm 119:9

Introduction:

This is an important question. Many ask, "How shall I *make* my way?" Few ask, "How shall I *cleanse* my way?"

I. *Is there a pure, clean way to live? Yes.*

1. One should begin life with a deep conviction that his life must be kept clean.
2. Have a high standard, or ideal, and sternly demand self to measure up to it.
 - (a) Let your conduct be open.
 - (b) Don't do anything in the dark—sneakingly.
 - (c) Plant yourself firmly on the *right side*.
 - (d) Don't try to be neutral in regard to right and wrong.
3. Stand for something. "Cleave to that which is good" (Rom. 12:9).

II. *The answer: "By taking heed to thy word" (Psa. 119:9; 2:1).*

1. Much of the evil in the world arises from the heedlessness of youth. "Take heed to thyself" (1 Tim. 4:16).

- (a) Is there any harm in a slight compromise?
- (b) How far may one go in the wrong direction?
- (c) May I not go as far as others?

Conclusion:

Commit your way to God. Let his *wisdom* guide. The Bible must be our chart.

In the Wrong Place

Introduction:

A good rule: "A place for everything and everything in its place." This is God's order. When a Christian gets out of his place, he is at a great disadvantage.

Some Bible Examples

I. *Elijah (1 Kings 19:1-8):*

1. Elijah was under the juniper tree of discouragement.
2. Discouragement is a destroyer of faith, a damper upon love and a veil upon the face of hope.
3. The promises of God should keep one encouraged.

II. *Lot (Gen. 13:11-13):*

1. The slippery path of worldly riches.
2. Lay up treasures in heaven (Matt. 6:20).
3. Lot should never have been in Sodom (2 Pet. 2:8).

III. *The man of God out of Judah (1 Kings 13:9):*

1. Idleness leads to disgrace.
2. No man on earth, no angel in heaven, no devil in hell should turn us from God's directions.

IV. *Jehoshaphat (2 Kings 3:14):*

1. An alliance with the wicked is wrong.
2. He joins forces with the wicked Jehoram, king of Israel.

V. *David (2 Sam. 11:2):*

1. David on the housetop of self-ease.
2. He should have been on the battlefield.
3. Self-ease begets self-indulgence.

VI. *Peter (Luke 22:32, 33):*

1. Self confidence of Peter was too great.
2. Self confidence is needed to succeed, but there is danger in it (1 Cor. 10:12).

Conclusion:

The disciples were wrangling to no profit (Mark 9:34; Luke 22:24-27). They were striving for places of honor. We should strive to get nearest to Christ.

Prayer

Daniel 10:12

Introduction:

God's people should be the happiest in the world. They are invited to come to God in prayer. What a blessing! Some Christians have not learned the A, B, C's of prayer. It is not optional, it is a necessity.

I. *Prayers may be hindered (1 Pet. 3:7):*

1. Unpleasant homes hinder family prayers.
2. Ungodly lives hinder prayer.

II. *Pray for each other (Jas. 5:16):*

1. Paul said to the Hebrews, "Pray for us" (Heb. 13:18).
2. Through prayers—not a prayer—Paul was granted to come unto Philemon (Phile. 22).
3. "Helped by your supplication" (2 Cor. 11). Paul believed that prayer would help him.

III. *Who should pray?*

1. Will God hear a sinner's prayer? No! Will God hear one out of the church? Yes! (Psa. 66:18; 109:7; John 9:31).
2. One must stop sinning for his prayers to be heard (Psa. 66:18; Matt. 5:23).
3. God will hear anyone who will hear Him. He begins to hear as soon as we begin to hear Him.
4. No prayer was ever uttered in harmony with God's will but that it was answered.
5. Cornelius had done all he knew, and was willing to do all he heard (Acts 10:33). He was not pardoned "in

prayer, at prayer.” Angel did not tell him he could be pardoned “in prayer, at prayer.” Peter did not either.

IV. *We must do God’s will to be heard:*

1. Pray for bread — also work for it.
2. Paul did not tell Timothy to pray for knowledge. He told him to study (2 Tim. 2:15). Pray for wisdom to use knowledge (Col. 1:9).

The Prodigal Son

Luke 15:11-32

Introduction:

Simplicity of Christ’s teaching is seen in His parables. Setting of the parable: two pictures. (1) Publicans and sinners drew near him to hear. (2) Pharisees and scribes seem to withdraw to one side to murmur, find fault and condemn.

I. *The charge against Jesus:*

“This man receiveth sinners, and eateth with them” Luke 15:2).

1. He does not deny it, but gives three parables illustrating *why*.
 - (a) The lost sheep. 1 to 100 is the ratio. Here is God’s seeking love.
 - (b) The lost coin. 1 to 10 is the ratio. Here again is God’s seeking love.
 - (c) What a rebuke to Pharisees and scribes! God, Christ and the angels rejoiced to *find* the *lost*. Pharisees spurned the lost.
2. They thought more of temporal things than they did of a lost soul. What man of you would not seek a lost sheep or coin?
 - (a) These two parables represent the *divine* side of salvation.
 - (b) Parable of the prodigal son represents the *human* side.

II. *The prodigal son — its lesson:*

1. The prodigal’s father represents God.

- (a) His house represents “The house of God” — the church.
 - (b) The prodigal son represents publicans and sinners away from God *then*, and anyone away from God *now*.
2. The elder son represents Pharisees and scribes murmuring and objecting to Christ’s receiving sinners.
- (a) Not all the “elder brothers” are dead yet! Some still object! Some self-righteous sister will gather her skirts and say: “If you take *her* in, I’ll get out.”
 - (b) Illustration: A man, married to such a self-righteous woman, left wife and children, took his money and went with another woman.
 - (a) Christ condemns self-righteousness (Luke 18: 9-14).

III. “*He came to himself*” (Luke 15:17):

- 1. How wretched and despondent!
- 2. He is separated from father and blessings.
- 3. “*I will arise and go to my father*” (Luke 15:18).
 - (a) The *son* (the sinner) must go.
 - (b) “I am not worthy to be called thy son.” This indicates repentance.
- 4. God is willing to receive.
- 5. I do not try to get God willing to save. I try to get the sinner willing to be saved.
- 6. Picture the son coming and begging the father to let him in.

Conclusion:

All the God-head—Father, Son, Holy Spirit—interested in the lost. The devil and the wicked are not interested.

Psalm 15

Introduction:

Hospitality of the South is proverbial. That of Eastern countries greater: and of Arabia *greatest*. You eat his bread, taste his salt, he will give his life for you.

Abraham's hospitality (Gen. 18). Lot's hospitality (Gen. 19:1-22). This psalm is based on that conception of hospitality. Their sojourn with God.

I. *Verse 1. David asks Jehovah, who will enjoy his hospitality?*

1. The remaining verses are supposed to be God's description of the one who will enjoy that hospitality.
2. There are eleven characteristics.

II. *Verse 2. Walk uprightly:*

1. Sets God's word before his face as a standard of conduct.
2. Works righteousness. Performs the three-fold duties of life. One who does not do so robs soul and body.
- c. Speaketh truth in his heart. Meditates on the truth; speaks it and acts it.

III. *This verse is negative.*

1. Slanders not. Says nothing that will injure one's character, reputation, person or property.
2. Does no evil to his friend. Says nothing and does nothing to injure.
3. Nor taketh up a reproach against his neighbor. Illustration (of the slanderer). Like a fly that passes over all the good of the body and lights upon a sore. Such cannot dwell with God.

IV. *Verse 4. Despises a reprobate:*

1. Honors them that fear Jehovah (contrast such with the reprobate).
2. Swears to his own hurt and changes not.

V. *Verse 5. Puts not out money to interest:*

1. If a loan is made to cover need, then charge no interest.
 - (a) If it is made to carry on business, then one may charge interest.
2. Does not take a reward against the innocent.

3. If one has these qualities he may dwell with God — enjoy his hospitality (John 14:1).

Conclusion:

The two sides of God's nature. *He is good* (Acts 17:28; Jas. 1:17). Christ did not think of himself on the cross. He did think of mother, thief, enemies, etc. It was awful when God turned His face from His Son. Here Christ represents the sinner. Being forsaken by God is what makes hell *hell!*

Our God is a consuming fire (Deut. 4:24; Heb. 12:29).

Psalm 26

Introduction:

This is a review—in retrospect. A time to take stock. A New Year: how quickly they pass to the old (Job 7:6). All business must take inventory.

I. *The work of the Lord is a business.*

1. We must so consider it.
 - (a) A good time to square old accounts.
 - (b) In moral and spiritual realms.
 - (c) Must try to see ourselves *as God sees us*.
 - (d) Every meeting a *business* meeting.

II. *A good time to make new resolutions:*

1. We never make improvement if we do not *purpose*.
 - (a) Josuha did this (Josh. 24:15).
 - (b) Daniel purposed (Dan. 1:8).
 - (c) Paul said, "I press on" (Phil. 3:14).

III. *Must be regular and prompt:*

- (a) This is true of any business.
- (b) Suppose one should have no more interest in his own business than he has in the Lord's.
- (c) No business firm would retain an employee who was not regular and prompt.

IV. *A church must plan:*

1. Plan greater things.
 - (a) Successful business firms plan.
 - (b) Collectively—as a group we must plan.

Conclusion:

Each Christian should plan.

Bible Questions

Introduction:

“Where art thou” spiritually? (Gen. 3:9). Have you ever taken an inventory of your spiritual condition?

Questions:

1. Do you knowingly practice deception in:
 - (a) your social life?
 - (b) your religious life?
2. Are you conscious now that you have encouraged wrong doing in anyone? Have you prayed for forgiveness?
3. Do you *pray* or “say prayers”? Name three things for which you pray daily?
4. Name three blessings for which you give thanks to God each day.
6. Have you “set your mind on things above”? (Col. 3:2).
7. When are you determined to begin living as you know God teaches you to live?
8. Do you think that you can get to heaven by living as you are now living?
9. Did you pray just before beginning to answer these questions?

Reverence for God’s Word

2 Timothy 4:1-3; Hebrews 12:28

Introduction:

Must know God to reverence Him (John 17:3). The basic principle of all true worship is reverence for God. Must recognize man’s relation to God: Creator—creature; Lawgiver—servant. Man should not forget this relationship. Man can respect and reverence God *only* when he respects and reverences God’s: (1) name, (2) word, (3) ordinances, and (4) his *church*. Cannot respect Christ and wear a name not given by Him.

I. *How to read the Bible:*

1. Remember God is the speaker (1 Thess. 2:13).
2. Stand in awe (Psa. 119:161).
3. It is the voice of God to *us* just as it was to Peter, James and John on the Mount of Transfiguration (Matt. 17:5; Mark 9:7).
 - (a) It is the voice of God to *us* just as it was to Moses at Horeb in Midian (Ex. 3:1-10), and on Mount Sinai (Ex. 19:21-20:17). (See Deut. 32:48-52).
 - (b) Time or age does not diminish its power.

II. *Must have a humble spirit:*

1. Tremble at God's words (Isa. 29:23; 66:2).
2. David was a man after God's heart (Acts 13:22). He stood in awe of God's word (Psa. 119:105-120).
 - (a) How much more should we sinful mortals stand in awe.
 - (b) Example: a good woman who would not burn a piece of paper that had God's name on it.

III. *To reverence God's word we must let the Bible speak for itself and mean just what it says!*

1. The Bible is not a book to prove our beliefs—it is the book *from which we get our beliefs*.
 - (a) It is the "oracles of God" (1 Pet. 4:11).
 - (b) Acts 2:38 has been explained, and *explained*, and **explained!** It means *just what it says*.

IV. *The spirit of the present time:*

1. Have only a *form* of godliness (2 Tim. 3:1-5).
 - (a) Do service unto men, not unto God (Eph. 6:6).
 - (b) Will not endure *sound* doctrine (2 Tim. 4:3).
2. "Heap to themselves teachers after their own lusts" (2 Tim. 4:3).
 - (a) Turn away *from* the truth.
 - (b) Turn aside *unto* fables (2 Tim. 4:4).

Conclusion:

This is a *sad* condition. Reverence the king (Psa. 45:11). Have reverence for God's name (Psa. 111:9; Eccl. 5:1, 2). Reverence God's sanctuary (Lev. 19:30; 26:2; Eccl. 5:1).

True Sacrifices; Their Blessings

Malachi 1:6-14; Romans 12:1

Introduction:

The service of God is the most important thing in life. It is sad for God's people to neglect it and become careless.

I. The Jews' condition should be a warning to us (Mal. 1:6-14).

1. Their religion had run down.
2. Their sacrifices were not the best.
3. They offered the lame, diseased, blind animals and polluted bread.
4. They argued to justify themselves (Mal. 1:7, 8).
5. Malachi's challenge: "See if you can get your governor to accept such gifts."
6. God cursed them for such service (Mal. 1:14).

II. Some church members are guilty of the same today.

1. They spend their money for wants and luxuries.
2. They give God a little of the remainder.
3. They spend their time for self. Then they are too tired to give any time or attention to God.
4. God repudiates this now as He did the Jews when they offered inferior "sacrifices."
5. Illustration: All the family decided to sacrifice something for God. Little girl said, "I will quit eating mackerels. I don't like them anyway."

III. Gifts represent the giver :

1. True gifts represent us to our friends.
2. They call out the best that is in us.
3. Our gifts to God represent us to Him.
4. They reflect our spiritual standing before Him. He wants our best.

IV. God's gifts to us are the best.

1. His are good and perfect (Jas. 1:17).
2. God gave His son (John 3:16).

V. What God does with our gifts:

1. He takes them then returns them to us.
2. They are returned greatly multiplied (Mal. 3:10; Eph. 3:20).

3. We are to be good stewards of God's manifold grace (1 Pet. 4:10).

VI. *Illustrations, Biblical examples:*

1. Abraham gives Isaac. He gets his son back and his seed is greatly multiplied (Gen. 22:16-18).
2. Moses gave up all that belonged to Pharaoh's royal court. God made him a law-giver and a type of Christ (Heb. 11:24-26).
3. Paul gave up all (Phil. 3:8). God gave him joy and peace in this life. Paul rejoiced (Col. 1:24). He was filled with comfort and overflowed with joy (2 Cor. 7:4).
4. God laid up for him "the crown of righteousness" (2 Tim. 4:8).

Conclusion:

1. God never lets one give one's best but He gives it back.
2. A promise (Mark 10:29, 30).

Self

Matthew 16:24

Introduction:

Self is the center of all activities. It is a unit of society and the object of God's love.

I. *Three great maxims:*

1. "**Know thyself.**" Socrates the author of this.
 - (a) We should know our faults.
 - (b) We should know our strength and our weakness.
 - (c) We should know the direction that we are going.
 - (d) The knowledge of *self* will help us throw the mantle of charity over the faults of others.
 - (e) Illustration: Evangelist Sam Jones stressed the importance of knowing *self* by urging his hearers to "look in the mirror" at self. He asked all the ladies, in a huge congregation, to please stand, if they looked in the mirror before attending this service of worship. All stood except one little old lady. Then he told her to "Please

stand.” She stood and did not present an especially attractive “self.” He looked at her briefly, then said: “Sister, for God’s sake, next time look in the mirror.”

2. “Control *thyself*” (Prov. 16:32).

(a) Marcus Aurelius, a Roman philosopher, the author of this.

(1) Be *master* of self. Don’t be a slave (Prov. 16:32).

(2) Control temper (Prov. 14:29; 29:8; Eph. 4:26).

(3) Wrath is one of the works of the flesh (Gal. 5:20).

(4) Let not the sun go down upon your wrath (Eph. 4:26).

3. “Deny *thyself*” (Matt. 16:24).

(a) Jesus reached the climax when he said, “Deny self.”

(1) “Lose life” for others (Luke 9:24).

(b) Example: Samaritan sacrificed in service to another (Luke 10:33-37).

(c) Deny self and sacrifice for Christ’s sake, and receive eternal life “in the world to come” (Mark 10:29, 30).

Conclusion:

The *mother* denies self in service to her children.

Sinning Against the Light

James 4:17

Introduction:

What is sin? Many definitions. Dr. Parker pictured sin: Man with clinched fist raised it and struck a blow in the face of God. To be false to the light one has is sin (Jas. 4:17).

I. *Conscience:*

1. When one sins against conscience he sins against the light.

2. Conscience with a still voice, speaks with greater authority than kings, popes, councils, or presidents.
3. The divine image on the soul can be stained or marred by not heeding conscience.
4. Two men may stand at the same point but face in opposite directions: one saved, the other lost.

II. *Revealed truth:*

1. Indifference and disobedience to the light run like a sad note through the Old Testament.
2. Principles and commands are guide-posts on the road of life.
3. One who knows God's will must be beaten with many stripes.
4. To sin against the light is to be false to your standards.

Conclusion:

1. Knowing to do good and not doing it is sin (Jas. 4:17).
A sin of omission.
2. Sin is lawlessness — “transgression of the law” (KJV).
A sin of commission.
3. All unrighteousness is sin (1 John 5:17).
4. Whatsoever is not of faith is sin (Rom. 14:23).

Sin — Its Enormous Increase

James 1:15

Introduction:

Sin is *awful*. It grows so rapidly. Like multiplying onions. Disease in skin or blood soon destroys the body. If disease is in the mucous membrane, it spreads ten times as fast. The soul is far more delicate. Can be destroyed so much quicker.

I. *Sin cannot be confined.*

1. Cannot quarantine it.
2. If not repented of, it grows and grows and produces death (Jas. 1:15).
3. It always affects more than one person. Its influence passes from one member of the family to another;

from husband to wife, eventually to the whole community.

4. The whole church is affected (Heb. 12:15).
 - (a) "Look carefully . . . lest the many be defiled."
 - (b) Israelites added sin to sin (Isa. 30:1).

II. *Sins grow in clusters:*

1. This is the reason there are so many warnings against it.
2. Cain's sin (Gen. 4:3-10).
 - (a) Did not worship (sacrifice) by faith as did his brother Abel (Heb. 11:4).
 - (b) Substituted his way for God's way.
 - (c) Was angry with God (Gen. 4:5).
 - (d) Angry with Abel.
 - (e) Murdered his brother, Abel (Gen. 4:8).

III. *Jeroboam's sins (I Kings 12:25-33):*

1. Set up a kingdom against God.
2. Changed the place of worship to Dan and Bethel.
3. Substituted idols for God.
4. Made common people priests.
5. Caused people to commit the same sins.

IV. *David's sins (2 Sam. 11:1-12:19):*

1. Lust.
2. Committed adultery.
3. Tried to hide it.
4. Deception.
5. Encouraged drunkenness.
6. Committed murder.
7. Brought disgrace and shame to his family and the nation of Israel.

V. *The neglectful Christian:*

1. Disobeys God.
2. Sets aside God's law.
3. Fails to pray.
4. Ungrateful for the first day of the week.
5. Fails to sing praises.
6. Does not eat Lord's Supper.
7. Does not remember the Lord.
8. Sets a bad example.

9. Does not contribute.
10. Is not edified.

VI. *Procrastination:*

1. Robs soul of blessings.
2. Hardens the heart.
3. Waxes worse and worse.

Conclusion:

The sinner influences another and thus commits a crime against the soul. He insults God.

The Wages of Sin

Romans 6:23

Introduction:

Introduction:

The awfulness of sin is seen in the wages. The sinner is the devil's toiler, slave, bondservant (Rom. 6:16). God hates sin, but loves the sinner.

I. *Satan is a hard master.*

1. He is wicked, cruel and oppressive.
2. He makes it hard for his servants (Prov. 13:15).
3. His wages are of his own nature: hard and cruel.

II. *Sow to the flesh — reap corruption (Gal. 6:8):*

1. We reap whatsoever we sow.
 - (a) This is one of the deep laws of the whole universe (Gal. 6:7, 8).
 - (b) Illustration: A rich uncle hired his nephew. His purpose was to give him all his wealth. The nephew betrayed his uncle and lost all.
 - (c) The pleasures are not all that Satan gives. He gives pain, sorrow, and shame.

III. *Sin is self-recording.*

1. Conscience records all the sins.
2. It pays in remorse.

IV. *What are the wages?*

1. Suffering, pain, heartaches (Gen. 3:16-19).
2. The barrenness and blight of the vegetable kingdom (Gen. 3:17, 18; Rom. 8:20, 22).
3. The cost in money is enormous.

V. *Death — this is the final settlement:*

1. “The last enemy that shall be abolished” (1 Cor. 15:26).
 - (a) Physical death (Heb. 9:27).
 - (b) Eternal—spiritual—death. This is “the second death” (Rev. 21:8).

Sin Will Find You Out

Numbers 32:23; Job 20:27

Introduction:

Moses was a man of broad experience and wisdom. He was guided by inspiration. He had seen sin in all its forms and witnessed its punishment. In love and mercy he gives this warning to sinners.

I. *One deception of Satan — concealment:*

1. People count on escaping the effects of sin.
2. Lapse of time or distance from the place of sin does not atone for it.
3. An extra effort toward “good work” will not hide it.

II. *It is impossible to conceal sin (Job 20:27).*

1. Adam, the first sinner, tried to hide it.
 - (a) He did not.
2. Cain, the first murderer, denied it (Gen. 4:9).
 - (a) He could not hide the sin.
3. Joseph’s brethren (Gen. 44:16).
4. Achan at Jericho (Jos. 7:16-20).
5. Sins of David, Judas and all the others, could not be hid.
 - (a) It is an eternal law that sin cannot be hid.
 - (b) Ahab and Elijah (1 Kings 21:17-20).

III. *Sin brings its own punishment:*

1. This will come sooner or later (Eccl. 8:11).

(a) It is a token of God's mercy for it to come, to keep us from indulging so much in sin.

IV. *Kinds of sins:*

1. "Little" sins.

(a) A little worm in plank of ship: these make way for greater.

(b) David prayed (Psa. 25:7; see Job 13:26).

(c) Mirabeau said: "If I had not spent my youth in sin, my middle age in folly, then I could have saved France."

V. *Presumptuous sins:*

1. Examples:

(a) Ahab (1 Kings 21:19).

(b) Saul (1 Sam. 15:9, 22, 23).

(c) Judas (Matt. 26:47-50).

VI. *Sins of omission:*

1. "Inasmuch as ye did it not," etc. (Matt. 25:45).

2. "To him that knoweth to do good, and doeth it not, to him it is sin" (Jas. 4:17).

3. *All will find you out.*

V. *How will sin find you out?*

1. Not that you will find out the other's sin; but *your* sin will find *you* out.

(a) In your body: health, disease, dissipation.

(b) In your mind: sins weaken the faculties of the mind. Excesses make idiots and lunatics.

2. Sin will find you out in:

(a) Your *character*—liars, thieves, drunkards.

(b) Your *conscience*—haunted, tormented.

(c) Your *posterity*—weak, feeble children.

(d) Society: loss of confidence; public scorn.

VI. *Your sins are known by these:*

1. God. "God is not mocked," etc. (Gal. 6:7, 8).

2. Angels and redeemed spirits at the judgment.

Conclusion:

We are punished not only *for* our sins, but *by* our sins.

How to Praise God in Song

Introduction:

Obedience to God is the fundamental principle of all true worship and service to God (Matt. 4:10). To change a New Testament order is to turn from the blood of Christ (Heb. 9:21-26).

I. *How music may be made by man:*

1. With the voice—sing.
2. With an instrument—play.
3. With voice and instrument—sing and play.

II. *Has God designated which kind?*

1. If he has not, then man may choose.
2. If he has, then man must make *that* kind of music or be in rebellion against Him.
3. The digressives are divided on this. Some say “yes,” others say “no.”
4. Is the organ an expedient or part of the worship?

III. *Examples of service in song:*

1. Jesus and His apostles at the last supper (Matt. 26:30).
2. Paul and Silas in Philippian jail (Acts 16:25).
3. Paul to the Corinthians (1 Cor. 14:15).
 - (a) See Heb. 2:12; 13:15 and James 5:13.
 - (b) Romans 15:9, “I will . . . *sing* unto thy name.”

IV. *We are commanded, or instructed, to sing:*

1. Scriptures:
 - (a) Ephesians 5:18, 19.
 - (b) Colossians 3:16.
2. Singing is pleasing to God.
 - (a) Playing is doubtful.
3. No Greek or English lexicon, and no commentator of any church find any reference to instruments in the two scriptures listed above.

V. *Objections answered:*

1. *Psallo* from which we get “sing” means to accompany with an instrument.
 - (a) Answer: No Greek lexicon gives it so in the New Testament. If this were so, then each worshiper

would have to have and use an organ, for *all* are to *sing*.

2. David used it.
 - (a) But David lived under the law of Moses and burned incense.
3. The New Testament does not forbid it.
 - (a) Answer: The gospel is *exclusive* and *inclusive*.
 - (b) It *excludes all* that is *not* commanded.
 - (c) It *includes all* that is commanded.

Conclusion:

Compromises: Some say, "I don't approve of it, but worship with it." Pilate protested against the crucifixion of Jesus, but went with the side that did. *Was he guilty?*

Training Children

Proverbs 22:6; Ephesians 6:4

Introduction:

This subject is neglected.

I. The greatest responsibility is upon parents:

1. God's promise to Abraham was conditioned upon it (Gen. 18:19).
2. God commands parents to teach their children (Deut. 6:4-9).
3. The law of Christ is of greater importance (Eph. 6:4).

II. Christianity is a system of training:

1. Moses trained by Jochebed.
2. Samuel trained by Hannah.
3. Timothy trained by his mother, Eunice, and his grandmother, Lois (2 Tim. 1:5; 3:15).
4. Eli cursed because he did not restrain his sons, Hophni and Phinehas (1 Sam. 3:13, 14).

III. Home is the place to train them:

1. A steady burning flame of zeal for God must be kept in the home.
2. Something is wrong with a parent's religion and life when children go astray.

Conclusion:

Function of the school is to (1) continue home training, (2) assist parents.

A Search for Truth

Luke 8:15; 10:26; John 8:43

Introduction:

Many Bible readers draw different conclusions. Why? Does God will that they should be divided?

I. The Bible is written in simple English.

1. One grand central theme: "Jesus is the Christ, the Son of the living God" (Matt. 16:16).
2. God does not will that some read and conclude that He is John the Baptist.
 - (a) Nor does God will that others read and conclude that Jesus is Elijah, Jeremiah, or one of the prophets.
3. Some read Ephesians 4:5: "*One* Lord, . . . *one* baptism, . . ." and conclude that there are *three* baptisms, then pray for two more:
 - (a) Holy Spirit,
 - (b) Fire.

II. An honest, intelligent man's search:

1. First, give him the Old Testament and let him mark anything that he does not understand.
2. He reads and marks:
 - (a) God's promise to Abraham (Gen. 22:16-18).
 - (b) God's promise to Judah (Gen. 49:10).
 - (c) Who is the prophet like unto Moses? (Deut. 18:18).
 - (d) If a man die, shall he live again? (Job 14:14).
 - (e) Who is this child? (Isa. 9:6).
 - (f) Who was wounded for us? (Isa. 53:5).
 - (g) Has God made a new covenant? (Jer. 31:31, 32).
 - (h) Has God set up this kingdom? (Dan. 2:44).

III. *A further search:*

1. In answer to the above questions, I give him Matthew, Mark, Luke and John, then tell him to read and come again.
2. He reads and finds:
 - (a) The generations of Jesus in Matthew 1:1-16.
 - (b) This begins with Abraham then steps down the royal lineage 42 generations and links Abraham to Jesus.
 - (c) Luke 3:23-38 begins with Jesus and by 73 steps binds Jesus to Adam, the son of God. This proves the divinity of Jesus.
 - (d) Luke 11:25, Jesus said, "I am the resurrection and the life: he that believeth on me, though he die, yet shall he live."
 - (e) Matt. 16:18, "I will build my church." His kingdom.
 - (f) He is born a king (John 18:37).
 - (g) John 4:42, "This [Jesus] is indeed the Saviour of the world."
 - (h) The gospel to be preached to the whole world (Mark 16:15).

IV. *More light:*

1. This honest, intelligent man asks: "What must I do to be saved?" "Did Jesus build his church?"
2. I give him the book of Acts. He reads it and obeys the gospel.
 - (a) He then asks: "What must I further do?"

V. *Still more light:*

1. I give him the 21 letters.
 - (a) He reads that he must live "soberly, righteously and godly in this present world" (Titus 2:12).

Conclusion:

What will be his destiny? I give him the book of Revelation. He reads Revelation 2:10 and Revelation 20:11-13.

How We May Remember God's Truth

Colossians 3:16

Introduction:

God wants man to know His truth and has given us all possible aid. God has interwoven His word with many material, common place things. How and when the law of Moses was taught (Deut. 6:6-9).

I. His word should dwell in us richly (Col. 3:16).

1. It must enter before it can dwell in us. This comes through study (2 Tim. 2:15).

(a) Lay God's word up in your heart (Psa. 119:11, 105, 130).

(b) Meditation should be acceptable to God (Psa. 19:14).

(c) Keep it with all diligence (Prov. 4:23).

II. Some things that help us:

1. Various classes of things considered as illustrating and emphasizing divine truth.

2. Things in, of and from the good earth:

(a) Grass and flowers (1 Pet. 1:24-25).

(b) Seed (Luke 8:11).

(c) Rock (Matt. 16:18).

(d) Drink of water (Matt. 10:42; Rom. 12:20; Rev. 3:15).

(e) Fruit, good and bad. God wants us to bear *much* good fruit (John 15:8).

(f) Wood, hay, stubble (1 Cor. 3:12).

(g) Gold, silver, costly stones (1 Cor. 3:12).

(h) Trees (Luke 21:29; Matt. 24:32; 21:18-22).

3. Inanimate and animate things, etc.:

(a) House, one of many mansions (John 14:1; 1 Tim. 3:15).

(b) Brood of chicks (Luke 13:34).

(c) Wipe a dish (2 Kings 21:13).

(d) Hair of woman's head (Luke 7:38).

(e) Birds and foxes (Matt. 8:20).

(f) Milk (1 Pet. 2:2).

(g) Receive a child (Mark 9:37).

- (h) Needle's eye (Mark 10:25).
- (i) Mirror (Jas. 1:23).
- (j) Fish and serpent (Luke 11:11).
- (k) Egg and scorpion (Luke 11:12).
- (l) Sheep and doves (Matt. 10:16).
- (m) Lost coin (Luke 15:8, 9; 19:10).
- (n) Receive money (Matt. 26:14, 15).
- (o) Ball tossed, nail fastened (Isa. 22:18, 25).

Conclusion:

It is helpful to us in remembering divine truth to think of it in connection with the familiar, common place things of life.

All Can Understand The Bible Alike — I

1 Corinthians 1:1-10; 2 Corinthians 5:7

Introduction:

Division is prominent, extensive. There are denominations and sub-denominations. The reason given for this is: "All *cannot* see alike." This *seems* true. Grant that it is true.

I. *A dilemma:*

1. God requires all to be of the same mind, or to see alike (1 Pet. 3:8; 1 Cor. 1:10; Phil. 3:15, 16).
2. God wants this believing world to be one. Misguided teachers have turned it into a battleground of contending faiths.
3. If all *cannot* see alike, God requires an impossibility! If he does *not* require an impossibility, then all *can* see alike and are condemned in division.

II. *How all can see alike. There is a divine rule by which all should walk.*

1. God has two—and *only two*—classes of things (Deut. 29:29).
 - (a) Revealed things, belonging to man.
 - (b) Unrevealed things, belonging to God.
2. "Preach the word." Preach the things that are revealed (2 Tim. 4:1, 2).
 - (a) Do not add to this.

- (b) Do not take from this.
- (c) This is the divine rule.
- (d) If this rule is followed, all *see alike*. If it is not followed, then all *do not see alike*.

III. *Division is over things not in the book:*

1. God appeared to Moses in the burning bush (Ex. 3:1-4).
 - (a) What kind of a bush was it? Some say it was cedar; others will say it was myrtle or sycamore.
 - (b) Will you set aside what these men say? *Yes*, because this is unrevealed.
2. Thorn in Paul's flesh (2 Cor. 12:7, 8):
 - (a) Did Paul have a thorn in the flesh? *Yes*. All, in all denominations, agree that he did. This is *revealed*.
 - (b) What was it? This is *not* revealed; it is a matter of opinion.
 - (1) Adam Clark says: "False teachers."
 - (2) MacKnight says: "Some bodily weakness."
 - (3) Others say: "Poor vision," etc.
 - (c) Preach what is revealed; this *only*.
3. Baptism:
 - (a) *All* say immersion is baptism.
 - (b) Can read every step in immersion from the Bible.
 - (1) Some say sprinkling is baptism.
 - (2) Others say pouring is baptism.
 - (c) Here is division. Caused by preaching and practicing what is not revealed.
4. Subject of baptism:
 - (a) *All* say adults. Penitent believers.
 - (b) Some say: "Also infants."
 - (1) This not in the Bible. Unrevealed.
 - (2) A denominationalist, H. W. Belcher, said: "There is no scripture for infant baptism, but we use it as we would an ox yoke—it works well!" Unrevealed. Another example of division over something not in the Book.
5. The Scriptural name:
 - (a) Question: "Mr. Presbyterian, do you object to being called a Christian, a saint, etc.?" Answer, "No." Why? These names for children of God are revealed in the Book.

- (b) “Mr. Presbyterian, do you object to being called a Baptist, a Methodist, or a Mormon, etc?”
“Yes.” Why? “These names are not revealed in the Book.”
 - (c) Is the name “Presbyterian” in the Book? No! Then why wear it? Division over unrevealed names.
6. Kinds of music:
- (a) All agree that singing God’s praises is right (Eph. 5:19; Col. 3:16; 1 Cor. 14:15; Heb. 2:12).
 - (b) Neither command nor example for instrumental music in the worship. Division caused by use of what is revealed.

Conclusion:

Missionary Society brings division. *All* agree that doing missionary work through *the church* is right. The *Society* not in the Book. Not approved of God. It takes more than forty percent of all money raised to run the society.

All Can Understand The Bible Alike — II

Colossians 1:9

Introduction:

God has spoken to man in all ages. His method of speaking has differed (Heb. 1:1). His methods: (1) God spoke directly, (2) Through angels, (3) Through prophets, (4) Through His Son, (5) Through apostles by the Holy Spirit.

I. Purpose of God’s speaking:

1. To be understood by the one addressed.
2. Same God who made man has spoken to him.
3. Hence, God knew *how* to address man to be understood.
4. Men speak and write to be understood. So with God.

II. The word of God is for our instruction (2 Tim. 3:16).

1. It cannot instruct us less we understand it.
2. Must understand to bear fruit (Matt. 13:23).
3. Paul wrote to be understood (Eph. 3:3, 4).

III. *Must all understand alike?*

1. God did not intend His word to be understood differently.
2. Two *cannot understand* differently.
3. Always perfect harmony where there is perfect understanding.
4. How far must we understand God? (Just as far as He has revealed His will.)
5. Within the limit of God's revelation there should be a harmonious understanding of His will.

IV. *Why people do not understand alike:*

1. *Ignorance*. Some are so ignorant they are ashamed to join a Bible class.
2. *Prejudice*. One who has prejudice against a truth cannot fully appreciate it.
3. *Blindness*. Some close their eyes (Matt. 13:15).
 - (a) Eyes that do not see (Mark 8:18).

Conclusion:

One must love the truth to understand it.

Worship — True and Vain

John 4:24

Introduction:

God is a spirit. They that worship Him must worship in spirit and truth. "In vain do they worship me, teaching as their doctrines the precepts of men" (Matt. 15:9). The *how* we worship *is* important. All agree that in becoming a Christian *we must do what God says*. So, in worshiping Him we must do what He says. Surely *we* should have as much respect for God's word as the sinners.

I. *We must be right in principle:*

1. Practice is what we *do*, right or wrong.
2. Principle is the foundation upon which the practice rests.
3. Pruning a bad tree will not change its nature. Must dig it up. So with a missionary society, etc.

I. *Difference between common matters and worship:*

1. **Worship must be limited or unlimited.**
2. **If unlimited, *nothing* can be rejected.**
3. **If limited, the Bible must do it.**
4. **Priests were condemned because they made no distinction between the *holy* and the *profane* (Ezek. 22:26).**
5. **“Will-worship” = self-devised worship is condemned (Col. 2:20-23).**
6. **Nadab and Abihu are examples (Lev. 6:13; 10:1, 2).**

III. *Things good in themselves, but are sinful in worship.*

1. **Worship is divinely prescribed.**
2. **Sinful to introduce into worship anything, either good or bad in its nature, that is not ordered by God.**
3. **“Strange fire” of Nadab and Abihu was good to cook common things, but sinful when used to burn incense.**

IV. *Home and church are different institutions:*

1. **The *home* is *ours* to control; the *church* is *God’s*.**
2. **Nothing sinful in its nature permitted in either.**
3. **Many things right in the home; not right in the church (beefsteak on the table; babies in the home).**
4. **A lack of authority makes them sinful in the church.**
5. **A thing is not right in the church just because it is right in the home.**
6. **Neither is a thing wrong in the home because it is wrong in the church.**

V. *Laws can be abolished only by the power that made them, or by a higher power.*

1. **Things lawful under Moses may not be lawful under Christ.**

Conclusion:

Worship and place of worship are different. Places, houses, seats, stoves, etc., have to do with *comfort* of the worshiper. They are not a part of the worship.

The Unfolding of God's Plan of Salvation From the Beginning to Its Consummation

**Nine Lectures Delivered by H. Leo Boles
At Freed-Hardeman College**

God — His Power to Purpose

Lecture No. 1

Introduction:

We should know God as He is revealed.

We should know His power to purpose.

I. Attributes of God:

1. His wisdom, omniscience (1 Sam. 16:7; 2 Chron. 16:9; Psa. 33:13; Acts 1:24).
2. His power, omnipotence (Gen. 1:3; Ex. 15:11, 12; Psa. 63:3; Isa. 17:13).
3. His omnipresence (1 Kings 3:27; Job 23:8, 9; Psa. 139:7-10; Acts 17:27).

II. His power to purpose:

1. An intelligent Being.
2. Purpose in creation:
 - (a) Material world—all nature leads to God (Psa. 19:1).
 - (b) Cannot look at nature and not see God.
 - (c) Purpose includes the plan.

3. Plan requires fore-knowledge:
 - (a) Must know the end of His purpose.
 - (b) Plan must accomplish His purpose.
 - (c) Have power to execute it (Isa. 14:24, 26, 27).
4. His goodness requires Him to execute it.

III. *Creation of man:*

1. Created in image of God.
2. Given an eternal part.
3. This shows far-reaching purpose.
4. Earth created for man (Isa. 45:18).
 - (a) Man created for God's glory (Isa. 43:7).
5. Man knows God best through self.
6. All spiritual beings are made in God's image.
7. All tend to His likeness.

IV. *God's purposes supreme:*

1. No power can prevent them (Job 42:2).
2. They will be accomplished.
3. God's purposes stand (Jer. 51:29).

Sin — Its Origin, Nature, Consequences

Lecture No. 2

Introduction:

Sin is rebellion against God's order; most fearful thing in the world.

I. *Nature of man:*

1. Man created in image of God.
2. Woman made *of* man and *for* man (1 Tim. 2:13).
3. Man different from all other animals.
4. Man a free agent.
5. Man capable of sin.

II. *Origin of sin:*

1. Origin of human sin.
2. Potential origin of human sin:
 - (a) Man a finite being.
 - (b) Absolute perfection inheres only in the Infinite.

- (c) Possibility of sin inseparable from finite being.
 - (d) Sin arises from yielding to sinful influence.
 - (e) Sin on earth originated with the devil.
3. How some reason on sin:
 - (a) God's *wisdom* could have made man so that he could not sin; His *power* could have made him incapable of sin; His *goodness* impeached because He did not.
 4. No right to question God's work.

III. *God tested man:*

1. Man tested by *positive* command.
 - (a) Moral law not the test.
 - (b) Will of man submitting to authority.
 - (c) No consideration but obedience.
2. Man yielded to Satan.

IV. *Consequences of sin:*

1. Separated man from God (Isa. 59:2).
2. Sin cannot dwell in holy presence of God.
3. Penalty of sin—death (Ezek. 18:4).
4. Man chose to be sinful being.
5. Punishment represented by fiery symbols (Rev. 20:15; 21:8).

Unfolding of the Purpose of God

Lecture No. 3

Introduction:

God created man to be his companion; he fell by sin and was separated from God.

I. *First intimation of God's purpose:*

1. "Seed of woman bruise head of serpent" (Gen. 3:15).
 - (a) Serpent's poison in its head.
 - (b) A bruise on that part is fatal.
 - (c) Christ's stroke fatal to Satan.
2. Serpent "bruise his heel."
 - (a) Satan to put Christ to death.
 - (b) But God to raise him.

II. *Love of God is the basis for this purpose:*

- 1. God loves man (John 3:16).**
- 2. Plan of man's salvation a development of divine love.**
- 3. Plan began in heart of Heavenly Father.**
- 4. Takes form as a purpose.**
- 5. Bible announcement and fulfillment of God's purpose to redeem man.**
 - (a) This is the central thought in the Bible.**
 - (b) Grace and mercy accompany it.**
- 6. This purpose expressed in different forms:**
 - (a) As a promise.**
 - (b) In prophecy.**
 - (c) In types.**

III. *Enoch's place in God's plan:*

- 1. The seventh from Adam (Jude 14).**
- 2. He was a prophet.**
- 3. He walked with God (Gen. 5:24).**
- 4. He was a man of faith.**
- 5. Well-pleasing to God (Heb. 11:5).**
- 6. God translated him.**
- 7. This taught man of a life beyond death.**
 - (a) God wanted Enoch to be with Him.**
 - (b) Fellowship with God on earth, heaven.**

IV. *Noah:*

- 1. Saved from flood; a type of man's salvation.**
- 2. God's love for man revealed in this.**
- 3. God's purpose unfolded gradually.**
- 4. God's covenant with Noah (Gen. 9:9-17).**

God's Purpose Unfolded to Patriarchs

Lecture No. 4

Introduction:

God chose different ones to whom He has unfolded His purpose; this done to the patriarchs.

I. God's promise to Abraham:

1. Sevenfold blessings (Gen. 12:1-3).
 - (a) Make of him a great nation.
 - (b) Will bless him.
 - (c) Make his name great.
 - (d) Make him a blessing.
 - (e) Bless those who bless him.
 - (f) Curse his enemies.
 - (g) Bless all nations through his seed.
2. Promise gradually unfolded to him (Gen. 13:15).
3. Give Canaan to his seed (Gen. 15:18; 17:1-8).

II. Abraham's sacrifice of Isaac:

1. This is a type of Christ (Gen. 22:1-19).
2. Same place Christ was crucified.
 - (a) Isaac carried wood; Christ His cross.
 - (b) Both sacrificed willingly.
3. Abraham finally saw what it meant.
 - (a) What Christ said (John 8:56).
 - (b) With prophetic vision he saw gospel day.
4. He looked for a city (Heb. 11:10).
 - (a) A sojourner on earth.
 - (b) Saw God's unfolding plan.

III. Promise repeated to Isaac:

1. Made to Abraham before Isaac's birth (Gen. 17:21).
2. Seed called in Isaac (Gen. 21:12).
3. Promise given to Isaac (Gen. 26:1-4, 24).
4. Isaac saw God's plan (Heb. 11:20).

IV. Promise handed to Jacob:

1. Isaac blessed Jacob with the promise (Gen. 28:1-13).
2. Land promised to Jacob (Gen. 35:12).
3. Jacob passes it to Judah (Gen. 49:10).
4. Joseph repeated the promise (Gen. 50:24).
5. Jacob named "Israel" (Gen. 35:10).

Moses and the Law in God's Plan

Lecture No. 5

Introduction:

God's plan is being gradually unfolded; a progressive development of His purpose.

I. Moses a type of Christ:

1. Moses a type of Christ (Deut. 18:15; Acts 3:22).
2. A lawgiver like Christ.
3. A deliverer like Christ (1 Cor. 10:1-3).
4. He saw the day of Christ (Heb. 11:24-27).

II. Crossing the Red Sea:

1. Egypt a type of the world.
2. Crossing Red Sea, of baptism.
3. Sojourn in wilderness, of church.
4. Canaan, a type of heaven.

III. The Law:

1. To bring to Christ (Gal. 3:24).
 - (a) To prepare people for Christ.
 - (b) To guide the people to Christ.
2. Law to remain till Christ (Gal. 3:19).
3. Law to give place to law of Christ.
 - (a) Moses at the transfiguration (Matt. 17:3-5).
 - (b) Nailed to the cross (Col. 2:14).

IV. Priesthood under the Law:

1. One high priest, Aaron.
2. Many other priests.
3. Priesthood to be changed (Heb. 7:12).
4. All a shadow of better things.

V. The Tabernacle:

1. This a type of the church.
2. Holy Place—the church (Heb. 9:7).
4. Priesthood typical of a new one.
5. Sacrifices represented Christ.
6. Blood of animals—blood of Christ.
7. Entire system a picture of new dispensation.

Promises Enlarged to David

Lecture No. 6

Introduction:

The promise becomes more specific and definite as it is enlarged; emphasis put on spiritual fulfillment.

I. David as king:

1. David selected to be king.
2. Man after God's heart (1 Sam. 13:14; Acts 13:22).
 - (a) Man according to God's purpose.
 - (b) One who possesses qualifications to rule.
3. He honored God.
4. Appointed as an ancestor of Christ.

II. Promise to David:

1. God made a covenant with him (Ps. 89:3).
2. His kingdom to stand forever (2 Sam. 7:12).
3. David's seed reign forever (Acts 2:30, 31).
4. A righteous Branch from David (Jer. 23:5, 6).

III. The throne of David:

1. Shall stand forever (2 Sam. 7:16; 1 Chron. 17:12-14).
2. Solomon on throne of David (1 Kings 12:2, 24, 45).
3. Christ to be on this throne (Isa. 9:7).
4. Angel promised Mary regarding David's throne (Luke 1:30-32).
5. Christ a priest on His throne (Zech. 6:13).

IV. Tabernacle of David:

1. "Tabernacle" means tent or house.
2. David's tabernacle (Amos 9:11, 12).
3. Fulfilled in Christ (Acts 15:16-18).
4. David not permitted to build temple (1 Kings 8:17).
5. Solomon to build it (1 Kings 8:19).
6. Line of Kings promised to David.

V. "The Key of David:"

1. Jesus given "the key of David" (Rev. 3:7).
 - (a) Key a symbol of authority.
 - (b) David's authority as a ruler.
2. "Key of house of David" (Isa. 22:20-22).
3. Christ fulfilled all the promises of David.

God's Promise Through Prophets

Lecture No. 7

Introduction:

As the day passes from the faint dawn to noon-tide brightness, so this promise, obscure at first, passes into the clear light of prophecy and history.

I. Prophecies of Christ:

1. Lineage of the Messiah :
 - (a) Seed of Abraham (Gen. 12:3; Gal. 3:16).
 - (b) Tribe of Judah (Gen. 49:10; Heb. 7:14).
 - (c) House of David (Isa. 11:1, 2; Acts 13:23).
 - (d) Made of a woman (Gen. 3:15; Gal. 4:4).
 - (e) Partake of divine nature (Mic. 5:2; John 1:1, 2).
 - (f) Equal with God (Zech. 13:7; Phil. 2:6).
2. Main events predicted :
 - (a) Harbinger. John the Baptist (Mal. 3:1).
 - (b) Anointed prophet, priest, king (Matt. 3:16).
 - (c) Begins work in Galilee (Isa. 9:1; Matt. 4:12).
 - (d) Mission confirmed by miracles (Isa. 35:5).
 - (e) Man of sorrows (Isa. 53:3).
 - (f) Rejected by Jews (Isa. 53:1-3; John 1:11).

II. Betrayal and trial predicted :

1. Sold for 30 pieces of silver (Zech. 11:12; Matt. 27:3).
2. Demeanor on trial (Isa. 53:7; Matt. 26:62, 63).
3. To suffer abuse (Isa. 50:6; Matt. 26:67).

III. Crucifixion, burial, resurrection foretold :

1. To die under judicial sentence (Isa. 53:8).
2. To die for others (Dan. 9:26).
3. Suffered for others (Isa. 50:6).
4. Lots cast for his vesture (Ps. 22:18; John 19:23).
5. Numbered with transgressors (Isa. 53:12; John 19:17, 18).
6. His burial (Isa. 53:9; John 19:39-42).
7. His resurrection (Isa. 53:10; Acts 2:29-32).
8. His ascension (Ps. 68:18).

IV. Testimony of prophets:

1. The spirit of prophecy (Rev. 19:10).
2. All spoke of Christ (Acts 3:18, 24).
3. Christ fulfilled these prophecies.

Christ the Consummation

Lecture No. 8

Introduction:

Prophecy becomes history; much of Old Testament books of prophecy now history.

I. Fundamental facts:

1. Prophecies of the Old Testament an open book.
2. Facts in the New Testament agree with them.
3. Certitude of agreement seen by all.
4. Agreement cannot be explained away.
5. Prophecy and fulfillment a part of the great scheme of man's redemption.

II. The Only Conclusion:

1. Prophecies written long before the event.
2. Old Testament reliable history.
3. Events of Christ took place after the Old Testament.
4. Many prophecies not understood before the New Testament.
5. Neither Jesus nor disciples could have directed betrayal, trial, crucifixion.
6. God worked out His own plan.
 - (a) No one could have guessed them.
 - (b) Mathematical forecast impossible.
 - (c) Agreement of prophecy and facts not by chance.
 - (d) Jesus as divine the only conclusion.

III. New Testament fulfillment:

1. Christ, the full revelation of God (Heb. 1:1).
 - (a) Revealed fully God's purpose.
 - (b) Made clear in Him.
2. The church in eternal purpose (Eph. 3:8-11).
3. Redemption fully accomplished in Christ.

IV. Christianity:

1. Faith in Christ required.
2. Repentance required.
3. Baptism into Christ required.
4. Development of Christian life.
5. Fits man for companionship with God.
6. God's eternal purpose consummated by it.

The Destiny of Man

Lecture No. 9

Introduction:

Final development of God's purpose seen in eternal destiny of man.

I. Purpose in creation of man:

1. Made in His image or likeness.
2. To be companion with God.
3. Sin ruined man for this association.

II. Purpose of God in Man's redemption:

1. Reinstate man to former position.
2. Mission of Christ to earth.
3. God's process revealed in the Bible.
4. Establishment of church.
 - (a) This is the developing place.
 - (b) No salvation out of Christ (John 14:6).

III. The two destinies:

1. Heaven for the righteous (1 Cor. 2:9):
 - (a) God dwells there in glory.
 - (b) Christ at His right hand.
 - (c) Angels are there.
 - (d) Spirits of redeemed are there (Heb. 12:23).
 - (e) Rewards of the righteous there.
 - (f) "Whosoever will" may go.
2. Hell:
 - (a) Not prepared for man.
 - (b) Prepared for the devil (Matt. 25:41).
 - (c) For those who follow the devil.
 - (d) Eternal punishment (Matt. 18:8; 25:46; Rev. 14:11; Rev. 19:3).
 - (e) Heaven and hell of same duration.
 - (f) Hell not contrary to the nature of God.

IV. Second coming of Christ:

1. Mission of church completed (1 Cor. 15:23, 24).
2. All agents of redemption end.
3. Scriptures to saints exhausted (Luke 19:13; Phil. 3:20; 2 Tim. 3:16, 17; 4:8; James 5:7; 1 Pet. 1:13; 2 Pet. 1:19).
4. Scriptures to sinners exhausted (Luke 12:39, 40; Luke 17:26, 30; 2 Thess. 1:7-10; 2 Pet. 3:10).

