

THE HOME AS GOD WOULD HAVE IT

No. 4

Eph. 5: 25, 33; 6: 1-4--I Pet. 3: 1-7

INTRODUCTION.

1. There are three points or questions I wish to consider with you.
  - a. What obligations do children have to their parents?
  - b. Why do fathers fail?
  - c. What obligations does a Christian companion have before a non-Christian companion?
2. Let's consider:

DISCUSSION.

- I. What obligations do children have to their parents? Eph. 6: 1-3; Col. 3: 20.
  - A. "Children, obey your parents in the Lord. . . ."
    1. "Execute the commands of; be submissive to restraint, control or command."
    2. "For this is right." It is part of the moral structure of the universe, not mere convenience for parents.
    3. "For this is well pleasing unto the Lord." Col. 3: 20.
  - B. "Honor thy father and mother; which is the first commandment with promise."
    1. "That it may be well with thee."
    2. "Thou mayest live long on the earth."
- II.
  - A. Failure to teach children. Abraham taught. Gen. 18: 19; Deut. 6: 6, 7; II Tim. 3: 15; Prov. 22: 6; Eph. 6: 4.
  - B. Failure to discipline children. Eli I Sam. 3: 13.
    1. 1,000 cases of Juvenile Delinquent studied in Chicago a few years ago showed that in 97% of the cases mothers exercised no discipline and in 98% of the cases fathers exercised none.
    2. In April issue of PTA Magazine was comments by PTA Presidents regarding formula parents using to train young of nation. (Copy--G. A. May 13.)
  - C. Partiality. Isaac and Rebekah. Gen. 25: 28. Jacob or Israel. Gen. 37: 3.
  - D. Inconsistency.
  - F. Improper example. I Kgs. 22: 51, 52.
  - G. Expecting children to act and think like adults.
    1. Children think and act like children. cf. I Cor. 13: 11.
    2. I Cor. 14: 20.
  - H. Indifference.
  - I. Too Busy. I Sam. 8: 1-3.
  - J. Failure to let father be head of the house.



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"THOU SHALT NOT MAKE UNTO THEE ANY GRAVEN IMAGE"

Exodus 20:4-6---

Introduction.

1. This commandment prohibits every species of external idolatry.
2. The Second Commandment speaks of God as Spirit and this means "no images". It asserts the spirituality of God and is a protest against idolatry and materialism.
3. This commandment forbids the worship of the one God in the wrong way.
4. In most evaluations of the commandments this one would probably land at the bottom, but "It is an interesting fact that Biblical writers mentioned it more than they mentioned any other commandment." (Elton Trueblood)
5. Let's consider:

Discussion:

I. WHAT IS IDOLATRY?

- A. "The worship of a physical object as a god, esp; such worship of a made image; the giving of absolute religious devotion and ultimate trust to something that is not God; immoderate attachment or devotion to or veneration for something; respect or love that approaches that due a divine power; an object of idolatry." (Webster)
- B. "Idolatry originally meant the worship of idols, or the worship of false gods by means of idols, but came to mean among the OT Hebrews any worship of false gods, whether by images or otherwise, and finally the worship of Jehovah through visible symbols (Hos. 8:5,6; 10:5) and ultimately in the NT idolatry came to mean, not only the giving to any creature or human creation the honor or devotion which belong to God alone, but the giving to any human desire a precedence over God's will (1 Cor. 10:14; Gal. 5:20; Col. 3:5; 1 Pet. 4:3)." (Inter. SBE, p. 1449)

CPaul said covetousness is idolatry. Col. 3:5.

D. The Bible says to Christians:

1. "neither be ye idolaters". 1 Cor. 10:7.
2. "Flee idolatry". 1 Cor. 10:14.
3. "Keep yourselves from idols." 1 Jn. 5:21.

III. THE SECOND COMMANDMENT SAYS:

A. "Thou shalt not make graven images."

1. This does not forbid photography and artistic paintings.
2. The Roman Catholic Church uses images in worship but "they say the worshiper does not indeed worship the images, but only worship in the presence of it, the actual adoration going not to the icon but the Father above." (Coffman)
3. In fact "traditionally among Catholics vv. 1-6 are considered as only one commandment, and v. 17 as two." (Footnot in Catholic Bible.)

B. This appears logical until we remember: "Thou shalt not bow down thyself to them."

1. The command not only forbids making images, but forbids bowing to them.

2. In fact it is wrong to bow before men and angels in worship.

a. Peter told Cornelius to "stand up." Acts 10:26.

b. The angel told John "See thou do it not." Rev. 22:9.

C. "Thou shalt not serve them."

III. SOME EXAMPLES OF WORSHIPPING IDOLS AND THE CONSEQUENCES.

A. The children built a golden calf at Mt. Sinai. Ex. 32. Relate the consequences to Israel.

B. Jereboam built calves of gold and placed one in Bethel and the other in Dan. 1 Kgs. 12:25-33.

1 This was the introduction of "easy religion" in Israel.

2. Resulted in the ruin of the people. 2 Kgs. 17:22,23.

C. The heathen world corrupted the image of God and the consequences were terrible. Rom. 1:21-32.

D. Another consequence is that man becomes like that the worships.

1. Psa. 135:15-18.

2. If one gets a false conception of God through his idol then it produces false character. "For example, when one thinks of God as a being from whom a man can hide, as did Adam; or as a being who is wicked and unjust, as did the sloth-



servant; or as a God who can be bribed, as did the wife of Jeroboam; in any such case, the sinner breaks the second commandment by entertaining an unworthy mental image of God's character." (Coffman)

#### IV. SOME IDOLS, THAT MEN HAVE TODAY OR WAYS OF BREAKING THE SECOND COMMANDMENT.

- A. Trying to worship God through a priest. When such is done the priest becomes the man's image, because he imagines he is getting to know God through the priest, and thus his conception of God suffers.
- B. Another danger is that of ritual.
  - 1. The supposition that the surroundings are supposed to create the conditions of true worship.
  - 2. Some people say that they can worship so much better in certain buildings.
  - 3. Some people make idols out of instruments of music because it helps them to worship better.
  - 4. A truly spiritual worshipper needs an image to help him worship just as much as a man with perfect eyesight needs a pair of glasses.
- C. Another danger is making <sup>many</sup> or thinking God is like an image. Acts 17:29; Jn. 4:24.
- D. Another is the idol of possessions, getting ahead, etc.



THE ATTITUDE OF A CHRISTIAN IN THE MIDST OF A RACE CRISIS

*Many Comments Taken From Rev Turner*

A CHRISTIAN CANNOT SCRIPTUALLY BE A PROSEGREGATIONIST, NOR AN ANTISEGREGATIONIST, WHEN THE APOSTLE PAUL LIVED IN A DAY WHEN SLAVERY AS AN INSTITUTION, OR WAY OF ECONOMIC LIFE, HAD GOVERNMENTAL SANCTION: BUT HE DID NOT EXPRESS AN ATTITUDE OF PROSLAVERY NOR OF ANTISLAVERY IN ANY OF HIS INSPIRED WRITINGS.

PAUL DID GIVE INSTRUCTIONS WHICH, IF FOLLOWED, WOULD MAKE THE INSTITUTION OF SLAVERY OF NO REAL CONSEQUENCE FOR EITHER THE MASTER OR THE SLAVE. IN HIS EPISTLES TO THE EPHESIANS AND COLOSSIANS, ESPECIALLY, PAUL DEALT WITH THE VARIOUS RELATIONSHIPS THAT PERSONS SUSTAIN WITH EACH OTHER.

BEGINNING WITH THE SUBORDINATES, THE WIVES, PAUL INSTRUCTED: "WIVES, BE IN SUBJECTION UNTO YOUR OWN HUSBANDS, AS UNTO THE LORD:" BUT HE IMMEDIATELY MOVED TO THE ASCENDANTS, THE HUSBANDS, AND INSTRUCTED: "HUSBANDS, LOVE YOUR WIVES, EVEN AS CHRIST ALSO LOVED THE CHURCH AND GAVE HIMSELF UP FOR IT." (Eph. 5:22-25) WHEN WIVES AND HUSBANDS FOLLOW PAUL'S INSTRUCTIONS, THERE CAN BE NO INBALANCE, INJUSTICE, OR REAL INEQUALITY OR DISPARITY.

NEXT PAUL MOVED TO ANOTHER CLASS OF SUBORDINATES, THE CHILDREN, AND HE INSTRUCTED: "CHILDREN, OBEY YOUR PARENTS IN THE LORD: FOR THIS IS RIGHT:" BUT HE AGAIN IMMEDIATELY MOVED TO THE ASCENDANTS, THE FATHERS, AND INSTRUCTED: "YE FATHERS, PROVOKE NOT YOUR CHILDREN UNTO WRATH: BUT NURTURE THEM IN THE CHASTENING AND ADMONITION OF THE LORD." (EPH. 6:1-4) AS WITH WIVES AND HUSBANDS, WHEN CHILDREN AND FATHERS FOLLOW PAUL'S INSTRUCTIONS, THERE CAN LIKEWISE BE NO IMBALANCE, INJUSTICE, OR REAL INEQUALITY OR DISPARITY.

PAUL THEN MOVED TO A THIRD CLASS OF SUBORDINATES, THE SERVANTS, AND HE INSTRUCTED: "SERVANTS, BE OBEDIENT UNTO THEM THAT ACCORDING TO THE FLESH ARE YOUR MASTERS, WITH FEAR AND TREMBLING, IN SINGLENESS OF YOUR HEART:" BUT A THIRD TIME HE IMMEDIATELY MOVED TO THE ASCENDANTS, THE MASTERS, AND HE INSTRUCTED: "MASTERS, DO THE SAME UNTO THEM (I.E. OBSERVE THE SAME PRINCIPLES THAT THE SERVANTS ARE ENJOINED TO OBSERVE), AND FORBEAR THREATENING: KNOWING THAT HE WHO IS BOTH THEIR MASTER AND YOURS IS IN HEAVEN, AND THERE IS NO RESPECT OF PERSONS WITH HIM." (eph. 6:5-9)







NOW, AS WAS THE CASE OF WIVES AND HUSBANDS AND THE CASE OF CHILDREN AND PARENTS, WHEN SERVANTS AND MASTERS FOLLOW PAUL'S INSTRUCTIONS, THERE CAN BE LIKEWISE NO IMBALANCE, INJUSTICE, OR REAL INEQUALITY OR DISPARITY.

PAUL'S LETTER TO PHILEMON REGARDING ONESIMUS - PHILEMON'S RUN - AWAY SLAVE, AND HOW THAT HE WAS CAUSING ONESIMUS TO RETURN TO PHILEMON - ILLUSTRATES A DELICATE APPLICATION OF THE PRINCIPLE THAT PAUL TAUGHT IN BOTH THE EPHESIAN AND COLOSSIAN EPISTLES. THE DELICATE APPLICATION THAT PAUL MADE OF THE PRINCIPLE IS A FINE POINT THAT IS WORTHY OF CONSIDERABLE INVESTIGATION.

THE PRINCIPLE INVOLVED IN EACH OF THE CASES CITED IS HUMILITY. JESUS SET THE EXAMPLE: "HE HUMBLING HIMSELF, BECOMING OBEDIENT EVEN UNTO DEATH, YEA, THE DEATH OF THE CROSS," AND FOR THIS "GOD HIGHLY EXALTED HIM." (PHIL. 2:8,9) AS WAS THE CASE WITH JESUS, THE CHRIST, SO IS THE CASE WITH MEN TODAY: THE WAY UP IS DOWN. JAMES SAID: "LET THE BROTHER OF LOW DEGREE GLORY IN HIS HIGH ESTATE, AND THE RICH, IN THAT HE IS MADE LOW." JESUS COUNSELLED: "WHEN THOU ART BIDDEN TO A MARRIAGE FEAST . . . GO AND SIT DOWN IN THE LOWEST PLACE . . . FOR EVERYONE THAT EXALTETH HIMSELF SHALL BE HUMBLING: AND HE THAT HUMBLETH HIMSELF SHALL BE EXALTED." (Luke 14:7-11)

TRUE ENOUGH, SLAVERY IS UNLAWFUL IN THE UNITED STATES. THE FINE PRINCIPLE INVOLVED IN THE MASTER-SLAVE RELATIONSHIP, HOWEVER, OBTAINS TODAY IN BOTH SOCIAL AND CIVIC RELATIONSHIPS OF A LIKE NATURE JUST AS IT DID IN PAUL'S DAY. THE FINE PRINCIPLE INVOLVED IN THE MASTER-SERVANT RELATIONSHIP, OBTAINS IN SUCH AS THE EMPLOYER-EMPLOYEE RELATIONSHIP, THE LITERATE--ILLITERATE SOCIAL RELATIONSHIP, AND THE PRIVILEGED-UNDERPRIVILEGED SOCIAL RELATIONSHIP. THE SYSTEMS OF JURISPRUDENCE OFTEN REFER TO THE MASTER-SERVANT DOCTRINE.

THE ATTITUDE THAT A CHRISTIAN SHOULD MAINTAIN IN THE MIDST OF A RACE CRISIS IS NO DIFFERENT FROM THE ATTITUDE THAT HE SHOULD MAINTAIN IN THE ABSENCE OF A RACE CRISIS. THE CHRISTIAN MUST, IN THE MIDST OF A RACE CRISIS OR IN THE ABSENCE OF A RACE CRISIS, CEASE FROM DOING EVIL, AND CONTINUE IN DOING WELL.







HE MUST SEEK JUSTICE, RELIEVE THE OPPRESSED, JUDGE THE FATHERLESS, AND PLEAD FOR THE WIDOW. HE MUST PREACH THE GOSPEL TO ALL MEN. HE MUST ALWAYS REMEMBER THAT IN CHRIST THERE CANNOT BE GREEK AND JEW, CIRCUMCISION AND UNCIRCUMCISION, BARBARIAN, SYTHIAN, BONDMAN, FREEMAN: BUT CHRIST IS ALL, AND IN ALL." (COL. 3:11) DURING A PERIOD OF RACE CRISIS, CHRISTIANS OF BOTH RACES -----WHITE AND BLACK -----ARE WITHOUT DOUBT UNDER SPIRITUAL OBLIGATION TO ACT, TO SPEAK, AND TO ASSOCIATE WITH DELIBERATE CAUTION. THIS THEY MUST DO SO AS TO REFRAIN FROM CREATING UNNECESSARY EXCITEMENT, RACE HATRED, AND CONFUSION.

FOLLOWERS OF CHRIST MUST BE IMPRESSED WITH THE FACT THAT TRUE CHRISTIANITY WILL NOT PRODUCE A STATE OF ANARCHY, OR UPRISING, UNDER ANY FORM OF GOVERNMENT. AN EVANGELIST OF THE GOSPEL WHEN ENTERING A FOREIGN NATION OR CITY IS UNDER NO OBLIGATION TO CHANGE THE FORM OF GOVERNMENT, THE SOCIAL ORDER OR CUSTOMS, OR THE ECONOMY. IN FACT HE IS UNDER OBLIGATION TO REFRAIN FROM SUCH CHANGES. PAUL BECAME ALL THINGS TO ALL MEN THAT HE MIGHT BY ALL MEANS SAVE SOME. (1 Cor. 9:20-22) THE PRINCIPLES OF CHRISTIANITY CAN PREVAIL AMONG A PEOPLE UNDER A MONARCHIAL FORM OF GOVERNMENT, ~~OR AN OLIGARCHICAL OR A DEMOCRATICAL~~ AS WELL AS A DEMOCRATICAL FORM OF GOVERNMENT.

CHRISTIANS WHO CHAMPION THE CAUSE OF THE NAACP, DR. MARTIN LUTHER KING, THE RACE DEMONSTRATORS, THE RACE RIOTORS, THE POLITICAL OPPORTUNISTS, ETC., ARE AS FAR REMOVED FROM THE SPIRIT OF CHRIST AS ARE THOSE WHO CHAMPION THE CAUSE OF THE "NEGRO-HATERS," THE INFLAMED SEGREGATIONISTS, AND THE CRUEL AND STUBBORN BASE FELLOWS. NEITHER THE CAUSE OF THE ANTISEGREGATIONIST NOR THE CAUSE OF THE PROSEGREGATIONIST CAN BE JUSTIFIED.

THE PRESENT TREND ON THE PART OF A SEGMENT OF GOSPEL PREACHERS AND LEADERS TO CRUSADE FOR THE CAUSE OF DESEGREGATION IS CONTRARY TO THE TRUE SPIRIT OF CHRISTIANITY. IN THE FIRST PLACE, SUCH A CRUSADE WILL LEND SUPPORT TO THOSE WHO OPERATE CONTRARY TO THE SPIRIT OF CHRIST. MUCH HARM AND DISUNITY WILL THUS UNNECESSARILY BEFALL THE CHURCH OF THE LORD. IN THE SECOND PLACE, SUCH





A CRUSADE REVEALS AN INFIRMITY OF ATTITUDE RELATIVE TO THE GOSPEL OF CHRIST. THE INFIRMITY IS A COMMITMENT TO A SOCIAL GOSPEL. IT IS IN ACTUALITY AN EFFORT TO DISPLACE THE GOSPEL OF CHRIST WITH A SOCIAL GOSPEL.

A SOCIAL GOSPEL IS ONE THAT HAS LITTLE OR NO CONCERN FOR THE FUNDAMENTAL DOCTRINES OF CHRISTIANITY BUT HAS GREAT CONCERN FOR THE EFFECTING OF SOCIAL, CULTURAL, POLITICAL, AND ECONOMICAL REFORMS. THE MODERNIST IS INTERESTED ONLY IN A SOCIAL GOSPEL. HE BELIEVES THAT SO LONG AS THE ESSENCE OF THE TEACHING OF CHRIST IS PRESENT, CHRISTIANITY EXISTS, CHRIST OR NO CHRIST. TO THE MODERNIST, JESUS IS GOD IN A SENSE NOT RADICALLY OR ESSENTIALLY DIFFERENT FROM ALL MEN WHO ARE OF GOD, AND ALL MEN CAN BE CHRISTS IF THEY WILL ONLY FOLLOW THE ETHICS OF JESUS OF NAZARETH. DR. MARTIN LUTHER KING IS A RANK MODERNIST, AND IN THE MAIN THOSE WHITE MINISTERS WHO CRUSADE WITH HIM ARE MODERNISTS. WITH THEM, CHRISTIANITY CONSISTS IN BRINGING ABOUT SOCIAL REFORMS.

CONVERSELY, THE GOSPEL OF CHRIST IS CONCERNED WITH THE DOCTRINE THAT JESUS IS THE CHRIST AND THAT HE LEFT THE GLORIES OF HEAVEN TO DIE IN THE PLACE OF MAN - IN THE PLACE OF MAN WHO VIOLATED GOD'S LAW AND DESERVED TO DIE. JESUS THE CHRIST DID NOT COME INTO THE WORLD TO CHANGE SOCIAL CUSTOMS, OR TO CHANGE OR IMPLEMENT THE FORM OF GOVERNMENT, OR TO RAISE THE CULTURAL PATTERN, OR TO RAISE, FOR THAT MATTER, THE STANDARD OF LIVING. JESUS CAME INTO THE WORLD TO DIE IN MAN'S PLACE. HE CAME TO SAVE MAN FROM HIS SINS.

THE PRINCIPLES OF CHRISTIANITY WERE NEVER INTENDED MERELY TO CHANGE THE SOCIAL, CULTURAL, POLITICAL, AND ECONOMICAL CHARACTER OF A PEOPLE: THE CHANGES BROUGHT ABOUT IN THESE FIELDS ARE INDIRECT AND SECONDARY BY PRODUCTS OF CHRISTIANITY. THE BETTER WAY OF LIFE IS A NATURAL RESULT OF THE LIFE AND MISSION OF CHRIST.

LET THIS BE UNDERSTOOD: ANY CHRISTIAN WHO WILL NOT WORK WITH ALL, AS FAR AS POSSIBLE, IS UNWORTHY OF THE GOSPLE OF CHRIST. ANY CHRISTIAN THAT WILL NOT





HELP TO PROVIDE FOR THE SPIRITUAL NEEDS OF ALL RACES WITHIN HIS COMMUNITY IS UNWORTHY OF CHRIST, BUT A CHRISTIAN WHO LENDS HIS INFLUENCE TO THOSE WHO LEAD RACE-DEMONSTRATIONS, AND THUS GIVE IMPETUS TO RACE RIOTS AND GENERAL LAWLESSNESS, IS CERTAINLY FAR ASTRAY FROM THE COURSE SET BY THE APOSTLE PAUL. THOSE WHO WOULD MOVE NEGROES FROM THEIR OWN COMMUNITIES INTO ALL WHITE COMMUNITIES, AND VICE VERSE, MERELY TO HAVE DESEGREGATED CHURCHES ARE BEING RIDICULOUS.

NO APOLOGY CAN BE OFFERED FOR THE INJUSTICES AND OPPRESSIONS THAT HAVE BEEN PRESSED UPON THE NEGRO RACE IN THE PAST. ON THE OTHER HAND NO APOLOGY CAN BE OFFERED FOR THE SOCIAL AND POLITICAL UNREST AND OUTRIGHT LAWLESSNESS THAT HAVE BEEN CREATED BY THE RACE-AGITATORS OF OUR PRESENT SOCIETY. PAUL'S INSTRUCTIONS TO "SERVANTS" AND "MASTERS" ARE NOT BEING FOLLOWED BY EITHER THE PROSEGREGATIONISTS OR THE ANTISEGREGATIONISTS. THERE IS DEFINITELY A NEED FOR HUMILITY, RESPECT AND LOVE ON THE PART OF EACH. THE CHRISTIAN MUST DO RIGHT REGARDLESS OF WHAT ANOTHER OR OTHERS MAY DO. "THEREFORE ALL THINGS WHATSOEVER YOU WOULD THAT MEN SHOULD DO TO YOU, DO YE EVEN SO TO THEM."





"THOU SHALT NOT TAKE THE NAME OF THE LORD THY GOD IN VAIN"

Ex. 20: 7

INTRODUCTION.

1. "How marvelous is the name of God: George Dana Broadman extolled His name in these words: "God's name (copy--p. 39-- Coffman)
2. God's name is holy.
  - a. The psalmist exclaimed ". . . holy and reverend is his name." (Psa. 111:9)
  - b. In the days of Nehemiah, the chosen people were taught to say--Neh. 9: 5.  
Men have thrilled at (Psa. 8: 1)
3. God's name is often mentioned in scriptures in terminology that indicates highest adoration and affection.
  - a. Ex. 20: 7
  - b. Mt. 6: 9
  - c. Mt. 18: 20
  - d. Mt. 28: 19
4. "The third commandment guards the Eternal Name." (Coffman)
5. Consider:

DISCUSSION.

I. The Phrases In The Third Commandment.

- A. "Thou shalt not take the name of the Lord thy God . . . ."
  1. It does not say "Thou shalt not speak, along.
  2. It includes speaking as well as other ways.
  3. It does not say--"Please do this" and "Please refrain from doing that" but it says "Thou shalt nto."
- B. "In vain."
  1. "In vain" is literally what we mean by "vanity" or "falsehood," anything that is unreal or groundless.
  2. How would you feel if you heard someone taking your father's name in vain?
- C. "for the Lord will not hold him guiltless that taketh his name in vain."
  1. The Hebrew word here is clean--the Lord will not hold him to be clesn that taketh his name in vain.
  2. This clearly reveals that "the test of moral cleanliness is the attitude of a man to the name of God." (Morgan)

II. What The Third Command Forbids?

- A. All irreverence toward God.
- B. All careless and unnecessary references to Him or His attributes.
- C. All unbecoming conduct in His worship
- D. Every indication of the want of fear, reverence, and awe due Him.

III. How The Third Commandment Is Violated?

- A. It is violated by profanity.
  1. One can profane the name by cursing and swearing are law, foolish vices.
    - a. July 4, 1775, General George Washington issued an order in which he said: "The General, most earnestly requires and expects a due observance of those articles of war, established for the government of the army, which forbid profane cursing, swearing and drunkenness."
    - b. The NT forbids cursing and swearing. Eph. 4: 29; 5: 4.
  2. One can profane the name of God by one's actions as did Esau. Heb. 12:16.
  3. One can profane the name of God by using the name presumptuously as did the seven sons of Sceva. Acts 19: 13.
- B. It is violated by frivolity.
  1. The light, flippant use of the most sacrd names as adocnments for amusing stories and catchwords is condemned. Isa. 48: 1.
    - a. Jokes about God, Christ, heaven and hell.
    - b. Jokes about Bible characteristics, etc.
    - c. Such experssions as "Lordy, Lordy," "God Almighty," "Gosh," etc.
  2. Those that pray "Hallowed be thy name" should never use it except in reverence and awe.



- C. It is violated by hypocrisy.
1. This aspect of the violation of the commandment is often overlooked.
  2. The man who says "Lord, Lord" but does not obey is taking God's name in vain. "Prayer without praise is blasphemy; praise without adoration violates the third commandment. . ." (Morgan).
  3. When men do things to be seen of men, yet pretend to be serving God they profane the name of God. cf Mt. 6.

#### DISCUSSION

##### I. The phrases in the Third Commandment

- A. "Thou shalt not take the name of the Lord thy God . . ."
1. It does not say "Thou shalt not speak, alone."
2. It includes speaking as well as other ways.
3. It does not say "Please do this" and "Please refrain from doing that" but it says "Thou shalt not."
- B. "in vain"
1. "in vain" is literally what we mean by "vanity" or "falseness," anything that is unreal or groundless.
2. How would you feel if you heard someone taking your father's name in vain?
- C. "For the Lord will not hold him guiltless that taketh his name in vain."
1. The Hebrew word here is clean--the Lord will not hold him to be clean that taketh his name in vain.
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##### II. What the Third Commandment forbids?

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1. The light, flippant use of the most sacred names as abominable for amusing stories and catchwords is condemned, Jas. 4:1.
2. Jokes about God, Christ, heaven and hell.
3. Jokes about Bible characteristics, etc.
4. Such expressions as "lordy, lordy," "God Almighty," "Gosh," etc.
2. Those that pray "allowed be thy name" should never use it except in reverence and awe.



### Introduction.

1. Read or quote the text, also the ASV.
2. "How marvelous is the name of God! George Dana Boardman extolled His name in these words: 'God's name not only signifies all his various titles, but his nature, attributes, character, authority, purpose, providence, truth, and his kingdom. It signifies all that God is, all that God does, all that he commands, hence the frequency with which his name occurs in Scripture.'" (Coffman)
  - a. It is found about 6,823 times in the Old Testament (Brown, Driver, & Briggs, p. 217)
  - b. ". . . holy and reverend is his name." Psa. 111:9
  - c. In Nehemiah's day the chosen people were taught to say ". . . blessed be thy glorious name, which is exalted above all blessing and praise." Neh. 9:5
  - d. "O Lord, our Lord, how excellent is thy name in all the earth! who has set thy glory above the heavens." (Psa. 8:1)
3. "The third commandment guards the Eternal Name." (Coffman)
4. In this lesson let's consider:

### Discussion.

#### I. THE WORDS OF THE THIRD COMMANDMENT.

- A. "Thou shalt not take the name of the Lord thy God in vain . . ."
  1. "The Decalogue does not say, 'Pleasae do this,' and 'Please refrain from doing that.' Its commands are an imperative 'Thou shalt not!' Its penalties are explicit and relentless. Evidently, the Biblical lawgiver discountenanced the idea often advanced today that morality cannot be legislated into conscience." (Isidor Warsaw, The Broken Tablets, p. 10)
  2. The name of God means that by which God has chosen to reveal himself to us.
    - a. El Shaddai means Almighty God.
    - b. Jehovah-Nissi means the Lord our banner.
    - c. The Father means the Lord and God of love and tenderness.
    - d. "I Am that I Am" (Ex. 3:14) or "I Am because I Am" (footnote in ASV). "I exist because I exist; he is the first cause, and you cannot get back of him. His very name tells us finite mortals that it is idle to speculate on how God came to be. His name is the uncrossable boundary of all human thinking." (Hugo McCord)
- B. "Vain" Shav—"specifically falsehood, a lie; emptiness, vanity, nothingness . . . Eph. 5:11; of idols, Jonah 2:8 . . . taking (up) the name of God in vain includes false as well as light swearing." (Wilson)
- C. "for the Lord God (Jehovah, ASV) will not hold him guiltless that taketh his name in vain."
  1. The word here means "clear, free, clean, etc.---The Lord will not hold him to be clean that taketh his name in vain.
  2. This clearly reveals that "the test of moral cleanliness is the attitude of a man to the name of God." (Morgan)
- D. Jesus guards the sacred name of God in the prayer "hallowed be his name." (Mt. 6:9)
  1. Hagiazo found only in Matt. 6:9 and Luke 11:2 in the N.T.
  2. Adam Clarke says the Greek word translated hallowed is made up of two thoughts: "earth" and "not"; hence the Father's name is not of the earth, and must not be dragged down to his footstool." (McCord)
  3. "The English word Hallowed is from an Anglo-Saxon word meaning 'holy', 'to make holy,' and is found only here in the N.T.. In the Greek the word means the same thing, 'to render, or to declare sacred or holy', and thus, to consecrate . . . This means then that the name of God is to be considered as holy, and to be hallowed or sanctified in our own life; that is, in every aspect of life wherein God's name is used, either in prayer, or public speech, or in even our thinking of God, the name is to be used with utmost reverence." (M. Dods)



## II. WHAT DOES THE THIRD COMMANDMENT FORBID?

- A. Adam Clarke said "this precept not only forbids all false oaths, but all con on swearing where the name of God is used, or where he is appealed to as a witness of the truth. It also necessarily forbids all light and irreverent mention of God, or any of his attributes."
- B. "This commandment, therefore, forbids all irreverence toward God; not only the highest act of irreverence incalling on him to bear witness to falsehood, but also all irreverent use of His name; all careless, unnecessary reference to Him, or His attributes; all indecorous conduct in His worship; and in short, every indication of the want of that fear, reverence, and awe due to a Being infinite in all his perfections, on whom we are absolutely dependent, and to whom we are accountable for our character and conduct." (Peloubet's Notes, 1943, p. 347)

## III. WHAT ARE SOME SINS IN WHICH THE THIRD COMMANDMENT IS VIOLATED?

- A. It is violated by profanity.
  1. Profanity means "unconcerned with that which is religious or with the purpose of religion . . . to debase or defile that which is holy or worthy of reverence . . . abusive language . . . cursing . . ." (Webster)
  2. Cursing profanes the name of God and is a low, foolish vice.
    - a. On July 4, 1775, General George Washington issued an order in which he said: "The General, most earnestly requires and expects a due observance of those articles of war, established for the government of the army, which forbid cursing and swearing. And drunkenness."
    - b. "A gentleman heard another one swearing, And he came to him and said, 'Sir what does the Devil pay you for swearing?' He said, 'I do not know that he pays me anything.' 'Does not he pay you anything, and you give up being a gentleman, and give up being respectable, and pain everybody that hears you, and you lose your own soul, and the Devil pays you nothing. You do work cheap.'" (James Targhan)
    - c. "Profanity is a sin without temptation. It alleviates no pain, gratifies no appetite and is not held to be desirable or attractive by either good or evil men. Profanity is simply a tongue gone berserk, an intelligence out of gear." (Coffman)
    - d. The Bible forbids cursing. Eph. 4:29; 5:4
- B. It is violated by perjury or false swearing.
  1. "Perjury has always been felt to be one of the greatest both of moral and of social offences. It implies an absolute want of any reverence at all for God; and it destroys civil society by rendering the administration of justice impossible."
  2. Egyptians punished perjury with death.
  3. Greeks thought that Hecates "pursued the perjured man, and brought destruction both upon himself and upon his offspring (Herod. VI 86).
  4. "The Romans regarded the perjurer as infamous, and the object of Divine Vengeance in the other world."
  5. Jesus and James both warned against such swearing. Matt. 5:33-37; Jas. 5:12
- C. It is violated by frivolity or the light, flippancy use "of the most sacred names as adornment for amusements and catchwords is wrong." Isa. 45:1
  1. Jesting, dirty jokes, and suggestive language definitely are forbidden. Eph. 5:4
  2. Many people who would not dare use holy names as God, Christ, Jesus, Heaven, Hell etc., as interjections will use euphemisms (the substitution of a word or phrase less offensive or objectionable) such as Gee Whiz; Gosh, God, Gosh, Golly, Good Gracious, Good Grief, My Goodness, Heaven, Good Heavens, etc.
    - a. "Gee" is an euphemistic contraction of the name of Jesus . . . It is, in effect, to say 'Jesus' (cf. Webster's Unabridged Dict. which says that 'it is a minor form of Jesus, used in mild oaths.')
    - b. "Gosh" is an interjection and is used euphemistically for God. It is exclamatory slang expression indicating surprise. The Century Dictionary says that it is 'a minced form of God; often used interjectionally as a mild oath.'

- c. "Golly, of extremely common use, is described by the New World Dictionary as "an exclamation of surprise, a euphemism for God . . ." *(Say n. words)*
- D. It is violated by hypocrisy or the use of God's name in a way untrue to its meaning.
1. When men say "Lord, Lord" but do not the father's will. Lk. 6:46; Matt. 7:21-23
  2. Using his name presumptuously. Acts 19:13; cf. Heb. 12:16
  3. T he man who sings "All hail the power of Jesus' name" but does not serve him. "Prayer without praise is blasphemy; praise without adoration violates the third commandment. . . ." (Morgan.)

#### Conclusion.

1. Let every Christian hallow God's name.
2. Let every Christian exalt the name of Jesus above every name. Phil. 2:5-11







### Introduction.

1. Jesus is speaking primarily to his disciples, those who through poverty of spirit enter his kingdom, the meek and merciful, the pure in heart, the peacemakers, the ones who hunger and thirst after righteousness.
2. Although talking primarily to his disciples, it applies to all that will accept the invitation extended to men by the Lord, because <sup>all</sup> that are willing can become the salt of the earth.
3. "Ye are the salt of the earth."
  - a. If this is taken as a declaration of our privileges, it flings a bow of hope across our skies beautiful and alluring beyond our dreams.
  - b. If this is taken as a declaration of our obligations and responsibilities, it becomes an epitome of all the commandments and a summing up of the whole duty of man.
  - c. If it is taken as a statement of fact, as it surely is, it becomes the highest of compliments. "he is the salt of the earth" is one of the highest compliments that can be paid to a man in any community.
4. Let us observe:

### Discussion.

- I. WHAT JESUS MEANT, "YE ARE THE SALT OF THE EARTH." Mt. 6:13.
  - A. Salt is a positive force in the world and Christians are to be.
    1. Salt is something that cannot be ignored, but when present must be recognized and when absent must be missed.
    2. All of us have experienced salt in home made ice cream. It could not be ignored.
    3. Christians are to be a positive force in the world. (Chappell, p. 117)
      - a. Christ was loved and hated, but could not be ignored.
      - b. Christians are to be such salt that they cannot be ignored.
  - B. Salt gives flavor and relish to what would otherwise be tasteless and unpleasant.
    1. Salt was added to many of the offerings under the law. Lev. 2:13.
    2. Job said "Can that which is unsavoury be eaten without salt?" Job 6:6.
    3. Salt is very precious.
      - a. Many things we could do without but salt is a luxury and necessity.
      - b. Illus. A king asked his three daughters how much they loved him. Two of them replied that they loved him better than all the gold and silver in the world. The youngest one said she loved him better than salt. The king was not pleased with her answer, as he thought that salt was not very palatable. But the cook, overhearing the remark, put no salt in anything for breakfast next morning, and the meal was so insipid that the king could not enjoy it. He then saw the force of his daughter's remark. She loved him so well that nothing was good without him." (A.C. Dixon, Through Night to Morning, p. 197).
    4. The world would be dull and stale without Christ as it was when he came. And without those like him it would be without flavor.
  - C. Salt is a purifying agent.
    1. Salt does not exist to purify itself, but that which needs its services.
    2. Christians are to be a purifying force in the world from which they have been separated. Jn. 17:15-17.
  - D. Salt is a preventive and preservative.
    1. Salt stands as the avowed foe of corruption, impurity and decay and says "They shall not pass."
    2. How rapidly the world would deteriorate without "the salt of the earth."

3. (Chappell p. 117-121)



3. Enough salt at the time of the flood brought to bear upon a world that was rotting down could have saved it.
4. Ten righteous men (the salt of the earth) could have saved Sodom and Gomorrah. **Gen. 18:23-33.**
5. The safeguard of any nation is not its natural resources, geographical position, its standing and navy (*Chappell, 120-121*)
  - a. Elijah was worth more to Israel than all her horses and chariots. **2 K. 2:12, 2 Kings 13:14**
  - b. A nation is only made safe by the character of its people.
- E. Salt causes one to be thirsty. *Before the French Revolution, Chappell, p. 121*
  1. After one has eaten salty pop-corn or food with a lot of salt he craves water.
  2. In like manner Christians, by their lives, are to cause the world to thirst after the life-giving water. **Jn. 4:13, 14.**

## II. WHERE IS THE SALT OF THE EARTH TO MANIFEST ITSELF OR WHERE IS THE SPHERE OF ITS ACTIVITY?

- A. A Christian is not to salt heaven.
- B. Christians are not to salt yesterday. Some Christians were real salt yesterday, but today are doing nothing. *Cf. Rev. 3:1.*
- C. Christians are not to salt some ideal tomorrow which never comes.
- D. Christians are to serve as salt now and in our own community.
  1. God told the children of Judah in captivity to seek the welfare of the place where they lived. **Jer. 29:4-7.**
  2. Christians are to make the place where they live a better place by their salting power.
- E. Christians are to exercise their salting power in the church.
  1. Being salt in the church means more than just being present. (Some just fill a pew on Sunday morning.) It means active support of the work.
  2. A Christian that exercise no salting power is like a soldier that wears a uniform but leaves all the fighting to others.
- F. Christians are to exercise their salting power in their home.

## III. HOW ARE WE TO SALT THE EARTH?

- A. Christians must salt the earth through character.
  1. I must have salt in myself if I would salt the earth. **Mk. 9:50.**
  2. Christians that have lost their zeal and enthusiasm are tasteless and are like salt that has lost its savor. No character more repellent than the half-hearted man.
    - a. Consider the church of Laodicea. **Rev. 3:13-17.**
    - b. How distasteful a saltless Christian!
- B. Christians are to salt the world through contact.
  1. I have salted meat many times and always put the salt and the meat in the same box. The salt gives itself to the meat. It saves itself by giving itself for the meat.
  2. In like manner Christians, like the salt, must give themselves for the world.
    - a. Jesus came in contact with the world and literally gave himself for it. **Jn. 12:24.**
    - b. Jesus said of Christians. **Mt. 10:39.**
    - c. Illus. "Two men riding in a sleigh were caught in a blizzard and rushed toward home as fast as possible. One of them noticed the form of a man lying in the snow and urged that they stop. Finding him overcome by cold and needing exercise and stimulation one of the men began to assist him while the other protested that it would do no good and that they should hastily get inside for their own good. He therefore refused to wait and drove away as the "Good Samaritan" aided the victim of the cold. Reviving him enough for walking they were forced to plod several miles to the nearest shelter. As they reached their destination they noticed the sleigh sitting outside. A still, snow covered form proved to be the companion who would not wait. In ignoring the need of the



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others he had deprived himself of bodily warmth which would have saved his life. The others, by exercise, had remained alive.

Only as one seeks to save others can he save himself. Only as one exercises his salting power can one save himself and the world. Jesus said, "he that loseth his life for my sake shall find it."

Mt. 10:39.

• WHAT ARE SOME SIGNS OF DETERIORATION OR A SALTLESS CHRISTIAN.

- A. A saltless Christian is one who has gone back to the earthly, worldly, the carnal. 2 Pet. 2:20-22; Jas. 4:4. There is no longer a distinction between the salt and that which it is supposed to salt.
- B. No longer seeks the companionship of Christ, his people and the sound of his voice through his word. The joy and thrill of hearing him is gone.
- C. A growing indifference toward the work which the Lord has ordained—namely the evangelizing the world (Mt. 28:19); building up\* the saints Eph. 4:14-16) and doing good to all\* men. Gal. 6:10; Jas. 1:27.
- D. The doom of salt without savor is to be trodden under foot of men.  
(explain nature of salt in Jesus' time.)

Conclusion.

"Ye are the salt of the earth." Are we really? What a marvelous compliment! What a fearful call to duty! Are we really the salt of the earth?

Helps Used:

- 1. The Sermon on the Mount, Clovis G. Chappell, pp. 115-127. (Many points taken from this source.)
- 2. The Great Texts of the Bible, James Hastings, Vol. 8, pp. 100-111.
- 3. The Sermon on the Mount, Leslie Thomas, pp. 20-23.
- 4. Sermon Notes on the Sermon on the Mount, Frank L. Cox, pp. 11, 12.
- 5. Many other sources consulted.



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There he had believed himself of bodily nature which would have saved his life. The others, by exercise, had remained alive. Only as one seeks to save others can he save himself. Only as one exercises his saving power can one save himself and the world. Jesus said, "he that loses his life for my sake shall find it."

10:30.

1. What are some signs of deterioration of a Christian's Christianity?
- A. A Christian's Christianity is one who has gone back to the earthly, worldly, carnal. 2 Cor. 13:14; 12:1-13; 13:1-14. There is no longer a distinction between the salt and that which it is supposed to salt.
- B. He no longer seeks the companionship of Christ, his people and the sound of his voice through his word. The joy and thrill of hearing him is gone.
- C. A growing indifference toward the work which the Lord has ordained-- namely, the evangelizing of the world (Mt. 28:19); building up the saints (Eph. 4:12-16) and doing good to all whom we meet (Gal. 6:10; Jas. 1:27).
- D. The loss of salt without savor is to be trodden under foot of men. (explain nature of salt in Jesus' time.)

Conclusion:

Who are the salt of the earth? Are we really? What a marvelous compulsion! What a fearful call to duty! Are we really the salt of the earth?

Notes Used:

1. The Sermon on the Mount, Charles G. Chappell, pp. 115-127. (Many points taken from this source.)
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5. Many other sources consulted.



Introduction.

1. Jesus said "thou shalt love thy neighbor as thyself" is the second commandment. Matt. 22:39,40. This involves our duty to our neighbor.
2. "With the second table of the Decalogue begins our duty to our neighbor. The laws of probity follows the laws of piety, 'that the river of justice may be derived from the fountain of love to God.' The second table shows the immense importance of social life. It surrounds with eternal safeguards the undefeatable rights of all mankind. It is meant to bring home to us the truth that none of us liveth to himself and no man dieth to himself." (F.W. Farrar)
3. This commandment demands respect for the sacredness of human life--one made in the image of God. Gen. 1:26,27.
4. In this lesson let's consider:

Discussion.

I. "THOU SHALT NOT KILL"---WHAT DOES THIS TEACH?

- A. There are fifteen different Hebrew and Greek words used in the Bible that have to do with killing or slaughter.
  1. "Harag" - to slay. Gen. 12:12; Lev. 20:16; Eccle. 3:3.
  2. "zabach" - to slaughter. Deut. 12:15; 1 Sam. 28:24.
  3. "chalal" - to pierce, wound. Judges 20:39.
  4. "tabach" - to slaughter. Ex. 22:1; 1 Sam. 25:11.
  5. "muth" - to put to death. These verses definitely refer to God's commands to kill, as well as other killings. Ex. 1:16; Num. 14:15.
  6. "nakan" - to smite, cause to smite. Gen. 4:15; Num. 35:11.
  7. "naqaph" - to go round. Isa. 29:1.
  8. "ratsach" - to murder, pierce. Ex. 20:13; 1 Kings 21:19.
  9. "shachat" - to slaughter, kill. Gen. 37:31; Lev. 1:5.
  10. "anaireo" - to take away, kill. Lk. 22:2; Acts 12:2.
  11. "apoketeiono" - to kill entirely. Mt. 10:28; 23:37.
  12. "diacheirizo" - to handle violently. Acts 26:21.
  13. "thuo" - to slaughter, sacrifice.
  14. "sphatto" - to slay, kill, wound. Rev. 6:4.
  15. "phoneuo" - to murder. Mt. 5:21; 23:31; Mk. 10:19; Lk. 18:20; Rom. 13:9; Jas. 2:11; 4:2; 5:6
- B. In Exodus 20:13 the word used for "kill" is ratsach which means murder.
  1. Ratsach is used six times in the O.T. and always means murder. Ex. 20:13; Num. 35:27; Dt. 4:42; 1 Kgs. 21:19; Hos. 4:2.
  2. Phoneuo, the Greek word used in the N.T. means the same thing. Mt. 5:21; 19:18; 23:31; Mk. 10:19; Lk. 18:20; Rom. 13:9; Jas. 2:11; 4:2; 5:6.
  3. When Jesus quoted the commandments to the young ruler he said, "Thou shalt do no murder" (Mt. 19:18) which shows what God had in mind when he said "Thou shalt not kill."
- C. "There has never been a time, nor will there ever be, when it is right to commit murder . . . 'In the image of God' is the divine seal identifying every human brother as a special property of Almighty God, a beneficiary of the Blood of Christ, and a potential heir to everlasting Life. Killing is a sin against God and humanity." (Coffman, pp. 71-73)

II. WHAT DOES IT NOT FORBID?

- A. It does not forbid all killing.
  1. God commanded Moses to slay ("harag") criminals on certain occasions. Deut. 13:9; Josh. 7:22ff.
  2. God gave command for certain wicked nations to be slain. 1 Sam. 15:1ff.
- B. It does not forbid capital punishment.
  1. First, capital punishment, as the Latin origin of the term signifies, is meant punishment which takes the 'head', and hence, the life of man; and in this connection, it means that his life, for what is regarded as a justifiable



reason, is legally taken by the existing form of government under which he lives.

2. Second, in the early history of mankind, God decreed capital punishment (as the penalty for murder. Gen. 9:6. This statement is in the midst of a group of universal principles:

- a. "I will not again curse the ground. . . ." Gen. 3:11
- b. The promise of seedtime and harvest as well as the rotations of the seasons. Gen. 3:22.
- c. The instructions "be fruitful, and multiply, . . ." Gen. 9:1.
- d. The fear and dread of man placed upon animals. Gen. 9:2
- e. The flesh of animals given to man for food. Gen. 9:3
- f. The promise of no more flood. Gen. 9:8-15.
- g. All these things have continued in order since the time of Noah and "no satisfactory biblical evidence has been produced to justify the removal of Genesis 9:5,6 from the text itself or to explain it being of any less authority than the other portions of Genesis 9:20-9:17 . . ."
- h. God decreed capital punishment for murder "for in the image of God made he man". Gen. 9:6. This reason still exists.

3. Capital punishment for murder (as well as other reasons) was a part of the law of Moses. Num. 35:31,33.

4. Fourth, the word used in Ex. 20:13. is the word always used for murder and not for all killing.

5. Fifth, capital punishment for murder is recognized as a legitimate prerogative of the state in the New Testament.

- a. Jesus recognized the right of the state to execute criminals in his answer to Pilate. Jn. 19:10,11.
- b. Paul did not challenge the right of the law to execute criminals in his answer in Acts 25:11.
- c. Romans 13:1-6 shows the right of civil government to bear the sword.

- C. It does not forbid the right of self-defense.

1. When Paul learned that 40 Jews had vowed to kill him he took no sure in the form of armed soldiers to protect his life. (Acts 23:12-24) It seems unreasonable to assume that Paul would refuse to do for himself what he asked others to do for him.

2. If it is right for the individual to practice self-defense, would it be right for a nation and for the individual to be a part of that which the nation does as such?

- D. It does not forbid all resistance lest it result in death in some cases.

1. Some contend that one can never resist because Jesus said we are to love our enemies (Matt. 5:44) but this statement is in a context of passages that are limited and qualified.

- a. Jesus said "that ye resist not evil." (Matt. 5:39) but this is not unlimited.

- (1) Paul made his legal defense. Acts 24:10
- (2) Paul resisted when he appealed to the civil government in at least three places. Acts 22:25; 25:17; 25:1
- (3) One is resisting when one appeals to the civil government to reward good and punish evil. Rom. 13:1ff
- (4) "The advice 'resist not evil' is against personal vengeance. It is not designed to allow a hoodlum to kidnap a child or rape a woman without the interference from anybody who can stop it."

- b. Jesus said "and if any man will sue thee at the law, and take away thy coat, let him have thy cloke also. . ." Matt. 5:40-42

- (1) But we must not give to him that will not work. (2 Thess. 3:10), thus a limitation.
- (2) But we must not give to teachers of false doctrine (2 Jn. 9-11), another limitation.

- (3) Furthermore, if one has to make a choice between a Christian and a non-Christian, the Christian must come first. Gal. 6:10

2. The command "love your enemies" does not touch supreme love for one's enemies over family, brethren, neighbor, or the innocent.

- a. Peter did not love the lives of the soldiers more than himself (Acts 15:6-12,19) His release cost them their lives, but he did not go back and surrender in order

- to spare them. Did he violate love for enemies?
- b. Are we to love the enemy of our neighbor, who is hurting our neighbor, more than we love the neighbor himself?
  - c. But how can one love an enemy and kill the enemy?
    - (1) How can one will good toward his own family and stand by and let the enemy kill his family?
    - (2) How do you harmonize the fact that it is scriptural for us to appeal to Caesar, in his capacity as dispenser of justice, and still love the enemy?
    - (3) How can we harmonize love with setting in motion, in an appeal to the police forces which may involve the death of the enemies?
    - (4) Can we report the crime of an enemy even though we know it may lead to his death and imprisonment?
    - (5) If we can harmonize the fact that we are to love our enemies, with the calling of the police----which can result in the enemy being just as dead as if we shot him ourselves----then why cannot we harmonize it with our own use of force if necessary?
  - d. "Is it possible to love and at the same time to resist the enemy? If not, then we must conclude that every officer who arrests a criminal, every juror who tries him and every warden who retains him can not possibly have an interest in his ultimate good. A mother who turns her son over to the authorities because he has committed a crime does not necessarily hate her son. Resistance to his criminal ambitions may be the way of expressing her love, therefore it does not follow that resistance and love are mutually exclusive." (Isabell, p. 26)
3. The doctrine of absolute non-resistance as the only way "of love" can be successfully challenged.
- a. God is love, yet he resists the evil and employs force against the wicked. Psa. 136.
  - b. Jesus was the perfect example of love in action, yet he resisted the evildoers in the temple. Jn. 2:13-16.
  - c. The Old Testament enjoined love to enemies, yet also ~~permitted~~ (provided punishment to evildoers.
  - d. Parents are to love their children, yet they are to resist, with corporeal punishment if necessary, whenever their children incline toward evil. Prov. 13:24; 22:15; 25:13,14.
  - e. Absolute resistance then is not the only way of showing love.

### III. WHAT DOES IT FORBID?

- A. It definitely forbids the deliberate, willfully taking of another person's life. Ex. 20:13; Matt. 19:18.
- B. It forbids suicide or self-murder under the same principle as taking someone else's life.
- C. It forbids all actions which may shorten the lives of our fellowman.
- D. It forbids all laws that take away men's lives for minor offenses.
- E. It forbids all bad dispositions such as hate which leads to murder. 1 Jn. 3:15.
- F. It forbids us withholding those means to sustain life when we have it within our power to give it.
- G. It forbids all riots and excesses which destroys life.

### Conclusion

1. Human life is sacred and man must not play God in taking it.
2. But man must not violate the command by making it keep him from accepting responsibilities which God expects.





Introduction.

1. Read or quote the text.
2. "There are only two kinds of personalities on earth--men and women-- and true fellowship, real communion (we are not speaking about communion with God) is limited to these two types of personality. Furthermore, men and women are distinctly different from each other; neither is absolutely complete without the other. This is the way God made us. Therefore, by our very creation, and our very individual natures, there is inevitably, a powerful attraction between the two sexes, the most powerful single force on earth (spiritual forces not here being considered, for the time being). God Himself has endowed men and women with personalities which complement each other, which result in this powerful drawing toward each other, and God has also provided a holy, pure, sacred institution, in which men and women may dwell together in all the fullness of life, for their mutual joy, edification, enrichment, and strengthening of life. This institution is known as marriage. Within the boundaries of marriage the profoundest relationships of men and women are honorable and right. Outside of the marriage relationship, an intimate, personal, physical relationship between men and women, of the most extreme kind, is definitely wrong, and divinely prohibited. In other words, God has ordained that in marriage men and women should live together, and outside of marriage God has ordained that men and women should not live together in mutual physical intercourse. That which the marriage relationship allows is known outside of that relationship by the two horrible words--adultery and fornication. . . Is there anywhere in the Bible permission for sexual relationship outside of the marriage state? The answer is an absolute, unequivocal, uncompromising No, not from the first of Genesis to the end of Revelation, and any one teaching otherwise is perverting and distorting the clear teaching of the Word of God." ((Select Notes on The International Sunday School Lesson, 1943, pp. 383-385)
3. Adultery is mentioned by name 34 times in the O.T. and 30 times in the N.T.
4. Fornication is mentioned 5 times in the O.T. and 39 times in the N.T.
5. This commandment has to do with our relationship with our fellowmen. It emphasizes the sanctity God attaches to marriage.
6. In this study let's consider:

Discussion.

I. ADULTERY---ITS MEANING.

- A. Naaph . . . to commit adultery; this word is confined to adultery in the exclusive sense of the term, or to fornication by a married person . . ." (Wilson, Lev. 20:10)
- B. Moichos . . . denotes one who has unlawful intercourse with the spouse of another. Lk. 18:11; 1 Cor. 6:9; Heb. 13:4" (Vine)
- C. "Adultery (n'p, moicheia) is sexual intercourse of a man with another man's wife (Exod. 20:14; Deut. 5:18; Lev. 20:10) . . . (Alan Richardson, A Theological Word Book of the Bible, p. 16)
- D. Moichao (verb) . . . to have unlawful intercourse with another's wife, to commit adultery . . . Mt. 5:32 . . . " (Thayer's Greek English Lexicon, p. 416)
- E. "As to the word adultery, adulterion, it has probably been derived from the words ad alterius torum, to another's bed; for it going the bed of another man that constitutes the act and the crime." (Adam Clarke, Vol. I, pl 406)
- F. "In scripture designates sexual intercourse of a man, whether married or unmarried." (ISBE, Vol. I, p. 63)
- G. Fornication refers to the sexual relationships of all forms outside of marriage; Adultery is the unfaithfulness of a husband or wife in this matter." (Peloubet's Select Notes, 1962, p. 65)

II. ADULTERY---A FAR-REACHING SIN.

- A. It is a sin against God. Gen. 39:9.
- B. It is a sin against the family as it is against the woman's husband and the children of the family. Cf. Gen. 39:7-9; Matt. 19:9



- C. It is a sin against the body and the soul. Prov. 6:32; 1 Cor. 6:10.
- D. It is a sin against one's own personality. "It robs me of my peace of mind, it makes my conscience hurt, it distorts my thinking, it sets up conflicts within me, it weakens my will power, it destroys my soul." (Charles L. Allen, God's Psychiatry, p. 6.)
- E. It is the cause of most divorces although such may not be stated in the proceedings.
- F. It is a sin against society which is made up of the families involved.

### III. ADULTERY--THE COMMANDMENT COVERS ALL FIELDS OF SEXUAL IMPURITY.

- A. Fornication---Forniceia . . . of illicit sexual intercourse . . . Jn. 8:41 . . . 1 Cor. 5:10 (Vine)
- B. Homosexuality is a form of fornication and is condemned.
  - 1. Jude declares that the men of Sodom and Gomorrah had given themselves over to fornication. Jude 7.
  - a. Fornication here is the Greek word ekporneuo (the prefix ek strengthens porneuo and implies excessive indulgence--Abbot-Smith, Lanuel Lexicon, p. 171).
  - b. Many verses specifically condemn homosexuality. Lev. 20:13; Rom. 1:27-28; Jude 7.
- C. Lusting after a woman in one's heart is adultery. Matt. 5:28.
  - 1. "The English word lust originally signified desire of any kind, good or bad; in the Scriptures it is used only for evil desires, and at the present day is confined to one particular class of evil desires." (Stier)
  - 2. The desire is there and so would the act be if time and opportunity presented itself.
- D. Adultery is the only grounds for divorce and remarriage. Matt. 19:1-9.
- E. "Our Vocabulary suggests the extent and variation of the offense: adultery, fornication, incest, rape, seduction lechery, lewdness, wantonness, lasciviousness, infidelity, libertinism, libidinousness, promiscuity, concubinage, polygamy, bigamy, polyandry, sodomy, carnality, homosexuality, harlotry, whoredom and pornography." (Collman, p. 66)

### Conclusion

- 1. "A positive mental characterization of the true nature of sexual impurity, in all its base ugliness, is a necessary prelude to any effective victory over it. As long as man's imagination paints wrongdoing with a halo of desirability, the soul is not safe from carnality." (Collman, p. 69)
- 2. Thou shalt not commit adultery.



"REMEMBER THE SABBATH DAY TO KEEP IT HOLY"

Ex. 20: 8-11-

25

INTRODUCTION.

1. The fourth commandment is probably the most misunderstood and abused passage of the ten.
2. It is for this reason that we propose to notice some revealing facts about the fourth commandment:

DISCUSSION.I. Some Facts About The Jewish Sabbath.

- A. The Jewish Sabbath was observed on Saturday, the 7th day of the week, in fact sabbath means seventh.
- B. When was the Sabbath Day given?
  1. Those that believe it was practiced by Adam and others before Mt. Sinai point to Gen. 2: 3. (But Moses is merely revealing in this verse hundreds of years later, what God had done on the Sabbath.)
  2. Even Moses didn't know about the Sabbath until God revealed it unto him. Neh. 9: 13, 14.
- C. Why was the Sabbath given? Deut. 5: 15.
- D. To whom was the Sabbath given? Ex. 31: 17
  1. Not given to all men.
  2. Not commanded in N. T.
- E. How was the Sabbath observed?
  1. Work was not to be done on the Sabbath. Ex. 20: 10; 31: 15, 16.
  2. Fire was not to be kindled. Ex. 35: 3.
  3. Couldn't gather sticks. Num. 15: 32.
  4. Couldn't buy nor sell. Neh. 13: 15, 16.
  5. Worship and sacrifices to God on this day. Observance.
  6. Some little known facts about the Sabbath. In the course of every 50 yrs. the Jews kept eight different classes of Sabbaths: (Lev. 25: 8ff.)
 

a. Sabbath day (Saturday)--	2,600 days
b. Passover	100 days
c. Day of first fruits	50 days
d. Feast of trumpets	50 days
e. Feast of tabernacles	50 days
f. Sabbath of years	2,520 days
g. Year of Jubilee	365 days
h. Days of atonement	50 days
Total in 50 years	5,785 days or 16 years, more than $\frac{1}{4}$ of 50 yrs.
- F. When did the Sabbath end? Amos 8: 4-9; Lk. 23: 44.

II. Is There A Practical Application Of The Fourth Commandment Today?

- A. First, let us recognize that the principle of rest and recuperation is the moral heart of the fourth commandment.
  1. Jesus recognized this when he said, "Come ye yourselves apart into a desert place, and rest a while." Mark 6: 31.
  2. The wise man shows that rest for man and beast is as old as God's dealings with man. Prov. 12: 10.
- B. Second, let us recognize that one day in seven for rest and worship is essential to man's well-being.
  1. The first French Revolution tried to abolish this and substitute a day in ten for rest, but it was a failure.
  2. The Russian Communist laws at the beginning of the revolution sought to eliminate this day, but events proved man cannot live without it.
- C. Third, let us recognize that it is no longer the Sabbath that belongs to the Lord, but the first day of the week or Sunday.
  1. The church at Corinth was instructed to lay by in store on the first day. I Cor. 16: 2.
  2. Early disciples met on the first day. Acts 20: 7.
  3. Pliny, the Roman historian, about 114 A. D., reported the Christians met on a fixed day.







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4. The "Lord's day" is the first day of the week. Rev. 1: 10.
  - D. Fourth, the neglect of the day of worship is a wrong that shall cry to God until it is righted.
    1. God has so blessed America that today most people have two days in which one is free from work. What a tragedy that the blessing has become occasion for increasing neglect.
    2. The non-worshipper often cries, "But Sunday, is the only day I have!" It's the only day you don't have.
    3. Even members of the church sometimes use Sunday just like any other day-- as if it were their own for work.

III. Work Is Another Thing Required By The Fourth Command. Ex. 20: 9.

- A. Man's great happiness is served by work. Gen. 2: 15.
  1. The present day philosophy of doing less and less for more and more is a delusion.
  2. Another deplorable development is the support of the loafer and free-loader. Which is worse--the professional striker or the government which supports him?
  3. God's wisdom is "If any will not work, neither let them eat." II Thess. 3: 10.
- B. "He who never works is unfitted for worship. He who never pauses to worship is rendered incapable of work." (Morgan)

CONCLUSION.

1. There are two essential parts to the fourth command: a. work and b. worship.
2. The truly happy man is the one that gives careful attention to both.

IV (Copy from next page)







WHAT SHALL I PREACH?

Gal. 1: 6-12

INTRODUCTION.

1. The story is told that a number of years ago a certain preacher came to a little country town to conduct a series of gospel meeting. It wasn't long until several began to tell him what he shouldn't preach on during the meeting. Entering the pulpit he mentioned this fact and then said, "What shall I preach on?" One man arose and said, "preach to the Jews, there is not a one in town."
2. Every gospel preacher has faced this dilemma at one time or another in his preaching career because members of the church are always talking about what shouldn't or should not be preached.
3. What shall I preach? Let's consider:

DISCUSSION.I. WHAT I WILL NOT PREACH IF I LET MEMBERS OF THE CHURCH DECIDE.

- A. I'll not emphasize personal work because:
  1. Some have objected to their husbands engages in it as much as they are.
  2. Some resent being reminded that they are not as active as they were.
- B. I'll not preach on visitation because:
  1. Some have said I don't intend to visit on Monday night.
  2. Others have said I don't appreciate someone visiting me when I'm absent because its none of their business.
- C. I'll not preach on church discipline because some say "I don't believe in church discipline."
- D. I'll not preach on first principles because some have said: "We need something harder and we should already know that."
- E. I'll not preach against religious error because some say "we are not to judge."
- F. Thus if one leaves it to man to decide one is in a dilemma.

II. WHAT I WILL PREACH IF I LET THE BIBLE DECIDE.

- A. I'll preach the gospel and not try to please man. Gal. 1: 9, 10.
- B. I'll preach the word as commanded. II Tim. 4: 1-4.
- C. In preaching the gospel, the word I'll emphasize:
  1. Personal work because:
    - a. "He that winneth souls is wise": Prov. 11: 30.
    - b. "they that turn many to righteousness shall shine as stars." Dan. 12:3.
    - c. We are married to Christ to save others. Rom. 7: 4; 1: 13; John 15:8,16.
  2. Visitation because:
    - a. That's what pure and undefiled religion is. Jan. 1: 27.
    - b. A failure to visit will result in condemnation.
  3. Church discipline because:
    - a. Christian's are plainly told not to company with the wicked in the church. I Cor. 5: 1ff.
    - b. To withdraw from the disorderly. II Thes. 3: 6.
    - c. Reject a factions man. Tit. 3: 10, 11.
  4. First principles because:
    - a. It is through obedience to them the last are saved. Rom. 6: 17, 18.
    - b. There is a need of reminding us all of what we know. II Pet. 1: 12; 3:1.
  5. Religious error because:
    - a. Christians are to try false prophets. I John 4: 1.
    - b. Christians are to beware of false prophets. Mt. 7: 15.
    - c. Christians are in no way to encourage false teachers. II Jn. 9, 10.



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"INGRATITUDE"  
Lk. 17:11-19---

Introd.

1. Jesus had gone to Ephraim following the raising of Lazarus and is now at some point on the border between Samaria and Galilee. It was here he encountered ten men.
2. Let's consider:

Dis.

I. THESE TEN MEN.

- A. They all were lepers. Luke 17:11. "Because of our unfamiliarity with the dread disease of leprosy, much of the horror which attends it is lost upon us today. . . Victims of the horrible malady experienced a living death. Their hair fell from their heads and eyebrows; their nails loosened, decayed, and fell off; joints after joints of their toes and fingers shrank and dropped off; the gums were absorbed and teeth disappeared; and the nose, the eyes, the tongue, and the palate were slowly consumed. Not infrequently whole sections of the body disappeared, and limbs which remained were often horribly distorted and rendered useless. Ten sufferers, thus afflicted, full of leprous sores, their clothes rent, their heads bare, their upper lips covered; and crying mournfully, 'Unclean! Unclean!' went out to meet Jesus." (Guy Woods, G.A., Nov., 1948)
- B. They all obeyed the law by standing at a distance. Lk. 17:12; Lev. 13:47.
- C. They all begged for mercy. v. 13.
- D. They were all ready to receive a blessing.
- E. They all passed the test of faith---they went as the Lord commanded. v. 14.
- F. They were all cleansed. Lk. 17:14.

II. THE ONE THAT RETURNED.

- A. He was a Samaritan, the others Jews. v. 16.
- B. He glorified God with a loud voice. v. 15.
- C. He fell on his face at Jesus' feet and gave him thanks. v. 16.
- D. Only one of the ten returned.

III. "INGRATITUDE IS ONE OF THE MOST UNIVERSAL AND DEEPLY SEATED OF HUMAN VICES . . ."

- A. Ingratitude is "lack of gratitude; forgetfulness of or poor return for kindness shown."
- B. One of the greatest causes of ingratitude is thoughtlessness or forgetfulness.
  1. The nine who did not come back simply were average and ordinary people: THEY DID NOT THINK!
  2. The butler forgot Joseph in prison. Gen. 40:23; 41:9.
  3. One great cause of thoughtlessness is familiarity. We thank God for narrow escapes and unusual blessings, but take for granted the everyday blessings.

IV. WE ARE ALL MORE LIKE THE NINE THAN WE CARE TO ADMIT.

- A. We were all lepers-----in sin. Rom. 3:23.
- B. We all needed mercy and received it. Eph. 2:1-5.
- C. We all had nothing---God gave us everything. 1 Chron. 29:14.  
(Pass out apple tract here to everyone present-----read it slowly.)

Conclusion.

Will you, like the Macedonians, (2 Cor. 8:5) give yourself to the Lord? Will you



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Will you, like the Macedonians, (2 Cor. 8:5) give yourself to the Lord? Will you



WHY I BELIEVE SOME THINGS ARE WRONG

I Pet. 3: 15

INTRODUCTION.

1. One question I'm often asked, "Why do you believe some things are wrong or displeasing to God?"
2. In answering this question let us observe:

DISCUSSION.I. SOME VITAL FACTS.

- A. There are some thing that are always wrong. Consider the ten commandments. Ex. 20: 1-17; Prov. 6: 6-9.
- B. There are some things not wrong in themselves, but may be wrong at times for two reasons:
  1. The one doing the deed may believe it is wrong. Rom. 14: 22, 23.
  2. The place where we do the deed may become a stumblingblock. I Cor. 8, 10; Rom. 14.

II. WHAT FAITH IN GOD AND HIS SON REALLY IS?

- A. It is firm conviction, based on evidence. Jn. 20: 30, 31.
- B. It is belief that he is all he claims to be. Heb. 11: 6.
- C. Being convinced that God is, faith is taking God at his word. Ex. (Acts 27:25.)
  1. Noah. Heb. 11: 7.
  2. Abraham. Heb. 11: 8, 17.
  3. Israel and Joshua. Heb. 11: 30.
  4. Ten Lepers. Lk. 17: 11-19.
- D. Faith then.

III. WHY THEN DO I BELIEVE CERTAIN THINGS ARE WRONG?

- A. Simply because God says certain things are wrong.
- B. Why do I believe it's wrong to disobey the elders of the church. Heb. 13:17.
- C. Why do I believe it's wrong to have an instrument of music in worship. Eph. 5: 19; Col. 3: 15.
- D. Why do I believe its wrong to dance?
  1. First because God says it is. Dance in different forms appears 27 times, only one time men and women dancing together. Ex. 32. Works of flesh are lasciviousness - revelling - Gal. 5: 19-21.
  2. Second, because of the fruit it produces. Tree is known by its fruit. Mt. 7: 15-20.
- E. Why do I believe the use of strong drink is wrong.
  1. First, God says it is. Prov. 20: 1; Prov. 23: 29-31.
  2. Second, because of its fruit.
- F. Why do I believe its wrong to neglect the assembly. Heb. 10: 25.







# DOING GOD'S WORK NEGLIGENTLY

Jer. 48:10

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## Introduction.

1. Did you know there are more than **3** billion people on earth today? Did you know that every 21 to 23 seconds a soul goes into eternity? Are you aware of the fact that most of these souls are unprepared to face God in the judgment? Is their lost condition because of our careless and indifferent attitude in many cases?
2. Are we satisfied with the way we are doing the Lord's work? Are we willing to learn about negligence, its causes and its cures.

## Discussion?

### I. WHAT IS THE WORK OF THE LORD?

#### A. Jer. 48:10.

1. In our text the destruction of the Moabites was the Lord's work.
2. Cursed was Babylon if they did this work negligently.

#### B. Jesus did the work of God while on earth. Jn. 4:34; 9:4; 17:4.

#### C. Gamaliel recognized that the apostles were doing the work of the Lord. Acts 5:38.

#### D. Barnabas and Saul were chosen to do the Lord's work. A. 13:2.

#### E. Timothy "worketh the work of the Lord." 1 Cor. 16:10.

#### F. Christians are created to do God's works. Eph. 2:10.

#### G. The work of the Lord is that work which God has commanded to be done. It may be a work of destruction, preaching, ministering, etc.

### II. WHAT DOES IT MEAN TO DO THE LORD'S WORK NEGLIGENTLY?

#### A. Negligence means "failure to exercise the care that the circumstances demand."

#### B. Negligent means "careless; indifferent; inattention to one's duty or business."

#### C. Paul told Timothy to "neglect not the gift that is in thee." (1 Tim. 4:14) Don't be careless about it.

#### D. "How shall we escape, if we neglect so great salvation..." (Heb. 2:1-3) If we are careless and indifferent is meaning of neglect.

#### E. Peter said, "Wherefore I will not be negligent to put you always in remembrance of these things..." (2 Pet. 1:12) *"To be careless, not care."*

#### G. To do the work of the Lord negligently means to do it in a careless, indifferent, unconcerned way.

### III. WHAT CAUSES MEN TO DO THE LORD'S WORK NEGLIGENTLY?

#### A. WORLDLINESS.

1. One tries "to do the work of God with one hand, while he advances his own interest with the other."
2. Matt. 6:24. No man can serve two masters.
3. James 4:4.
4. 1 Jn. 2:15-17.

#### B. Unbelief.

1. Unbelief kept Israel out of the land of Canaan. Psalms 106:24,25; Heb. 3:19.
2. Unbelief paralyzes the Lord's work today. Heb. 3:12. Cf. Mk. 9:24.

#### C. Fear.

1. Fear caused Israel to do God's work negligently. Num. 13:26-33.
2. The "spirit of fear" still hinders the Lord's work. 2 Tim. 1:7.
3. The fearful shall spend eternity in hell. Rev. 21:8.

#### D. Lukewarmness. Rev. 3:14-17.

### IV. WHAT ARE SOME CURES FOR DOING GOD'S WORK NEGLIGENTLY?

#### A. Greater appreciation of the grace of God. Rom. 3:24; Eph. 2:8; Titus 2:11; Heb. 4:14-16.

#### B. Recognition of his great love. Jn. 3:16; Rom. 5:9; 2 Cor. 5:14,15.



C. Example of others.

1. Jesus' desire to do God's work was greater than his physical hunger and thirst. Jn. 4:31-34.
2. Paul was more concerned about doing God's work than his own life. Acts 20:22-24.
3. Epaphroditus was nigh unto death for the work of Christ. Phil. 2:30.

D. Consciousness of how negligent service displeases God. Jer. 48:10.

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Conclusion.

The Lord's work is the greatest work in the world. It is the most rewarding. Rom. 6:23; 1 Pet. 1:4; Rev. 2:10. It deserves our careful attention every minute of every hour of every day.



Introduction.

1. Ours is an age of things which several years ago were considered impossibilities. (For Example: Telephone, television, planes flying more than 2,000 miles per hour, etc.) All of this clearly reveal that things one time considered impossible are now possible.
2. In our text Jesus plainly implies that many things are impossible with men that are possible with God.
3. On the other hand there are some things possible with man, that are impossible with God, as we shall see in the course of our lesson.
4. Observe some impossibilities:

Discussion.

- I. IMPOSSIBLE FOR GOD TO LIE. Heb. 6:18; Titus 1:2.
  - A. All his promises in Christ are yea and amen and he is faithful. 2 Cor. 1:20; 1 Cor. 1:9.
    1. God fulfilled all his promises to Israel. Josh. 21:43-45.
    2. The Lord is not slack in his promises. 2 Pet. 3:9. (Emphasize)
  - B. The fact that it is impossible for God to lie gives us strong consolation.
    1. God made promise (in which he could not lie) to Abraham. Heb. 6:13-15.
    2. God confirmed his promise with an oath (in which he could not lie.) Heb. 6:16-20.
    3. Since it is impossible for God to lie in his promise and his oath we are certain to receive the blessing which he promised.
    4. The certainty of receiving the blessing which he has promised and confirmed with an oath is a strong consolation (encouragement) to us "to lay hold upon the hope set before us." Heb. 6:18.
  - C. Even though the Bible says God cannot lie, some still make God a liar. 1 Jn. 1:10.
- II. IMPOSSIBLE TO BE SAVED WITHOUT THE BLOOD OF CHRIST.
  - A. The life is in the blood. Lev. 17:11.
  - B. Without the shedding of blood there is no remission. Heb. 9:22.
  - C. The blood of bulls and goats could not take away sins. Heb. 10:1-4.
  - D. It took the blood of Christ. Heb. 9:11-14.
    1. Shed for the remission of sins. Mt. 26:28.
    2. Church purchased with his blood. Acts 20:28.
    3. God set forth Christ to be a "propitiation through faith in his blood". Rom. 3:24,25.
    4. Justified by his blood. Rom. 5:9.
    5. Redemption through his blood. Eph. 1:7.
    6. Made nigh to God through the blood of Christ. Eph. 2:12,13.
    7. Redeemed with his blood. 1 Pet. 1:18,19.
    8. Washed us from our sins in his own blood. Rev. 1:5.
    9. Those that enjoy the final state do so because they have washed their robes in the blood of the Lamb. Rev. 7:13,14.
  - E. Even the Christian continues to need the blood of Christ. 1 Jn. 1:7.
- III. IMPOSSIBLE TO PLEASE GOD WITHOUT FAITH. Heb. 11:6.
  - A. Faith means to do what is commanded and trust God for the promise.
    1. Before Enoch was translated he had the testimony that he pleased God (Heb. 11:5) but without faith it is impossible to please God. (Heb. 11:6)
    2. Noah built an ark by faith (Heb. 11:7) but Gen. 6:14-16,22, show that this consisted of receiving and doing what God said and trusting God for the promise.
  - B. God commands the alien sinner today-Mk. 16:16.
    1. Faith will do what God commanded and trust him for the promise.
    2. Faith will realize that "the things which are impossible with men are possible with God." Lk. 18:26,27.







#### IV. IT IS POSSIBLE TO SO SIN AFTER BEING SAVED THAT IT WILL BE IMPOSSIBLE TO BE RESTORED. Heb. 6:4-6.

- A. One may sin after becoming a Christian and receive forgiveness.
  - 1. Simon through repentance and prayer could have received forgiveness. Acts 8:22.
  - 2. A brother "overtaken in a fault" may be restored. Gal. 6:1.
  - 3. One that has "erred for the truth" may be converted. Jas. 5:19,20.
  - 4. If we continue to walk in the light and confess our sins the blood of Christ continues to "cleanse us from all sin." 1 Jn. 1:7-9.
  - 5. The church at Ephesus had fallen from their first love but could still repent. Rev. 2:4,5.
- B. But one that has been "enlightened, tasted of the heavenly gift, made partaker of the Holy Ghost, tasted the good word of God and power of world to come", if he "falls away" ("fell away" AS) "it is impossible ...to renew them again unto repentance." (Heb. 6:4-6)
  - 1. He is an individual that has lost faith, rejects the atonement, etc.
  - 2. He is one that is wilfully, deliberately turning his back upon the only sacrifice that remains. Heb. 10:26-29.
- C. Yes, friends I firmly believe a man reach the point that it is literally impossible to renew him to repentance.

#### V. IMPOSSIBLE TO ENTER THE KINGDOM OF GOD WITH THE NEW BIRTH. Jn. 3:3,5.

- A. No detour around the new birth.
  - 1. Saul was a highly educated man (A. 22:3) but he had to be born again. A. 22:16. (The completion of the new birth)
  - 2. Nicodemus was a wealthy man (Jn. 19:39) but he had to be born again. Jn. 3:3,5.
  - 3. The eunuch was a man with great authority under Candace, queen of the Ethiopians (A. 8:27) but he had to be born again. A. 8:35-39.
- B. A physical birth consists of a (1) Begetting, and (2) A coming forth.
- C. A spiritual birth consists of a (1) Begetting, and (2) a coming forth.
  - 1. Man is begotten by the spirit through the word. Eph. 6:17; Jas. 1:18; 1 Pet. 1:18,19.
  - 2. Man comes forth (completion of new birth) out of the water of baptism. Rom. 6:3,4.
- D. The Pentecostians entered the church, kingdom. Acts 2:41,47. Since one cannot enter the kingdom unless he is born again they must have been born again. What did they do?
  - 1. They heard the gospel. Acts 2:21-36.
  - 2. They believed what they heard. Acts 2:37.
  - 3. They repented and were baptized for the remission of sins. A. 2:38; 41.

#### VI. SOME OTHER IMPOSSIBILITIES.

- A. Impossible to come to Christ unless drawn by God through the gospel. Jn. 6:44,45; Rom. 1:16; 2 Thess. 2:14.
- B. Impossible to be a disciple of Christ and not put him first. Lk. 14:26; Mt. 10:37; Mt. 6:33.
- C. Impossible to serve God and the world at the same time. Mt. 6:24; Rom. 6:16-18; Jas. 4:4; 1 Jn. 2:15-17.
- D. Impossible to die in sins and still be saved. Jn. 8:21; 2 Thess. 1:7-9; Rev. 21:27.

#### Conclusion.

Even though the Bible clearly declares these impossibilities, some still are trying to be saved without the blood of Christ, please God without faith, live as if it were impossible to be lost, enter the kingdom without the new birth, be a disciple without putting the Lord first, disregard the gospel which is God's power to save, and live in sin as if God would save in sin. My friends, these things are impossibilities with God, according to his will, which will not be changed.



TO THE HONORABLE SENATE OF THE UNITED STATES  
IN SENATE, FEBRUARY 1, 1875.  
REPORT  
OF THE  
COMMISSIONERS OF THE LAND OFFICE  
IN RESPONSE TO A RESOLUTION PASSED BY THE SENATE  
MAY 1, 1874.  
RELATIVE TO THE  
LANDS BELONGING TO THE UNITED STATES  
IN THE TERRITORY OF ARIZONA.  
ALBANY, N. Y.:  
PUBLISHED BY THE SENATE.  
1875.



## SHARE CHRIST OR LOSE HIM ?

### Introduction.

1. Recently while studying in the home with a family the man said: "If every church in town was as active and concerned as this church it would be wonderful?" Then he asked: "But don't you think every Christian must put forth an effort to win others?"
2. Many people ask why Christians are always wanting to tell others about the Lord and His kingdom. There are four good reasons:
  - a. "Woe is unto me, if I preach not the gospel." **1 Cor. 9:16.**
  - b. Christians labor under the Great Commission. **Mk. 16:15,16.**
  - c. God's great love for us moves us to tell others. **2 Cor. 5:14,15.**
  - d. The Christian knows that unless he uses what he has he will lose it. **Mt. 25:28.**
3. The New Testament does not teach the laity, clergy classes, but it teaches:
  - a. That every Christian is a priest. **1 Pet. 2:9.**
  - b. That every Christian is saved to save others. **Rom. 7:4.**
  - c. That the early church grew rapidly because every Christian preached the word. **Acts 8:4.**
  - d. That it was only when Satan convinced the early Christians to leave soul-winning to a few that the growth of the kingdom slowed down and the dark ages came.
4. In every church this sign could be erected: WANTED: GOOD SALESMAN.
  - a. Recently a friend was asked by an outsider why the church of Christ was growing so rapidly: "It has always been a good product, but now it has more salesmen."
  - b. The Lord needs good salesmen.
    - (1) Peter said: **1 Pet. 3:15.**
    - (2) Paul said: **Col. 4:6.**
5. What are the characteristics of a good salesman?

### Discussion.

- I. A GOOD SALESMAN MUST FIRST KNOW HIS PRODUCT.
  - A. One cannot be a successful salesman unless he knows his product.
  - B. One must know the Lord and his will for man if he would sell Him to men.
    1. Peter said "sanctify the Lord God in your hearts." **1 Pet. 3:15.**
    2. Paul desire to "know him." **(Phil. 3:8-10)**
- II. A GOOD SALESMAN MUST KNOW HOW TO MAKE GOOD USE OF HIS TIME.
  - A. The salesman that wastes time is the salesman that will lose his job.
  - B. Christians are admonished to "redeem the time" or "make the most of the time." **Eph. 5:15,16.**
    1. Waste is sinful indeed and it costs so much.
    2. By careful planning of our time we can win one soul a year.
- III. A GOOD SALESMAN MUST BE ENTHUSIASTIC ABOUT HIS PRODUCT.
  - A. If a salesman is indifferent and unconcerned about his product, how can he sell others on it. To be enthusiastic he must believe his customer needs the product.
  - B. If Christians are lukewarm about the claims of Christ on us, how can we sell others on Christ?
  - C. Let us stimulate our faith until zeal for the cause of Christ will consume us.
    1. It was said of Christ: "The zeal of thine house hath eaten me up." **Jn. 2:17.**
    2. Christians are to be zealous=**Titus 2:14.**
  - D. Let's let others see:
    1. The peace we have in Christ. **Rom. 5:1.**
    2. The joy of being a Christian. **Phil. 4:4.**
    3. The power it brings us. **Phil. 4:13.**
- IV. A GOOD SALESMAN MUST KNOW HOW TO SELL.
  - A. He must possess tact in the highest degree.
  - B. Paul put it this way: "That ye may know how ye ought to answer every man." **Col. 4:6.**
  - C. Paul asked the Ephesians to pray for him that he might speak the mystery of the gospel "as I ought to speak." **Eph. 6:20.**



D. When Jesus sent for the twelve he admonished them to be "wise as serpents".  
Mt. 10:16.

E. You can not be indifferent to the opportunities of learning how.

V. A GOOD SALESMAN MUST HAVE AN INCENTIVE TO SELL.

A. Companies are regularly having sales talks, contests, promotions, etc. as incentives.

B. Jesus offers the greatest incentives of all to be a salesman for him.

1. The knowledge that we are doing his will in winning souls. Rom. 7:4.

2. The assurance that no effort, regardless of how small, will go unappreciated.

Mk. 9:41.

3. The realization that in saving others we are saving ourselves. 2 Tim. 4:16.

4. The happiness it brings to those that obey. (More than 30 this year in this congregation.)

Conclusion.

1. I appeal to everyone of you to become a better salesman for the Lord. Christ needs more.

2. The product is perfect. The potential customers are unlimited. The need for the product is dire. The results are plentiful.

3. One either shares Christ or loses Christ.



John 17:20-22--

## Introduction.

On the night our Lord was betrayed he prayed the prayer, as recorded in John 17, to God the Father. First he prayed for himself (Jn. 17:1-8); second he prayed for the apostles "that they may be one, as we are." (Jn. 17:9-19). Last he prayed for all that would believe on him "that they all may be one." (Jn. 17:20-26)

Jesus knew how to pray. If we had been there we would have said "amen" to his prayer and then gone out and worked for the unity for which he prayed. Jesus not pray for unity and then go out and establish a plurality of churches and become the author of Differing gospels that cause division. Christ is not divided. (1 Cor. 1:13) He established only one church. (Mt. 16:18) There is only one spiritual body. (Eph. 4:4; 1 Cor. 12:20)

## Discussion.

- I. CHRISTIANS MUST BE UNITED AND LIVE IN PEACE WITH ONE ANOTHER.
  - A. God is not the author of confusion, but of peace-1 Cor. 14:33.
  - B. God is the "God of peace." 1 Thess. 5:23.
  - C. Our Savior is our peace and the Prince of Peace-Isa. 9:6,7; Eph. 2:14.
  - D. The church or kingdom is a kingdom of peace-Rom. 14:17.
  - E. The gospel is called the gospel of peace-Eph. 6:15.
  - F. They are to dwell together in peace-Psa. 133:1.
  - G. The church at Jerusalem was united and the members were at peace with one another.
    1. All that believed were together-Acts 2:44.
    2. Of one heart and one soul-Acts 4:32.
    3. What the apostles preached pleased the whole multitude-A. 6:5a.
    4. Early Christians assembled with one accord-Acts 15:25.
  - H. They are to follow things which make for peace-Rom. 14:19.
  - I. They are to live in peace-2 Cor. 13:11.
  - J. They are not to bite and devour one another-Gal. 5:14,15.
  - K. Christians have been brought into peace with one another-Eph. 2:14-16.
  - L. They are to strive together-Phil. 1:27.
  - M. They are to be like-minded, having the same love, being of one accord, of one mind-Phil. 2:2.
  - N. The peace of God is to rule the hearts of Christians-Col. 3:15.
  - O. They are to be at peace among themselves-1 Thess. 5:13.
  - P. They are to follow peace-Heb. 12:14.
  - Q. They must not have envy and strife among themselves-Jas. 3:13.

## II. WHAT KIND OF UNITY AND PEACE IS TO PREVAIL AMONG THE MEMBERS OF THE CHURCH?

- A. The same kind of unity that exists between Christ and God.
  1. Christ prayed that the apostles might be one "as we are." (Jn. 17:11)
  2. Christ prayed that all his disciples might be one "even as we are one." (Jn. 17:22)
- B. The same kind of unity that prevails among the members of the physical body.
  1. A recognition that each member is a part of the body-1 Cor. 12:14-20.
  2. A recognition that each member's part, regardless of how feeble, is essential-1 Cor. 12:21-24; Eph. 4:11-16.
  3. Each member having the same care one for another-1 Cor. 12:25-27.
- C. The same kind of unity that prevailed in the church at Jerusalem.-Acts 4:32.
  1. Men think and reason in their hearts-Mt. 9:4; Mk. 2:6. But they were of one heart-A. 4:32. There they were one or united in their thinking and reasoning.



2. We understand with the heart-**Prov. 8:5; Mt. 13:15**. But they were of one heart-**A. 4:32**. Therefore they were one or united in understanding.
3. With the heart man believeth-**Rom. 10:10**. But they were of one heart-**A. 4:32**. Therefore they were one or united in faith-**Phil. 1:27; Eph. 4:5**.
4. We purpose in our hearts-**Dan. 1:8; 2 Cor. 9:7**. But they were of one heart-**A. 4:32**. There they were one or united in purpose.
5. Men are to love with the heart-**Mt. 22:37; 1 Pet. 1:22**. But they were of one heart-**A. 4:32**. Therefore they were one or united in affections.

### Conclusion.

The unity for which Christ prayed is possible. The very fact that he prayed for it indicated its possibility. The church in Jerusalem was the first church of Christ and it had in it the unity for which Christ prayed. The reason that Christ gave for having this unity (**Jn. 17:20,21**) should cause each Christian to put forth his best effort to help the church be united.



WIVES OF ELDERS AND DEACONS

I Tim. 3:11

INTRODUCTION

1. A man's wife may disqualify him as an elder, as a deacon or as an effective gospel preacher.
2. Generally no consideration is given to the wife of an individual that is being considered as an elder or deacon.
3. But the Holy Spirit thought the matter important enough to give some qualifications.
4. The wives must be:

DISCUSSION

- I. Grave. I Tim. 3:11.
  - A. The meaning of the Greek word "grave" is August, venerable, reverend; to be venerated for character, honorable; sedate; dignified; serious minded.
  - B. This does not mean she can never have any amusement, but a giddy, flippant, shallow-minded person is not suited for such a position.
  - C. She was to be dignified or respectable.
- II. Not Slanderers. I Tim. 3:11.
  - A. To accuse false, used to refer to those that find fault with the demeanour and conduct of others and spread their criticisms throughout the church.
  - B. Slanderer is translated from the same word as devil--an accuser, a slanderer.
  - C. A busy-body, gossip is condemned repeatedly in the Bible. I Tim. 5:13.
  - D. She will have access to reliable information which may not need to be repeated.
- III. "Sober" (NJV) "Temperate" (ASV-RSV)
  - A. "Denotes of sound mind; hence, self-controlled, sober-minded.
  - B. Temperance:
    1. Was preached by the apostles--A. 24:25.
    2. Must be practiced by all that strive for mastery. I Cor. 9:25.
    3. Is a part of the fruit of the Spirit. Gal. 5: 22, 23.
    4. Is one of the Christian graces. II Pet. 1: 5-7.
- IV. "Faithful in all things." (KJV) "Perfectly trustworthy." (Williams Goodspeed Translations)
  - A. Faithful in doctrine--Eph. 4: 14.
  - B. Faithful to God--Rev. 2: 10.
  - C. Faithful to husband--Eph. 5: 22-25.
  - D. Faithful to children--I Tim. 5: 14; Tit. 2: 3-5.
  - E. Faithful to whatever is committed to their confidence.

CONCLUSION

Surely, such a woman is one like Solomon described in Proverbs 31: 10-31.



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ELDERS

I Tim. 3:1-7; Tit. 1:5-11

INTRODUCTION

1. Within the next few weeks it is the desire of our present elders that we appoint more elders and deacons. For this reason we are bringing lessons on the subject.
2. In discussing this subject several extremes can be encountered.
  - a. Having our minds already made up on certain points and refusing to consider further evidence.
  - b. Two views are generally encountered about how many elders there ought to be:
    - (1) Some believe that every man meeting the qualifications ought to be appointed.
    - (2) Others believe we ought to have as few as possible.
    - (3) What is the answer?
      - a. First the Bible does not say how many?
      - b. Second there was always a plurality. A. 14:23.
      - c. Each church should have the number of elders necessary for accomplishing the work in a proper and efficient and worthy manner.
  - c. Another thing encountered here is:
    - (1) Several have been crying for two or three years we need more elders.
    - (2) But then the cry "we don't have anyone qualified."
3. In view of all these things it seems there is a great need for this study.



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## Introduction.

A study of the Bible heart is a most important one. Some hearts need to be changed and it is most important that man's heart be right because God looks on the heart. (1 Sam. 16:7) The heart is the source of all conduct. (Prov. 4:23) There is a vast amount of misunderstanding on the part of the religious world and many Christians regarding the heart. (The heart as many see it.)

## Discussion.

## I. WHAT IS THE HEART?

- A. The word heart may refer to the blood-pumping heart-2 Sam. 18:14; -  
 1. Absalom died when thrust through the heart with darts.  
 2. The people on the day of Pentecost did not die when pierced in the heart with the gospel.  
 3. Thus two different hearts must be talked about.
- B. The word heart may refer to the center or middle of anything-Eze. 27:4:3sa. 46:2.
- C. The heart of the inward man means:  
 1. The affections of the mind.  
 a. Matt. 6:20,21--Possible for a man to live on earth and his heart (affections) to be in heaven.  
 b. 2 Sam. 15:6-Absalom "stole the hearts of the men of Israel." (He stole or won their affections)  
 c. 1 Kings 11:1-10--Solomon's wives turned his heart (affections) from God to idols.  
 2. The mind, understanding, the whole moral inner man.  
 a. Luke 24:38; Acts 8:22--"...why do thoughts arise in your hearts?"--a thought is a mental act--a mental act is an operation of the mind.  
 b. Hosea 7:11--"Ephraim also is like a silly dove with a heart." Heart is the opposite of silly--A silly person is one without understanding--Hence the heart means the understanding.  
 c. Dan. 4:16,34--Nebuchadnezzar was given a new heart--After 7 years his understanding returned to him--Thus must be the same.  
 d. Heb. 8:10--Compared with--Heb. 10:16.

## II. THE CHARACTER OF THE HEART.

- A. The Bible presents a very dark picture of the unconverted heart--- Jer. 17:9; Matt. 15:19; MARK. 7:21-23
- B. The character of a man's heart is seen in his conduct.  
 1. A good heart will show itself in the practice of good things-Mt. 12:35a.  
 2. An evil heart will bring forth evil things--Mt. 12:35b.  
 3. Simon sinned because his heart was not right--Acts 8:21.  
 4. Sometimes we defend the evil conduct of one by saying, "He does these things, but he's a good man at heart." This is not true.
- C. The words of one's mouth reveals what is in his heart--"for out of the abundance of the heart the mouth speaketh." Matt. 12:34.  
 1. A person that is always talking about God, Christ and the church has a heart filled with these things.  
 2. A person that is cursing, swearing telling jokes has a heart filled with these things.

## III. THE EXERCISE OR FUNCTIONS OF THE HEART. (Put this part on the board)

## A. Intellect.

1. Thinks--Prov. 23:7; GEN. 6:5
2. Understands--Matt. 13:15.
3. Believes--Rom. 10:10.

## C. Will.

1. Purposes--2 Cor. 9:7.
2. Intends--Heb. 4:12.
3. Obeys--Rom. 6:17.

## B. Emotions.

1. Desires--Rom. 10:1.
2. Loves--Matt. 22:37.
3. Trusts--Prov. 3:5.

## D. Conscience

Job 27:6  
 1 Sam. 25:31



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3. Obeys--Rom. 6:17.

## Baptism. Emotions.

Yes, the heart plays a very important part in the religion of Jesus Christ. There must be a change of heart before one is a proper subject of

## Conclusion.



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## Introduction.

Having shown in the previous study what the heart is, the character of the heart and the functions of the heart. It is our purpose in this study to talk about the change of heart and how it is accomplished. Also the purity of heart and its importance.

## Discussion.

### I. WHAT TAKES PLACE IN THE CHANGE OF HEART?

- A. The affections, mind and understanding must be changed.
- B. The Intellect must be Changed.
  1. The heart thinks--Thus all evil thoughts must be changed-**Isa. 55:7.**
  2. The heart understands--The sinner's understanding is darkened-**Eph. 4:18**-The entrance of God's word gives understanding-**Psa. 119:130.**
  3. The heart believes--Man's belief must be changed-Faith is based on testimony-Thus man must hear right to believe right-**Rom. 10:17; Mk. 16:15,16.**
- C. The Emotions must be Changed.
  1. The heart desires--In changing it must desire the right things-**Prov. 11:23.**
  2. The heart loves--It must not love the world-**1 John 2:15**-Must love the Lord thy God--**Matt. 22:37.**
  3. The hearts trusts--In being changed it ceases to trust in self and trusts in the Lord--**Prov. 3:5.**
- D. The Will must be Changed.
  1. The heart intends--Man must not intend to do evil for such is wrong in God's sight--**Mt. 5:28.**
  2. The heart purposes--In changing man must purpose to cease serving Satan and resolve to serve Jehovah.
  3. The heart obeys, or man obeys from the heart--Man must not obey Satan but the Lord--**Heb. 5:9.**

### II. HOW IS THE HEART CHANGED?

- A. The Intellect is changed by Testimony.
  1. Lawyers present facts and conclusions unto jurors to change their intellect.
  2. God, through the facts of the gospel, changes the intellect of the alien sinner--**John 20:30,31.**
- B. The emotions of man are changed by attractions.
  1. The affections of a young man are turned from one young lady to another by her power to attract. *cf. 2 Sam. 15:1-6.*
  2. In the same way God turns the affections of the sinner from the world to him thru his love (**1 John 4:19**) manifested in Christ--(**John 3:16; Rom. 5:8**)
- C. The will of man is changed by motives.
  1. Parents use rewards and punishments to change the will of disobedient children.
  2. God changes the will of the sinner in the same way-**Rom. 2:4; Acts 17:30,31.**

### III. THE PURITY OF HEART.

- A. Man must have a pure heart to see God-**Matt. 5:8.**
  1. Christians are to love one another with a pure heart-**1 Pet. 1:22; 1 Tim. 2:22.**
  2. The end or purpose of the gospel is a pure heart-**1 Tim. 1:5.**
- B. What is the purity of heart?
  1. It is more than the change of heart although a change of heart precedes and is necessary to purity of heart.
  2. Purity of heart is the heart cleansed, purified and made free from sin and the guilt of sin.
- C. How is the heart made pure or cleansed?
  1. By the blood of Christ--**1 John 1:7; Rev. 1:5; Col. 1:14.**



Introduction.

Having shown in the previous study what the heart is, the character of the heart and the functions of the heart. It is our purpose in this study to talk about the change of heart and how it is accomplished. Also the purity of heart and its importance.

Discussion.

I. WHAT TAKES PLACE IN THE CHANGE OF HEART?

- A. The affections, mind and understanding must be changed.
- B. The intellect must be changed.
1. The heart thinks--Thus all evil thoughts must be changed--Isa. 55: 55.

2.

2. The heart understands--The sinner's understanding is darkened--Eph. 4:18--The entrance of God's word gives understanding--Psa. 119:130.

3.

3. The heart believes--Man's belief must be changed--Faith is based on testimony--Thus man must hear right to believe right--Rom. 10: 10.

4.

4. The emotions must be changed.
1. The heart desires--In changing it must desire the right things--Prov. 11:23.

5.

5. The heart loves--It must not love the world--1 John 2:15--Must love the Lord thy God--Matt. 22:37.

6.

6. The heart trusts--In being changed it ceases to trust in self and trusts in the Lord--Prov. 3:5.

7.

7. The will must be changed.
1. The heart intends--Man must not intend to do evil for such is wrong in God's sight--Mt. 5:28.

8.

8. The heart purposes--In changing man must purpose to cease serving Satan and resolve to serve Jehovah.
3. The heart obeys, or man obeys from the heart--Man must not obey Satan but the Lord--Heb. 5:9.

II. HOW IS THE HEART CHANGED?

- A. The intellect is changed by Testimony.
1. Lawyers present facts and conclusions unto jurors to change their intellect.

2.

2. God, through the facts of the gospel, changes the intellect of the alien sinner--John 20:30,31.

3.

3. The emotions of man are changed by attractions.
1. The affections of a young man are turned from one young lady to another by her power to attract.

4.

4. In the same way God turns the affections of the sinner from the world to him thru his love (1 John 4:19) manifested in Christ--(John 3:16; Rom. 5:8)

5.

5. The will of man is changed by motives.
1. Parents use rewards and punishments to change the will of disobedient children.

6.

6. God changes the will of the sinner in the same way--Rom. 2:4; Acts 13:46.

7.

7. When the alien sinner understands with the heart (Matt. 13:15); believes with the heart (Rom. 10:10); obeys from the heart (Rom. 6:17,18) he is then made free from sin and feels good in God's sight.

8.

8. The heart then means the affections, mind and understanding; man's life is ruled by his heart; in the change of heart man's intellect, emotions and will must be changed; are to love one another with a pure heart--1 Pet. 1:22.

9.

9. Conclusion: It is the purity of heart?
1. It is more than the change of heart although a change of heart is necessary to purity of heart.

10.

10. D. When is the heart made pure or cleansed?
1. When man turns to God and obeys the truth from the heart--Rom. 10:10.
2. By virtue of Christ's shedding of his blood God takes away all



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# Channel Graph on Bible Heart

## Lesson 1

### Method of Presentation.

~~Method~~

1. Place Big white Heart on the Board  
(Talk about the Bible heart and what it is)
  2. Place Black heart over the white heart.  
(Talk about the dark picture of the unconverted heart)
  3. As I talk about the functions of the heart place these on black heart piece at a time (This is red)
- 

## Heart Felt Religion Lesson 2

1. Learn functions of heart showing  
(Discuss what takes place in plange of heart)
2. Place card over each sections showing what changes each function.
3. When all this is done one has a pure heart. (Place a big white heart over the whole scene)



of French people  
Bible  
Gospel

Journal of the

1. The first thing I saw when I stepped out of the boat was a vast expanse of water, stretching as far as the eye could reach. The sky above was a pale, hazy blue, and the air was cool and fresh.

2. As we moved further out, the water became calmer, and the horizon line grew sharper. In the distance, I could see a low, dark line of land, which I later learned was the coast of the island.

3. The sun was just beginning to set, and the sky was filled with soft, glowing colors of orange and pink. The water reflected these colors, creating a beautiful mirror effect.

4. I felt a sense of peace and tranquility that I had never experienced before. The gentle rocking of the boat and the soft sounds of the waves lapping against the shore were soothing to my soul.

5. As the night fell, the stars began to appear in the dark sky. The water was now dark and still, and the only light came from the stars and the distant lights of the island.

6. I lay down on the deck, looking up at the stars and thinking about the journey I was on. It felt like I was at the beginning of a new adventure, one that would take me to places I had never dreamed of.

7. The night was peaceful, and I fell into a deep sleep. The boat continued to move forward, carrying me towards the island I had come to see. I knew that whatever happened next, it would be an experience I would never forget.



DISCOURAGEMENT

I Cor. 10: 1-11; Rom. 15: 4

INTRODUCTION.

1. Tell, in story form, the history of Isarel from the time of the increased bondage to the east side of Jordan. Exodus 1 ff.
2. From all this history your attention is directed to three occasions of discouragement in the history of Israel and why?

DISCUSSION.

- I. Num. 21: 4-9. "The soul of the people was much discouraged. . ."
  - A. The discouraged were God's people.
  - B. The reason for the discouragement--"because of the way."
  - C. It's very easy for members of the church to become discouraged today.
    1. Preachers become discouraged and quit.
    2. Elders become discouraged. One of the elders in this town said to me, "It's so discouraging to put forth so much effort and see so little response."
    3. Teachers become discouraged.
    4. Personal workers become discouraged.
    5. Members become discouraged.
  - D. We must not grow discouraged. Gal. 6: 9; II Thess. 3: 13; Heb. 12: 1-3.







## C. Four Ways We Can Sin

### 1. In thought.

a. The wicked are told to forsake their thoughts - Isa. 55:7.

b. Jesus said a man who lust after a woman hath committed adultery in heart - Mt. 5:28.

c. Simon was told to repent of the thought of his heart - Acts 8:22.

d. Jesus said evil thoughts come out of the heart - Mt. 15:19.

e. It is important to guard our thoughts because they are what we are - Prov. 23:7.

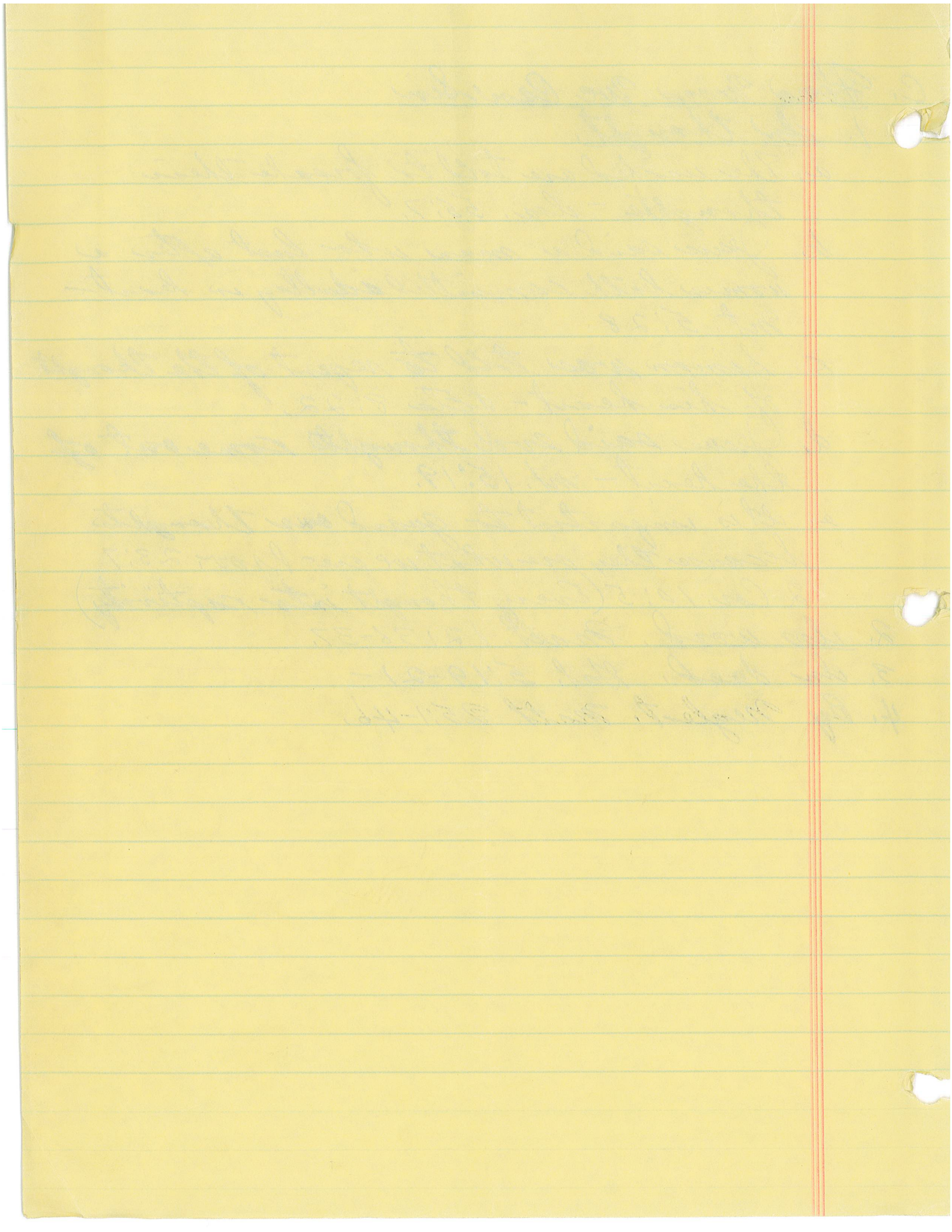
2 Cor. 10:5 (Every thought into captivity)

### 2. In word. Matt. 12:36-37.

### 3. In deed. Gal. 5:19-21 -

### 4. By neglect. Matt. 25:1-46.







# A BACKSLIDER

Heb. 3:12,13

## Introduction.

1. Read a number of verses emphasizing faithfulness. Mt. 10:22; Acts 2:42; 14:22; 1 Cor. 15:58; Gal. 6:9; Heb. 12:1; Jas. 1:12; 2 Pet. 1:10,11; Rev. 2:10; 22:14. WHY?
2. ALL OF THESE VERSES PLAINLY EMPHSIZE THAT ONLY THE FAITHFUL WILL BE SAVED ETERNALLY.
2. As a gospel preacher it is my responsibility to help you to be faithful.
  - a. By reminding you of things you may already know. 1 Tim. 4:6.
  - b. By continuing in the doctrine. 1 Tim. 4:16.
  - c. By reprovng, rebuking, and exhorting. 2 Tim. 4:1-5.
3. As a gospel preacher it is also my responsibility to point out danger signs to your spiritual success, because:
  - a. It is only as you recognize the dangers signals that you will do anything about your condition. The American Cancer Society has long warned the public of "Seven Danger Signals."
  - b. There are likewise danger signals in serving the Lord.
4. Thus:

## Discussion.

### I. WHO IS A BACKSLIDER?

- A. The thought commonly prevails today that a backslider is one that has just completely quit the church—he is, but are there others?
- B. Backslider:
  1. "To fall away or relapse from a previously adopted faith, position, or line of conduct; revert to an earlier and worse condition." "To lapse morally or spiritually in the preactice of religion." (Webster)
  2. "A backslider is one who has gone backward instead of forward. He is one who once knew the Lord, who has now forsaken Him; he is one who has gone back into the ways of the world; he is one who has lost the zeal and interest that characterized him immediately following his conversion." (Donald Hunt)
    - a. He has gone backward instead of forward.
    - b. He has now forsaken the Lord.
    - c. He has gone back into the ways of the world.
    - d. He has lost the zeal and interest that once characterized him.

### II. IS IT POSSIBLE TO BACKSLIDE?

- A. It is not only possible, but it is happening to nearly 50% of those baptized into Christ.
- B. 17 times the word backslide appears in the Bible, all in the O.T., 13 times in Jeremiah.
- C. Jesus Christ witnessed some backsliding during his Personal ministry. Jn. 6:66.
- D. Christians are warned:
  1. 1 Cor. 10:12.
  2. Heb. 3:12.
- E. Some people are bent on backsliding from the Lord. Hos. 11:7.

### III. WHAT ARE THE DIFFERENT WAYS ONE MAY BACKSLIDE?

- A. One of the most obvious ways of backsliding is to just forsake the Lord.
  1. Israel in their backsliding had forsaken the Lord. Jer. 2:19.
  2. Demas forsook Paul. 2 Tim. 4:10.
- B. Another obvious way of backsliding is to just go back and engage in the ways of the world. 2 Pet. 2:20,21.
- C. A way of backsliding that is not so obvious is to backslide in heart. Prov. 14:14.
  1. Israel did backslide in heart. Ex. 16:3.
  2. Israel lusted after that they formerly enjoyed. Num. 11:4ff; Cf. 1 Cor. 10:6.
  3. One can backslide in heart today. Lusting after one's former manner of live, because lusting is sin, even though one may not actually engage in the act of sin.
- D. One can backslide by losing his zeal and interest for the Lord. Rev. 2:4.



#### IV. WHAT ARE SOME EXCUSES GIVEN FOR BACKSLIDING?

- A. "It's so discouraging. You try to help people and they won't let you. You try to teach people and they won't listen. My family won't help me."
- B. "Bro. So and So hasn't done me right so I just quit."
  - 1. Jesus didn't quit because Peter didn't do him right.
  - 2. Jesus didn't quit because Judas didn't do him right.
  - 3. Paul and Barnabas had sharp contention, but neither quit. **A. 15:39.**
- C. "I just don't like the way some things are done, so I quit."
- D. "My suggestions are not even considered and appreciated, so I'll just stay out of the work."

#### V. WHAT IS YOUR CONDITION AND NEED IF YOU HAVE BACKSLIDEN?

- A. What is your condition and need if you have lost your zeal and interest?
  - 1. The Lord has something against you. **Rev. 2:4.**
  - 2. What is your need? You need to repent and get busy. **Rev. 2:5.**
- B. What is your condition and need if you have not only left, but have gone back into the ways of the world?
  - 1. Your condition. **2 Pet. 2:20, 21.**
    - a. Worse than at beginning.
    - b. Better not to have known truth.
    - c. Like the dog and swine.
  - 2. Repent, pray and confess is your need. **Acts 8:22; Jas. 5:16;**
- C. Backsliders need to return to the Lord and let him heal you. **Hos. 14:1, 4.**

#### Conclusion.

- 1. Remember, only those that continue faithfully in the hope of the gospel have the promise of eternal life. **Col. 1:23.**
- 2. If you are a backslider you are not faithful. Why not do God's will now?



Introduction.

1. During our Lord's Personal Ministry he chose several places from which he did his preaching and teaching—we will call them pulpits.
  - a. One one occasion he chose a crowded street in Jericho as his pulpit. Lk. 19.
  - b. On another occasion he stepped into the bow of a ship. Mt. 13.
  - c. The greatest sermon ever preached (Mt. 5,6,7) was preached on a mountain-side.
  - d. Many times he preached in the temple.
  - e. The last message preached by our Lord was from the pulpit of the cross.
2. Describe the scourging, carrying of the cross, nailing to the cross, and what he saw while on the cross.
  - a. Our Lord while on the cross uttered seven statements.
  - b. In 4,000 years of Jewish history the dying words of only 3 men are recorded.
    - (1) Jacob, the first Israelite.
    - (2) Moses, the first lawgiver.
    - (3) Stephen, the first martyr.
  - c. The dying words of our Lord live on.
3. We need to consider the seven statements of our Lord from the cross when we realize
  - (1) There was never a pulpit like the pulpit of the cross. (2) There was never an audience like that assembled at Calvary, and (3) There was never a preacher like the dying Christ.

Discussion.

- I. "FATHER, FORGIVE THEM; FOR THEY KNOW NOT WHAT THEY DO." Lk. 23:34.
  - A. The first word spoken by our Lord was to his enemies, the second word to a sinner, and the third word to a saint.
  - B. It is to be expected that when one is dying he will have something to say.
    1. Men sentenced to be executed today are generally asked if they have any final words.
    2. Those that were executed generally had something to say and all expected the Lord to do so.
  - C. Our Lord spoke words of mercy—"Father, for give them?"
    1. Who? Jews, Herod, Pilate, etc.
    2. Why? For they know not what they do.
    3. When was that prayer answered?
      - a. Not while he was on the cross.
      - b. Not during the forty days.
      - c. But on the day of Pentecost when Peter's sermon was interrupted, "What shall we do?" (I've never had my sermons interrupted)
  - D. You and I had a part in the crucifixion. He died for our sins. If those people had to repent and be baptized to be forgiven, then we must do the same.
- II. "TODAY SHALT THOU BE WITH ME IN PARADISE." Lk. 23:43.
  - A. The second word spoken by our Lord was to a thief.
    1. When Jesus was on the cross he was abused even by the thieves, but one relented and begged the Lord to remember. He had the courage to accept him there.
    2. People often argue about whether the thief was saved or not.
      - a. I believe he was saved, or else Paradise is without meaning.
      - b. Consider Paradise.
    3. Then people ask, "Can I be saved like the thief?"
      - a. Do you want to be on a cross, turn to the Lord and beg?
      - b. "Oh, that's not what I mean." I know what you mean, You mean, can I be saved without being baptized.
      - c. First one would have to prove the thief was not abptized. Cf. Mt. 3:1-6.
      - d. Second, Heb. 9:16,17, says (Quote) The thief was saved under the O.C., we live under the NEW C. which requires baptism. George Washington, Thomas, Jefferson, Abraham Lincoln, Andrew Jackson, didn't pay income taxes. Suppose I tried to get around it by saying they didn't. It wouldn't work because they lived before the law requiring such was enacted.
  - B. We live under a law which requires mento be baptized.



III. "WOMAN, BEHOLD THEY SON!" (Jn. 19:26) "BEHOLD THEY MOTHER." (JN. 19:27)

- A. The third word spoken by our Lord was spoken to his mother.
- B. A number of things must have flooded Mary's mind as she observed her Son on the cross.
- C. But when Jesus looked at her he said, "Woman, behold they Son."
  - 1. The Lord was not telling her to look at him, but look at John who from this day forward will be your son.
  - 2. John was to behold his mother and from that day forward to care for her.
- D. Christian are to care for their parents.
  - 1. One that does not care for his parents is worse than an infidel. 1 Tim. 5:8.
  - 2. There is not a church in this town that would fellowship an infidel, yet Paul says a Christian that will not care for his parents is worse than an infidel.

IV. "MY GOD, MY GOD, WHY HAST THOU FORSAKEN ME?" Mt. 27:46.

- A. The fourth word was spoken about the 9th hour or 3:00 in the afternoon.
- B. Many unusual and terrible events have happened since the death of Christ, but the sun didn't cease. On this day the sun blushed in shame.
- C. God had actually forsaken his Son. He made him sin for us and those sins actually separated God and his Son. 2 Cor. 5:21.

V. THE FIFTH WORD WAS "I THIRST." JN. 19:28

- A. Jesus Christ who created everything thirsted.
- B. "I thirst" is his humanity speaking and it reveals Christ as one of us.
  - 1. Heb. 2:9,10,14,16-18. He is like us.
  - 2. Heb. 4:14-16. He can be touched.

VI. THE SIXTH WORD WAS "IT IS FINISHED." JN. 19:30.

- A. He came to fulfill the law and bring redemption to all men. Mt. 5:17,18.
- B. He finished the work God gave him to do. Jn. 17:4.

VII. THE SEVENTH WORD "FATHER, INTO THY HANDS I COMMEND MY SPIRIT." LK. 23:46.

- A. Even in death Christ "committed himself to him that judgest righteously."
  - 1 Pet. 2:23.
- B. He could have said what Paul did "I have fought a good fight. . . ." 2 Tim. 4:6-8.
- C. Can you commend your soul to the Lord?

Conclusion.

- 1. The Lord's word is finished, but it ours? He laid the foundation, but we must live and build thereon. He gave the truth, but we must teach it.
- 2. Jesus is still on trial every time we face a choice.
- 3. You must make a break with sin and accept the Lord.



## THE FOLLY OF DELAY

Int.

1. Jesus Christ came to this earth and lived among men for 33 years.
  - a. He stayed on earth 40 days after his resurrection. **A. 1:3.**
  - b. One the day he ascended he gave the great commission. **Mk, 16:15,16.**
  - c. Even at the time ascended two men dressed in white said he would return. **A. 1:11**
2. You know the story that Jesus died for you, what he told you to do. Why do you delay?
3. Three scriptures will begin our thinking:
  - a. "Make speed, haste and stay not." **1 Sam. 20:38.**
  - b. David said "the king's business required haste." (**1 Sam. 12:8.**
  - c. Again David said, "I made haste and delayed not to keep thy commandments." **Psa. 119:60.**
4. It is foolish and dangerous to wait.

Dis.

### I. DELAY IS AN INDICATION OF UNBELIEF.

- A. If a doctor told you that you needed surgery in order to live what would you do?  
It would depend upon whether or not you believed him.
- B. Tonight at 12:00 Bro. \_\_\_\_\_ is going to throw \$100,000 from the top of the auditorium in \$20 bills? Where will you be at 11:30?
- C. The children of Israel were in captivity. God delivered them and brought them to Kadesh-barnea. (Tell intervening events)
  1. They sent 12 spies into Canaan. 10 spies gave a report that we can't take the land--2 said we can.
  2. The congregation believed the 10 and lingered, delayed to go in.
  3. Why? **Heb. 3:18,19** said they could not enter in because of unbelief.
- D. You've heard about the man who stretched a wire across Niagara Falls. "He rolled a wheel barrow across the Falls on a wire. When he returned to the bank, the group who saw his feat gave him a round of applause. He asked, 'How many of you think I could take a man in the wheel-barrow and roll him across?' Almost every hand was raised. He said "All right, one you get in and let's go." He didn't get a taker; not a one. Oh, they believed he could do it, but no one was willing to commit himself to his care."
- E. If you really believe with all your heart in God, if you really believe Jesus is the Son of God, if you really believe you are in sin, if you really believe you'll face God in judgment, if you really believe you'll burn in hell if you don't obey the gospel you will obey. The fact you haven't yet is an indication of unbelief.

### II. DELAY IS TO TEMPT GOD?

- A. We cannot tempt God to sin. **Jas. 1:13.**
- B. But we can tempt God in the sense of putting him to proof.
  1. The Devil tempted the Lord to put God to proof. **Mt. 4:5-7.** God has so **promised butto foolishly place my self in danger is to tempt God to let me die.**
  2. When you refuse to obey the gospel you are tempting God to let you die in that condition.
- C. We can tempt God by trying his patience.
  1. Israel tried the patience of God. **Num. 14:22,23; Psa. 78:56; 1 Cor. 10:9.**
  2. Just as a child tries the patience of the parents so man can try God.
  3. God is patient. **Rom. 2:4; 2 Pet. 3:9,15.**
  4. But even the patience of God can be worn thin.
    - a. God's patience grew thin when David moved the ark contrary to God's will. **2 Sam. 6:1ff.**
    - b. It grew thin when Korah, Dathan and Abiram plotted against Moses. **Num. 16:1ff.**
- D. Some of you are trying God's patience and are saying "God you wouldn't let me die unprepared." You've heard the truth time after time but done nothing.



### III. DELAY IS DISOBEDIENCE.

- A. Felix delayed in obeying God and lived in disobedience. A. 24:24,25.
- B. Every day you delay you are disobeying, it matters not why you wait.
  - 1. One man said to Jesus "Lord, suffer me first to go and bury my father." Mt. 8:21. He wanted to wait.
  - 2. Man has many excuses, but you are living in disobedience every day you delay.

### IV. DELAY IS A STUMBLING BLOCK.

- A. Jesus teaches the seriousness of being a stumbling block. Mt. 18:6,7.
- B. Many husbands and wives are stumblingblocks to each other through delay.

### V. DELAY IS FAILURE.

- A. The delay on the part of the captain of the Titanic to take precautions resulted in failure.
- B. Man in St. Louis had every opportunity to obey the gospel, but he waited too late.
- C. I read about a man that owned an owl and bragged that it could whip anything with feathers. Another man with a rooster made the same brag. They put them in a cage and the rooster flogged the owl to death. His owner always explained the owl's failure to fight "He's just thinking." The moral is that the owl died thinking about doing the Lord's will?
- D. There is a great lesson here. How many people have you known that died thinking
  - 1. The Lord will not ask "Did you intend to obey the gospel?" but "Did you obey the gospel?"
  - 2. Peter asked "what shall be the end of them that obey not the gospel of God?" 1 Pet. 4:17.
  - 3. Paul answered that "they shall be punished with everlasting punishment." 2 Thess. 1:7-9)

### Conclusion

- 1. Urgency is the theme of the Bible. The Jailer and his house obeyed after midnight. A. 16:25ff. The eunuch obeyed immediately.
- 2. Why are you waiting?
- 3. Closing passage: Psal. 119:60.



SOME FACTS YOU NEED TO FACEEccle. 15:11-19-Int.

1. There is no lesson that needs to be more pressed upon our minds than the lesson of "Facing the Facts." There are at least two good reasons:
  - a. We live in an age when men refuse to face facts.
    - (1) Refuse to face fact about our national budget.
    - (2) Refuse to face facts about Communism and Catholicism.
    - (3) Refuse to face realities of life and go to bottle
    - (4) Fathers and mothers refuse to face facts about their children sometimes.
  - b. It's only when one faces facts that one will really change.
2. The son that left home "came to himself." v. 17. Implies that he had been beside himself. He faced the facts. He was homeless, hungry, penniless, while his father's servants had plenty.
3. Just like this boy there comes a time in all our lives that we have to face facts; reality.
  - a. In school.
  - b. In business.
  - c. Relative to health.
  - d. Financially.
4. We must face certain Biblical facts:

Discussion.

- I. GENERAL FACT--"WHATSOEVER A MAN SOWETH, THAT SHALL HE ALSO REAP." Gal. 6:7,8.
  - A. In the realm of seeds one always reaps what one sows.
  - B. In the realm of every day activities we reap what we sow.
    1. Those that engage in sexual activities outside of marriage will reap what they sow--disease, pregnancy, shame, etc.
    2. Those that engage in drinking and such practices will reap what they sow.
    3. Those that refuse to face the facts about every day affairs of marriage will reap what they sow.
  - C. In the spiritual realms one reaps as one sows.
    1. Israel of old sowed the wind, but they reaped the whirlwind. Hosea 8:7.
    2. The wages of sin is death. Rom. 6:23.
- II. YOU NEED TO FACE THE FACT OF LIFE ITSELF.
  - A. We are alive - we feel, think, reason, and know.
    1. Life is not a senseless dream.
    2. "Life is real, life is earnest,  
And the grave is not its goal;  
Dust thou art to dust returnest,  
was not spoken of the soul."
  - B. We must accept the brevity of life. Job. 14:1,2.
  - C. We must be constantly aware of the uncertainty of life. Jas. 4:13,14.
  - D. We must realize the purpose of life.
    1. Life did not originate by accident nor is it without a purpose.
    2. The Divine purpose for life is plainly revealed in the scriptures. Eccle. 12:14.
  - E. We must take into account the destiny of life. Eccle. 12:7.
- III. YOU MUST FACE THE FACT OF DEATH.
  - A. Death is appointed unto all men. Heb. 9:27.
  - B. Men look at death in different ways.
    1. Jacob faced death, when he thought Joseph was dead, as a man that "refused to be comforted." Gen. 37:35.
    2. David, on the other hand, faced death as a fact. 2 Sam. 12:15-25.
  - C. Have you faced the fact that death is a reality?
- IV. YOU NEED TO FACE THE FACT THAT THERE WILL BE A JUDGMENT.
  - A. EVERYONE will stand before the great white throne. Mt. 25:31-34.
  - B. Everyone will appear before the judgment seat. 2 Cor. 5:10.
  - C. Everyone will be judged according to the things written in the books. Rev. 20:11-15.



D. You will be in the judgment and the sooner you face this fact the better.

### Conclusion.

1. The easiest course is "like the proverbial ostrich", to hide one's head in the sand.
2. But refusing to face the facts won't change the facts.



APPOINTMENT OF ELDERS AND DEACONS

1 Cor. 14:40

Introduction.

1. What happens today when the generally accepted order of worship is changed today?
2. But consider some of the different things that were done when the church was together:
  - a. "They continued stedfastly . . ." A. 2:41
  - b. They sometimes questioned the action of certain members before the whole church. A. 5.
  - c. They sometimes called the group together to discuss problems. A. 6.
  - d. Sometimes there was testimony before the congregation in behalf of another. A. 9:26,27.
  - e. Sometimes the church was gathered together to give a report on what was done. A. 14:27.
  - f. On some occasions matters of trouble and discipline were reported to the whole church. Mt. 18:17; 1 Cor. 5.
3. Now all this has been said, to emphasize that our service will be different today.
4. Let's consider:

Discussion.

I. THREE PRINCIPLES TO BE OBSERVED IN SELECTING AND APPOINTING ELDERS AND DEACONS.

- A. "Let all things be done decently and in order." 1 Cor. 14:40.
- B. Let all things be done unselfishly and with love for the congregation.
- C. Let every act be done with a view of maintaining and preserving the unity of the congregation.

II. THE CONGREGATION SELECTS HER OFFICERS.

- A. The apostles instructed the church in Jerusalem to look out among them seven men. A. 6:3.
- B. You have selected the men whose names are soon to be mentioned.
  1. The fact that you have put their names forth is evidence of your approval.
  2. The fact that you have not objected shows that you accept them to serve as officers in this congregation.

III. HOW IS THE FORMAL APPOINTING TO BE DONE?

- A. The usual procedure is to announce that "Since there have been no objections: 5.
- B. Bro. So & So. will be considered an elder or deacons in this congregation.
- B. In the early church elders were "ordained in every church." Acts 14:23; Tit. 1:5.
  1. "Ordained" (cheirotoneo) "Primary meaning is to stretch forth the hand. It came to mean to choose or to appoint by extension of the hand; and finally it came to mean to appoint with reference to the method of appointing."
  2. Substituting this definition for the term "ordained" in A. 14:23 we have "they appointed elders in every church" They are made elders by appointment.
- C. In the early church the ordaining was usually accompanied by laying on of hands, prayer, and fasting. Acts 14:23; 13:1-3.

IV. FORMAL APPOINTMENT.

- A. Impress the men by reminding them of the privilege and responsibility that is theirs. (Preacher)
- B. Elders give their remarks:
  1. Read the names of the men to be appointed.
  2. Give them opportunity to make short statements of appreciation and acceptance.
- C. Formal Acceptance by the congregation.



**Figure 6**

(a) **Flowchart illustrating the process of identifying and selecting variables for the model.**

The flowchart starts with "Identify potential variables from literature and expert knowledge". This leads to "Screening variables based on relevance and availability". From there, it branches into two paths: "Include relevant variables" and "Exclude irrelevant variables". The "Include relevant variables" path leads to "Select variables for initial model building". The "Exclude irrelevant variables" path leads to "Document reasons for exclusion". Both paths converge at "Final selection of variables for the model".

(b) **Table showing the final selected variables and their descriptions.**

Variable Name	Description
Age	Age of the individual
Gender	Gender of the individual
Ethnicity	Ethnic group of the individual
Education Level	Highest level of education completed
Income Level	Annual household income
Health Insurance Status	Whether the individual has health insurance
Chronic Conditions	Presence of chronic diseases like diabetes, hypertension, etc.
Social Support Network	Strength of family and community support
Access to Healthcare Services	Proximity to hospitals and clinics
Health Literacy Skills	Ability to understand and use health information
Stress Levels	Perceived stress levels
Lifestyle Factors	Diet, exercise, smoking status, alcohol consumption
Mental Health Status	Current mental health conditions
Genetic Predisposition	Family history of certain diseases
Environmental Exposures	Exposure to pollutants, toxins, etc.
Adherence to Medical Advice	Following doctor's recommendations
Quality of Life	Overall well-being and satisfaction

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1 Tim. 4:7, 8--

Introduction.

- Questions often asked by men today are: what can I gain by it? where will it get the most for my money? Is it a profitable venture?*
1. In the days of Malachi the Jews were saying "It is vain to serve God; and what profit is it that we have kept his ordinance...?" (Mal. 3:14) (God condemned them for their wicked attitude.) *The apostles asked virtually the same question: Mt. 19:24*
  2. Yet it expresses a question that Christians still ask, at times. Does it pay to be a Christian? Is it profitable to be religious?
  3. Does the Bible say anything about the profitableness of godliness? If so, what?

Discussion.I. WHAT IS GODLINESS?A. What it is not?

1. It is not a way of gain. (ASV) 1 Tim. 6:5.
  - a. Simon tried to use it this way. Acts 8:18, 19.
  - b. Such are those that exchange things they ought not for filthy lucre. Titus 1:11.
2. It is not ungodliness and worldly lusts. Titus 2:11, 12.

B. What it is?

1. Godliness is another word for Godlikeness. Used 15 times in the New Testament.
2. "Careful observance of, or conformity to, the laws of God." (Webster)
3. It is that "practical piety which influences for good, which leavens with a holy leaven all classes of society." (Macknight)
4. Godliness is an "operative, intense piety, which, springing from an intense love for God, manifests itself in love for his creatures." (Shepherd)
5. "Practical Religion." (James Hastings)
6. It is sometimes used to refer to the doctrine that promotes godliness. 1 Tim. 3:16.

II. GODLINESS IS A LIFE TO BE LIVED.

- A. A prayerful life of godliness and honesty pleasing to God. 1 Tim. 2:1-3.
- B. The lives of men and women to become their profession of godliness. 1 Tim. 2:9, 10.
- C. Exercise thyself unto godliness. 1 Tim. 4:7.
  1. Exercise is activity or exertion for the sake of improvement.
  2. Exercising unto godliness is to exercise unto improvement in godly living.
- D. A life of godliness with contentment is great gain. 1 Tim. 6:6; Phil. 4:11-13.
  1. The godly man is not always greedily seeking the treasures of this world. 1 Tim. 6:7, 8.
  2. The ungodly man greedily seeks the treasures of this world and errs from the faith. 1 Tim. 6:9, 10.
- E. The man of God to follow after godliness. 1 Tim. 6:11.
- F. A form of godliness is not enough. 2 Tim. 3:1-5.
- G. Godliness is so important that God has given us all things that "pertain unto life and godliness." 2 Pet. 1:3.
- H. Godliness, along with the other graces guarantees us entrance into heaven. 2 Pet. 1:7, 11.
- I. Godliness prepares us for the judgment. 2 Pet. 3:10-13.

III. GODLINESS IS PROFITABLE.A. In this life. (Our Text)

1. The ever watchful presence of God. Psa. 139:1-4. (God sees every good deed and word.)
2. The supplying of our daily needs. Mt. 6:33; 2 Cor. 9:8; Phil. 4:19; Mk. 10:29, 30.
3. Assurance that all things work together for good. Rom. 8:28.



4. Access to the throne of God through prayer.
  - a. A merciful high priest to intercede. Heb. 4:14-16.
  - b. The Holy Spirit to help. Rom. 8:26.
  - c. His ears open to our prayer. 1 Pet. 3:12.
5. Help in time of temptation. 1 Cor. 10:13; 2 Pet. 2:9.
6. Fellowship with the most wonderful people on earth. 1 Jn. 1:7.
- B. In the life to come.
  1. Eat of the tree of life in the paradise of God. Rev. 2:7.
  2. Shall not be hurt of the second death. Rev. 2:11.
  3. Eat of the hidden manna and the new name given. Rev. 2:17.
  4. Power and the morning star. Rev. 2:27,28.
  5. Our name in the book of life and confessed before the father. Rev. 3:5.
  6. A pillar in the temple of God. Rev. 3:12.
  7. Sit in the throne of Christ. Rev. 3:12.
  8. All needs fulfilled. Rev. 7:13-17.
  9. Singing praise to God forever. Rev. 14:1-5.
  10. Eating at the marriage supper of the Lamb. Rev. 19:6-9.
  11. Enjoyment of the beauty and splendor of heaven. Rev. 21:11-22:5.

### Conclusion.

Quote 1 Tim. 4:7,8 again. Yes, it pays to be a Christian. It pays to live a godly life. It pays in this life and it will more than repay what may have been lost, in the life to come. You can't afford not to be a Christian. You may think you can, but it's to your advantage in this life and the life to come to be a Christian.



IMPRESSIONS OR GOD-PLEASING SERVICES1 Cor. 14:1ffIntroduction.

1. Impressions are so important? Eliab made quite an impression on Samuel. 1 Sam. 16:7.
2. What kind of impression do you and I make? A first impression means a great difference sometimes.
3. God's greatest servants have always been concerned with the impressions they make on people.
  - a. Abraham refused to have strife with Lot because "we be brethren" and "the Canaanite and Perizzite were in the land." Gen. 13:7. He was concerned about the impression.
  - b. Joshua was ashamed that Israel turned her back on her enemies, and God's great name was involved. Josh. 7:5,9. The Canaanites will hear about this.
  - c. Our speech should make a good impression. Col. 4:6.
4. Even our worship services will make impressions:
  - a. Those that visit our services will say we are mad or:
  - b. God is in us of a truth. 1 Cor. 14:23-25.
5. Now here is the the question: What do outsiders say when they visit our services? Do we impress them for good or bad? We do, if:

Discussion.

- I. OUR SERVICE IS AN INTELLIGENT SERVICE. 1 Cor. 14 :1ff.
  - A. It is a service where the preaching and teaching are understood. v. 6-9.
    1. Have you ever attended a service when you didn't know what was going on?
    2. Suppose I were to use these words in preaching: "In promulgating your esoteric cogitations, or articulating your superficial sentimentalities and amicable, philosophical, or psychological observations, beware of platitudinous ponderosity. Let your conversational communications possess a clarified conciseness, a compact comprehensibleness, coalescent consistency, and a concatenated cogency." (G.A., Oct. 21, 1965)
    3. Paul said it would be better to speak five words in the service and be understood than ten thousand words and not be understood. v. 19.
    4. Lincoln, even when a boy said he sought to put the thoughts of others in language "plain enought as I thought, for any boy I knew, to understand."
    5. Spurgeon tried to express himself in words that even the unlettered household servant could understand.
    6. Jesus, the wisest and greatest teacher, spoke to the humble folk of Palestine "as they were able to hear", not as he was able to speak. Mk. 4:33.
    7. The great masterpieces of literature have been in simple language---Lincoln's Gettysburg Address---the sermon on the mount---etc.
  - B. It is a service where the prayer is understood. 1 Cor. 14:14,15a, 16.
  - C. It is a service where the singing is understood. 1 Cor. 14:15; Eph. 5:19; Col. 3:16. (Consider the words: "Here I raise my Ebenezer". It means Hitherto hath the Lord helped us" or "The rock of my help.")
- II. OUR SERVICE IS A SPIRITUAL SERVICE. 1 Cor. 14 :11-19.
  - A. It is not a formalistic service.
    1. Formalism means the using or observing of external religious forms without the life and spirit of religion." (Webster)
    2. Formalism was plainly condemned in the Old Testament. Isa. 1:11-15.
  - B. Jesus said we are to worship God "in spirit and in truth." Jn. 4:23,24.
  - C. Paul said "I will sing and pray with the spirit." 1 Cor. 14:15.
  - D. "Be filled with the Spirit." Eph. 5:18.
- III. OUR SERVICE IS A MATURE SERVICE. 1 Cor. 14:20.
  - A. This verse hints that the Corinthians were indulging in a childish display of their gifts. They were like a child with a new toy.
  - B. 1. The Corinthians were like children because they preferred dazzling gifts to Christian graces.
  2. They were like children to whom a piece of candy is far better than a valuable treasure.



- B. Too many members of the church today want something sensational today.
  1. Preacher must be able to entertain or else he is out.
  2. Services must have something startling
  3. We are like children when we prefer a striking ritual or some imposing service to seeing the true values of the Lord's Supper, prayer, etc.

#### IV. OUR SERVICE IS AN ORDERLY SERVICE. 1 Cor. 14:40.

- A. Decently means "Appropriate; proper, suitable.
- B. Orderly means "Arranged, organized pattern, sequence.
- C. Paul instructed the Corinthians to have a planned service. 1 Cor. 14:27.
- D. The women were instructed to keep silent in the services to keep down confusion. 1 Cor. 14:34,35.

#### V. WHAT DO OUTSIDERS SEE IN OUR SERVICE?

- A. They see a friendly group of people.
- B. They see a united congregation.
- C. They see some singing and some sitting silent.
- D. They see some talking, writing notes, passing pictures, etc.
- E. They see passing in and out all the time.

#### Conclusion.

1. What do people say when leave our service? "They are mad" or God is in them?
2. Do we cause people to fall down and worship God or do we drive them away.
3. A service that impresses for good is an intelligent, spiritual, mature, and orderly service.



### Introduction.

Today there is the very popular idea that if matters not what a man believes, so long as he is sincere and honestly follows his convictions, he will ultimately land in heaven. This principle, my friends, is not accepted by anybody in any field except in the field of religion.

When the Titanic was making her maiden trip the passengers sincerely believed she could not be sunk. Disregarding the wireless telling of icebergs coming from the North, and continuing to believe a lie, resulted in more than 1200 going to the bottom of the sea.

Many things are involved in believing a lie and some of these we propose to discuss in this lesson.

### Discussion.

#### I. DOES BELIEVING A LIE MAKE ANY DIFFERENCE?

- A. It makes a difference in physical things, why not in the spiritual? (Would my drinking deadly poison, sincerely believing it was medicine, make any difference?)
- B. It causes one to disobey the commandments of God. **Gen. 3:1-6.**
- C. It detours from the truth. **Titus 1:14.**
- C. It will condemn men to eternal damnation. **2 Thess. 2:11,12; Rev. 22:14,15.**

#### II. SOME EXAMPLES OF BELIEVING A LIE.

- A. **Gen. 37**-Jacob believed a lie. Tell the story. (Would Jacob have acted any differently if what he believed had been the truth?)
- B. The best known example of believing a lie is the story of the old and young prophet. **1 Kings 13.**
  1. The young prophet was fooled under the guise of religion. **1 Kings 13:11-17.** (Some of the most wicked things done in the name of religion-**1 Kings 21**).
  2. Took man's word over God's word. **1 K. 13:18,19.**
  3. The end of the young prophet is a warning to all against believing a lie. **1 K. 13:22-26.**

#### III. GOD ALLOWS THOSE THAT DO NOT LOVE THE TRUTH TO BELIEVE A LIE.

- A. To those that love not the truth God "shall send them strong delusion, that they should believe a lie." **2 Thess. 2:10-12.**
  1. God does not send delusions directly upon those that love not the truth.
  2. Ahab's dealing with Micaiah is the Bible's great example of how God sends strong delusion to those that love not the truth, but have pleasure in unrighteousness. **1 Kings 22:1-29.**
  3. The strong delusion is the fruit of man's own thoughts and ways (**Jer. 6:16-19**) yet God may be said to send it because he has ordained that every seed shall produce after its kind.
- B. Some individuals had rather hear things that tickle their ears than the truth. **2 Tim. 4:1-4.**

#### IV. SOME LIES THAT MEN ARE BELIEVING TODAY.

- A. "There is plenty of time to obey the gospel and meet the obligations of life." **James 4:13-17; 2 Cor. 6:2.**
- B. "Baptism is not essential to salvation." **Mk. 16:16; Acts 2:38; 1 Pet. 3:21.**
- C. "One church is just as good as another." **Acts 2:47; 20:28; Eph. 5:23; Rom. 16:16.**
- D. "It's impossible for a saved person to so live as to be lost."
  1. Those that teach such are of their father the devil. **Jn. 8:44; Gen. 3:4.**
  2. It is possible to so live as to be lost. **Gal. 5:4; 2 Pet. 2:20-22.**

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## Conclusion.

Surely all are ready to cry out, "How can I be sure that I am not believing a lie? How can I be sure that I am not being blindly led?" The only ones that we can safely follow are the inspired apostles of Christ. What they have spoken is the truth and no lie. Anything you cannot turn to the book of God and read for yourself is a lie, regardless of how sincere, zealous the one presenting the teaching. Paul's statement must be accepted. (Gal. 1:8,9) The only safe course is to believe and obey just what God has said. I plead with you to do that NOW!

## Discussion.

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- D. "It is impossible for a saved person to so live as to be lost."
- E. Those that teach such are of their father the devil. Jn. 8:44; Gen. 3:4.
- F. It is possible to so live as to be lost. Gal. 5:4; 2 Pet. 2:20-22.



"SHOW THY FAITH"

Jas. 2:14-26

Introduction.

1. It is possible that in many congregations there would be those who would walk out in anger if the preacher said: "There are some of you that claim to be a Christian but have nothing to prove it", or "Some of you have the faith of demons."
2. Yet that is exactly what James says about some Christians. They have a "say-so, but not a do-so religion. It talks, but it does not walk." That my friends is exactly the situation we find in too many cases today.
3. James says "Shew me thy faith."

Discussion.

I. WHAT IS FAITH?

- A. Faith is believing that God is and that he is a rewarder of those that diligently seek him. Heb. 11:6.
- B. Faith is believing God---what he says.
  1. Abraham believed in the Lord. Gen. 15:6.
  2. The people of Nineveh believed God. Jonah 3:4,5.
  3. Paul told the men on the ship to Rome "for I believe God, that it shall be even as it was told me." Acts 27:25.
- C. The colored preacher said faith is like this: "If God tells me to jump through a brick wall, its my place to jump and God's place to provide the hole."
- D. Thus faith faht saves is faith that moves---it shows itself.
  1. Noah believed God---he showed faith.
    - a. God told Noah he was going to destory the world. Gen. 6:13,17.
    - b. He told Noah to build an ark. Gen. 6:14.
    - c. Noah believed God and built the ark---his faith showed itself. Heb. 11:7; Gen. 6:22; 1 Pet. 3:20.
  2. Abraham believed God---he showed faith.
    - a. He went to another country. Heb. 11:8.
    - b. He offered Isaac. Heb. 11:17.
    - c. James uses Abraham as an example of one showing faith. Jas. 2:21-23.
  3. The Israelites had faith---they showed it.
    - a. They kept the Passover and sprinkled the blood. Heb. 11:28.
    - b. They crossed the Red Sea. Heb. 11:29.
    - c. When Israel quit believing they showed it. Psal. 106:24,25.
  4. The four frineds of the Palsied man showed their faith. Mt. 9:1,2; Mk. 2:1-5.
    - a. Jesus "seeing their faith." Mt. 9:2.
    - b. When Jesus "saw their faith." Mk. 2:5.
  5. We likewise show our faith by our works. James gives five reasons why faith without works is worthless.
    - a. It cannot save the sinner. Cf. Jn. 3:3,4.
    - b. It will not help others. Jas. 2:15,16.
    - c. It has not a shred of evidence as to its reality. 2 :18.
    - d. It is not better than the faith of demons. 2:19.
    - e. It is dead like the body without the spirit. 2:26

II. HOW FAITH SHOW ITSELF IN THE LIFE OF AN ALIEN SINNER?

- A. Do you believe that you must confess Christ. Rom. 10:10. Do you believe that?
  1. The eunuch showed that he believe in confessing Christ. A. 8:36,37.
  2. The rulers, on the other hand, showed they did not. Jn. 12:42,43.
  3. Show that you believe it.
- B. Do you believe that you must repent/ A. 17:30.
  - q 1. John the Baptist told the Pharisees to prove their repentance. Mt. 3:8,9.
  2. Show your faith.
- C. Do you believe you must be baptized. Mt. 16:15,16.
  1. The Pentecostians showed their faith. A. 2:38,41.
  2. Show yours.



### III. HOW DOES FAITH SHOW ITSELF IN THE LIFE OF A CHRISTIAN?

- A. It shows itself in the practice of pure and undefiled religion. Jas. 1:27; Not in word and tongue, but deed. 1 Jn. 3:16,18.
- B. It shows itself in faithful attendance. Heb. 10:25.
  1. The church in Jerusalem showed its faith. A. 2:42.
  2. The church at Troas showed its faith. A. 20:7.
- C. It shows itself in living:
  1. Like we want to go to heaven. Phil. 2:13,14.
  2. Like we believe that we'll stand before the judgment seat. 2 Cor. 5:10.
  3. Like we believe that hell is a real place. 2 Thess. 1:7-9; Mt. 13:47-50.

### Conclusion.

1. Quote James 2:18.
2. You say that you believe these things. Then why are you sitting still? Show your faith. Do it right now.



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"MISTAKEN NOTIONS ABOUT THE FUTURE CORRECTED"

Jas. 4:13-5:6-----

Introduction.

1. The future! What does the word bring to your mind?
  - a. A beautiful house, with a handsome income, friends, fame, etc.
  - b. Is a material outlook as far as you see in the future?
  - c. When we look into the future we should not overlook the never ending future which begins after things are no longer important.
2. While most of us spend much time thinking about the future we:
  - a. Think wrongly about it.
  - b. Provide inadequately for it.
3. Our text deals with those who make the fearful, tragic and erroneous thinking about the future.
4. All of us need to let James correct mistaken notions about the future.

Discussion.

- I. "I CAN PLAN MY FUTURE WITHOUT GOD'S HELP. Jas. 4:13-16."
  - A. Look briefly at the presumptuous planning of the traders.
    1. The time when they will leave=today or tomorrow.
    2. The city is their own selection.
    3. They will remain there a year.
    4. The business they will pursue is trading.
    5. They will receive gain.
  - B. Now if you are shocked by this callous presumption, consider our own practice:
    1. Do not all of us make plans presuming we'll be here to carry them out?
    2. Let me ask you teenagers a question: How much longer are you planning to live? Is God included?
    3. You middle-aged, are you living and acting as if you have plenty of time?
    4. It's easy for those who have reached the "golden years" to see those that are 80 or 90 and presume 15 or 20 years more in their own life.
  - C. James challenges the attitude by showing it is sin.
    1. It is the sin of glorying in human ignorance. v. 14a. (Look at the shaky foundation of ignorance upon which you are building.)
    2. It is the sin of forgetting life's uncertainty. v. 14b.
    3. It is the sin of ignoring God's sovereignty. v. 15.
- II. "MY FAILURE TO LIVE UP TO WHAT I KNOW WILL BE EXCUSED." JAS. 4:17.
  - A. How often today does one hear "I know that I'm not doing what I should" or "what I could?" (Is there the feeling it will be excused?)
  - B. The "therefore" connects James' conclusion with what has just been said.
    1. You knew the future was uncertain.
    2. You knew that God was sovereign over all.
    3. But you didn't make your plans in harmony because you felt you would be excused.
  - C. Beloved, here is one of the most prevalent sins in the church today--priding ourselves in our knowledge, but doing nothing many times.
    1. Some assume they are good because they are not bad.
    2. Goodness is positive-not merely the absence of the bad.
      - a. The barren fig tree was not an evil growth. Mt. 21:19.
        - (1) It was not only fruitless, but added pretence.
        - (2) Those who are doing little are disposed to pretend to be doing more than they really are.
      - b. Men are so wedded to the premise that it is possible to be saved on the basis of things not done that some will even argue it with the Lord in the judgment. Mt. 25:42,43. (It was the good they had failed to do)
      - c. "Every judgment parable in the N.T. reveals that the punishment meted out was not for something bad the individual involved did, but something good he did not."
      - d. The one talent-man was wicked in a sense foreign to our usage today. (Mt. 25) He was wicked because of the good he did not do!
  - D. There will be no excuse for failure to abide by his revealed will.



III. "IF I GET ENOUGH OF THIS WORLD'S GOODS, I SHALL BE SECURE." JAS. 5:1-3.

- A. Notice how one's thinking about the future deteriorates.
  - 1. First, God is ignored.
  - 2. Second, violation of knowledge is minimized.
  - 3. Finally, dependence is placed on the material alone.
- B. The rich man thought his future was secure because he had enough worldly goods. Lk. 12 :13-21.
- C. James reveals three evident things about earthly gain.
  - 1. First, riches cannot prevent misery. 5:1.
  - 2. Second, earthly riches do not endure. v. 2,3a.
  - 3. Third, earthly riches do not save. The heaped up treasures for the last days turned out to be trash. v. 3b.
  - 4. It is most difficult to convince men of these things.

IV. "HOW I GET WHAT I POSSESS IS NOBODY'S BUSINESS" JAS. 5:4-6.

- A. This has always been the false reasoning of those who leave God out of their plans for the future.
- B. It is God's business how you get what you possess.
  - 1. First, he hears the cries of those from whom you have gained wealth dishonestly. v. 4.
  - 2. Second, he sees the manner of living in which you are engaged. v. 5a.
  - 3. Third, you are fattening yourselves for the day of slaughter. v. 5b.

Conclusion.

- 1. People in the first century has mistaken notions about the future just as people do today.
- 2. But the happy note then and now "Come now" (4:13; 5:1) Correct your notions before it is too late.
- 3. "The immediate future is not so important as the eternal future."



Deut. 4:32; 32:7-----

Introduction.

1. The word remember, in its different forms, appears some 264 times in the Bible.
2. The book of Deuteronomy might well be called the book of remembrance.
  - a. The children of Israel have come to the end of 40 years of wandering and are now on the east side of the Jordan.
  - b. Moses, knowing he cannot cross Jordan into Canaan, is giving Israel some final instructions.
    - (1) The first 11 chapters of Deuteronomy call many things to Israel's remembrance. "He reminds his people of the battles they had fought with the Canaanistish tribes, the difficulties that blocked their advance, and the discouragements that appaled them." (Hastings)
    - (2) Throughout the remaining chapters remembrance is mentioned many times.
3. The book of Deuteronomy is full of suggestions about memory. We purpose to notice:

Discussion.I. GOD HAS ALWAYS CALLED UPON PEOPLE TO REMEMBER AS A MEANS TO GREATER SERVICE.

- A. 13 Times in Deuteronomy alone God calls upon his people to remember.
- B. When giving instructions about flight from Jerusalem Jesus said "Remember Lot's wife." (Lk. 17:32).
- C. It was a common practice of the prophets to relate the past as an incentive to greater service. Cf. Neh. 9.
- D. Stephen began his great sermon before the council with the call of Abraham. Acts 7.
- E. Paul began his sermon at Antioch in Pisidia with God leading Israel out of Egypt. Acts 13.
- F. Paul told the elders from Ephesus to remember. A. 20:31.
- G. The Lord called upon the church at Ephesus to remember. Rev. 2:5.

II. SOME THINGS WE OUGHT TO REMEMBER AND THE PURPOSE FOR WHICH WE OUGHT TO REMEMBER THEM.

- A. " . . . Remember the day when thou camest forth out of the land of Egypt all the days of thy life." Deut. 16:3. Cf. 5:15.
  1. The day they came out of Egypt was the birthday of the nation and to remember it was to print upon the heart the sense of debt to God.
  2. In the same way we must remember and never forget the day we were made free from sin.
    - a. Paul called upon the Gentiles (all nations) to remember what they were in the past. Eph. 2:10-22. *(Imprressed with indebtedness) we are willing slaves)*
    - b. The reason that some Christians do not add the Christian graces is because they have forgotten that they were purged from past sins. 2 Pet. 1:5-9.
  3. We keep the Lord's supper in memory of the sacrifice that freed us from our sins. Mt. 26:26-28.
- B. "Remember, and forget not, how thou provokedst the Lord thy God to wrath in the wilderness." Deut. 9:7.
  1. Israel's 40 years in the wilderness had been one time after another of provoking God, yet he had been longsuffering.
  2. You may not remember the calendar day of your conversion, but you can remember many days of sin since. But why remember such:
    - a. First, that we may understand the longsuffering of God and praise him for it.
    - b. Second, that we may grow in penitence.
    - c. Third, that we may abstain from hasty judgments of others and be more patient.
- C. "Remember all the way which the Lord thy God led thee these 40 years in the wilderness." Deut. 8:2. -6
  1. Israel was ever to be mindful of God's providential care and watchful protection.
  2. Christians are to remember all the way that we are under the providence and guidance of God.
- D. "Remember the Lord thy God; for it is he that giveth thee power to get wealth." Deut. 8:18.



1. After Israel entered the land of Canaan there might well be a tendency to forget God.

2. How often today do men forget that it is God who gives us the power to get what we have.

E. "Remember what Amalek did unto thee by the way." Deut. 25:17.

1. Amalek had killed the defenseless stragglers. Learn from this what men are capable of doing and get wisdom.

2. Our Lord warns "Beware of men." Mt. 10:17. Through dealing with men we are to gain wisdom and use it as a help in Christian living.

### III. FINALLY, THE HISTORY OF THIS CONGREGATION NEEDS TO BE REMEMBERED AS A BASIS FOR GREATER SERVICE.

A. Begin with the establishing of the congregation.

B. Observe the growth, the disputes, and the problems.

C. Consider four years ago and today.

1. Average Bible Study attendance: 180-----350

2. Average Worship attendance-----201-----375

3. Average Wednesday evening-----100-----235

4. Average contribution-----\$300-----\$900

D. Consider some reasons why:

1. Complete dependance upon God. Prov. 3:5.

2. Complete unity and cooperation. Psa. 133:1.

3. Dedicated and willing leadership.

4. Faith in the promises of God. Mk. 9:23; Phil. 4:13.

5. Willingness to work in the interest of lost souls. Eccle. 9:10; Col. 3:17.

### Conclusion.

1. In concluding I say to you what Moses said to Israel "But your eyes have seen all the great acts of the Lord which he did. Therefore shall ye keep all the commandments which I command you this day, that you may be strong . . . " Deut. 11:7,8.

2. Also let us learn from our own past that the future is bright if we continue to depend upon God, practice unity, have dedicated and willing leadership, grow in faith, and are willing to work in the interest of lost souls.



# THE PURSUIT OF EXCELLENCE

1 Cor. 14 :12--

## Introduction.

1. There are a number of scriptures in the Bible that use the word excellent.
  - a. The word in its different forms appears 52 times in the Old Testament.
  - b. Paul instructed the church at Corinth to "seek to excel" 1 Cor. 14:12
  - c. The way of Christ is a "more excellent way." 1 Cor. 12:31
  - d. The law of Moses was glorious but it had no glory "by reason of the glory that excelleth." 2 Cor. 3:10.
  - e. Christians are to "approve things that are excellent." Phil. 1:10.
  - f. Paul counted all things but loss "for the excellency of the knowledge of Christ." Phil. 3:8.
  - g. Christ has obtained a more excellent ministry. Heb. 8:6.
  - h. Do whatever we do with our might. Eccle. 9:10.
  - i. Do all heartily. Col. 3:23.
2. All of these verses indicate several things:
  - a. First, our Lord is excellent above all others.
  - b. Second, his way is the most excellent way.
  - c. Third, He expects us to engage in the most excellent things.
  - d. Fourth, he expects us to put forth our most excellent effort.
3. But in the pursuit of excellence all must realize that there are some price-tags:

## Discussion.

### I. ONE PRICE TAG TO EXCELLENCE IS DESIRE.

- A. Jim Whitaker, the first American ever to scale Mt. Everetts said when asked if he would succeed, "I will." He desired to succeed and he believe he could.
- B. Jesus Christ teaches that to attain excellence one must desire and believe.
  1. "If thou canst believe, all things are possible to him that believeth." Mk. 9:23.
  2. "What things soever ye desire, when ye pray. . ." Mk. 11:24.
- C. You must desire that which is good. Prov. 11:23.
- D. What is your desire? How strong is it? If one would ever attain to excellence there must be the desire?

### II. A SECOND PRICE TAG TO EXCELLENCE IS SINGLENESS OF PURPOSE OR HIGH GOALS.

- A. Our world is filled with people that are just existing----they have no purpose in life.
- B. Then there are others who have purpose, but they are so lowly. Or they are so divided that such an individual is in a constant turmoil.
- C. The apostle Paul had a single purpose in life. Phil. 3:13,14. (Once an individual decides the rest is easy).
- D. I challenge you to decide what you want to be and where you want to go. Give purpose to your life.
  1. Earl Nightingale set a goal of retiring at 35 years of age with a \$50,000 per year income. He did!
  2. Churchill set a goal of becoming England's greatest servant. He did!

### III. A THIRD PRICE TAG IS PREPARATION AND HARD WORK.

- A. Moses spent 80 years preparing for a work of 40 years.
- B. Christ spent 30 years preparing for a work of 3½ years.
- C. Each one must recognize that preparation is essential to a successful work.
- D. In preparing it takes hard work. Bill Bradley, the great All-American was such because he worked at it. Bailey Howell is a great professional because he worked at it.
- E. Bro. White, a great gospel preacher now dead, was successful in every work he engaged. He was asked why. He replied, "15 hours a day."
- F. Paul was successful because he worked at it.

### IV. THE FOURTH PRICE TAG TO EXCELLENCE IS PROPER CHOICES.

- A. From the time that God placed man and woman in the Garden of Eden man has had to make choices. Gen. 2 & 3.



- B. Joshua challenged Israel to "Choose ye this day whom ye will serve." Josh. 24:15.  
C. Pythagoras, the Greek philosopher, was one that didn't want to make a choice. But he did.  
D. A wrong choice can destroy your life. The Story of the last Supper.  
E. A right choice means you must learn how to say "NO" AND "YES".

### Conclusion.

1. The pursuit of excellence is the only road to true happiness.
2. The price is high, but the benefits are worth the price.



Introduction.

1. What does salvation mean to you? Does it mean to you what it means in the Bible? How is it used in the Bible?
  - a. The word salvation denotes deliverance, preservation, etc.
  - b. It is used of material or temporal deliverance.
    - (1) National---A. 7:25.
    - (2) Personal---A. 27:34.
  - c. It is used of deliverance from sin. Rom. 1:16.
  - d. It is used of future salvation. Rom. 13:11.
2. There is not a more interesting and profound subject that can be studied by man than his salvation.
  - a. Much misunderstanding prevails today because man has limited salvation to two or three requirements.
  - b. But a proper study of any subject must include all which God requires.
3. The Bible teaches:
  - a. God will have all men to be saved. 1 Tim. 2:4.
  - b. God has made it possible for all men to be saved. Titus 2:11.
  - c. God is longsuffering to the end that men may be saved. 2 Pet. 3:9.
4. The purpose of this lesson is to show that salvation is ascribed to many things, all equally important to man's salvation--- man's justification. 1 Cor. 1:18; 6:11.

Discussion.

- I. THERE ARE TWO SIDES TO MAN'S SALVATION.
  - A. There is the divine side. Eph. 2:8a; Tit. 3:5.
    1. God is the Savior of man. 1 Tim. 1:1.
    2. Christ is the Savior of man. Lk. 2:11.
    3. The Holy Spirit has a part in man's salvation.
  - B. There is the human side.
    1. Peter told sinners to "save yourselves. . ." A. 2:40.
    2. Paul instructed the Philippians to work out your own salvation. Phil. 2:12.
- II. THERE ARE MANY DIFFERENT THINGS INCLUDED IN THE TWO SIDES.
  - A. The Divine Side.
    1. God-----a. Grace. Eph. 2:5,8; Tit. 2:11.
      - a.
        - (1) Grace has to do with favor shown to an inferior and yet there is no obligation on the part of the superior to show the favor.
        - (2) What is grace? Both the O.T. and the N.T. emphasize that grace is the free gift of God. Gen. 6:8; Eph. 2:8; 2 Tim. 1:9.
        - (3) God's grace is manifested in so many ways:
          - Grace came by Jesus Christ. Jn. 1:17.
          - Saved through the grace of our Lord Jesus Christ-A. 15:11.
          - Barnabas saw the grace of God--A. 11:23.
          - We believe through grace. A. 18:27.
          - The gospel (word) is the grace of God. A. 20:24,32.
          - We are called by the grace of God. Gal. 1:15.
    - b. Mercy. Outward manifestation of pity; it assumes need on the part of him who receives it, and resources adequate to meet the need on the part of him who shows it.
      - (1) The Father's attitude toward the prodigal son is one of mercy. Lk. 15:20.
      - (2) The forgiving Lord has mercy on his servant. Mt. 18:27.
  - c. Love. Jn. 3:16,17; Rom. 5:8,9.
  - d. Pleasure. 1 Cor. 1:21.
2. Christ-----a. Coming of Christ. Lk. 19:10; Mt. 1:21.
  - b. Deeds. Jn. 20:30,31.
  - c. Words. Jn. 5:34.
  - d. His name. A. 4:12.



e. His death. Rom. 5:6-8.

f. His blood. Heb. 9:12-14.

g. Resurrection. Rom. 4:25.

3. Holy Spirit-----a. Convicts. Jn. 16:8.

b. Helps in prayers. Rom. 8:26.

c. Renewal of Spirit. Tit. 3:5.



Introduction.

1. There are those (Primitive Baptist, etc) who contend that there are no conditions to be met by the aline sinner toward salvation.
2. The morning lesson emphasized the divine side of salvation, but there is a human side. But let us always be mindful that the human would not have been possible had it not been for the divine part first.
3. Yet the Bible emphasizes that man must do his part.
  - a. Man must do his part in becoming a Christian. Mt. 7:21; A. 2:40; 10:34,35; Heb. 5:9.
  - b. Man must do his part as a Christian. Phil. 2:12; 2 Pet. 1:3,4.
4. But what is man's part? By what is man saved?

Discussion.I. MAN'S SALVATION IS BY?

- A. Words. A. 11:14.
- B. Preaching. 1 Cor. 1:21.
- C. Love of the truth. 2 Thess. 2:10.
- D. Receiving the word. Jas. 1:21.
- E. Entering the fold. Jn. 10:9.
- F. Works of faith. Jas. 2:24.
- G. Obedience. Heb. 5:9.
- H. Hearing. Rom. 10:14-17.
- I. Faith. Rom. 5:1.
- J. Repentance. 2 Cor. 7:10.
- K. Confession. Rom. 10:10.
- L. Baptism. Mk. 16:16; 1 Pet. 3:21.
- M. Calling on his name. A. 2:21.
- N. Keeping in mind the gospel. 1 Cor. 15:1-4.
- O. Heeding and continuing in doctrine. 1 Tim. 4:16.
- P. Hope. Rom. 8:24.
- Q. Fire. 1 Cor. 3:15.
- R. Man saves self. A. 2:40.

II. THE QUESTION IS NOT WHICH ONE SAVES?

- A. All combined insure to us salvation.
- B. If one can be left out which one?

Conclusion.

1. Man's salvation results from believing and accepting God's part and obeying his commands.
2. How shall we escape if we neglect so great salvation. Heb. 2:3.