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634. SCENES AT THE JUDGMENT Mt. 25:31-46
635. "RESPECT FOR AUTHORITY IN GOVERNMENT" (war) Rom. 13:1-7).
636. "RESPECT FOR AUTHORITY IN GOVERNMENT (WAR & CAPITAL PUNISHMENT" Rom. 13:1-7.
637. ~~WALKING WORTHY~~ "RESPECT FOR AUTHORITY IN THE CHURCH" Eph. 1:22,23; Hb. 13:17.
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640. STUDY OF REV., NO. 1 Introduction
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649. A STUDY OF REV., No. 6 Rev. 2:12-17.
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653. A STUDY OF REV., NO. 8 REV. 3:1-6
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655. THE EAST CHESTER CHURCH - HER WORK Eph. 3:8-11.
656. A STUDY OF REV., NO. 9 Rev. 3:7-13.
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634	SCENES AT THE JUDGMENT Mt. 25:31-46
635	"RESPECT FOR AUTHORITY IN GOVERNMENT" (Wm.) Rom. 13:1-7
636	"RESPECT FOR AUTHORITY IN GOVERNMENT (WAR & CAPITAL PUNISHMENT)" Rom. 13:1-7
637	"RESPECT FOR AUTHORITY IN THE CHURCH" Eph. 5:22, 23; Heb. 13:17
638	"RESPECT FOR AUTHORITY IN THE CHURCH" Heb. 13:17
639	TALKING WORTHY OF THE CALLING. Eph. 4:1-3
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659	CHRISTIAN GROWTH I Pet. 2:1, 2
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661	WORLDLINESS, NO. 1. 1 Tim. 2:11, 12
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664. IMPORTANCE OF PROPER CHOICE Josh. 24:15
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670. Conversion of the Ephesians Acts 18:24-19:5
671. The Effects of the Gospel, No. 2 Eph. 4:22-32
672. Isaiah
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674. Jeremiah
675. Can One Be Saved Outside The Church Eph. 5:23-33
676. Preached at Skyline (Challenge of Dedication)
677. Can One Be Saved Inside the Church Eph. 5:23
678. Lamentations
679. Brotherly Love 1 Thess. 4:7,8
680. Ezekiel
681. We be Brethren (also no. 55) Gen. 13:8 (to be found in first book)
682. Daniel
683. Some Things Parents Teaching Children Eph. 4:1-4
684. The Elect of God 1 Pet. 1:1,2
685. Some Things Parents Teaching Children
686. The Christian's Inheritance 1 Pet. 1:4-5
687. Worship Jn. 4:23,24
688. Tried By Fire 1 Pet. 1:6-8
689. "Reaching Our Potentialities" Ezek. 37:1-14
690. The Salvation of Your Souls 1 Pet. 1:9-12.
691. Fruit Abounding To Your Account Phil. 4:15-17.
692. Children of Obedience 1 Pet. 1:13-16.
693. Looking Backward Deut. 8:1-3

664. THE PORTAGE OF PROF. R. CHOICE. Josh. 24:12
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691. Faith Abounding to Your Account Phil. 4:15-17
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- 694 The High cost of Redemption 1 Pt. 1:17-21
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- 721 The Judgment Day, Heb. 9:27
- 722 Duties of Christians ~~and~~ to each other, 1 Pet. 3:8,9
- 723 The Church In God's Eternal Purpose, Mt. 16:13-19.
- 724 How to Enjoy Life, 1 Pet. 2:10-12
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85	Looking Forward	Heb. 6:9
86	Pursuing Souls	1 Pet. 1:22-25
87	God Is	Heb. 11:6
88	The Essentials of Growth	1 Pet. 2:1-3
89	Knowing God	Jer. 17:3
90	The Precious Corner Stone	1 Pet. 2:4-8
91	The Bible - The Word of God	2 Tim. 3:16, 17
92	God's People	1 Pet. 2:9, 10
93	The Faith of Abraham	Heb. 11:8-18
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95	Examples of Faith	Heb. 10:38-11:7
96	The Christian's Disposition	1 Pet. 2:11, 12
97	Through Faith We Understand Creation	Heb. 11:1-3
98	Submission to Ordinances of Men	1 Pet. 2:13-17
99	The Bible Heart, No. 1	Mc. 22:37
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101	By Faith... Moses Chose	Heb. 11:23-27
102	Christ, Our Example, No. 1 (Channel)	1 Pet. 2:15-25
103	Paul's Letter to the Church at East Chester	
104	Christ, Our Example, No. 2 (Channel)	1 Pet. 2:18-25
105	The Line of Distinction Between Christian and the World	
106	Christ, Our Example, No. 3 (Channel)	1 Pet. 2:18-25
107	Four Kinds of Lost Church Members	Luke 12
108	The Christian Wife's Conduct Before an Unbelieving Husband	1 Pet. 3:1-6
109	Sins of the Elder Brother	Luke 15:25-32
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111	The Judgment Day	Heb. 9:27
112	Duties of Christians unto each other	1 Pet. 2:8, 9
113	The Church in God's Eternal Purpose	Mt. 16:13-18
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- 747 Convenient Religion, Acts 24:24,25.
- 748 The Seven Deadly Sins, Envy, Prov. 14:30.
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- 755 When the Going Gets Tough, Rom. 8:37,38.
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757 Characteristics of the Last Days, 2 Tim. 3:1-9.

756 Quiet Courage

755 When the Going Gets Tough, Rom. 8:37, 38.

754 Seven Deadly Sins, Gluttony, Prov. 23:24.

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750 Seven Deadly Sins, Covetousness, Lk. 12:15.

749 The Mind of Christ, Phil. 2:1-11.

748 The Seven Deadly Sins, Envy, Prov. 14:30.

747 Convenient Religion, Acts 24:24, 25.

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740 God Speaks About Morality, Heb. 1:1, 2

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733 The Responsibilities of Stewardship, 1 Cor. 4:1-2

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729 The Cost of Discipleship, No. 1, Lk. 14:28-33

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789 Christ, The Son of God, No. 4, Jn. 2: 39-47

788 God's Definition of a Christian, Acts 11:22-29

787 Christ, The Son of God, No. 3, Jn. 5:37, 38

786 God's Definition of a Christian, No. 1, Acts 11:19-21

785 Christ, the Son of God, No. 2, Jn. 5:30ff

784 The distinctiveness of the Gospel, Lk. 5:26

783 Christ, The Son of God, No. 1, Jn. 5:30ff

782 The Blessings in Christ (Flemel) 2 Cor. 5:17-21

781 The Conversion of Simon, Acts 8:9-24

780 The Conversion of Lydia, Acts 16:13-15

779 We Never Rise Above Our Plans, Lk. 16:1-8

778 "I Am Resolved What To Do" Lk. 16:19-21

777 Love, No. 5, 1 Thess. 4:9, 10

776 Love, No. 4, Mt. 12:28-31

775 Love, No. 3

774 Love, No. 2

773 Love, No. 1, 1 Cor. 13:1-13

772 He Washed His Hands, Mt. 23:23-25

771 The Bond of Peace, Eph. 4:1-6

770 Doing Things in Vain, No. 2, 1 Sam. 12:20, 21

769 Doing Things in Vain, No. 1, 1 Sam. 12:20, 21

768 Seven Steps of Apostasy, Rom. 1:18-32

767 Materialism, Mt. 16:26

766 Seven Deadly Sins, Impurity, 1 Jn. 3:1-3

765 Motives for Giving, 2 Cor. 8:1-5

764 We know, No. 3, 1 John

763 There is Such A Thing As Truth, 1 Jn. 4:1-6

762 We know, No. 2, 1 John

761 Seven Deadly Sins, No. 6

760 The Love of God, Jn. 3:16

759 We know, No. 1, 1 John

758 The Tongue (slides) Jas. 3:1-12

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- 797 The Last Day of History, Mt. 25: 31.
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- 799 Worry & Anxiety, Mt. 6: 24-34
- 800 Making Christianity Attractive, Phil. 1: 27 (No. 1)
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801 Making Christianity Attractive, No. 2, Phil. 1:27

800 Making Christianity Attractive, Phil. 1:27 (No. 1)

799 Worry & Anxiety, Mt. 6: 24-34

798 Is Obedience Essential, Mt. 7: 21-23

797 The Last Day of History, Mt. 25: 31.

796 Show Me Thy Vetch, Jas. 2: 14-26

795 What's Right With Our Teenagers, Eccle. 12: 1, 2.

794 What's Right With The East Chester Church of Christ, No. 2

793 Parker French Preached

792 What's Right With The East Chester Church of Christ, No. 1

791 What They Did Not Ask, No. 2

790 What They Did Not Ask, No. 1

601

SOME TRUTHS ILLUSTRATED BY A POSTAGE STAMP

Mt. 13:44,45

INTRODUCTION:

1. What would you think if I said man is like this postage stamp in many ways?
2. As our text shows Jesus quite often used various objects to teach great truths about his kingdom.
3. In the same manner, the postage stamp is very interesting and we can appreciate some valuable and practical truths from it.
4. Let's consider:

DISCUSSION:

I. THE STAMP IS BY GOVERNMENT AUTHORITY.

- A. Postage stamps are issued and controlled by authority.
- B. In like manner man must be governed by authority.
 1. It is not to be by the authority of the decrees of man. cf. Rom. 10:1-3.
 2. Man is to be governed by the authority of God.
 - a. No man can direct his own steps. Jer. 10:23.
 - b. We are under the authority of God through Christ. Mt. 28:18-20.

II. THE STAMP BEARS THE IMAGE OF DIGNITY.

- A. Stamps bear pictures of Lincoln, Washington, some great building, event, etc.
- B. Man is made in the image of God. Gen. 1:26,27.
- C. The Christian is to be in the spiritual image of Christ. 2 Cor. 3:18; Gal. 4:19 (Let the world see Christ in us. Gal. 2:20).

III. THE STAMP WORKS TILL THE DESTINATION IS REACHED.

- A. The stamp retains its value and continues its work until the job is completed.
- B. Christians likewise must retain their value and persevere to the end.
 1. Jesus taught that we are valuable as long as we continue to salt the earth. Mt. 5:13; cf. Mt. 10:31.
 2. We must remain faithful to the end of the journey. Mt. 10:22; Rev. 2:10; 2 Tim. 4:7,8.

IV. STAMPS ARE VARIOUS VALUES.

- A. They are 1/2 cent, 1 cent, 4 cent, 5 cent, 6 cent, etc.
- B. In like manner our values differ due to talents and abilities.
 1. The parable of the talents illustrate this. Mt. 25:14-30.
 2. Each one must do what he can. Mk. 14:8.
 3. But, just as the stamp, each one has his place regardless of the value.

V. STAMPS WILL WORK WITH OTHER STAMPS.

- A. All size stamps work together on packages, letters, etc.
- B. We likewise need to learn that devout Christians strive to work together on any job.
 1. Jesus prayed that his followers might be one. Jn. 17:20,21.
 2. We are workers together with God. 2 Cor. 6:1.
 3. Paul urged the Philippians to strive "together for the faith of the gospel." Phil. 1:27.
- C. But a stamp will not work with an illegal stamp, neither can Christians have fellowship with that which God does not authorize. 2 Jn. 9-11; Rom. 16:17,18.

VI. A STAMP WITH A RAGGED EDGE IS NO REAL HINDRANCE.

- A. Stamps will still do their work even with a ragged edge.
- B. We may be ugly, tall, short, bald, lanky, fat, but we can still do the Lord's work.
- C. We may not use the best grammar but we can make ourselves understood as we talk to others.
- D. We may not be able to preach, lead singing, or some other work, but there is something we can do.
- E. Determination is the key. Zachaeus wanted to see Jesus and he did. Lk. 19/

VII. A STAMP WILL WORK ANYWHERE IT IS PLACED.

- A. A stamp will work on a letter, package, big, small for a short distance or a long.
- B. We should work where we are and when we can.
 1. Andrew started where he was. Jn. 1:40,41.
 2. Abe Lincoln's no-good brother was going west one time and Abe told him,

"If you are not going west to work there is no need to go, and if you want to work there is plenty of it here at home and no need to leave."

3. "Let your bucket down where you are."

VIII. WHEN THE JOB IS FINISHED THE STAMP IS READY TO BE CANCELLED OUT.

A. When the stamp has accomplished its work it is ready to be put out of use.

B. When our work is over we should be ready to meet God. 2 Tim. 4:6-8.

CONCLUSION:

1. Yes, we can learn some important lessons from the little postage stamp.
2. Are you ready to meet God? Have you finished your work? Why not make things right with God now?

Introduction.

1. Many precious ingredients often are recognized as such when they are scarce or gone. Such true of the word of God.
 - a. In the days of Samuel "the word of the Lord was precious . . . there was no open vision." **1 Sam. 3:1.**
 - b. God told Israel he would send a famine of his word in their midst. **Amos 8:11.**
2. No greater privilege can be received and enjoyed by man than receiving and enjoying the blessings of God's word. God told Ezekiel to receive all his words. **Ezek. 3:10.**
3. It is able to save our souls (**Jas. 1:21**); it is the truth (**Jn. 17:17**); to receive the words of the apostles is to receive Christ (**Jn. 13:20**) and to receive Christ is to receive God (**Lk. 10:16**). Those that receive not the word will be condemned by it. (**Jn. 12:48**)
4. Let's consider:

Discussion.I. WHAT IT MEANS TO RECEIVE THE WORD OF GOD.

- A. To receive the word of God does not mean merely to hear it.
 1. The man that merely hears shall fall. **Mt. 7:26,27.**
 2. James gives instructions to receive the word, but hastens to state that receiving it is not hearing only. **Jas. 1:21,22.**
- B. To receive the word of God is to hear and do it.
 1. The man that hears and does shall stand. **Mt. 7:24,25.**
 2. The man that receives the word is the man that hears and does. **Jas. 1:21-25.**
- C. Some examples to demonstrate that receiving the word of God means doing it.
 1. The Pentecostians "received the word" or "his word". They obeyed. **Acts 2:41.**
 2. The "apostles . . . heard that Samaria had received the word of God." **Acts 8:14.** They obeyed. **Acts 8:12.**
 3. The apostles and brethren in Judaea "heard that the Gentiles had received the word of God." **Acts 11:1.** They obeyed. **Acts 10:48.**
 4. The Corinthians had received the gospel. **1 Cor. 15:1.** They obeyed. **Acts 18:8.**
- D. It can be safely and scripturally stated that one has not really received the word of God unless he obeys that word.

II. HOW MUST ONE RECEIVE THE WORD OF GOD?

- A. Gladly. **Acts 2:41**
 1. Glad means "characterized by joy or pleasure; happy; pleased." (Webster)
 2. When one gladly receives the word of God he will obey it (whether he be sinner or saint)
- B. With "readiness of mind." **Acts 17:11**
 1. Readiness means "quality of being ready; promptness; alacrity."
 2. To receive the word with readiness of mind one must prepare his heart. **Ezra 7:10**
 3. To receive the word with readiness of mind is to be ready to receive it. **Acts 10:33**
 4. To receive the word with readiness of mind will lead one to examine what he hears, and will result in belief and obedience. **Acts 17:11,12.**
- C. Under affliction if necessary.
 1. The Thessalonians received "the word in much affliction." **1 Thess. 1:6.**
 2. In the midst of uproar, assault and false accusations the Thessalonians received the word of God. **Acts 17:1-9.**
- D. As the "word of God" and not as "the word of men." **1 Thess. 2:13**
 1. The man that is convinced by mere human reasoning may have his faith shaken by opposite artful reasoning.
 2. He who is won by the arts of popular eloquence will have no faith when needed.
 3. He who embraces religion and receives God's word from a mere respect of the preacher, friend or others may abandon it when the tide changes.
 4. Only the man who receives the truth as "the word of God" will have a faith that will abide.

E. Must receive it with a "love of the truth." 2 Thess. 2:10-12

F. With meekness. Jas. 1:21

1. To receive the word with "meekness" all "filthiness and superfluity of naughtiness must be laid aside.

2. To receive the word with "meekness" means with a "humble teachable disposition."

III. SOME HINDRANCES TO A PROPER AND LASTING RECEPTION OF GOD'S WORD.

A. Stubbornness. Jer. 5:3; 17:23.

B. Heart of way-side soil. Mt. 13:18,19.

C. Stony ground. Mt. 13:20,21.

D. Thorny ground. Mt. 13:22.

1. This man, just like the stony ground hearer, receives and obeys the word.

2. But the condition of his heart hinders a lasting reception of the word.

E. Prejudice.

1. The Jews did n't receive the word of Stephen. Acts 7:51.

2. The reason was prejudice. Acts 6:9-14.

F. Envy.

1. Envy was the thing that kept the Jews from receiving the word at Antioch of Pisidia. Acts 13:44,45.

2. Envy kept the Jews from receiving the word of God at Thessalonica. Acts 17:5.

Conclusion.

1. Have you received the word of God?

2. Why have you not received it? Is it prejudice, wayside soil, envy, etc?

3. Receive it now and be saved.

"BIBLE TRUTHS ILLUSTRATED BY A WATCH"

Eph. 5:15,16

INTRODUCTION:

1. The tempo of our civilization is geared to time. "I don't have enough time" is one of the most common expressions. Time is precious and highly valued.
2. When one looks at a time piece, such as a watch, one looks at a marvelous instrument.
3. When one looks at man he sees an even more marvelous instrument, and yet there are many likenesses.
4. Using the watch as our object, let's study some great truths.

DISCUSSION:

I. A WATCH AND MAN WERE BOTH MADE.

- A. It is foolish to think that a watch came by chance.
 1. It was made by skilled hands and for a definite purpose.
 2. A watch may be beautiful to look upon but unless it serves the purpose for which it was made it is a failure.
- B. In like manner, man was made by God for a purpose.
 1. The Psalmist said, "I will praise thee; for I am fearfully and wonderfully made..." Psal. 139:14.
 2. God said "Let us make man in our image and our likeness..." Gen. 1:26; 2:18-22.
 3. Man's purpose is to fear God and keep His commandments. Eccle. 12:13
Unless he fulfills his purpose he is a failure.
- C. It is foolish to believe that a watch was made and yet man and the universe just happened. cf. Psal. 14:1.

II. A WATCH HAS BOTH INWARD AND OUTWARD PARTS - SO HAS MAN.

- A. One can take the works out of the case and they will continue to work. Together they form a unity, yet there are inward and outward parts
- B. In the same manner man is composed of two parts - body and spirit or soul.
 1. Man can destroy the body but not the soul. Mt. 10:28.
 2. The body without the Spirit is dead. Jas. 2:26.
 3. The inward man is renewed day by day. 2 Cor. 4:16.
 4. Peter mentions both the outward and inner man. 1 Pet. 3:1-4.

III. A WATCH MUST BE SET AND REGULATED.

- A. A watch will fail to keep the correct time unless it is regulated and set properly. It will cease its useful activity.
- B. Man is like this. Unless he is regulated, he too will fail to be constructively active.
 1. The word of truth is to regulate man.
 - a. The truth will make man free. Jn. 8:32.
 - b. The truth saves. Jas. 1:21.
 - c. It will keep man from sinning. Psal. 119:11.
 - d. Man is blessed if he continues in the law of liberty. Jas. 1:25.
 - e. Paul had to change and set by the truth. Acts 23:1.
 2. Zeal without knowledge is dangerous. Rom. 10:1-3.

IV. A WATCH MUST HAVE WORKING HANDS TO BE USEFUL.

- A. There is a power within the watch that causes it to work.
 1. The mainspring.
 2. Even though the mainspring is there, it must keep the hands moving to be useful
- B. The will of man must keep his hands busy or he loses his usefulness. Eccle. 9:10; Eph. 4:28; Mt. 7:21.

V. MOST WATCHES ARE OPEN FACED.

- A. Man should live this way. His life an open life, above reproach - nothing covered or hidden. 1 Thess. 5:23; Mt. 5:16.
- B. Man's life will be known. 1 Tim. 5:24,25; Rev. 14:13.

VI. A WATCH MUST BE KEPT CLEAN AND ADJUSTED.

- A. A watch that is allowed to become filthy inside will cease to keep correct time.
 1. When it does get dirty it must be cleaned.
 2. When it is cleaned it works properly again.
- B. When the heart of man becomes corrupted then his entire life is out of order.
 1. It is out of the heart that man's deeds come. Mt. 15:19; Prov. 4:23.

2. His heart must be cleansed. 1 Pet. 1:22,23; 1 Jn. 1:7-9.

C. Sometimes we must adjust ourselves to adverse nature. Sickness, grief, etc.
Paul's thorn. cf. 2 Cor. 12.

CONCLUSION:

1. There are many ways man is likened unto a watch and from these comparisons, one can learn better how to meet life and life's problems.
 - a. Both were made.
 - b. Both have inward and outward parts.
 - c. Both must be set.
 - d. Both need working hands to do good.
 - e. Both should be open-faced.
 - f. Both must be kept clean and adjusted.
2. What about your life? ARE there adjustments that need to be made?

INTRODUCTION:

1. The kind of mind we have is essential to our salvation. Paul said, "Let this mind (Humble mind, JLM) be in you which was also in Christ." (Phil. 2:5).
2. There are several minds mentioned in Philippians, but in this study we are observing the gospel mind. Truly Paul was gospel-minded "for out of seventy-seven occurrences in the New Testament (of the term gospel) sixty-three, or approximately six out of seven, appear in his writings or in connection with his ministry as recorded in the book of Acts." (Tenny).
3. Let us observe:

DISCUSSION:

- I. WHAT IS THE GOSPEL? WHAT IS THE MIND? WHAT DOES IT MEAN TO BE GOSPEL-MINDED?
 - A. "The word 'gospel' did not originally have a theological meaning. To 'preach the gospel' meant to proclaim good tidings." (Tenny). 1 Thess. 3:6.
 - B. The Anglo-Saxon godspell meant good spell, a good message or the good news.
 - C. Subsequent to the death of Christ it came to mean the "good news concerning the facts of the life of Jesus of Nazareth who was indeed the Christ" and all the facts concerning man's salvation. 1 Cor. 15:1-4.
 - D. The mind is the preceptive and thinking part of man; memory; that which one thinks.
 - E. To be gospel-minded is to have one's mind filled with the good news about Christ, salvation, thoughts of God, his ways and love.
- II. THE PHILIPPIANS WERE GOSPEL-MINDED.
 - A. They had fellowship with Paul in the gospel. Phil. 1:5; from the beginning of the gospel in Philippi. Phil. 4:15.
 - B. They, like Paul, were set for the "defense and confirmation of the gospel." Phil. 1:7,17.
 - C. They were interested in things that furthered the gospel. Phil. 1:12.
 - D. They were living a manner of life that became the gospel of Christ. Phil. 1:27.
- III. GOSPEL-MINDED INDIVIDUALS.
 - A. Have fellowship with each other in the gospel. Phil. 1:5.
 1. Fellowship means:
 - (1) Community of interest, activity, feeling, etc. (Webster)
 - (2) A translation of the Greek term koinonia, which means something held in common. (Tenny).
 - (3) That which is in common; that of which we participate with others, (Barnes)
 - (4) To share with, to participate in the same things. (Lipscomb).
 2. The Philippians had fellowship with Paul in the gospel:
 - a. through their prayers (Phil. 1:19)
 - b. suffering the same things he suffered. (Phil. 1:29,30)
 - c. and in giving (Phil. 4:15,16).
 3. Individuals that have fellowship in the gospel one with the other:
 - a. Are thankful for, and appreciative of, each other. Phil. 1:3.
 - b. Receive each other in their hearts and cherish each other. "I have you in my heart." Phil. 1:7.
 - c. Longs after and feels toward each other as Christ feels toward us. "I long after you all in the bowls of Jesus Christ." Phil. 1:8.
 - d. Prays for each other. Phil. 1:9-11.
 - B. Are set for the "defense and confirmation of the gospel." Phil. 1:7,17.
 1. Paul told the Philippians that the people in Rome knew that he was "set for the defense of the gospel." Phil. 1:17.
 2. Paul told the Philippians that "both in my bonds, and in the defense and confirmation of the gospel, ye all are partakers of my grace." Phil. 1:7.
 - a. Paul referred to the gospel given unto him as the grace. Eph. 3:2,7.
 - b. The Philippians (in suffering the same conflict as Paul suffered (1:30) in their defense and confirmation of the gospel, and in their prayers and common interest were "partakers with Paul of the grace."
 3. Every Christians that is gospel-minded is set for the defense and confirmation of the gospel, regardless of what the cost may be.

- C. Are interested in anything that works toward the "furtherance of the gospel." Phil. 1:12.
1. Paul, knowing that the Philippians were interested in the "furtherance of the Gospel" wrote and told them "that the things which happened" unto him had accomplished this. Phil. 1:12-17.
 2. Further means "to help forward; promote. Furtherance means "act of furthering; advancement." (Webster).
 3. Gospel-minded people are interested and alert to anything that will advance and promote the gospel of Jesus Christ.
- D. Have their conversation (manner of life) "as becometh (worthy, AS) of the gospel of Christ." (Phil. 1:27).
1. Become means "to suit or be suitable to; to accord with the character, appearance, nature..." Becoming means "appropriate; suitable." (Webster).
 2. Paul names four things that becometh the gospel of Christ and gospel minded people will be practicing these things.
 - a. Stedfastness "stand fast in one spirit." Phil. 1:27.
 - (1) Stedfastness implies a good beginning as well as a good end.
 - (2) It means "holding one's ground in battle."
 - (3) Acts 2:42; 1 Cor. 15:58; 16:13.
 - b. Unity - "with one mind striving together for the faith of the gospel." Phil. 1:27.
 - (1) The "faith of the gospel" is the doctrine of the gospel.
 - (2) "With one mind." Thinking alike and acting together. Acts 4:32; Psalms 133:1; Jn. 17:20,21.
 - (3) "Striving together" suggests the greatest exertion of courage and strength. exhorts us to work together in perfect co-ordination just like a team of athletes.
 - c. Courage - "And in nothing terrified by your adversaries." Phil. 1:28.
 - d. Suffering in behalf of Christ. Phil. 1:29,30.
 - (1) Paul pictures suffering in "the behalf of Christ" as a favor or privilege.
 - (2) The apostles rejoiced in suffering. Acts 5:41; Mt. 5:10-12; 1 Pet. 4:13-16.

CONCLUSION:

1. Everyone of us must be gospel-minded. If we are gospel-minded fellowship with one another in the gospel will follow; a firm stand for the gospel will be our constant practice; interest in that which furthers the gospel will occupy our outlook, and a manner of life becoming the gospel will be our daily practice.
2. Are you gospel-minded?

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SERVING GOD ACCEPTABLY

Heb. 9:14; 12:28

INTRODUCTION:

1. Shortly before Moses's death and before Israel crossed the Jordan, Moses stood before them and said "Thou shalt fear the Lord thy God, and serve him" (Deut. 6:13). When tempted by the devil Jesus said, "Thou shalt worship the Lord thy God, and him only shalt thou serve." (Matt. 4:10).
2. Serving God acceptably takes far more effort and greater thinking than most of us have ever realized, especially when all service rendered to God is not acceptable service.
 - a. Jesus said many would kill his disciples thinking they do God service. Jn. 16:2.
 - b. Many will be told in the last day their service was not acceptable. Mt. 7:21-23.
 - c. Paul mentions some that serve not only Lord Jesus Christ. Rom. 16:17,18.
3. Would you serve God acceptably? I know you would! Consider then:

DISCUSSION:

I. WHY WE SHOULD SERVE GOD?

- A. The wicked ask the question "Who is the Lord that I should serve him?" (Ex. 5:2; Job. 21:15) because he thinks he does not need him.
- B. The righteous ask the same question because they realize their need of the Lord and want their faith strengthened by examining the Bible reasons for serving the Lord.
 1. God has commanded us to serve him. Deut. 10:12; Matt. 4:10; Rev. 19:5.
 2. God is worthy of our service.
 - a. He gave his Son for us. Jn. 3:16.
 - b. He is worthy to receive man's service because he created all things. Rev. 4:11
 - c. The very fact that we are admonished to walk "worthy of God" is proof that he is worthy of such a walk. Col. 1:10; 1 Thess. 2:12.
 3. God is due our service.
 - a. We belong to God. Acts 27:23; 1 Cor. 6:19,20; 7:23.
 - b. We have sufficiently served sin, regardless of how short the time may have been. 1 Pet. 4:1-3; Rom. 6:17,18.
 - c. Service to God is our "reasonable service" Rom. 12:1.
 4. Christ has set the example of service to God.
 - a. First, he took on him the form of a servant. Phil. 2:7.
 - b. Second, he lived among men as a servant. Lk. 22:27; Mt. 20:28.
 - c. Third, he faithfully served God and no one else. Mt. 4:10.

II. WHAT DOES IT MEAN TO SERVE GOD?

- A. Serve means "to minister; to wait on; to be a slave." To act as a servant in complying with the wishes and commands of another.
- B. To serve God means readiness to hear him.
 1. When God spoke to Samuel, Samuel said, "Speak; for thy servant heareth" (1 Sam. 3:10)
 2. God has spoken (Heb. 1:1,2) and we must give heed (Heb. 2:1) and not refuse him that speaketh. (Heb. 12:25).
- C. To serve God means a readiness and willingness to go where God may send and lead.
 1. When Isaiah heard the voice of the Lord in the temple, he said, "Here am I; send me." (Isa. 6:8) God called him "my servant." Isa. 20:3.
 2. Jesus said "If any man serve me, let him follow me." Jn 12:26.
 3. Jesus said "My meat is to do the will of him that sent me" Jn. 4:34. He was willing and ready and he was God's servant. Isa. 53:11.

III. HOW WE MUST SERVE GOD?

- A. With a perfect heart. Divided service God will not accept.
 1. God told Israel to serve him with all their heart. Deut. 10:13.
 2. Joshua told Israel they could not serve God and the reason was a divided heart. Joshua 24:19.
 3. Samuel told Israel to serve the Lord in truth "with all your heart." 1 Sam. 12:24.
 4. Solomon was admonished to serve God with a perfect heart. 1 Chron. 28:9.
 5. Jesus said no man can serve two masters (Mt. 6:24) and James said one cannot be a friend of the world and God at the same time. (Jas. 4:4).
 6. The half-hearted service of the Laodiceans made the Lord sick. Rev. 3:14-16.

- B. With a willing mind. 1 Chron. 28:9. (Only acceptable service.)
 - 1. At the building of the tabernacle God told Moses to take only from those that offered willingly. Ex. 25:2.
 - 2. The Psalmist in a Psalm about Christ said "Thy people shall be willing in the day of thy power." Ps. 110:3.
 - 3. The secret of the Macedonians great efforts in the cause of Christ was their willingness. 2 Cor. 8:3.
 - 4. All service according to God's will (whether giving, obedience, knowledge, etc.) is accepted if there be first a willing mind. 2 Cor. 8:12.
- C. With a humble mind.
 - 1. Paul said he had served the "lord with all humility of mind." Acts 20:19.
 - 2. The man that humbles himself shall be exalted. Mt. 23:12; 1 Pet. 5:5.
- D. In righteousness, peace and joy. Rom. 14:17,18. (Comment)
- E. In strict obedience to his commands.
 - 1. Paul says a man is servant to whom he obeys. Rom. 6:16 (It follows that obedience is one characteristic of a servant.)
 - 2. As we saw earlier no service to God is acceptable service unless it is obedient service.

IV. THE REWARD OF SERVING GOD ACCEPTABLY. Col. 3:23,24.

- A. Under the law of Moses God promised to bless richly those that served him with all their heart. Deut. 10:12-15.
- B. The wages of serving God acceptably is eternal life. Rom. 6:22,23; Heb. 5:8,9; Rev. 22:14.
- C. Help even in this life. 1 Tim. 4:8.
 - 1. Deliverance in temptation. 1 Cor. 10:13.
 - 2. Sufficiency of those things needed to sustain life. Matt. 6:33.

CONCLUSION:

- 1. Service to God is a pleasant, desirable work when one really loves the Lord. Jacob served Laban 7 years (later 7 more) for Rachael "and they seemed unto him but a few days for the love he had of her." Gen. 29:20. Truly our "love for him, because he first loved us" (1 Jn. 4:19) should make our service a pleasant effort.
- 2. Which are you now serving - God or the devil. One becomes a servant of God when he obeys the gospel. Rom. 6:17,18.

Introduction.

1. The ability to see is one of the greatest blessings that any of us enjoy. One may see:
 - a. Physically
 - b. Mentally. A picture formed without understanding
 - c. Mentally, so as to perceive and understand.
2. Three times in 2 Peter 3, Peter says "seeing" and then shows us what we ought to do in view of the things we see (perceive)
3. Let's observe:

Discussion.

- I. "SEEING THEN THAT ALL THESE THINGS SHALL BE DISSOLVED . . ." 2 Peter 3:11.
 - A. What "things shall be dissolved?"
 1. The heavens shall pass away with a great noise. v. 10
 2. The elements shall melt with fervent heat.
 3. The earth also and the works that are therein shall be burned up.
 4. The scoffers make fun of this idea and deny it. vv. 3-7.
 - B. In view of this "what manner of persons ought ye to be in all holy conversation and godliness."
 1. "What manner of persons" is literally "of what country."
 - a. "The thought implied is that the belief in the transitoriness of all that seems most enduring upon earth should lead, as a necessary consequence, to a life resting on the eternal realities of truth and holiness." (The Cambridge Bible, "Peter and Jude", p. 195)
 - b. Paul reminds Christians that we are citizens of heaven. Phil. 3:20.
 - c. We are to remember that we are merely strangers and sojourners here. Heb. 11:13-16.
 2. "In all holy conversation and godliness" sums up all the duties and characteristics of Christians and reminds us that we should cease undue concern about temporal things and fix our attention on eternal matters. 2 Cor. 4:18.
- II. WHEREFORE, BELOVED, SEEING THAT YE LOOK FOR SUCH THINGS . . ." 2 Peter 3:14.
 - A. What are the things for which we look?
 1. The second coming of Christ. "Looking for and hastening unto the coming of the day of God . . ." v. 12a
 - a. Christians are to look forward to the day of the Lord because it means the end of all earthly trials.
 - b. The idea of "hastening on" may mean the Christian can cause the day of God to come more quickly by helping to accomplish the things that must be done before it comes.
 2. The destruction of the world. "Wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat." v. 12b.
 3. New heavens and earth wherein dwelleth righteousness. v. 12b.
 - B. "In view of our looking for these things "be diligent . . ." v. 14b.
 1. "Diligent" means care, concern, zeal, to exert oneself, strive earnestly. Cf. 2 Pet. 1:10.
 2. "Be diligent that you may be found of him:
 - a. "In peace"---With both God and man.
 - b. "Without spot"---Undefiled.
 - c. "And blameless"---Not condemned.
- III. "YE THEREFORE, BELOVED, SEEING YE KNOW THESE THINGS BEFORE . . ." 2 Peter 3:17
 - A. Know what things?
 1. That the length of time (short or long) between God's promise and his fulfillment is not forgetfulness, but longsuffering.
 - a. The scoffers said "Where is the promise of his coming?" v. 4
 - b. The Christian accounts it as longsuffering so as to give every man opportunity to obey that will. v. 15

2. That some men twist the scriptures to their own destruction and to those that follow them. v. 16

B. Seeing you know these things beware:

1. Lest you be led away with the error of the wicked.
2. And fall from your own steadfastness.
3. Growth in grace and the knowledge of Jesus Christ is the surest guarantee against being led away and falling. v. 18

Conclusion.

1. Many side lessons can be gained from the study.
 - a. In the midst of the turmoils of life man needs a center of serenity.
 - b. Belief in the Lord's coming does not foster wild and irresponsible behavior, but intelligent, stable, consistent Christian character and conduct.
2. What kind of person are you? Are you the kind of person you ought to be "seeing that all these things shall be dissolved?"

INTRODUCTION:

1. In John 8:12, Jesus said, "I am the light of the world..." Yet, our text says "Ye are the light of the world."
 - a. Jesus later said "As long as I am in the world, I am the light of the world." Jn. 9:5.
 - b. But now, since he is not in the world, he says, "Ye are the light of the world."
2. "Ye are the light of the world" is one of the greatest compliments Jesus ever paid his followers, yet it carries with it one of the greatest of responsibilities.
3. Let's observe:

DISCUSSION:

I. WHAT IS LIGHT AND IT'S NATURE?

- A. Light "is something that makes vision possible" (Webster). It may include vision in the physical, mental and spiritual realms.
- B. There are several outstanding characteristics of light.
 1. Light is the opposite of darkness.
 - a. When Jesus came into Galilee "the people which sat in darkness saw great light." Mt. 4:16a.
 - b. Paul said God sent him to the Gentiles to "turn them from darkness to light." Acts 26:18.
 - c. Light has no communion with darkness. 2 Cor. 6:14.
 2. Light makes manifest or reveals.
 - a. Paul said "all things that are reproved are made manifest by the light..." Eph. 5:13.
 - b. Jesus said those that doeth "truth cometh to the light, that his deeds may be made manifest, that they are wrought in God." Jn. 3:21.
 3. Light is a guide.
 - a. Men have long placed lighthouses along waterways to guide ships to safety.
 - b. The street lights make clear the way.
 4. Light cannot light itself.
 - a. The candle must be lit.
 - b. The electric light must be turned on.
 5. Light is a warning.
 - a. Light is often a warning that tells us to halt.
 - b. Light to warn must be seen.
 6. Light is something that is meant to be seen.
 - a. Men do not light a candle and then put it under a bushel or covering.
 - b. Light not seen is like salt without savor.

II. THE CHRISTIAN THEN, AS THE LIGHT OF THE WORLD, IS:

- A. The opposite of darkness.
 1. Our God is light. 1 Jn. 1:5.
 2. Jesus came a light into the world. Jn. 1:6,7; 12:46.
 3. The gospel is to give light. 2 Cor. 4:4,6.
 4. We have been called out of darkness into light. 1 Pet. 2:9.
 5. We are children of light and are not to walk in darkness. Eph. 5:8.
- B. To make manifest or reveal.
 1. The Christian by his very light reveals to those about him the sins in their lives. Phil. 2:14,15.
 2. Paul said God had set him to be a "light of the Gentiles." Acts 13:47.
 3. The Jews boasted they were a light of them in darkness. Rom. 2:19.
- C. To be a guide.
 1. Paul said God had set him to be a light of the Gentiles. Acts 13:47
 2. The Jews boasted they were a guide of the blind. Rom. 2:19.
 3. A Christian must be a guiding light in a world that needs to see the path.
- D. To be lit by Jesus Christ.
 1. A Christian cannot be or remain a light by himself.
 2. We are "light in the Lord." Eph. 5:8.
 3. Paul tells the sleeping Christian to wake and "Christ shall give thee light." Eph. 5:14.

E. To be a warning.

1. It is often difficult to be a warning to our fellowman who is in danger.
2. But Christians are urged to "warn them that are unruly..." 1 Thess. 5:14.

F. To be seen.

1. It is as impossible for a Christian to hide his light as it is for a city set on a hill to be hid. Mt. 5:14.
2. It is as ridiculous for a Christian to try to hide his light as it is to light a candle and then cover it. Mt. 5:15.
3. "Let your light so shine before men."
 - a. "That they may see your good works."
 - (1) Christians are not to do things just to be seen of men. Mt. 6:1,5
 - (2) But, on the other hand, Christians are not to hide everything they do either.
 - (3) Illustrate by commendations we have given in times past and attitude that prevails now.
 - (4) Illustrate by letters of Paul and his commendations.
 - b. "And glorify your Father which is in heaven."
 - (1) Here is the real motive behind all our actions.
 - (2) Men see our good deeds and glorify God as a result of such. Cf. 1 Pet. 2:12.

III. WHAT ARE SOME SPECIFIC WAYS IN WHICH YOU MAY "LET YOUR LIGHT SHINE IN '69"?

- A. You can let your light shine by being a better father, mother, husband, wife and child. in '69.
 1. "Fathers, provoke not your children to wrath..." Eph. 6:4.
 2. Mothers, be a mother to your children.
 3. "Husbands, love your wives..." Eph. 5:25.
 4. "Wives, submit yourselves unto your own husbands." Eph. 5:22.
 5. Children, obey your parents in the Lord. Eph. 6:1.
- B. You can let your light shine in more study of God's word.
 1. The Bible is milk and meat to your soul. 1 Pet. 2:1,2.
 2. Study the word. 2 Tim. 2:15.
 3. The neglect of Bible Study is unbecoming to Christians.
- C. You can let your light shine in attendance.
 1. Our statistics of last year (put on board) tell something about some of you that you don't like, if you'll consider carefully.
 2. The Christian who wilfully neglects the services is a dim light.
 3. "Not forsaking the assembly..." Heb. 10:25.
- D. You can let your light shine in visitation and personal work .
 1. "He that winneth souls is wise." Prov. 11:30.
 2. In the judgment the Lord will say "Come, ye blessed of my Father..." Mt. 25:34-40
 3. The participation in our program is shameful and disgraceful and it's understandable why some of our best men and women are ready to quit it all.
- E. You can let your light shine in Personal involvement in '69.
 1. Christianity is not a spectator sport.
 2. Christianity is that which involves man's best every hour of every day.

CONCLUSION:

1. Barnes wrote: We learn here, that:
 - a. Religion, if it exists, cannot be concealed.
 - b. Where it is not manifest in the life, it does not exist.
 - c. Professors of religion, who live like other men, give evidence that they have never been truly converted.
 - d. To attempt to conceal or hide our Christian knowledge or experience is to betray our trust, injure the cost of piety, and to render our lives useless.
 - e. Good actions will be seen, and will lead men to honour God.
2. Beloved, what about your light in '69?

Introduction.

1. The name Christian is the new name that God promised to give to his people. Isa. 62:2; 65:15; Acts 11:26
2. It is a wonderful p rivilege to be able to suffer and glorify God as a Christian. 1 Peter 4:16.
3. Paul presented such a glorious p icture of Christ and Christianity to Agrippa that he said "Almost thou persuadest me to be a Christian." Acts 26:28
4. A Christian is one that has obeyed that form of doctrine (Rom. 6:17,18), a child of God (Gal. 3:26,27), a person who has received forgiveness of sins and been added to the Lord's church. (Acts 2:38,41,47)
5. Have you ever wondered why you are not a Christian? Have you ever done any serious thinking as to why you haven't obeyed the gospel? If you will make "why am I not a Christian" a personal question, perhaps this lesson will help you to decide to become one right now.

Discussion.I. IS IT BECAUSE I AM AFRAID OF RIDICULE AND REVILING?

- A. True, a Christian is called upon to suffer ridicule, slander, mocking and reviling at times.
- B. Be encouraged by a realization that:
 1. Christ endured such. Lk. 23:35,36; Jn. 19:1-3; 1 Pet. 2:23.
 2. Paul did not escape. Some said he was mad and others said he was beside himself. Acts 26:24; 2 Cor. 5:13.
- C. The Bible has a message for you if you are not a Christian and fear of ridicule and reviling keeps you from becoming one.
 1. "For whosoever shall be ashamed of me and my words, of him shall the son of man be ashamed . . ." Lk. 9:26
 2. The disciple is not above his Lord. Mt. 10:24,25; Jn. 15:20,21.

II. IS IT BECAUSE OF THE INCONSISTENCIES OF PROFESSING CHRISTIANS?

- A. True, there are some in the church that are inconsistent and hypocritical, but hell will be full of hypocrites. Mt. 23:15. If you refuse to become a Christian because there are hypocrites in the church, then you will spend an eternity in hell with the very p eople with whom you refuse to associate now.
- B. Every man shall give account of himself to God. Rom. 14:12
- C. Everyone must appear before the judgment seat "that everyone may receive the things done in his body . . ." 2 Cor. 5:10
- D. Each one will be rewarded or condemned according to his own works, not the works of others. Rom. 2:6; Rev. 20:11-15.

III. IS IT BECAUSE I AM NOT WILLING TO GIVE UP ALL FOR CHRIST?

- A. God gave his son for me. John 3:16.
- B. Christ suffered the loss of all, even his life for me. John 10:18; Phil. 2:5-10
- C. Paul suffered the loss of all things to gain Christ. Phil. 3:4-8
- D. Jesus said "For what shall it profit a man, if he shall gain the whole world, and lose his own soul?" Mark 8:36

IV. IS IT BECAUSE I AM AFRAID I WILL NOT BE ACCEPTED?

- A. Christ died for all men. 1 Tim. 2:6; Titus 2:11
- B. He has extended the invitation to all. Matt. 11:28-30.
- C. The gospel is for all nations. Matt. 28:19; Mark 16:15
- D. Jesus said "And him that cometh to me I will in no wise cast out." John 6:37
- E. Peter said "in every nation he that feareth him, and worketh righteousness, is accepted with him." Acts 10:35
- F. God will accept all that are willing to accept him.

V. IS IT FOR FEAR I SHALL NOT HOLD OUT?

- A. If one becomes a Christian and depends upon his own wisdom and power he will not.
- B. Paul told the Philippians "He which hath begun a good work in you will perform it until the day of Jesus Christ." Phil. 1:6
- C. Paul further stated "I can do all things throught Christ which strengthenth me." Phil. 4:13

D. Furthermore God has promised the Christian a way of escape in every temptation. **1 Cor. 10:13**

E. If one does sin then through repentance, prayer, and confession he may receive forgiveness. **Acts 8:22; 1 Jn. 1:7-9**

VI. IS IT BECAUSE I FEAR I AM TOO GREAT A SINNER?

A. The people on Pentecost were accused of murder, (**Acts 2:23,24**) but were saved when they obeyed. **Acts 2:38,41.**

B. SOME OF the Corinthians were fornicators, idolaters, adulterers, effeminate, abusers of themselves with mankind, thieves, covetous, drunkards, revilers, extortioners, but God saved them. **1 Cor. 6:9-11**

C. No man is so great a sinner but what he can obtain forgiveness through the blood of Christ. **Heb. 8:12; 9:11-14; 10:14**

VII. IS IT BECAUSE I AM POSTPONING THE MATTER WITHOUT DEFINITE REASON TO A LATER DATE?

A. Felix postponed till a convenient season which never came as far as we know. **Acts 24:25.**

B. Agrippa was almost persuaded, but probably never came that close again. **Acts 26:28**

C. Solomon said, "Boast not thyself of to morrow, for thou knowest not what a day may bring forth." **Prov. 27:1.**

D. James warns against making plans without God as if life was forever. **Jas. 4:13-15**

E. Paul said that "now is the day of salvation." **2 Cor. 6:2**

Conclusion.

Friend, are you still making "why am I not a Christian" a personal question? Why then are you not a Christian? Maybe, you are almost persuaded, but go no further. If such be true then the words of the song express your condition as it will be in the judgment.

"Almost Persuaded"

"Almost persuaded" not to believe; "Almost persuaded" Christ to receive; seems not some soul to say, "God, Spirit, go thy way, Some more convenient day, on thee I'll call."

"Almost persuaded", Come, come today; "Almost persuaded" turn not away; Jesus invites you here, Angels are lingering near, Prayers rise from hearts so dear, O wanderer, come.

"Almost persuaded" harvest is past! "Almost persuaded" doom comes at last! "Almost" cannot avail; "Almost" is but to fail! Sad, sad, that bitter wail--"Almost, but lost!"

Why not, oh, why not become a Christian now?

INTRODUCTION:

1. There is music in all of God's creation. When the foundations of the earth were laid, "the morning stars sang together, and all the sons of God shouted for joy." (Job. 38:7).
2. To the listening ear there is music and melody everywhere. The laughter of children, the patter of rain, song of birds, etc.
3. Music has played a prominent part in the history of man.
 - a. Israel sang at the crossing of the Red Sea (Ex. 15:1).
 - b. Deborah sang at the defeat of the Canaanites (Judges 5:1-3).
 - c. The angels sang at the birth of Jesus (Luke 2:13,14).
4. Music likewise has a very prominent place in our worship to God.

DISCUSSION:

I. WHAT KIND OF MUSIC ARE WE TO HAVE IN WORSHIP?

A. There are only two kinds of music - vocal and instrumental.

B. The New Testament teaches singing.

1.1. Matt. 26:30; Mark 14:26.

5. Eph. 5:19

2. Acts 16:25

6. Col. 3:16

3. Rom. 15:9

7. James 5:13.

4. 1 Cor. 14:15

8. Heb. 2:12

C. Webster says sing means: "To produce musical tones by means of the voice, with musical inflections and modulations..."

D. We are to sing:

1. Psalms - "Psalms are songs devoted to the praise of God, extolling his name power, character and works." (Lipscomb) Psalms of David. Ex. "Hallelujah, Praise Jehovah, Psa. 148. No. 143, Christian Hymns No. 2).
2. Hymns - Songs of praise, thanksgiving and supplication teaching our dependence on God and His willingness to hear and bless. Ex. Savior, Like a Shepherd Lead Us, No. 196.
3. Spiritual songs - Songs intended to inspire and cultivate feelings of spiritual devotion and to bring the spirit of man in harmony with God's Ex. The Precious Book Divine, no. 16.

II. THE PURPOSE OF SINGING.

A. Toward God.

1. Praise. Heb. 13:15; Acts 16:25; Rom. 15:9.

2. Thanksgiving. Eph. 5:20.

B. Toward Man.

1. It is a means of speaking to ourselves and others. Eph. 5:19.

2. It is a means of teaching. Col. 3:16.

a. Christians can teach Christians in song - The weak brother can be taught by such a song as, "Stand Up, Stand Up For Jesus, Ye Soldiers of the Cross.

b. Christians can teach sinners in song - Such songs as "What can Wash Away My Sins?" "Nothing but the blood of Jesus?" and "There is a fountain filled with blood drawn from Immanuel's veins, and sinners

c. The teaching will be influential - Just think about 200 or 300 singing "Earth holds no treasures but perish with using" and how it will move an audience.

3. It is a means of admonishing. Col. 3:16. (Admonish - To warn of a fault, to reprove gently and kindly, but seriously; to put one in mind of something forgotten...Webster).

4. It is a means of encouragement.

a. Encouragement to those grieved and troubled-"Does Jesus care when my heart is pained too deeply for mirth or song? O Yes, he cares, I know he cares, His heart is touched with my grief."

b. Encourage the sinner to obey the gospel with the invitation song and we ought to do our very best when we sing it.

III. THE MANNER OF RENDITION.

- A. It is to be "unto God." Acts 16:25.
 - 1. We are singing to please God.
 - 2. When music becomes merely an effort to entertain it is unacceptable.
- B. "In Spirit" - 1 Cor. 14:15.
 - 1. Jesus said we must worship "in spirit and in truth" Jn. 4:24.
 - 2. To sing in spirit is to sing sincerely with the heart truly in it.
 - 3. To sing in Spirit is more than just making a sound with the voice; it comes from the heart.
- C. "With the understanding" 1 Cor. 14:15.
(One cannot sing sincerely what he does not understand.)
- D. So as to be understood.
 - 1. The divine purpose - "Speaking to yourselves" (Eph. 5:19); "Teaching and admonishing" (Col. 3:16).
 - 2. The man that whispers the words of the song cannot be understood.
 - 3. The man that hums the tune, when physically able to sing aloud is not understood.
 - 4. The words need to be sung aloud to "teach and admonish."
- E. Our singing in worship is to be done in the name of Christ. Col. 3:17.

IV. WHY THE CHRISTIAN SINGS.

- A. It is his duty. Psalms 150:6; Eph. 5:19.
 - 1. Our musical faculty should be used in God's service as well as others.
 - 2. But he who sings merely because it is his duty sings poorly.
- B. It is his nature to sing.
 - 1. A bird sings because it is his nature.
 - 2. It is the nature of a spirit-filled Christian to sing.
- C. There are so many things that move him to sing.
 - 1. A Father whose presence permeates the universe.
 - 2. A Savior who died to redeem him.
 - 3. Like Israel of old, he has been redeemed. Ex. 15:1; Acts 8:39.
 - 4. His light afflictions are working for him something greater. 2 Cor. 4:17.
 - 5. He has a priceless treasure in heaven. 1 Pet. 1:4.
 - 6. He has a victory over death. 1 Cor. 15:55.

V. SOME WAYS TO IMPROVE OUR SINGING.

- A. We must not have an attitude of indifference toward a commandment of God. Eph. 5:19; Col. 3:16.
 - 1. Commandments were given to be fulfilled.
 - 2. No one that is able to sing can worship God acceptably without singing.
 - 3. We must seek God's will rather than man's. (When we are able to sing and we don't we are putting our will above God's.)
- B. We must understand God's displeasure with efforts which are not our best.
- C. We should keep our minds on the singing to the very last word. (Let's don't put our books in the racks until we finish singing.)
- D. We should look forward to the Lord's day and be preparing to sing.
- E. Sing because we mean it by opening our mouths and letting the joy of our heart come forth.
- F. Start as much as possible with the leader and stay with him all the time.

CONCLUSION:

- 1. Beloved, I know you want to worship God acceptably, but you can't unless you sing praises to God.
- 2. Let us sing and look forward to the time we can sing praises around the throne of God forever. Rev. 14:1-3.

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WORSHIP SERVICES

(Notice The Order Today)

GIVING

LORD'S SUPPER

PRAYER

SERMON BEGINNING

SONG (Psalm)	<u>"HALLILUJAH, PRAISE JEHOVAH"</u>	No. 53	EDDIE HERNDON
	(Turn quietly to the next song)		

SONG (Hymn)	<u>"SAVIOR, LIKE A SHEPHERD LEAD US"</u>	No. 490	JERRY BELL
	(Turn quietly to next song)		

SONG (Spiritual)	<u>"THE PRECIOUS BOOK DIVINE"</u>	Words below	NEIL ETHERIDGE
	(Turn quietly to next song)		

COMMENTS

SONG (Encouragement)	<u>"STAND UP, STAND UP FOR JESUS"</u>	No. 497	EDDIE HERNDON
	(Turn quietly to next song)		

SONG (1st Invitation)	<u>"WHAT CAN WASH AWAY MY SINS?"</u>	No. 289	NEIL ETHERIDGE
	(Turn quietly to next song)		

COMMENTS

SONG (Last Invitation)	<u>"JESUS IS TENDERLY CALLING"</u>	No. 125	JERRY BELL
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THE PRECIOUS BOOK DIVINE

VERSE 1

How precious is the Book divine,
By in-spi-ra-tion giv'n!
Bright as a lamp its precepts shine,
To guide my soul to heav'n.


VERSE 2

It sweet-ly cheers my droop-ing heart,
In this dark vale of tears;
Light to my life it still im-parts,
And quells my rising fears.

VERSE 3

This lamp, thro' all the te-dious night
Of life, shall guide my way,
Till I be-hold the clear-er light
Of an e-ter-nal day.

CHORUS

 Ho - ly Book di -vine! Pre - cious treas - ure mine!.....
Ho - ly Bi -ble, Book di -vine! Pre - cious treas - ure, thou art mine!

Lamp to my feet and a light to my way To guide me safe - ly home.

APPENDIX

THE FOLLOWING ARE THE

ITEMS

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APPENDIX

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INTRODUCTION:

1. Watchfulness on the part of God's people has always been a pressing duty.
2. When Nehemiah and the children of Israel rebuilt the walls around Jerusalem "they set a watch against them (their enemies) day and night..." (Neh. 4:7-9)
3. In like manner, each Christian must watch as he serves God. Mt. 24:42; 25:13.
4. Let's consider:

DISCUSSION:

I. WATCH MEANS:

- A. To be awake; to keep vigil, often as a devotional exercise. To be attentive; to heed; to be on the lookout. (Greek - To watch, be awake, vigilant).
- B. Means to be ready, prepared, on guard.
 1. Illustrate by guard at an army camp or supply camp.
 2. Explanation of 1 Thess. 5:1-6 shows this to be the meaning.
 3. Comparison of Matt. 24:42 with Matt. 24:44 reveals this to be the meaning.

II. THE GREAT NEED OF WATCHFULNESS.

- A. Our adversary is a sly, subtle one. 1 Pet. 5:8.
- B. The forces we fight are not flesh and blood but more powerful ones. Eph. 6:11,12.
- C. The certainty of death and the judgment (Heb. 9:27) and the brevity of life. Psa. 39:4; James 4:13-17.

III. WHO IS TO WATCH AND WHAT?

A. Preachers are to:

1. Be awake, vigilant against error and sin. 2 Tim. 4:5.
2. Give attention, heed, faithful in performance of duty. 1 Tim. 4:16.

B. Elders are to watch:

1. Their own soul. Acts 20:28.
2. Against false teachers. Acts 20:29-31.
3. Over the souls of their flock. Heb. 13:17.

C. All Christians are to watch:

1. For the day of the Lord. Matt. 24:42; 25:13.
 - a. Some reasons for watching are:
 - "know not what hour your Lord doth come" Matt. 24:42.
 - "Know not when the time is" Mark 13:33.
 - "that we may be able to stand before the Lord with boldness. Luke 21:36; 1 Jn. 4:17.
 - "a failure to watch for one moment may find us unprepared - Matt. 24:48-51. (Impress on hearts of all not to be unwatchfulness for one moment.)
 - b. How do we watch for the day of the Lord?
 - The Lord has left each of us something to do. Mark. 13:34.
 - The servant that is found doing this when the Lord comes is watching for the Lord. Matt. 24:44-47.
2. That our hearts not be overcharged with: Luke 21:34.
 - a. Surfeiting - Overindulgence, excessive eating or drinking so as to oppress the body.
 - b. Drunkenness. Rom. 13:13.
 - c. Cares of this life. Luke 8:14.
3. Watch against false teachers.
 - a. From without the church. Matt. 7:15; 2 John 10, 11.
 - b. From within the church. Rom. 16:17,18.
4. Watch for opportunities to do good.
 - a. Opportunities come our way but once and when passed cannot be regained. (Ill. how Greeks pictured opportunity.)
 - b. "As we have therefore opportunity..." Gal. 6:10. Jesus stated the same truth. John 9:4.
5. Watch and pray.
 - a. That we enter not into temptation. Matt. 26:41. If such does occur that we may be delivered. Matt. 6:13.

- b. In the interest of other saints. Eph. 6:18.
c. 1 Pet. 4:7.

CONCLUSION:

1. If we watch as we should we will save ourselves and others. "Blessed is that watcheth. Rev. 16:15.
2. Since there are those of us that watch for your welfare, sinner friend, won't you come while it is day.

DISCUSSION:

WATCH MEANS:

1. To be awake; to keep vigil, often as ad devotional exercise. To be attentive; to heed; to be on the lookout. (Greek - To watch, be awake, vigilant).
2. Means to be ready, prepared, on guard.
3. Illustrate by guard at an army camp or supply camp.
4. Explanation of 1 Thess. 5:1-6 shows this to be the meaning.
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- A. Our adversary is a sly, subtle one. 1 Cor. 10:12.
- B. The forces we fight are not flesh and blood but more powerful ones. 1 John 3:12.
- C. The certainty of death and the judgment (Heb. 9:27) and the brevity of life.

WHO IS TO WATCH AND WHAT?

- A. Teachers are to:
 1. Be awake, vigilant against error and sin. 2 Tim. 4:5.
 2. Give attention, heed, faithful in performance of duty. 1 Tim. 4:16.
- B. Elders are to watch:
 1. Their own soul. Acts 20:28.
 2. Against false teachers. Acts 20:29-31.
 3. Over the souls of their flock. Heb. 13:17.
- C. All Christians are to watch:
 1. For the day of the Lord. Matt. 24:42; 25:13.
 2. Some reasons for watching are:
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 - c. "Lest we may be able to stand before the Lord with boldness. Luke 21:28.
 - d. "A failure to watch for one moment may find us unprepared" - Matt. 24:42.
 - e. "A failure to watch for one moment may find us unwatchfulness for one moment." (Impress on hearts of all not to be unwatchfulness for one moment.)
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5. Watch and pray.
 - a. That we enter not into temptation. Matt. 26:41. If such does occur that we may be delivered. Matt. 6:13.

INTRODUCTION:

1. One of the greatest forces in the world for influencing man is the power of song. Even the most hardened heart responds many times to the melody of song.
2. Vocal music is the kind God wants in worship and it is the most beautiful.
3. Songs of Psalms, hymns and spiritual songs become a powerful force for teaching, admonishing, encouraging, and moving.
4. But the real secret of pleasing, acceptable singing by the Christian is why we sing.

DISCUSSION:I. THERE ARE MANY REASONS WHY ONE MAY SING.

- A. One may sing because he is paid to sing as are professional singers.
- B. One may sing because it is his duty to sing. Psa. 150:6; Eph. 5:19.
 1. Our musical faculty should be used in God's service as well as others.
 2. But he who sings merely out of a sense of duty sings poorly.
- C. One may sing because he's afraid someone will criticize him if he doesn't sing.
- D. One may sing because they sound and melody of the moment stirs him to singing.
- E. One may sing out of a sense of gratitude and thankfulness.

II. THERE ARE MANY BIBLE EXAMPLES TO SHOW WHY PEOPLE SHOULD AND DO SING.

- A. Moses and the children of Israel sang "this song unto the Lord..." Ex. 15:1,2.
 1. God had just "saved Israel that day out of the hand of the Egyptians..." Ex. 14:30.
 2. "I will sing unto the Lord."
 - a. "For he hath triumphed gloriously..."
 - b. "The Lord is my strength and song"
 - c. "And he is become my salvation."
 3. The song was:
 - a. Natural, adoring and exultant feelings seek expression in song.
 - b. Appropriate. "It was right that, having experienced this great deliverance, the children of Israel should give utterance, in strains of praise, to the feelings of wonder, gratitude, and adoration with which it inspired them."
- B. Deborah and Barah sang on that day. Judges 5:1-3.
 1. "That day" was the day God enabled them to subdue their enemies in Canaan. Jud. 4:22,23.
 2. Out of gratitude and joyful thankfulness they praised God for that which he had done for Israel. Judges 5:2.
- C. After the Philistines captured the ark of the covenant it remained out of Jerusalem for several years, but David finally brought it back. Out of the gratitude of their heart they sang a Psalm. 1 Chron. 16:7-9.
- D. The Psalmist gives many reasons why he sang.
 1. "I will sing unto the Lord because he hath dealt bountifully with me." Psa. 13:6.
 2. "Be thou exalted, Lord, in thine own strength: so will we sing and praise thy power." Psa. 21:13.
 3. He sang because God lifted up his head above his enemies. Psalms 27:6.
 4. Sing unto the Lord...at the remembrance of his holiness." Psa. 30:4.
 5. Sing and praise God "For the word of the Lord is right; and all his works are done in truth." Psa. 33:1-4.
 6. Again he said "I will sing unto thee among the nations. For thy mercy is great unto the heavens, and thy truth unto the clouds." Psa. 57:9,10.
 7. Sing unto the Lord for he hath done marvelous things. Psa. 98:1.
 8. Psalms 100.
 9. Israel was unable to sing while in Babylon even though required to sing. Psa. 137:1-4.
- E. In Revelation 5:9 the elders sang a new song because of recognition that God had redeemed them.
- F. The redeemed are pictured as singing before the throne because of their victory. Rev. 14:1-3; 15:1-3.

III. THERE ARE MANY REASONS WHY THE CHRISTIAN SINGS.

- A. He sings because it is his nature to sing.
 - 1. A bird sings because it is his nature.
 - 2. It is also the nature of a Christian.
- B. The Christian sings because he is "filled with the Spirit." Eph. 5:18,19.
 - 1. Being filled with the Spirit is the opposite of "be not drunk with wine."
 - 2. The heathen festivals were well-known for their songs of drunken revelry.
 - 3. Singing is one of the ways of Christians expressing his feeling when filled with the Spirit.
- C. The Christians sing because he has so many things that motivate him to sing.
 - 1. A Father whose presence permeates the universe. 2 Cor. 6:17,18.
 - 2. A Savior who died to redeem him. Tit. 2:14.
 - 3. Like Israel of old, he has been redeemed. Ex. 15:1; Acts 8:39.
 - 4. His light afflictions are working for him something greater. 2 Cor. 4:17.
 - 5. He has a priceless treasure in heaven. 1 Pet. 1:3,4.
 - 6. He is assured of victory over death. 1 Cor. 15:20, 51-58.
- D. The Christian sings because he is commanded to sing. Eph. 5:19.
 - 1. But he doesn't do it merely out of a sense of duty as a burdensome task.
 - 2. He does it out of a sense of gratitude and love for God and "his commandments are not grievous" under such conditions. 1 Jn. 5:3.

CONCLUSION:

- 1. The Christian would sing if God never gave a command to sing because he believes God's words and sings His praise.
 - a. When Israel believed God they sang His praise. Psa. 106:12.
 - b. When they forgot His benefits they quit singing.
- 2. Do you sing? Does God's love fill your heart to the extent that you just can't keep from singing?

THE LAW OF THE GENTILES
Romans 2:11-15

INTRODUCTION:

1. The Bible teaches there where there is no law there is no sin. (Rom. 4:15) From the same reason that since the Gentiles didn't have a written law like the Jews, therefore they could not be sinners.
2. Also some reason that today, where the gospel has not gone, men have no law to know right from wrong, therefore they are not guilty before God.
3. These conclusions are drawn mainly due to failure to understand two important truths:
 - a. God chose the Jewish nation to be His own peculiar people (Deut. 7:6,7) but this didn't mean he had no dealings with other nations.
 - b. God never left himself without witness before other nations. Acts 14:15-17.
4. Let's consider then:

DISCUSSION:

I. GOD HAS ALWAYS DEALT WITH ALL NATIONS EITHER DIRECTLY OR INDIRECTLY.

- A. It is true that God chose Abraham through whom all nations would be blessed. Gen. 12:1-3.
 1. Abraham's seed through whom all nations would be blessed was Christ. Gal. 3:16.
 2. But even in this promise "all nations" were included, something which men did not fully grasp until 8 years after Pentecost.
- B. Later God chose the Jewish nation but even while leading them out of Egypt he dealt with the Gentiles. Exodus 6 ff.
- C. When the children of Israel were departing from God, he was sending messages and warnings to the Gentile nations. Isa. 13, 14, 15, 16, 17, 18, 19, 20, 21.
- D. While in Babylonian Captivity both Daniel and Ezekiel preached to the Jews and gave God's message to the Gentiles as well.
- E. Both Ruth and Rahab were Gentile women in the lineage of Christ. Ruth 4:21,22; Mt. 1:5.
- F. The city of Nineveh was a Gentile city and Jonah was God's prophet to them. Jonah
- G. Nahum was a prophet of God to the Gentiles in the city of Nineveh. Nahum.
- H. Habakkuk's message was to the Chaldeans. Habakkuk.

II. GOD DID NOT DEPART FROM THE GENTILES BUT THE GENTILES DEPARTED FROM GOD.

- A. God has always revealed himself unto man in such a way that man could know him. Rom. 1:16-20.
- B. The Gentiles knew God, but departed from God. Rom. 1:21-32.
 1. When they knew Him they glorified him not as God. v. 21
 2. They changed his glory into the likeness of birds, beasts and creeping things. v. 23. Wherefore God gave them up. v. 24.
 3. They changed the truth of God into a lie and worshipped the creature. v. 25. "For this cause God gave them up. v. 26.
 4. They did not like to retain God in their knowledge. v. 28a. God gave them over to a reprobate mind. v. 28b.
- C. Most of the heathen nations of today were at one time the very heart of Christianity, but they departed from God.

III. "ALL HAVE SINNED AND COME SHORT OF THE GLORY OF GOD" BECAUSE THERE ARE NO PEOPLE WITHOUT SOME KNOWLEDGE OF RIGHT AND WRONG AND GOD HOLDS ONE RESPONSIBLE TO THAT EXTENT.

- A. God hold the Christian responsible to live up to the degree of his knowledge, and to grow as he learns more. Phil. 3:15,16.
- B. The Gentiles were responsible before God because they had a law just as did the Jews. Rom. 2:6-15.
 1. It is true the Gentiles had no written law like the Jews.
 2. But through association with the Jews, through traditions, etc. the Gentiles by nature (long practice) had a law and were responsible to God to the extent of their knowledge.

CONCLUSION:

1. Paul's conclusion that all need the gospel is just as true today as it was then. Rom. 1:16; 3:23.
2. God is fair with all people and all can know His will if they so desire.

INTRODUCTION:

1. In the early chapters of Genesis is a statement that clearly gives a picture of our world and one each of you will immediately recognize. Gen. 8:22. This promise indicates that our world is a world of variety, or proportion, and of balance.
 - a. There are cold and heat, summer & winter, day and night.
 - b. There are land and sea, mountains and valleys, deserts and jungles.
 - c. There are male and female, short and tall, old and young.
 - d. There are some things hard and others soft, some things new and others old, some things pleasant and others repulsive.
2. Solomon wrote that for "everything there is a season. Eccle. 3:1-8.
 - a. Here is emphasis upon variety, proportion, and the balance of life.
 - b. Everything has its time and place.
3. These verses should prepare our minds for Luke 2:52. "And Jesus increased in wisdom and stature, and in favor with God and man."
 - a. Jesus was well-rounded in his development.
 - b. He displayed the four-fold nature of man: intellectual, physical, spiritual and social.
4. Through the years, schools have honored certain outstanding students.
 - a. One may be chosen as "the most beautiful girl."
 - b. Another may be chosen as "the most outstanding athlete."
 - c. Some declare "a best citizen."
 - d. All have a "valedictorian."
 - e. Some choose the "best all-around" outstanding in all fields.
 - f. Some students may be strong in one, but weak in others.
5. "The well-developed person is outstanding in all the fundamental elements of man's nature."
6. Let's consider:'

DISCUSSION:

- I. Tragedy number one: MANY PEOPLE NEGLECT THE PHYSICAL SIDE OF LIFE.
 - A. There is deep concern in America that thousands of our young men of draft age have been declared physically unsuitable to fight for our country.
 1. Programs have been instituted.
 2. Better facilities, better food, etc., but weaker bodies.
 - B. Our bodies are sacred trusts from God and are the temple of the Holy Spirit. 1 Cor. 6:19,20.
 - C. Bro. J. M. McCaleb spent 50 years as a missionary in Japan. When he was in his eighties he explained his formula for keeping healthy. S-A-F-E
 1. S is for sleep. Each one needs sufficient sleep every night.
 2. A is for Air. Get outdoors and breathe deeply.
 3. F is for food, There must be adequate of the right kind.
 4. E is for exercise. He arose every morning while still in his 80's and jogged around the block a number of times.
 - D. The tragedy of neglecting one's physical health can be a tragedy in the reverse when one concentrates on this side alone.
- II. TRAGEDY NUMBER TWO: MANY PEOPLE NEGLECT THE INTELLECTUAL SIDE OF LIFE.
 - A. How few of the really fine books the public reads.
 - B. Our age contributes to the shallow level of thinking.
 1. Movies, TV programs, magazines, etc. slanted toward early teen years.
 2. Picture magazines have widest circulation, partially because they require no thinking.
 3. Conversations are primarily about people and things rather than ideas.
 - C. This tragedy is often tragedy in reverse because there are some whose lives center entirely in the intellectual.
- III. TRAGEDY NUMBER THREE: MANY PEOPLE NEGLECT THE SOCIAL SIDE OF LIFE.
 - A. In any large city thousands live side by side but don't know each other.
 - B. Others ride crowded vehicles, work beside others, yet there seems to be little real concern.
 - C. All of us are aware of the number that have been molested in public places, yet no one came to the rescue.

- D. Many in our day seem anti-social, unwilling to get involved yet Jesus declared that the second most important commandment is "love thy neighbor as thyself." Mt. 22:39.
- E. The opposite danger is to allow the social, good-time attitude to dominate everything else. No life is well-balanced ^{required} of the good in which it is engaged, unless all aspects are considered.

IV. THE FOURTH TRAGEDY: MANY PEOPLE NEGLECT THE SPIRITUAL SIDE OF LIFE.

- A. George W. Cornell, AP Religious writer, reported in The Clarion Ledger, Jackson, Miss., Jan. 11, 1969 that "When given a choice about it, prominent Americans today are widely inclined to keep their religious ~~faith~~, if any, under wraps."
 - 1. Charles Moritz, editor for the Current Biography series says, "It may be one more sign of the secularization in American society."
 - 2. Most of them appear to be neglecting the spiritual side.
- B. Man is essentially spirit, made in God's image, not just a temporary body. "No matter how outstanding a person is, he has missed the mark if he neglects his soul."
- C. The eternal must not be sacrificed for the temporal.
 - 1. Esau let the momentary desire for food crowd out his life-long good. Gen. 25: 29-34.
 - a. He is called a "profane person." Heb. 12:16.
 - b. He may not have used profane language but he treated a sacred thing (his birthright) as though it was not important.
 - 2. Many today are profane by treating sacred things with relative indifference.
 - 3. Paul's words "Be not deceived..." are appropriate. (Gal. 6:7,8).
 - 4. Jesus words must be remembered. Mt. 16:24-26.

CONCLUSION:

- 1. Paul declares that physical exercise is profitable for a little. (1 Tim. 4:8). In fact we might say that intellectual prominence, social, and physical are all profitable for only a little when compared with the eternal.
- 2. There are some people who never mature - they remain one-sided.
- 3. Let's put everything in the right place, at the right time, that we may be balanced. Christ at the center of our life.

Introduction.

1. Read or quote the texts.
2. It has not been very long since the words "dedicated" and "dedication" were limited almost exclusively to the language of Christian devotion, but now it is more broadly spread.
3. It was a challenge to dedication which Elijah put before Israel when he said "How long halt ye between two opinions . . ." 1 Kings 18:21
4. The blessings missed by lack of dedication becomes a challenge to each one to be dedicated.

Discussion.

I. THE COMPLETE MEANING OF DEDICATION CAN BE SEEN AND UNDERSTOOD IN A NUMBER OF WAYS.

A. The word dedicate means:

1. "To devote exclusively to the service or worship of a divine being or to sacred uses; set apart with solemn rites."
2. "To set apart (as working time, oneself, one's powers, a fund) formally or seriously to a definite use, end, or service."
3. "Become committed to as a constant goal or way of life or action."

B. The word dedication means:

1. "The act or rite of dedicating to a divine being or to sacred use."
2. "Devoting or setting aside for any particular purpose."
3. "Self-sacrificing devotion to or as if to an ideal or a cause."

C. When the tabernacle was completed, the altar was dedicated by anointing and solemnly appointing to the service of God. Numbers 7:1,10,88

D. There are five classes of sacrifices instituted or regulated in the first seven chapters of Leviticus.

1. They are the "burnt offering, the meat offering, the sin offering, the trespass offering and the peace offering."

2. The burnt offering was wholly consumed (except for the skin given to the priest-Leviticus 7:8) signifying the entire self-surrender on the part of the offerer. Leviticus 1:9,13

a. Caleb, one of the spies Moses sent into Canaan, "wholly followed the Lord., Deuteronomy 1:36.

b. Christ completely surrendered himself to the Father's will. Jn. 4:34; 10:18

c. Paul counted "all things but loss" to win Christ. Philippians 3:8

d. Every Christian must wholly follow the Lord to please him. Matthew 6:24; 12:30; 22:37; James 4:4; Revelation 3:14-17

E. The first covenant was dedicated with the blood of animals. Hebrews 9:18-20

F. Christ has consecrated for us a new and living way. Hebrews 10:19,20

G. Under the heading "A Modern Challenge", in the 20th Century Christian, Feb., 1962, Bro. Frank Pack inserts a "Letter From a Young Communist" which shows real dedication and "what total commitment to Christ might mean.

"What seems of first importance to you is to me either not desirable or impossible of realization. But there is one thing about which I am in dead earnest - and that is the socialist cause. IT IS MY LIFE, MY BUSINESS, MY RELIGION, MY HOBBY, MY SWEETHEART, WIFE, AND MISTRESS, MY BREAD AND MEAT. I WORK AT IT IN THE DAY TIME AND DREAM OF IT AT NIGHT. Its hold on me grows, not lessens, as time goes on. I'll be in it the rest of my life. It is my alter-ego. When you think of me, it is necessary to think of socialism as well, because I'm inseparably bound to it. "Therefore I can't carry on a friendship, a love affair, or even a conversation without relating it to this force which both drives and guides my life. I evaluate people, books, ideas, and notions according to how they affect the socialist cause and by their attitude toward it.

"I have already been in jail because of my ideas, and if necessary I am ready to go before a firing squad. A certain percentage of us get killed or imprisoned. Even for those who escape these harsher ends, life is no bed of roses. A genuine radical lives in virtual poverty. He turns back to the party every penny he makes

above what is absolutely necessary to keep him alive. We constantly look for places where the class struggle is the sharpest, exploiting these situation to the limit of their possibilities. We lead strikes. We organize demonstrations. We speak on street corners. We fight cops. We go through trying experiences many times each year which the ordinary man has to face only once or twice in a lifetime.

"And when we're not doing these more exciting things, all our spare time is taken up with dull routine chores, endless leg work, errands, etc., which are inescapably connected with a live organization.

"Radicals don't have time or the money for many movies or concerts or T-bone steaks or decent homes and new cars. We've been described as fanatics. We are. Our lives are dominated by one great, over-shadowing factor - the struggle for socialism.

"Well, that's what my life is going to be. That's the black side of it. Then there is the other side of it. We Communists have a philosophy of life which no amount of money could buy. We have a cause to fight for, a definite purpose in life. We subordinate our petty personal selves into a great movement of humanity. We have a morale, an esprit de corps such as no capitalist army ever had; we have a code of conduct, a way of life, a devotion to our cause that no religious order can touch. And we are guided not by blind, fanatical faith but by logic and reason, by a never ending education of study and practice.

"And if our personal lives seem hard or our egos appear to suffer through subordination to the party, then we are adequately compensated by the thought that each of us is in his small way helping to contribute something new and true, something better to mankind."

- H. Several months ago, Pepperdine College turned down a million dollars because she is dedicated to a principle. The college became the beneficiary, in the will of a manufacturer, of a million dollars, provided the college grant an honorary degree to Dan Smoot, extreme right wing columnist and commentator.

II. THERE ARE A NUMBER OF ESSENTIALS FOR DEDICATION.

A. Motivation. "To provide with a motive-imp el -incite. To stimulate to active interest of . . ."

1. Your success in life depends on your motive or motivation. There is an old fable about a dog that boasted of his ability as a runner. One day, he chased a rabbit and failed to catch it. The other dogs ridiculed him because of his previous boasting. His reply was, "You must remember that the rabbit was running for his life, while I was only running for my dinner."
2. The expression "I must work" (**John 9:4**) was the inward motive that was moving our Lord in his daily tasks.
 - a. If the multitude turned away and forsook him because of his severe teaching still he must give them the truth.
 - b. If nine out of ten lepers, healed by his divine power, forgot to thank him or give praise to God, still he must heal the sick, bind up the broken-hearted, and proclaim the acceptable year of the Lord.
 - c. If Jerusalem rejected him, and refused the salvation he brought to her gates, yet he must weep for her sin and preach deliverance to her captives.
 - d. When his friends besought him to stay with them he said: "I must preach the kingdom of God to other cities also; for therefore am I sent." **Luke 4:43**
 - e. When friends forsook him, and enemies, with triumphant wickedness, adding insult to injury, wreaked cruel vengeance upon him, still he must endure to the end.
 - f. And when, at last, a lost and ruined world denied him the lowest place and crucified its prince of peace, it was still this sense of oughtness which made him endure the cross and despise its shame.
3. Paul, accused of being beside himself, said "For the love of Christ constraineth us . . ." **2 Corinthians 5:13-15**
4. Our motivation is the "love of Christ" and the king's business. **Matthew 28:19,20**
 - a. The greatest business in the world with the greatest head-Jesus Christ. **Ephesians 1:22,23**
 - b. The greatest business in the world with the greatest product - the gospel. **Romans 1:16.**

- c. The greatest business in the world with the greatest territory - the whole world.
Mark 16:15
- d. The greatest business in the world with the greatest potential - all men. Romans 3:23
- e. Try as I may, I cannot apologize for asking Christians to sacrifice time, money and energy in the Lord's work because it is the Lord's work.

B. Enthusiasm.

- 1. Enthusiasm literally means "God-within" or "God in-breathed."
- 2. "Enthusiasm is as powerful as dynamite and contagious as measles." (Ira North)
- 3. God wants a people "zealous of good works." Titus 2:14

C. Urgency.

- "A calling for or demand ing immediate action; impelling; urge to action."
- 1. David's statement to Ahimelech, "The king's business required haste" (1 Samuel 21:8) is truly applicable to our work in the Lord's vineyard.
- 2. Jesus said "I must work the works of him that sent me, while it is day..." John 9:4
- 3. Paul wrote "Now is the accepted time, behold, now is the day of salvation." 2 Corinthians 6:2
- 4. A moving sense of urgency characterizes every truly dedicated individual.

D. Loyalty.

- "Fidelity or tenacious adherence; steadfast; reliable personal attachment."
- 1. The first Christians "continued steadfastly . . ." Acts 2:42
- 2. In view of the coming resurrection, Paul said "Therefore my beloved brethren, be ye steadfast . . ." 1 Corinthians 15:58
- 3. Paul loyalty was to one goal. Philippians 3:13-15

Conclusion.

- 1. The idea of complete dedication is vividly brought out in a little posthumous volume of F.R. Havergal's, entitled, "Kept For the Master's Use."

"Take my life, and let it be Consecrated, Lord, to Thee.	Take my lips, and let them be Filled with messages from Thee.
Take my moments and my days; Let them flow in ceaseless praise.	Take my silver and my gold: Not a mite would I withhold.
Take my hands, and let them move At the impulse of Thy love.	Take my intellect, and use Every power as Thou shalt choose.
Take my feet, and let them be Swift, and 'beautiful' for Thee.	Take my will and make it Thine: It shall be no longer mine.
Take my voice, and let me sing Always, only, for my king.	Take my heart; it <u>is</u> Thine own: It shall be Thy royal throne.

2. M. Norval Young wrote:

- "I DARE YOU to live for Christ.
- I DARE YOU to prove that you are not asleep on the job.
- I DARE YOU to spend more time reading God's Word than the daily newspaper.
- I DARE YOU to face your doubts and conquer them.
- I DARE YOU to brave the condescension of your friends and live in the simple style which will enable you to spend more on Christ.
- I DARE YOU to talk with your friends about actually living up to their professed religion.
- I DARE YOU to take Christ with you into the schoolroom, the office, and the workshop.
- I DARE YOU to tell the truth in love whenever you speak.
- I DARE YOU to live above the average standard of morals and be truly virtuous.
- I DARE YOU to be candid with yourself and evaluate the way you spend your leisure time in the light of your love for Christ.
- I DARE YOU to be courageous and willing to accept criticism by trying to start some Christian work in your congregation.
- I DARE YOU to risk your reputation by rising up in protest at the inertia which characterizes most congregations and members.

I DARE YOU to throw your whole soul into the worship of God every time you meet for that purpose.
I DARE YOU to work half as hard to save the souls for whom Christ died as you work for your business.
I DARE YOU TO ACT AS IF YOU BELIEVE THAT JESUS IS THE CHRIST.

II. Introduction.

1. Introduction literally means "to bring in."
2. "Introduction is as powerful as dynamite and contagious as measles." (The North)
3. God wants a people "workers." (1 Tim 2:10)
4. "A calling for or demand for immediate action; impelling; urging to action."
5. David's statement to Amnon, "The king's business is to be done." (1 Samuel 21:8)
6. Jesus said "I must work the works of him that sent me, while it is day..." (John 9:4)
7. Paul wrote "Now is the accepted time, behold, now is the day of salvation." (2 Cor 6:2)
8. A moving sense of urgency characterizes every truly dedicated individual.
9. "Fidelity or tenacious adherence; steadfast; reliable personal attachment."
10. The first commandment is to love God.
11. In view of the coming resurrection, Paul said "Therefore my beloved brethren, be ye steadfast..." (1 Corinthians 15:58)
12. Paul's joy was to one goal. (Philippians 3:13-15)

Conclusion.

1. The idea of complete dedication is vividly brought out in a little posthumous volume of T. S. Harvey's, entitled, "Left for the Master's Use."

Take my life, and let it be consecrated, Lord, to Thee.	Take my life, and let it be consecrated, Lord, to Thee.
Take my moments and my days; let them flow in ceaseless praise.	Take my moments and my days; let them flow in ceaseless praise.
Take my hands, and let them move at the impulse of Thy love.	Take my hands, and let them move at the impulse of Thy love.
Take my feet, and let them be swift and beautiful for Thee.	Take my feet, and let them be swift and beautiful for Thee.
Take my voice, and let me sing always, for my King.	Take my voice, and let me sing always, for my King.
Take my will, and make it Thine; it shall be no longer mine.	Take my will, and make it Thine; it shall be no longer mine.
Take my heart, it is Thine own; it shall be Thy royal throne.	Take my heart, it is Thine own; it shall be Thy royal throne.
Take my intellect, and use every power as Thou shalt choose.	Take my intellect, and use every power as Thou shalt choose.
Take my silver and my gold; not a mite would I withhold.	Take my silver and my gold; not a mite would I withhold.
Take my lips, and let them be filled with messages from Thee.	Take my lips, and let them be filled with messages from Thee.

2. The Normal Young Worker:

I DARE YOU to live for Christ.
I DARE YOU to prove that you are not asleep on the job.
I DARE YOU to spend more time reading God's Word than the daily newspaper.
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I DARE YOU to be candid with yourself and evaluate the way you spend your leisure time in the light of your love for Christ.
I DARE YOU to be courageous and willing to accept criticism by trying to share some Christian work in your congregation.
I DARE YOU to risk your reputation by rising up in protest at the inertia which characterizes most congregations and members.

Introduction

1. Begin the class by asking different ones to give a meaning of dedication.
2. Not long ago this word "dedicated" or "dedication" was limited almost to the language of Christian devotion. Today it is a very popular word in nearly every field. We speak of a dedicated nurse, doctor, minister, secretary, etc.
 - a. In such cases we mean that the person concerned is wholly and seriously devoted to the work and doesn't just look on it as a means of earning a salary or living.
 - b. Such a one is so devoted to a cause that they are willing to live for it and even die for it.
3. Let's consider:

Discussion.

I. THE COMPLETE MEANING OF DEDICATION.

A. Definition.

1. Dedicate----(1) "To devote exclusively to the service or worship of a divine being or to sacred uses; set apart with solemn rites."
 - (2) "To set apart (as working time, oneself, one's powers, a fund) formally or seriously to a definite use, end, or service.
 - (3) "Become committed to as a constant goal or way of life or action."
2. Dedication--(1) "Act or rite of educating to a divine being or to a sacred use."
 - (2) "Devoting or setting aside for any particular purpose.
 - (3) Self-sacrificing devotion to or as if to an ideal or a cause."

B. Uses in the Old Testament.

1. When the tabernacle was completed they had the dedicating of the altar. Num. 7.
 - a. Read Num. 7:1,2,10,11,84,88.
 - b. You will observe in this chapter that:

- (1) Each of the tribes brought their offering in the order in which they were encamped about the tabernacle.
 - (a) v. 12--Nahshon (Judah)--1st day.
 - (b) v. 18--Nethaniel (Issachar)--2nd day.
 - (c) v. 24--Eliab (Zebulun)--3rd day
 - (d) v. 30--Elizur (Reuben)--4th day
 - (e) v. 36--Shelumiel (Simeon)--5th day.
 - (f) v. 42--Eliashaph (Gad) --6th day
 - (g) v. 48--Elishama (Ephraim)--7th day
 - (h) v. 54--Gamaliel (Manasseh)--8th day.
 - (i) v. 60--Abidan (Benjamin)--9th day
 - (j) v. 66--Ahiezer (Dan)---10 th day
 - (k) v. 72--Pagiel (asher) ----11th day
 - (l) v. 78--Ahira (Naphtali)---12th day
- (2) Each of the tribes brought the same kind of offering and the same amount showing that each tribe was equally indebted to God and should testify an equal sense of obligation.

*9th step - Tab. complete
surrender of self to
Christ*

c. The altar was anointed and dedicated to God. Num. 7:10,88.

- (1) By the anointing the altar was consecrated to God.
- (2) By this dedication it was solemnly appointed to that service for which it had been erected.

2. The offerings under the Old Testament Law teach something about dedication.

- a. There are five classes of sacrifices instituted or regulated in the first seven chapters of Leviticus. They are "the burnt offering, the meat offering, the sin offering, the trespass offering, and the peace offering.
- b. The burnt offering is the one pertinent to our present study.

- (1) The burnt offering was wholly consumed except the skin which was given to the priest. Lev. 1:9,13; 7:8.
- (2) The burnt offering in which the whole of the victim was consumed on the altar signifies entire self-surrender on the part of the offerer.

- (a) Christ completely surrendered himself. Jn. 4:34; 10:18.
- (b) Every Christ^{ian} must surrender himself wholly to the Lord. Mt. 22:37; 6:24; 12:30; Jas. 4:4.

c. Among the Jews the burnt offering always followed the sin offering.

- (1) To have accepted the sin offering and withhold the burnt offering would have been ingratitude in the deepest dye.
- (2) Christians have accepted the mercies of God and this calls for a complete surrender in gratitude. Rom. 12:1,2.

3. The temple was dedicated.

a. The temple is completed. 1 Kgs. 6:37,38; 2 Chron 5:1.

b. Solomon and the people dedicate the temple. 1 Kgs. 8:2; 2 Chron. 7:9.

- (1) Read 8:12-14. Solomon and all Israel.
- (2) Read 8:22-24---Glory to God.
- (3) Read 8:54-63---Glory to God.

c. The temple was dedicated exclusively to the worship and service of God.

d. Today Christians are the temple of God. 1 Cor. 6:19,20; 1 Cor. 3:16,17; 2 Cor. 6:16; Eph. 3:17.

4. The second temple and the wall were dedicated at the time Judah completed them after return from Babylonian Captivity. Ezra 6:15-17; Neh. 12:27.

5. The first covenant was dedicated with blood. Heb. 9:18.

6. Christ has consecrated for us a new and living way. Heb. 10:20.

C. Examples of Dedication.

1. Read letter from a Young Communist from 20th Century Christian, Feb. 1962., p. 12.

2. The Example of Laura McGarrity right here in this congregation.

3. Recently Pepperdine College turned down a million dollars because it is dedicated to a principle. The college became the beneficiary in the will of a

Caleb wholly followed the Lord - Jer. 14:8
"Complete surrender is not the prerogative of a class, but the possibility and idea of all."

manufacturer of a million dollars, provided that the college grant an honorary degree to Dan Smoot, extreme right wing columnist and commentator. Peppardine refused with batting and eye.

4. Jesus Christ. Jn. 4:34.
5. Paul. Phil. 3:8.
6. Macdeonians. 2 Cor. 8:1-5.
7. Stephen. Acts 7:58-60.

D. From all these points one can see that dedication involves total committment to the Lord. Mt. 22:37-40.

1. The mind---every thought under his control. Phil. 4:8; 2 Cor. 10:5.
2. The emotions. Mt. 22:37.
3. The will. Lk. 15:8.
4. Everything.

II. THE ESSENTIALS OF DEDICATION.

A. MOTIVATION. "To provide with a motive---impel---incite. To stimulate the active interest of" "Your success in life depends on your motive or motivation. There is an old fable about a dog that boasted of his ability as a runner. One day he chased a rabbit and failed to catch it. The other dogs ridiculed him because of his previous boasting. His reply was, "You must remember that the rabbit was running for his life, while I was only running for my dinner." The incentive is all important." (Pastor's Annual, 1966, p. 20)

1. The Lord was motivated. Jn. 9:4. This expression "I must work" was the expression of the inward motive that was moving our Lord in all his daily tasks

- (a. If the multitude turned away and forsook him because of his severe teaching still he must give them the truth.
- b. If nine out of ten lepers, healed by his divine power, forgot to thank him or give praise to God, still he must heal the sick, bind up the broken-hearted, and proclaim the acceptable year of the Lord.
- c. If Jerusalem rejected him, and refused the salvation he brought to her gates, yet he must weep for her sin and preach deliverance to her captives.
- d. When friends forsook him, and enemies, with triumphant wickedness, adding injury to insult, wreaked cruel engance upon, he still must endure to the end
- e. And when, at last, a lost and ruined world denied him the lowest place and crucified its prince of peace, it was still this sense of oughtness which made him endure the cross and despise its shame.
- f. A number of passages show the urgent compulsion with which our Lord went about his work.
 - (1) When his friends besought them to stay with them he said: "I must preach the kingdom of God to other cities also: for therefore am I sent." Lk. 4:43.
 - (2) When they told him that Herod would kill him if he went to Jerusalem he said: "I must go on my way today and tomorrow and the days following; for it cannot be that a prophet perish out of Jerusalem." Lk. 13:31-33.
 - (3) On another occasion he told his disciples that the Son of man must suffer many things and be lifted up. Mk. 8:31.

2. Paul had great motivation. 2 Cor. 5:13-15. "For the love of Christ constraineth us . . ."

3. Our motivation is the love of God and the king's business. Cf. 1 Sam. 21:1,2.

- a. Our king has a business. 1 Tim. 6:15; Lk. 2:49; 19:10; Acts 6:3.

- (1) The greatest business in the world with the greatest head---Jesus Christ.
 - (2) The greatest business in the world with the greatest product---the gospel of Christ.
 - (3) The greatest business in the world with the greatest territory---the whole world.
 - (4) The greatest business in the world with the greatest potential---all men are potential customers.
 - (5) The greatest business in the world with the greatest pay---eternal life.
- b. Our king has commanded us a business. "Try as I may, I cannot apologize for asking Christians to sacrifice time, money and energy in the Lord's work because it is the Lord's work."

B. ENTHUSIASM.

zeal. 1 Pet. 3:13-

1. Definition.

- a. "Enthusiasm is reason gone mad to achieve a definite, rational objective.
- b. Enthusiasm is inflamed by opposition, but never converted; it is the leaping lightning that blasts obstacles from its path.
- c. Enthusiasm is the X-ray of the soul that penetrates and reveals the invisible.
- d. Enthusiasm is a contagion that laughs at quarantine and inoculates all who come in contact with it.
- e. Enthusiasm is the vibrant thrill in your voice that sways the wills of others into harmony with your own.
- f. Enthusiasm is the 'philosopher's stone' that transmutes dull tasks into delightful deeds.
- g. Enthusiasm is a magnet that draws kindred souls with the magnetism of its own resolves." (Pastor's Annual, 1966, p. 20)
- f. Enthusiasm literally means "God-within" or "God-in-breathed."*
2. "Enthusiasm is as powerful as dynamite and contagious as measles." (North)
3. Enthusiasm is considered vital to successful salesmanship in the business world. "Recently, in Nashville, Tennessee, a sales manager gave a lecture to a group of new employees. He told them: 'You boys can leave your brains at home, but never forget to bring your enthusiasm with you. If you forget your brains, we Don't say much. If you forget your enthusiasm, you are fired.'"
4. That enthusiasm is an essential of dedication can be seen in the story of the Jerusalem church. (Consider the early chapters of Acts)
5. Philip ran to the chariot and we need this same kind of running in dedication. **Acts 8.**
6. Recently Brad Stevens wrote in the little book "People" "Keep that thntusiasm" in these words: "You've got to hand" (Read Article Clipped on Back)
- 7. Enthusiasm of First Love - Rev. 2:1-7*

C. URGENCY.

1. Urgent means (1) "calling for or demanding immediate attention: of a kind to urge to action." (2) "Impelling onward." (5) Serving to impel or constrain."

2. Urgency means "The quality or state of being urgent." An urgent stress. A force or impulse that impells or constrains."
3. David said "the king's business required haste." 1 Sam. 21:8.
4. Jesus said "I must work the works of him that sent me, while it is day . . ."
Jn. 9:4.
5. Paul said "now is the accepted time; behold, now is the day of salvation."
2 Cor. 6:2.
6. There is always a sense of urgency in every person you know that is really dedicated with a task.

D. LOYALTY.

1. "The quality, state, or instance of being loyal: fidelity or tenacious adherence (as to a government, principle, practice, or custom.)"
2. "Implies stedfast and reliable personal attachment."
3. A Christian is stedfast and dependable all the time. A. 2:42; 1 Cor. 15:58;
Eph. 4:14; Jas. 1:8.
4. Paul's loyalty was to one cause and toward one goal. Gal. 2:20; Phil. 3:13-15.

Conclusion.

Brethren, there is no force in all the world that impresses an individual, moves them to action, and brings lasting results, as dedication in the life of a man. Even though one may not agree with your action, one will respect your dedication.

Introduction.

1. The General Theme of the 1969 Lectures was "Challenges Facing The Church Today."
2. A challenge is that which calls out the very best in man a sense of urgency was felt as all these challenges were presented.
3. Time will not permit a notice of all but we purpose to observe some challenges and some warnings.

Discussion.

I. SOME CHALLENGES FACING THE CHURCH TODAY

- A. I began the lectures on Monday morning with a challenge to dedication to the Lord's cause.
- B. Another great challenge issued each day at 11:00 was:
 1. To believe in God. "Belief in and trust in God is the most urgent challenge of our day." (Heb. 11:6)
 2. To believe in the Bible. Accept its claim for itself. 1 Cor. 2:6-13.
 3. To preserve the Bible. To do so we must:
 - a. Study it.
 - b. Believe it.
 - c. Share it.
 - d. Live it.
- C. A third great challenge was to overcome mediocrity.
 1. Mediocrity is the quality or state of being mediocre, a middle state or degree, hence, just half-way measures.
 2. Most people are satisfied with just being average or accepted.
 3. There are three things that will overcome it:
 - a. Concern. Jesus Christ is the example.
 - b. Vision. Dare to dream.
 - c. Work. Elders, preachers, deacons, every member.
- D. Another great challenge was a life worth living.
 1. A life that is worth living does not just happen but there are certain essentials.
 2. There must be a self fit to live with.
 - a. The young man of Luke 15 ran away from home but couldn't run away from himself.
 - b. I must guard my thoughts because I am what I think. Prov. 4:23; 23:7.
 3. There must be a faith fit to live by. 2 Cor. 5:7. It must be:
 - a. An intelligent faith.
 - b. A personal faith.
 - c. A practical faith.
 4. There must be a purpose fit to live for. Face the question, "What is my purpose in life?" Such a one has received something, owes something, and is determined to do something.
- E. The last speech and last challenge of the lecture was to spirituality.
 1. The Bible emphasizes the importance of growth. 1 Pet. 2:1,2; Heb. 5:12-14.
 2. The early Christians became spiritual giants through association. Acts 4:13.

II. SOME WARNINGS FROM THE LECTURES.

- A. The feeling creeping into the church that "propositional truths" cannot be established.
 1. "He that believeth and is baptized shall be saved", for example, cannot really be established as definite.
 2. The idea that God will save people regardless of whether they do his will or not.
 3. It is such an attitude that keeps members of the church from being urgent.
- B. The warning of the danger of using the "Good News For Modern Man" translation as one's Bible.
- C. Some of the things being taught and condoned by some of the congregations.
 1. Direct operation of the Holy Spirit.
 2. Speaking in tongues.
 3. Degrading of the church.
 4. Attendance at the services a non-essential.

Conclusion.

These are the challenges and warnings. What will we do with them?

1. The General Theme of the 1959 Lectures was "Challenges Facing The Church Today."
2. A challenge is that which calls out the very best in man a sense of urgency was felt as all these challenges were presented.
3. Time will not permit a notice of all but we propose to observe some challenges and some warnings.

Discussion

I. SOME CHALLENGES FACING THE CHURCH TODAY

- A. I began the lectures on Monday morning with a challenge to dedication to the Lord's cause.
- B. Another great challenge issued each day at 11:00 was:
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- D. Another great challenge was a life worth living.
 1. A life that is worth living does not just happen but there are certain essentials.
 2. There must be a self-life to live with.
 - a. The young man of Luke 12 ran away from home but couldn't run away from him 11.
 - b. I must guard my thoughts because I am what I think. Prov. 4:23; 23:7.
 3. There must be a faith life to live by. 2 Cor. 5:7. It must be:
 - a. An intelligent faith.
 - b. A personal faith.
 - c. A practical faith.

4. There must be a purpose life to live for. Place the question, "What is my purpose in life?" Such a one has received something, owns something, and is determined to do something.

E. The last speech and last challenge of the lecture was to spirituality.

1. The Bible emphasizes the importance of growth. 1 Pet. 2:1, 2; Heb. 5:12-14.
2. The early Christians became spiritual giants through association. Acts 4:13.

II. SOME WARNINGS FROM THE FUTURE

- A. The feeling creeping into the church that "propositional truths" cannot be established.
 1. "The fact of belief" and its baptized shall be saved, for example, cannot really be established as definite.
 2. The idea that God will save people regardless of whether they do his will or not.
 3. It is such an attitude that keeps members of the church from being urgent.
- B. The warning of the danger of using the "Cool House For Modern Man" translation as one's Bible.
- C. Some of the things being taught and condoned by some of the congregations.
 1. Direct operation of the Holy Spirit.
 2. Speaking in tongues.
 3. Denial of the church.
 4. Attendance at the services a non-essential.

Conclusion

These are the challenges and warnings. What will we do with them?

FAITH
Heb. 11:1

INTRODUCTION:

1. Friends, we are endeavoring to bring a lesson to your attention that we believe will answer many questions that have come to your mind; questions as to why and how people of the denominational world do follow and practice things contrary to the Bible with such devotion and zeal.
2. We believe that many people in denominational churches are sincere and honest in that which they practice, but honesty and sincerity is not enough to get a man to heaven. (Paul - Cornelius).
 - a. Every man is lost until he obeys the gospel. (Rom. 3:23).
 - b. Still there must be a reason why people are so sincere and honest.
3. Thus in this lesson we are purposing to answer this question as well as others by a study of faith.

DISCUSSION:

- I. IN ORDER FOR THERE TO BE FAITH:
 - A. A fact must exist. John 20:30,31.
 - B. There must be evidence sufficiently strong to support the fact.
 - C. That which is produced by the fact and evidence is faith.
- II. LET US OBSERVE THOUGH THAT FAITH CAN BE PRODUCED WHEN THE FACT IS FALSE AND THE EVIDENCE FALSE.
 - A. This faith which is produced by a false fact and false testimony is not faith, pleasing to God.
 - B. But, this faith which is produced by a false fact and false testimony is just as real to the person that has it as if it had been produced by a true fact and true testimony.
 - C. Furthermore, this faith which is produced by a false fact and false testimony will lead one to act with the same sincerity and enthusiasm as if it had been produced by a true fact and true testimony.
 - D. The person that has this faith (produced by false testimony) is hard to every convince that he is wrong and is not convinced until strong evidence is produced.
- III. EVIDENCE TO SUPPORT THE ABOVE STATEMENTS IS FOUND IN THE ACCOUNT OF JACOB AND JOSEPH AND THE YOUNG PROPHET.
 - A. Jacob believed that Joseph was dead.
 1. The fact that produced his faith was false - "Know now whether it be thy son's coat or no." Gen. 37:32.
 2. The evidence to support the fact was false. Gen. 37:31,33.
 3. The faith produced though was firm, unshaken confidence that Joseph was dead.
 - B. Jacob's faith produced by a false fact and false testimony led him to act the same way as if it had been produced by a true fact and true testimony.
 1. Rent his clothes. Gen. 37:34.
 2. Put sackcloth upon his loins. 37:34.
 3. Mourned for his son. 37:34.
 4. Would not be comforted. 37:35.
 5. Wept for him. 37:35.
 - C. Jacob's faith in the fact that Joseph was dead made it hard to convince him that Joseph was alive.
 1. "JOseph is yet alive, and he is governor over all the land of Egypt." Gen. 45:2 (Fact announced).
 - a. Jacob did not believe it. Gen. 45:26.
 - b. He had believed to the contrary for 22 years.
 - c. The evidence presented to this point was not strong enough to support the fact.
 2. Evidence to support the fact is presented.
 - a. "And they told him all the words of Joseph." Gen. 45:27.
 - b. "Saw the wagons which Joseph had sent." Gen. 45:27.
 3. Jacob now believed that Joseph was alive because the evidence was sufficiently strong to support the fact and this led him to act differently than he had

acted for 22 years.

4. When Jacob was convinced that he had believed a falsehood all those years, he cast it aside and accepted the truth..

D. The young prophet likewise believed a lie and acted accordingly.

1. He believed what God told him to do and at first acted on it.
 - a. He went to Bethel and cried against Jereboam and his altar. 1 Kings 13:1-5.
 - b. He refused to go home to eat with the king. 1 Kings 13:6-10.
2. He believed the lie of the old prophet and went back to his house. 1 Kings 13:11-19.
3. In the young prophet's case he learned the falsehood he had believed too late. 1 Kings 13:20-24.

CONCLUSION:

1. We have learned then that a man can believe a lie, a falsehood and that this belief (Faith) will lead him to act with the same zeal and enthusiasm as if it were the truth.
2. Furthermore, one that has believed a falsehood for years is hard to convince that he is wrong.

"HE THAT WINNETH SOULS IS WISE"

Prov. 11:30; Dan. 12:3

INTRODUCTION:

1. Soul sometimes means an individual.
 - a. Passover lamb to be eaten "according to the number of souls." Ex. 12:4.
 - b. 3,000 souls added on Pentecost. Acts 2:41.
 - c. About 75 souls went down into Egypt. Acts 7:14.
2. Soul sometimes means the "spirit of man."
 - a. Elijah prayed that the "child's soul come into him again." 1 Kings 17:21.
 - b. God is able to destroy "both soul and body in hell." Mt. 10:28.
 - c. Body without the spirit is dead. Ja.s 2:26.

DISCUSSION:I. WHY IS ONE WISE TO WIN AND SAVE SOULS?

- A. Because of the worth of man.
 1. Man is not worth much in money. Chemically from \$2 to \$10: 30 to 40 tsps. salt, 8 to 10 gallons of water, lime to whitewash a garage, phosphorous for 2,200 matches, 1/4 lb. sugar, 7 to 8 lbs. of fat, iron for a six penny nail, enough sulfur to rid a cat or dog of fleas, 3,500 cubic feet of gas, carbon for 9,000 lead pencils.
 2. The Lord's estimate (Matt. 12:9-12) and man's exalted position. (Psa. 8:4-8).
- B. Because the soul is worth more than the world. Mt. 16:25,26.
 1. More than the material universe.
 2. More than the honors and applauses of the world.
 3. More than uninterrupted good health and the power to enjoy everything the world has to offer.
- C. Because of the origin of the soul.
 1. "The spirit shall return unto God who gave it." Eccle. 12:7.
 2. The Lord "formeth the spirit of man within him." Zech. 12:1.
 3. Man is the offspring of God. Acts 17:28,29.
 4. God is the "Father of spirits." Heb. 12:9.
- D. Because of what God has done to save the soul. John 3:16; Rom. 5:8; 8:32; 1 Pet. 1:18,19.
- E. Because our own salvation depends upon our efforts to save souls. Mt. 28:19,20; Mark. 16:15,16; 2 Tim. 2:2.
- F. Because the soul that is lost will endure the most excruciating pain. Mk. 9:43-48; Lk. 12:4,5.
- G. Because the soul that is saved will enjoy the most exquisite pleasure. 1 Pet. 1:4; Rev. 7:13-17.

II. ONE MUST BE WISE TO SAVE SOULS.

- A. One must have a working knowledge of the Bible. "Truth may suffer in the hands of the unlearned."
- B. One must live a godly life. 1 Pet. 2:11,12; Matt. 5:13-16; 2 Cor. 3:2.
- C. One must be zealous about this business of winning souls.
 1. The woman at the well found Jesus and went and told others. Many believed "for the saying of the woman." Jn. 4:28,29,39.
 2. Paul was busy "night and day." Acts 20:31.
 3. "A dead saint never won a live sinner."
- D. One must love lost souls.
 1. Jesus had this love. Lk. 19:10. Look at his concern over Jerusalem. Mt. 23:37
 2. The early disciples had this love. Jn. 1:41,42; Acts 8:4.
 3. We talk about other things and we will talk to lost souls if we love them enough.
- E. One must keep himself in the background and Christ ever in the foreground.
 1. John the Baptist did this. Jn. 3:25-30.
 2. Paul said, "we preach not ourselves, but Christ Jesus the Lord." 2 Cor. 4:5.
 3. "Were the highest heavens my pulpit, the angels with the numberless host of the redeemed my audience, and eternity my day, Christ would ever be my theme."

IV. THE WORD OF GOD IS THE MEANS TO BE USED TO SAVE SOULS.

A. Man cannot save himself.

1. It is not in man to direct his own steps. Jer. 10:23.
2. All man's own righteousness is as filthy rags. Isa. 64:6; Rom. 10:1-3.
3. Following man's commandments renders one's worship and service vain. matt. 15:7-9.

B. The law of Moses could not save even when in force. Rom. 3:20; Gal. 2:16; Heb. 10:1-4.

C. One must use and accept the gospel of Jesus Christ.

1. It is God's power unto salvation. Rom. 1:16.
2. By it men are saved. 1 Cor. 15:1,2
3. One saves himself and those he teaches by continuing in it. 1 Tim. 4:16.
4. Able to save our souls. Jas. 1:21.

CONCLUSION:

"He that winneth souls is wise." The daily prayer of every Christian should be:

"Lead me to some soul today;
O teach me, Lord, just way to say
Friends of mine are lost in sin,
And cannot find the way.
Melt my heart and fill my life;
Give me one soul today." (W. H. Houghton).

Introduction.

1. One of the most misused and abused chapters in the word of God is **Matthew 24**. *Read 82*
2. It is upon the contents of this chapter that many false teachers base their doctrine
 - a. The "so-called prophetic teachers" use the signs to try to decide the day when the Lord will come again.
 - b. The Premillennialists use it to set up the literal reign of Christ in Palestine one day.
 - c. Some members of the church follow the line of confusion taught and add to the confusion.
3. It shall be our purpose in this study on Matthew 24 to observe every point:
 - a. To see what is being taught by our Lord.
 - b. To gain the great lessons that will be helpful to us in greater Christian living.

Discussion.

I. THE KEY TO MATTHEW 24 IS VERSE 34. "THIS GENERATION SHALL NOT PASS, TILL ALL THESE THINGS BE FULFILLED." *Visual on these things*

A. Kik says "If the literal and well-defined meaning of this verse be accepted, then we shall quite readily perceive that the verse divided the entire chapter into two main sections."

1. Section One speaks of events which were to befall the generation at the time our Lord lived.
2. Section Two relates to events connected with his second coming.

B. The term "this generation" plays a very important part in understanding all that precedes this verse.

VISUAL
1. Some argue that "this generation" refers to "that race"—Jesus meant to say that the race of the Jews would not pass till this was fulfilled. (But this would have Jesus saying "Your race will not pass away until that which will happen to you does happen.)

2. The evident meaning of the term is that the generation living at the time of Christ would not pass till all these things came to pass. The use of the term throughout Matthew confirms this:

a. In **Matthew 1:17** the term is used to mean the average life-time of a man.

b. **Jesus** said "But whereunto shall I liken this generation?" (**Matt. 11:16**) He was speaking of those who lived in his day that criticized John.

c. In **Matthew 12:38-45** He used the term generation four times to mean the present generation.

(1) "An evil and adulterous generation seeketh after a sign" **v. 39**

(2) "The men of Nineveh shall rise in judgment with this generation." **v. 41**

(3) "The queen of the south shall rise up in judgment with this generation."

v. 42

VISUAL
(4) "Even so shall it be also unto this wicked generation." **v. 45**

d. In **Matthew 23:36** Jesus said "All these things shall come upon this generation."

C. Jesus makes it very plain that the things he talked about would happen to that generation.

II. THE "TRANSITION TEXT" OF MATTHEW 24 IS VERSE 36. "BUT OF THAT DAY AND HOUR KNOWETH NO MAN . . ."

A. It was very obvious to the apostles that Jesus was turning to a new subject at this point by his use of the expression "that day."

B. "That day and hour" are common expressions in the scriptures to refer to the final judgment.

1. "Many shall say to me in that day . . ." **Mt. 7:21**

2. "But I say unto you, it shall be more tolerable for Tyre and Sidon at the day of judgment, than for you." **Mt. 11:22**

3. "Marvel not at this: for the hour is coming . . ." **Jn. 5:28**

4. "For yourselves know perfectly that the day of the Lord . . ." **1 Thess. 5:2**

Cf. 2 Tim. 1:12

C. The difference in emphasis in the two sections shows verse 36 to be the "transition text."

1. In Section One (24:4-35) Jesus is very definite of the events and the time of his judgment against the Jews.
 - a. He tells of some definite things which are to precede this coming---false. chirsts, wars, earthquakes, famines, persecutions, etc.
 - b. Then he gives four explicit signs by which they would know the end was come.
 - (1) The gospel would "be preached in all the world for a witness unto all nations." v. 14
 - (2) The abomination of deolation spoken of by Daniel. v. 15
 - (3) The great tribulation vv. 16-29a
 - (4) The sun and moon would be darkened and the stars would fall from heaven. v. 29.
2. But in Section Two every thing is very indefinite.
 - a. "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only." 24:36
 - b. "Watch therefore: for ye know not what hour your Lord doth come." 24:42
 - c. "Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh." Mt. 24:44
 - d. "The Lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of." 24:50
 - e. "Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh." Mt. 25:13.
 - f. As there were no signs when the flood come so there will be none previous to the Lord's second coming. 24:37-39
 - g. Also Jesus compares his second coming to a thief who gives no warning. 24:43
 - h. The emphasis in the second section is that of delay.
 - (1) The evil servant was able to say "My Lord delayeth his coming." 24:48
 - (2) In the parable of the Ten virgins the bridegroom tarrieth. 25:5
 - (3) The parable of the talents sayd "After a long ~~the~~ time the Lord of those servants cometh." 25:19.

Conclusion.

1. When the key verse 34 and the transition text 36 are considered, its obvious that two definite sections are relating to two distinct events
2. Section One (24:4-35) refers to the destruction of Jerusalem and Section Two (24:36-25:46) refers to the second coming of the Lord.

THE FOUR WAYS

Jn. 14:6

INTRODUCTION:

1. There are now 3 1/4 billions of people living on the earth in more than 135 countries on seven major continents.
 - a. They are of different economical, social, racial and educational background.
 - b. They eat different foods, travel in different ways and behave in different ways.
2. Men behave in different ways, much of it detrimental and harmful.
 - a. The Viet Cong in South Viet Nam has the world on the brink of war.
 - b. Within our own nation there is:
 - (1) The adolescent craze toward vandalism.
 - (2) The popular use of drugs by college students.
 - (3) The constantly rising crime rate in America.
 - (4) Marriages breaking up at an alarming rate.
 - (5) Materialism, sensualism, and atheism are on the rise.
3. In analyzing the behavior of men one feels lost, but after study one discovers that all human behavior falls into one or another of four simple groupings.
4. There are four basic ways of life.'

DISCUSSION:I. THE IRON RULE: DO UNTO OTHERS WHAT YOU WOULD NOT WANT THEM TO DO UNTO YOU.

- A. This is the pagan rule of life; the law of the jungle.
- B. This was the rule of Nero when he was tyrant in ruling the ancient world.
- C. This is the rule of all dictatorships, whether ancient or modern.
- D. It is a selfish, self-centered rule, with no thought of the wishes or sufferings of others.
- E. There is absolutely no thought or concern of right or wrong.
- F. There are examples of people who lived by the iron rule in the Bible.
 1. The day that Cain killed his brother the law of iron had it's beginning. Gen. 4:1-8.
 2. It was in effect when Ahab and Jezebel schemed, killed and took Naboth's vineyard. 1 Kgs. 21:1-16.
- G. In our modern world there are still many who live by the iron rule.
 1. The liar, the deceiver, the one who steals, commits murder, etc. lives by the rule.
 2. Fortunately, there are higher rules, and there are many who abandon this one and live on a higher level.

II. THE BRASS RULE: DO UNTO OTHERS AS THEY WOULD DO UNTO YOU.

- A. It is the rule of man's humanity, it is higher than the iron rule.
 1. It means that if a man smiles at you, you smile back; if a man growls at you, you growl back.
 2. You see it sometimes when two cars have a brush in traffic.
 - (1) One man gets out and says "Why don't you watch were you are going?"
 - (2) The other man usually a peaceful reserved man says, "Why didn't you watch the speed limit," etc.
 3. This is the rule of an eye for an eye; it is good for good, and evil for evil.
- B. Christ does not permit the law of brass.
 1. Paul shows it not acceptable. Rom. 12:17-21.
 2. Christ, in the sermon on the mount spoke these words. Mt. 5:38-48.
 3. Stephen did not live by the brass rule. Acts 7:59,60.
 4. Christ did not live by the brass rule. Lk. 23:34.
- C. It is a rule of brass, but not a rule of God.

III. THE SILVER RULE: DO NOT DO UNTO OTHERS WHAT YOU WOULD NOT WANT THEM TO DO TO YOU.

- A. This rule is far above the first two and means:
 1. There would be no murder, lying, stealing, etc.
 2. We would refrain from anything that would hurt people, but it stops there.
- B. It also means:
 1. There would be no hospitals, no schools, no orphans homes, homes for the aged, e
 2. The silver rule is passive - it says do no harm, but is silent on doing good.
- C. The silver rule is one a great many people have found to be satisfactory in their lives.

1. There are many families resolved to do no harm; and they do not.
2. They violate no laws, are not immoral or dishonest.
3. They are respectable families that own their homes, drive good cars and pay their debts.
4. But somehow they never get around to doing any good for anybody else.

IV. THE GOLDEN RULE: DO UNTO OTHERS AS YOU WOULD HAVE THEM DO UNTO YOU. Mt.7:12.

- A. This is the answer to the biggest problem that our earth faces - the problem of human relations.
 1. It is the law of Christ and it is a very old law.
 2. "For 1900 years it has been announced, but it has yet to be lived in any large or conspicuous way."
- B. There are a number of passages and examples that emphasize the golden rule.
 1. When one makes a feast don't call those that can recompense you again. Luke 14
 2. Dorcas died, but left behind some garments she made for the poor. Acts 9:36-42/
 3. Paul, Barnabas and Silas spent months, suffered, to take the gospel to pagans that didn't know they needed it.
- C. The golden rule is a going out and doing for others what we would want them to do for us if the rule were reversed.

CONCLUSION:

1. Which one of these rules fit you?
 - a. Do you live by the iron rule?
 - b. Are you good when with good people and bad when with bad people?
 - c. Do you refuse to hurt anyone, but never do anything constructive?
2. Every Christian is pledged to serve Christ and should live a little closer to the golden rule everyday and drop back less and less to the other levels.

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EXHORTATION TO GREATER SERVICE

Heb. 12:12-17

INTRODUCTION:

1. In running the Christian race both the strong and weak need encouragement and exhortation. 1 Cor. 15:58.
 - a. Hezekiah encouraged the priests and levites "in the law of the Lord." 2 Chron. 31:4.
 - b. Josiah encouraged the priests "to the service of the house of the Lord." 2 Chron. 35:2.
 - c. God recognizes man's need of encouragement and gives such through his promise and oath. Heb. 6:17-19.
2. The first part of Hebrews 12 reminds us:
 - a. That we are compassed about with a great cloud of witnesses. Heb. 12:1.
 - b. That we need to look unto Jesus when we grow weary. 12:2-4.
 - c. That chastisement has its place in the Christian's life. 12:5-11.
3. Having stated these truths the writer then gives an:

DISCUSSION:

I. EXHORTATION TO THE WEAK AND STRONG.

- A. The weak are given encouragement.
 1. Confidence in God, the hope of Heaven and, as in this case, the realization that all things work together for good to them that love God. (Rom. 8:28ff), even chastisement. 12:10,11.
 2. A realization of the above truths will encourage the weak to strengthen "the hands that hang down and the feeble knees." (Picture a tired traveler refreshed by news that he is near the journey's end.)
- B. The strong have a responsibility.
 1. "To make straight paths for your feet" - 12:13.
 - a. Remove all things that might cause the "lame to be turned out of the way." 12:13; Rom. 14:13-23; 1 Cor. 8:9, 13.
 - b. That the lame may be strengthened and healed. Gal. 6:1; James 5:19,20.

II. EXHORTATION TO:

- A. "Follow peace with all men" 12:14a.
 1. Christians are to be peacemakers. Mt. 5:9.
 2. Live peaceably with all men, if possible. Rom. 12:18.
- B. "Follow holiness."
 1. Holiness means separation, purity becoming conduct, et.
 2. As obedient children we are to be holy as he is holy. 1 Pet. 1:12-16.
 3. Without holiness no man shall see God. 12:14.

III. EXHORTATIONS TO PERSONAL ATTENTION BY "LOOKING DILIGENTLY" FOR THREE REASONS:

- A. "Lest any man fail (fall from (JM) of the grace of God"
 1. It is possible to fall God's grace. 1 Cor. 9:27; Gal. 5:4; Heb. 3:12.
 2. The way to keep from falling.
 - a. By adding the Christian graces. 2 Pet. 1:5-10.
 - b. By "looking diligently"
--unto the end. Heb. 6:11
--that we may be found of him in peace. 2 Pet. 3:14.
- B. "Lest any root of bitterness springing up"
 1. "Root" suggests the very beginning of a matter; very small.
 2. It can trouble and defile the whole congregation.
 - a. Achan defiled and troubled the whole congregation of Israel. Josh. 7:25,26.
 - b. Moses, in warning the children of Israel against idolatry, revealed that one man or woman could defile all. Deut. 29:18ff.
 - c. ONE man through bitterness and ungodly living can trouble and defile a whole congregation.
 3. The root of bitterness can be avoided and the trouble that follows:
 - a. By looking diligently and carefully examining our own attitude and life.
 - b. By warning those that lean toward false teaching and evil living. Tit. 3:10.
 - c. By not tolerating such in our midst if they persist in these ways. Rom. 16:17,18; 2 Thess. 3:6.
- C. "Lest there be any fornicator or profane person" (Guard against fornication and profanity.)

1. Esau sold his birthright for one morsel of meat. (Gen. 25:27-34) Had not thoughtfully considered his blessing.
 - a. Double portion as first born. Deut. 21:17.
 - b. Had the right to offer sacrifices before appointment of Levitical tribe.
 - c. Rank and authority over younger members of family.
 - d. In patriarchal line and had privilege of transmitting blessings.
2. When Christians become as Esau they are in danger of selling their spiritual blessings for even less.
 - a. Warned to guard against this. 12:16.
 - b. Man give in exchange for soul. Matt. 16:26.
3. Esau could not later change his father's mind when he wanted the blessing. 12:17.
4. This is an exhortation to Christians that they not through folly and neglect lose their birthrights.

CONCLUSION:

1. Let not the faint yet sincere Christian yield to discouragement.
2. Let not the vigorous Christian despise the feeble and halting, but rather cheer and help them.
3. Let all Christians in the strength of God press onward to the goal and to the crown.

Introduction.

1. Matthew 24:34 is the key of chapter 24. An earlier lesson showed that all that preceded this verse happened to that generation.
2. Matthew 24:36 is the transition verse from one subject to another.
3. But another important consideration in understanding the chapter is the context in which it is found, as well as the questions asked by the disciples.
4. Consider:

Discussion.

I. MATTHEW 24 IS THE CULMINATION OF A SERIES OF PROPHECIES AGAINST THE JEWISH NATION.

- 3 A. John the Baptist had warned the Jews that the ax was laid unto the root of the trees. **Mt. 3:10**
 1. They did not repent and Matthew 24 states how and when the ax would fall.
 2. Jesus connects what John said with his warning by using almost the same words. **Mt. 23:33**
- B. The warnings of Matthew 21 teach the Jews would not possess the kingdom of God. 21/31
 1. In the parable of the man who had two sons Jesus declared "Verily I say unto you,
 2. In the parable of the wicked husbandman Jesus said, "The kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof." **Mt. 21:43**
- C. The final debate between Jesus and the Jewish leaders is recorded in **Matthew 22**.
 1. He silenced the Pharisees and Herodians.
 2. Then then silenced the Sadducees.
 3. Later he silenced the Pharisees again, never to receive another question.
- D. **Matthew 23**, Jesus sums up the sins of the Jewish nation and gives his verdict--"Behold, your house is left unto you desolate." **23:38**
 1. In a series of woes Jesus denounces their sins. **23:13-29**
 2. In verse 32 he declares "Fill up the measure of your fathers."
 - a. Their fathers had killed and persecuted the prophets. **23:34**
 - b. Now they were filling the cup to overflowing by crucifying the son of God and "all these things shall come upon this generation." **Mt. 23:36**
 3. The temple was no longer "my house" (**Mt. 21:13**) but "your house" (**23:38**), as it was forsaken by God.
 4. Thus the language of Matthew 24 is not too strong.
- ① E. Having stated these things Jesus departed from the temple and

II. HIS DISCIPLES CAME AND ASKED HIM SOME QUESTIONS.

- A. Jesus declared that the desolation of the temple meant utter destruction. **24:1,2**
- B. The disciples asked two questions on this occasion.
 1. The first question was when would these things be and what would be the sign.
 - a. Mark says "Tell us, when shall these things be? And what shall be the sign of when these things are all about to be accomplished?" **Mk. 13:4**
 - b. Luke writes "Master, when therefore shall these things be? and what shall be the sign when these things are about to come to pass?" **Lk. 21:7**
 2. The second question was when "the end of the world" (**Mt. 24:3c**) would be.
- C. Jesus answers the first question in **Matthew 24:4-35** and the second in **Matthew 24:36-25:46**.

III. SOME GENERAL SIGNS OF THE DESTRUCTION OF JERUSALEM *or Signs that might Descend.*

- A. Warnings about false Messiahs. **vv. 4,5**
 1. **Acts 5:33-37** reveals two false individuals that did arise.
 2. Josephus mentions many pretenders that arose.
- B. There were also predictions of wars, famines, and earthquakes. **vv. 6-8**
 1. History records many wars and outbreaks in the Roman empire from the death of Christ to the fall of Jerusalem.
 2. Severe famines are mentioned in the book of Acts. **Acts 11:28**
 3. Earthquakes abounded during the period of time, the best known occurring Feb. 5, A.D. 63 at Pompeii.

- C. There was a warning regarding the severe persecutions of Christians. vv. 9-13
1. The apostles were put in prison and beaten. Acts 4 & 5.
 2. Stephen was stoned to death. Acts 6 & 7
 3. There was a great persecution against the church. Acts 8 & 9
 4. James was beheaded. Acts 12:1
 5. Paul speaks often of his co-workers turning away from him. 2 Tim. 1:15; 2 Tim. 4:10,16.
 6. Many false teachers would arise to deceive. Cf. Acts 20:29; Rom. 16:17,18; 2 Pet. 2:1; 1 Jn. 4:1.
- D. The last general sign was that the gospel would be preached to all the world before the time. v. 14; Cr. Col. 1:6,23

Conclusion.

1. Known fulfillment of Bible statements is one of the greatest proofs of the meaning of the statements.
2. General signs warned the people for preparation for the destruction of Jerusalem just as we need to be always ready for the coming of the Lord in judgment.

"I KNOW WHOM I HAVE BELIEVED"

2 Tim. 1:8-12

INTRODUCTION:

1. Read or quote the test.
2. Tell the story of the old preacher and the actor and their reading of the 23rd Psalm.
3. Read the letter from Nell Ward and her statement "The people that believe that the Lord is dead - just don't know Him like I do."
4. The important question of the morning is DO YOU KNOW THE LORD? The immediate answer by each Christian is, "Certainly, I know the Lord!" But, do you?

DISCUSSION:

I. WHAT DOES IT MEAN TO KNOW THE LORD?

- A. The word know is a word used in the Bible:
 1. To the intimate physical act between men and women. Gen. 19:5; Mt. 1:25.
 2. To have absolute knowledge as in God's case. Luke 16:15; Jn. 2:25.
 3. To know from observation. 1 Thess. 1:4,5.
 4. To know in the sense of perceiving and understanding. Mt. 13:11,15.
- B. From these definitions and uses of the term we conclude that:
 1. One may know about the Lord, but not know the Lord.
 - a. The Jews of Jesus' day knew about God but they didn't know God. Jn. 8:55
 - b. Jesus told his disciples that "If ye had known me..." Jn. 14:6-9.
 - c. Jesus told the disciples they would be persecuted by some that think they do God service "because they have not known (acknowledged) the Father, nor me." Jn. 16:1-3.
 2. One may know the Lord and yet not be influenced to walk righteously.
 - a. The Gentiles described by Paul "knew God" but glorified him not as God. Rom. 1:20-22.
 - b. The Jews claimed to know God and his law but walked contrary to it. Rom. 2:17-24.
 3. One may grow into a full knowledge of God.
 - a. The fullness of God has been revealed. Mt. 11:27; Jn. 1:18; 1 Jn 5:20.
 - b. Beholding the glory of the Lord as revealed in the Bible we are changed into the same image. 2 Cor. 3:18.
 - c. When Paul wrote the Philippian letter he said "That I may know him" (Phil. 3:10) but in his last epistle he said, "I know whom..." 2 Tim. 1:12.

II. HOW CAN ONE KNOW IF HE KNOWS GOD?

- A. We know that we know Him if we keep His commandments. 1 Jn. 2:3-5.
- B. We know that we know Him if we love our brethren. 1 Jn. 3:14,15; 4:7-11; 5:2.
- C. We know that we know Him by His Spirit that dwelleth in us. 1 Jn. 3:24; 4:13.

III. WHAT IS THE IMPORTANCE OF REALLY KNOWING GOD AND HIS SON, JESUS CHRIST?

- A. Jesus said, "And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou has sent." Jn. 17:3.
- B. One's manner of life is determined by whether or not he really knows the Lord.
 1. The letter I read is from a suffering woman, unable to talk for two years, suffering every day, confined to bed five months, but there are no complaints. Instead there is gratitude and request "Please, pray for me that I can have the faith, strength and courage to see me through my illness." What makes the difference - "I know the Lord."
 2. Knowing the Lord made a difference in Paul's life.
 - a. Before he knew the Lord he persecuted the church. Gal. 1:13; 1 Tim. 1:13
 - b. But Paul could later say "I know the Lord..."
 - (1) Paul had come to know him through walking, praying, association.
 - (2) He had come to know him through his loyalty in trials and tribulations. 2 Tim. 4:16-18.
 3. Knowing the Lord will make a difference in your life and, if there is no difference, then you just don't know the Lord.

CONCLUSION:

1. Do you know the Lord in your life as you face trials, temptations, death, etc?
2. Do you know the Lord in the forgiveness of your sins?

INTRODUCTION:

1. There has never been a time in God's dealing with man but what he gave warnings of the destruction in hope that man would repent.
 - a. Noah was a preacher of righteousness during the years before the flood. 2 Pet. 2:5.
 - b. The cities of Sodom and Gomorrah had opportunity to repent. Gen. 18 & 19.
 - c. The prophets came again and again to warn Israel before the captivity.
2. In like manner, God gave certain definite signs to the Jews about the destruction of Jerusalem.
3. In this study, we propose to observe:

DISCUSSION:

6 I. SOME SPECIFIC SIGNS OF THE DESTRUCTION OF JERUSALEM *And Further Signs of Deception.*

- A. "When ye therefore shall see the abomination of desolation...stand in the holy place." 24:15.
 1. Daniel spoke of this abomination and used the term three times (Dan. 9:27; 11:31; 12:11) and it is connected with idolatry.
 2. The parallel passage in Luke (Lk. 21:20) shows that the "abomination of desolation" referred to the Roman army compassing Jerusalem.
 3. When they saw this sign they were to flee into the mountains. 24:16
It was to be quick:
 - a. Those on the housetop were not to go down to get anything. 24:17.
 - b. Those in the field were not to return for their clothes. 24:18.
 - c. There might be some hindrances to a quick flight:
 - (1) a woman might be with child. 24:19a.
 - (2) Some have been giving suck. 24:19b.
 - (3) It might be in the winter time when travel would be difficult. 24:20a.
 - (4) It might be on the sabbath day when the gates of the city would be shut and the Jews in the country would not help them. 24:20b.
- B. Jesus also warned of "great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be." 24:21.
 1. Josephus' description shows that 97,000 were taken captive and slain, and 1,100,000 died. Even women ate their own children.
 2. The expression "nor ever shall be" shows there would be more time after this event.
 3. The tribulation was so great that had the days not been shortened all flesh would have died. 24:22. Josephus says for some reason the Roman army withdrew for a time and every Christian in Jerusalem escaped to safety.
 4. They seem to have done this when Cestius Gallus attacked the city in A.D. 66, but for some unknown reason withdraw and all the Christians fled to Pella.

✓ C. Jesus again warns of false Christs and false prophets trying to deceive the very elect during the time of the seige. Mt. 24:23-26.

V. 27 D. Jesus then reminds them of the suddenness and visibility of his coming. 24:27 (This language could apply to the destruction of Jerusalem as well as the final judgment.)

V. 28 E. The sureness of it is next described by the eagles gathering to a dead carcass. 24:28.

1. The eagles (birds of prey) are sure to gather where there is a dead carcass;
2. Jesus seems to use the language figuratively here--"As a dead body attracts vultures so would Jerusalem, the center of the Jewish nation, attract those who would devour it." (Kik, p. 67)
3. The Old Testament uses the term eagle to describe a foreign nation coming to punish the Jewish nation. Deut. 28:49; Hosea 8:1; Hab. 1:8; JER. 48:40
4. The Romans army was coming to destroy Jerusalem as an eagle because of her deadness in God's sight.

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II. THE LORD NEXT USES SOME FIGURATIVE LANGUAGE TO SHOW THE COMPLETE DOWNFALL OF JUDAISM.

- A. The things described here were to take place "Immediately after the tribulation of those days." Mt. 24:29a
- (B. It should not be thought strange that such language is used here since such is used throughout the Bible to picture the destruction of nations.
1. In describing the downfall of Babylon God said "For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine." Isa. 13:10
 2. In describing the destruction of Idumea God said "And all the hosts of heaven shall be dissolved, and the heavens shall be rolled together as a scroll . . ." Isa. 34:4,5.
 3. The same type language is used in describing the downfall of Pharaoh and Egypt Ezek. 32:7,8
 4. Similar language is used in Peter's quotation of Joel's prophecy. Joel 2:28-32 Acts 2:15-20
 5. If such language was used to describe the downfall of heathen nations one should not be surprised that God used such to describe the downfall of Judaism.)
- (C. The language of verse 30 can well describe the Lord's coming in judgment but it is not to be limited to such.
1. "And then shall appear the sign of the Son of man in heaven . . ."
 - a. It does not say "then shall appear the Son of man in heaven" but "the sign of the Son of man." *The sign of the reigning Christ was seen in the destruction of Jerusalem.*
 - b. The disciples would understand that when these things did happen it was a further sign or evidence that he was in heaven with all power.)
 2. "and then shall all the tribes of the earth mourn" refers to the mourning of the Jews scattered *through* the world upon learning of the destruction of the temple and Jerusalem.
 3. "and they shall see the Son of man coming in the clouds of heaven with power and great glory"
 - a. Every time the coming of the Lord is mentioned in the Bible it does not refer to his second coming.
 - b. The context must determine what coming, and how, is talked about.
 - (1) Isaiah 19:1 told of the Lord coming in the clouds into Egypt.
 - (2) A comparison of Matthew 16:28; 26:64 and Mark 9:1 clearly shows a coming which is not the second coming, but in the kingdom on Pentecost.
- D. The language of verse 31 likewise can describe the final judgment, but is not to be limited to such.
1. The term "aggelos" from which angel is translated does not always mean heavenly beings. John the Baptist was called an "aggelos" (messenger)
 2. A comparison of this verse with Luke 13:29 shows that it is no more than a prophecy of the spread of the gospel to all part of the world.
- (E. "If the preceding language referred to the second coming one must understand Jesus to be telling his disciples that when they saw the sun and moon darkened and the stars falling around them, they would know his second coming was at the doors! Or, when they saw him coming in the clouds, and the angels gathering the elect from the four winds, they would know the second coming was at the door. Such signs would appear to be too late to be helpful if vs. 29 and 31 are to be understood as literal references to his second coming. That coming would be past instead of being "nigh", as in the parable of the fig tree." (Hazelip, F.W.C.C.L., p. 115)

8 *Jesus*
III. TWO FINAL THOUGHTS TO SHOW THE DISCIPLES EXACTLY HOW AND WHEN?

- A. The parable of the fig tree. Just as you know summer is nigh when you see leaves on the fig tree so when you "see all these things, know that it is near, even at the doors." 24:33
- B. "This generation shall not pass till all these things be fulfilled." 24:34,35.

Conclusion.

"RESPECT FOR AUTHORITY," NO. 1

Mt. 28:16-20

INTRODUCTION:

1. Our world is one of confusion and disturbance. Restlessness prevails on every hand. One recently said, "Why is there so much restlessness? How do you explain it?"
2. No doubt much (maybe all) of the disturbance is caused because men are lacking in a recognition of the right standard of authority and the source of that authority.
 - a. In the economic world there are standards of authority to govern our transactions.
 - (1) In weights. How does one know that a pound is 16 oz. and that he gets that?
 - (2) In measurements. How does one know he gets 36" to the yard?
 - b. In the sports world there are sources of authority or rules and each must recognize them.
3. In religion it is not only essential that we recognize the standard of authority, but the source of that standard because it is the source that makes it authority.
4. Let's consider:

DISCUSSION:

I. AUTHORITY.

A. WHAT IS AUTHORITY?

1. It is "the right to command and enforce obedience; the right to act by virtue of office, station, or relation; as, the authority of parent over child; authority of an officer."
2. "From the meaning of leave or permission, or liberty of doing as one pleases, it passed to that of the ability or strength with which one is endowed, then to that of the power of authority, the right to ex-ercise powers..." (W. E. Vine, p. 89).

B. Authority is of two kinds.

1. Primary authority. This grows out of the relation of those who have the right to command and those whose duty it is to obey.
2. Delegated authority. This is the right to command and enforce obedience which can be given to another by the party holding primary authority.

C. God is the fountain of all primary authority.

1. This is true whether it be in the civil, religious, etc. Jn. 19:10,11; Rom. 13:1
2. Man is the creature of God's hand and the product of his intelligence. God is our Maker, Preserver and Bountiful Benefactor and has, therefore, the absolute right to command and it is our absolute duty to obey.
3. In most cases, however, God has not seen fit to rule man by his primary and personal authority, but has delegated it to others and rules through his representatives.

II. GOD DELEGATED AUTHORITY TO HIS SON.

A. God's delegation of authority to His Son is the first such in Christianity.

1. Christ closes His life on earth and prefaces His great commission to the apostles - "all power is given unto me in heaven and in earth." Mt. 28:18.
2. The Father gave to "the Son to have life in himself and hath given him authority to execute judgment." Jn. 5:26,27.
3. Again he said "neither came I of myself, but he sent me." Jn. 8:42.
4. Jesus said "the word which you hear is not mine, but the Fathers which sent me." Jn. 14:24.
5. God speaks in these last days through His Son. Heb. 1:1,2.

B. Jesus Christ was God's personal delegate to earth.

1. He is "the brightness of his glory, and the express image of his person." Heb. 1:3a.
2. In Him "dwelleth all the fullness of the Godhead bodily." Col. 2:9.
3. He is "the image of the invisible God" (Col. 1:15), and "he that hath seen me hath seen the father." (Jn. 14:9).

C. Christ exercised this authority personally and directly while on earth.

1. In the words that he spoke. Matt. 7:28,29.
2. In the miracles he performed. Mk. 1:27.
3. In forgiving sins. Matt. 9:1-6.

D. Christ does not exercise his authority personally and directly since his ascension back to the Father, but just as the Father delegated authority to the Son, so:

III. CHRIST DELEGATED AUTHORITY TO THE APOSTLES.

- A. Jesus told them that what they bound and loosed on earth would be bound and loosed in heaven. Mt. 16:19; 18:18.
- B. In his prayer to the Father Jesus said he gave the words which the Father gave him to the apostles. Jn. 17:6-9.
- C. Peter referred to his apostolic authority when he preached first to a Gentile audience. Acts 10:39-43.
- D. Paul said "unto me...is this grace given..." Eph. 3:8.
- E. To avoid any mistake or error (because of the weakness and imperfections of the apostles) in the delegating of this authority and the receiving and communicating of God's will to man, Jesus promised to send the Holy Spirit on the apostles. Jn. 16:13.

IV. THE APOSTLES DELEGATED AUTHORITY TO NO ONE.

- A. They are still administering the authority they received. Mt. 19:28,
- B. To receive them is to receive the Lord. Lk. 10:16; Jn. 13:20.
 - 1. "Their teaching is Christ's teaching; their authority, the authority of Jesus."
 - 2. Their judgments are just as authoritative today as when first delivered.
 - 3. The apostolic authority today is in the words they spoke because these words have the authority of God, Christ, the Holy Spirit and the apostles in them.
- C. One preaches, and teaches, and receives, by the authority of the apostles, only as he shows that what he receives and teaches is what they taught. Gal. 1:8; 2 Tim. 2:1,2.

CONCLUSION:

"Would you know God? Know Jesus Christ whom He hath sent. Would you know Christ? Know the apostles whom He hath sent. God in Christ, Christ in the apostles, and the apostles in the world is the source of authority in Christianity, or there is no source."
(Z. T. Sweeny).

INTRODUCTION:

1. There are at least four things that all men experience - birth, life, death, and the judgment. cf. Heb. 9:27.
2. In the midst of the busy activities of life, it's very easy for man to grow careless and forgetful about the judgment day. Regarding this there are several truths one needs to keep in mind.
 - a. There was a time when God struck men dead on the spot or men were punished immediately.
 - (1) Achan was taken out and stoned when his sin was found out. Joshua 6 & 7.
 - (2) Uzzah was smitten on the spot for touching the ark. 2 Sam. 6:6,7.
 - (3) Ananias & Sapphira were stricken immediately. Acts 5:1-11.
 - b. Just because God does strike men dead immediately today causes some to think he's forgotten and they become hardened. Eccle. 8:11-13.
 - c. "...and be sure your sin will find you out.: Num. 32:23.
 - d. Whatever a man sows that will he reap. Gal. 6:7,8.
3. In Matthew 24:36-51 Jesus talks about that day.
4. Let's consider:

DISCUSSION:

I. "BUT OF THAT DAY AND HOUR..." 24:36. (This is the transition verse).

- A. The change of expressions shows that a new subject is now discussed.
 1. In the first sections the plural "days" is used. 24:19,22,29.
 2. In the second section the singular is employed. 24:36,42,44,50; 25:13.
- B. Matthew's use of the term "the day" would immediately reveal to the apostles what the Lord had in mind.
 1. Jesus said "Many will say to me in that day..." Mt. 7:22.
 2. Again "But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment..." Mt. 11:22.
 3. "But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment..." Mt. 11:24.
 4. Jesus again said, "That every idle word that men shall speak, they shall give account thereof in the day of judgment." Mt. 12:36.
- C. Nowhere in the New Testament is the plural "the days" or "those days" applied to Christ's second coming or the judgment.
- D. Furthermore the expression "the last days" does not refer to a short period just before his second coming. cf. 2:Tim. 3:1.
 1. Hebrews 1:1,2 shows that it refers to the Christian dispensation.
 2. Peter spoke of the last days on Pentecost and mentioned they were in the last days. Acts 2:16,17.

II. "KNOWETH NO MAN, NO, NOT THE ANGELS OF HEAVEN, BUT MY FATHER ONLY." 24:36b.

- A. It is sheer folly then for anyone to speculate and prophesy about when the Lord will come.
- B. The second coming of Christ will be "as the days of Noe were." 24:37.
 1. People were going about the normal activities of life in the days that were before the flood." 24:38.
 2. Just as people then "knew not" the precise time when the flood came, so men do not know the precise time of Christ's coming, but will continue in everyday affairs unconcerned. 24:39.
 3. People didn't heed Noah's warnings in the days before the flood so people don't heed the warnings about the judgment today. 2 Pet. 2:5.
- C. The second coming will not only be sudden and unexpected, but a time of separation.
 - 24:40,41.
 1. Two shall be in the field - one taken, the other left. v. 40.
 2. Two women grinding - one taken, the other left. v. 41.

III. PRACTICAL APPLICATIONS DRAWN FROM THE UNCERTAINTY OF THE LAST DAY.

- A. To live without watchfulness invites disaster. 24:42,43.
 1. One never knows when a thief may come and the only sure guard against such is to maintain a constant watch.

2. In like manner, one knows not what hour the Lord comes, thus the only way to be ready is to watch all the time.
- B. The spirit that leads to disaster is the spirit that says there is plenty of time. 24:48,49.
 1. The servant in the parable said there is plenty of time - "My Lord delayeth his coming."
 2. "There is a fable which tells of three apprentice devils who were coming to this earth to finish their apprenticeships. They were talking to Satan, the chief of the devils about their plans to tempt and to ruin man. The first said, "I will tell them that there is no God." Satan said, "that will not delude many, for they know that there is a God." The second said, "I will tell men that there is no hell." Satan answered, "You will deceive no one that way; men know even now that there is a hell for sin." The third said, "I will tell men that there is no hurry." "Go," said Satan, "and you will ruin men by the thousand."
 - a. The most dangerous of all delusions is that there is plenty of time.
 - b. "The most dangerous day in a man's life is when he learns that there is such a word as tomorrow."
 3. There are many today who like the wicked servant are saying "There is plenty of time."
- C. Rejection or reward, in the judgment, will be based on failure or fidelity to duty.
 1. The faithful servant is the one the Lord finds doing his duty when he comes. Mt. 24:45-47.
 2. The evil servant is the one that keeps putting off his duty and is caught unaware when the Lord comes." Mt. 24:50,51.

CONCLUSION:

1. The complete fulfillment of the signs in the destruction of Jerusalem should impress us that the prophecies regarding the second coming and judgment will also be fulfilled.
2. Are you ready? Are you watching? Do you live each moment of each day as if it were your last?
3. "Watch therefore: for ye know not what hour your Lord doth come."

"RESPECT FOR AUTHORITY" IN THE HOME, NO. 2

Eph. 6:1-4

INTRODUCTION:

1. "Harry Rimmer tells of an unpleasant experience he had with a rowdy boy. After repeated efforts to get him to behave had failed, he approached the boy's father explaining that his son was destroying property and making a terrible nuisance of himself. The father listened...then shrugged his shoulders and said: 'Well, I can't do anything with the little devil! One of these days he'll land in real trouble, and the law will handle him. He belongs in a reform school, anyhow!' Astonished, Rimmer said he wanted to say: 'Generically speaking, a little devil would be the offspring of a big one!' But instead he questioned: 'What do you mean, you can't do anything? The boy is 12 years old and weighs less than a quarter of your weight. You have a hairbrush, haven't you?' The father glared at him and answered: 'I don't believe in whipping children!' 'But you do believe,' Rimmer retorted, 'in letting them go to jail?' The man walked away without replying, and Rimmer never saw him again. However, he did see the boy occasionally. The last time was when he was taken away to the State Reform School. Considering the attitude of that father, it's evident that the court was forced to sentence the wrong culprit! That father did not truly love his son, for: 'He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes.' (Proverbs 13:24).
2. In this study, we purpose to notice some areas in which there must be respect for authority in the home.

DISCUSSION:

I. THE HOME IS A DIVINE INSTITUTION.

- A. God established the home in the early chapters of Genesis. Gen. 2:18-24.
- B. God guarded the purity of the home when he gave the law on mount Sinai. Ex. 20:14.
- C. Jesus Christ placed his approval on the home in his statements to the Pharisees. Mt. 18:3-9.
- D. Paul also placed his inspired approval on the home. Heb. 13:4.
- E. Since the home is a divine institution then God has given certain laws about it just as he has all divine institutions.

II. THERE MUST BE RESPECT FOR THE AUTHORITY OF GOD IN THE HOME.

- A. There was such respect for God in Abraham's home. Gen. 18:17-19.
- B. Joshua said "but as for me and my house, we will serve the Lord." Joshua 24:15.
- C. Timothy knew this respect for the authority of God in his home. 2 Tim. 1:5.
 1. Unfeigned faith dwelt first in his grandmother.
 2. Then his mother.
 3. "And I am persuaded in thee also."
- D. Parents must teach their children this respect.
 1. By their example in obeying God.
 2. By training them in the way of the Lord.
 - a. God said he knew Abraham would command his children..." Gen. 18:19.
 - b. The Israelites were commanded to teach their children. Deut. 6:4-9.
 - c. "Train up a child..." Prov. 22:6.
 - d. "Withhold not correction from thy child..." Prov. 23:13,14.
 - e. "Bring them up in the nurture and admonition of the Lord." Eph. 6:4.
 3. Obedience may be produced primarily by patient teaching and careful guidance, but most every child needs a spanking occasionally.
 4. David insisted that children are "as arrows are in the hand of a mighty man." Psa. 127:4. "An arrow doesn't fly straight unless it is aimed straight. Neither does a child!" (Joe Barnett).

III. THERE MUST BE RESPECT BY THE WIFE FOR THE AUTHORITY OF THE HUSBAND IN THE HOME.

- A. In God's arrangement the husband is head of the house.
 1. The head of the woman is man. 1 Cor. 11:3.
 2. "For the husband is head of the wife..." Eph. 5:23.

B. The wife is to submit to the authority God have her husband. Eph. 5:22,24;
1 Pet. 3:1.

1. It is not a problem for a wife to submit to a husband that loves her as Christ loved the church.
2. It is no problem for a wife to submit to a husband that accepts his God-given responsibility of making decisions.

IV. THERE MUST BE RESPECT BY THE CHILDREN FOR THE AUTHORITY OF THE PARENTS IN THE HOME.

A. Under the law of Moses Children were commanded to "Honor thy father and thy mother..." Ex. 20:12.

B. A stubborn and rebellious son was to be stoned. Deut. 21:18-21.

C. "Children..."

1. "obey your parents in the Lord: for this is right." Eph. 6:1.

a. "Obey" means to listen, attend, and so, to submit.

b. "For this is right."

2. "Honor thy father and mother..." Eph. 6:2,3.

a. The first commandment with promise.

b. That it may be well with thee.

c. Thou mayest live long on the earth.

CONCLUSION:

1. The happiest homes are those where respect for authority is practiced.
2. Unless it begins in the home it will not be practiced in the Bible classes, school-room, in the public or anywhere else.

Matt. 25:1-13--

Intorudction.

1. In the first part of Matthew 24 Jesus discusses the destruction of Jerusalem and in the latter part discusses the second coming and the end of the world.
 - a. He warned that the second advent would arrive unexpectedly and find many unprepared. **Mt. 24:42,43.**
 - b. He spoke of evil servants who took advantage of their master's delay to do evil and the Lord finding them in evil will punish them in a place where "there is weeping and gnashing of teeth." **Mt. 24:51**
2. Immediately after making the statement Jesus said: "Then shall the kingdom of heaven be likened unto ten virgins." **Mt. 25:1**
 - a. "Then" refers to the great event of the Lord's return.
 - b. The parable of the ten virgins was spoken to illustrate "the importance of watching, or of making suitable preparation," for the end of the world. (McGarvey)
3. Read or quote the parable at this point.
4. Let's consider then:

Discussion.I. AN ANALYSIS OF THE PARABLE.

- A. The kingdom of heaven is the church. **Mt. 16:18,19**
- B. The bridegroom represents Christ. **Jn. 3:29**
- C. The coming of the bridegroom represents the second coming of Christ.
- D. The ten virgins represent those who have obeyed the gospel--members of the church both wise and unwise.
- E. The waiting they did represents the church waiting for the coming of the Christ.
- F. The door being shut represents the time after which no preparation can be made. (The door may be shut by death, hardness of heart, or the Lord's second coming.)

II. SOME WAYS IN WHICH THE VIRGINS ARE DIFFERENT.

- A. IN the preparation made.
 1. The wise were fully prepared, having extra oil for their lamps. **vv. 7,8**
 2. The foolish had made some preparation, but it was not sufficient.
 3. The difference in preparation stems from a difference in attitude.
 - a. The wise say, "How much can I give and do for the Lord?"
 - b. The foolish say, "How little can I give and do and still go to heaven?"
- B. IN the time of their preparation.
 1. The wise made preparation before the bridegroom's announced arrival and were thus fully prepared when he came. (Now is the time. **2 Cor. 6:2**)
 2. The foolish made some preparation, but wisted until the last moment to complete their preparation. It was then too late.
- C. IN their eternal destinies.
 1. The wise virgins "went in with him to the marriage." **v. 10**
 2. The foolish virgins found the door shut in their faces. **V. 10; cf. Lk. 13:24,**

III. SOME WAYS IN WHICH THE VIRGINS WERE ALIKE.

- A. In loveliness and purity---they were virgins.
- B. In happiness and intentions---they were waiting to enter into the marriage feast with the bridegroom.
- C. In outward appearance. **Cf. 1 Sam. 16:7.**
- D. In their ignorance----neither knew when the bridegroom would come.
- E. In their knowledge.
 1. Of the brevity of life. **Jas. 4:13,14.**
 2. Of their duty. **Eccle. 12:13**
 3. Of the coming judgment. **2 Cor. 5:10; Heb. 9:27**
 4. Of how to make sufficient preparation so as to enter heaven. **2 Pet. 1:5-11**
 5. Of the two destinies. **Mt. 25:46**
 6. Thus both knew their duty, how to prepare for it, and the consequences of failing to prepare.
- F. In their opportunities.

IV. FURTHER LESSONS TO BE GAINED FROM THE PARABLE.

A. We cannot neglect preparation and be ready at his coming.

1. Everything demands preparation---tests at school, jobs, etc. "The time of examination is not the time of preparation."
2. We must prepare for the Great Examination!

B. There are some things that cannot be borrowed.

1. The foolish virgins could not borrow oil from the wise.
2. A right relationship with God cannot be borrowed.
3. Character cannot be borrowed.
4. Knowledge cannot be borrowed.
5. Obedience cannot be borrowed. It is an individual matter. **Rom. 14:12.**

C. We cannot recall lost opportunities.

1. The foolish virgins missed their opportunity.
2. "See k not for fresher founts afar,
Just drop your bucket where you are . . .
Parch not your life with dry despair;
The stream of hope flows everywhere---
So under every sky and star,
Just drop your bucket where you are."

Conclusion.

1. Jesus concluded his lesson with "Watch therefore, for you know neither the day nor the hour wherein the Son of man cometh." **Matt. 25:13**
2. "Centuries later, long after the words of this parable have died out, the question still arises, 'When will Christ come again?' That is the wrong question. The moment we think 'when' we are in trouble. What should we be concerned about? Only whether or not our lamps are trimmed and burning. The one sure way to be ready on that day is to be ready every day." (Lightfoot)

A CHRISTIAN IS A CITIZEN OF TWO KINGDOMS

Matt. 22:15-22

INTRODUCTION:

1. The Christian's position in the world is different from others and is a peculiar position, for he is a citizen of two kingdoms at the same time.
2. Citizenship in two kingdoms presents many difficulties to the Christian at times. This is true because the requirements of the two kingdoms do not always agree.
3. Comment on the verses Matt. 22:15-22, particularly noticing the Lord's answer in verse 21.
4. These thoughts lead us to ask some questions, namely:

DISCUSSION:

I. WHAT ARE THE TWO KINGDOMS OF WHICH CHRISTIANS ARE CITIZENS?

- A. A Christian is a citizen of the political (earthly) kingdom.
 1. This kingdom is ordained of God. Rom. 13:1.
 2. This kingdom exists by right of the power given by God. Jn. 19:10,11.
 3. One becomes a member of this kingdom by reason of physical birth or naturalization.
- B. A Christian is a citizen of the spiritual (heavenly) kingdom. Phil. 3:20 (ASV).
 1. This kingdom came into existence according to God's eternal purpose. Eph. 3:10,11).
 2. This kingdom was built by the Lord and purchased with his blood. Matt. 16:18; Acts 20:28.
 3. This kingdom is not of this world. Jn. 18:36.
 4. One becomes a member of this kingdom by the new birth. Jn. 3:3,5; Col. 1:13.
- C. Being a citizen of two kingdoms means the Christian is faced with the problem of knowing his responsibilities to each.
 1. The Jews accused Christ of treason to the Roman kingdom. Lk. 23:2.
 2. The unbelieving Jews in Thessalonica accused the Christians of doing "contrary to the decrees of Caesar, saying that there is another king, one Jesus." Acts 17:7.
 3. Knowing our responsibilities to each will keep us from ever being guilty of treason toward either one, even though we may be accused of it at times.

II. WHAT SHOULD THE CHRISTIAN RENDER UNTO THE CIVIL GOVERNMENT OR KINGDOM?

- A. Render unto the civil government taxes or tribute.
 1. Jesus told the Pharisees and Herodians to "render therefore unto Caesar the things which are Caesar's." Mt. 22:21.
 2. Paul told the Romans to "Render therefore to all their dues; tribute to whom tribute is due..." Rom. 13:6,7.
 3. Christians must be honest in reporting and paying their taxes.
 4. What if the government uses the money in a way which Christians cannot approve? Neither Christ, nor Paul, indicate that the Christian is responsible beyond the point of meeting his tax obligation.
- B. Obedience to the laws of the civil government must be rendered.
 1. "Let every soul be subject to the higher powers..." Rom. 13:1.
 2. "Submit yourselves to every ordinance of man for the Lord's sake..." 1 Pet. 2:13.
 3. Obedience to the civil rulers requires a readiness "to every good work." Titus 3:1.
 4. Obedience to civil rulers must stop when there is a conflict with God's laws.
 - a. The three Hebrew children and Daniel are great examples of refusal to obey the king when his law was contrary to God's law. Dan. 3:6, 16-18
 - b. Peter and John refused to obey the civil rulers when they required something contrary to God's law. Acts 4:18-20; 5:29.
 5. Obedience to civil rulers must be rendered because:
 - a. They are ordained of God. Rom. 13:1.
 - b. To escape their wrath. Rom. 13:4b, 5.
 - c. For conscience sake. Rom. 13:5.
 - d. For the Lord's sake. 1 Pet. 2:13.

C. Honor must be rendered unto civil rulers. 1 Pet. 2:17; Rom. 13:7.

1. Christians may not agree with the practice of civil rulers, but they must respect and esteem them for the office they hold.
2. Christians should be the most law-abiding individuals in the country.

D. Prayer must be offered in behalf of civil rulers.

1. Paul exhorts Christians to pray for "kings, and for all that are in authority." 1 Tim. 2:1,2.
2. God told the captives in Babylon to "seek the peace of the city whither I have caused you to be carried away captives, and pray unto the Lord for it." ~~XXXXXXXXXXXX~~ Jer. 29:7.

III. WHAT SHOULD THE CHRISTIAN RENDER UNTO GOD AND HIS KINGDOM?

A. Our very souls belong to God.

1. When the Pharisees and Herodians told Jesus the coin bore the image of Caesar he told them to render it unto Caesar. It belongs to him. Mat. 22:19-21.
2. Man is made in the image of God. Gen. 1:26,27. He belongs to God by reason of creation and because he is made in God's image.

B. Our bodies belong to God.

1. He has bought them with a price. 1 Cor. 6:19,20; 1 Pet. 1:18,19.
2. Must present our bodies a living sacrifice. Rom. 12:1,2.

C. Every part of us belongs to God.

1. With our heart, soul, mind and strength we are to love God. Mark. 12:30.
2. We must put God and his kingdom first in our life. Mt. 6:33.
3. Christ's authority must be recognized (Mt. 28:18) and in all things He must be given the preeminence. Col. 1:18.

CONCLUSION:

Yes, the Christian is a citizen of two kingdoms - earthly and heavenly. He has a responsibility to Caesar and in fulfilling this responsibility he will be a great help to his country. But let us be sure that we render to Caesar, only that which belongs to Caesar. Let us realize that this responsibility is secondary to the greater responsibility of citizenship in the kingdom of heaven.

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FAITHFUL SERVICE - PARABLE OF THE TALENTS

Mt. 25:14-30

INTRODUCTION:

1. Read or quote the text.
2. In view of the coming judgment, Jesus stresses watchfulness and readiness. Mt. 24:42-44.
 - a. The ten virgins are pictured as watching for their Lord, while the servants are represented as working for their Lord.
 - b. "One stresses the duty of constant alertness, the other the duty of faithful service. (Lightfoot).
 - c. Put together, both teach the Christian that as he watches he must not be idle, that the best way to be ready is to be busy in the Master's business.
3. In this study, let's consider:

DISCUSSION:

- I. THE DISTRIBUTION OF THE GIFTS. (v. 14,15).
 - A. Generously: The Lord "delivered unto them his goods."
 - B. Universally: "To every man" he gave, overlooking none. None went away empty-handed.
 - C. Impartially: "To every man according to his several ability."
 1. He recognized the inequality of ability, but manifested no partiality. He gave to each according to his ability.
 2. God demands of each one only that which he can hold and do.
 - D. Trustingly: "He took his journey" leaving his work in the hands of his servants.
- II. THE USE MADE OF THE GIFTS. (v. 16-18).
 - A. By the first servant. He served his Lord promptly, faithfully and successfully.
 - B. By the second servant. He also served his Lord faithfully and successfully.
 - C. By the third servant. He buried it, didn't use it profitably.
 1. He had not wasted his master's goods like the unjust servant. Lk. 16:1.
 2. He has not spent all his portion in riotous living like the prodigal. Lk. 15:13.
 3. He was not ten thousand talents in debt like the unmerciful servant. Mt. 18:24.
 4. He said he buried it because he was afraid, which was brought on by a misconception of his Lord's character and requirements. v. 24-25.
- III. THE RECKONING. (v. 19-30) In these verses the story comes to a dramatic close.)
 - A. Reckoning with the first servant. v. 20,21.
 - B.
 1. He was commended.
 2. He was promoted; having served his apprenticeship, he was given a higher position.
 3. The ground of his promotion was his faithfulness.
 - B. With the second. v. 22,23. He received the same blessing, showing that the average man can receive along with the ablest.
 - C. With the third. v. 25-30.
 1. Recognizing his Lord's displeasure, he came forth with defensive words.
 - a. "The first two used 16 words to report their success. The third needed forty-three words to explain or alibi his failure."
 - b. Where no action is, words are futile. Mt. 7:21-23.
 2. The retribution: he was rebuked; his talent was taken and he was cast into outer darkness.)
- IV. LESSONS FOR US TODAY.
 - A. Jesus Christ is the Lord traveling into a far country; the return of the Lord after a long time is the second coming of Christ. Mk. 13:34a.
 - B. The Lord has given to every man his work. Mk. 13:34,35.
 1. "To each man is given a day and his work for the day, And once, and no more, he is given to travel this way.: (Edwin Markham, "The Day And The Work")
 2. Our gifts differ.
 - a. Our ability refers to our native or acquired ability.
 - b. Our talents refer to our "external possessions." We differ in soundness of body, mental endowments, native ability, education, finances, etc.

3. God will not reckon with us according to what we do not possess, but the use made of that which we actually have. cf. Lk. 12:48; 2 Cor. 8:12.
 - a. The earnings of the two talent man were not as great as those of the five talent man, but the value of his work was as great because he had done as much, according to his power, as the five talent man.
 - b. The amount of work a man does, does not determine the value of his work, but rather the amount in proportion to his powers. The widow did what she could. Mk. 14:8.
4. The Lord knows our ability and can make us responsible for that which we are able to do.
5. It is human to minimize our ability to do church work in order to try to evade responsibility.
- C. Some reasons why the one-talent man failed:
 1. He did not fail because he purposed to fail.
 2. He did not fail because he just had one talent.
 3. He did not fail because he was a thief, drunkard, etc.
 4. He accuses his Lord of being hard and unreasonable as a Master. v. 24b. There are many today who think Jesus is unreasonable in his demands.
 - a. Why have to go to church so much?
 - b. Why have to give so much?
 - c. Why have to deny ourselves?
 5. He excuses himself for not accepting responsibility. "I was afraid." v. 25a.
 - a. How many individuals today excuse themselves on the same basis "But I'm just afraid I can't do it!"
 - b. How many churches do the same?
 - c. God has not given us a "spirit of fear." 2 Tim. 1:7; Cf. Rev. 21:8.
 6. He assured himself that he had not wronged his Master - "lo, there thou hast that is thine." v. 25b. (How many today are proud of what they have not done, but are not doing anything positive?)
- D. Punishment meted out and the reasons why.
 1. His master called him a wicked servant. v. 26.
 - a. He was wicked because the accusation brought against his Master was not necessarily true.
 - b. He was wicked in that he had not accepted the responsibility laid on him.
 2. His master condemned him as a slothful servant. v. 26.
 - a. He was afraid of work.
 - b. He knew what to do and refused to do it. "Thou knewest I reap where I sowed not."
 - c. He did not do the second best thing - let someone else help him.
 3. His master sentenced the servant. v. 28-30.
 - a. His talent was taken away which shows we lose what we do not use - memory, ability to study.
 - b. He was cast out of his master's presence.

CONCLUSION:

1. According to God's system of measurements, whoever does his best is rated perfect. Illus. Pupil in school capable of making "A's" but makes "C's" would flunk with God. One who does his best in school but makes "F's" would be rated perfect. The question is not, are you doing as well as others, but are you doing your best?
2. This parable stresses the way we are to watch -- busily engaged in the Lord's work using the talents God has given us. Blessed is that servant the Lord finds so doing when he comes again.

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"RESPECT FOR AUTHORITY IN GOVERNMENT, no. 2"
A DISCUSSION OF WAR

INTRODUCTION:

1. The follower of Christ is always obligated to act in accordance with the teachings of the New testament, but this doesn't always make it easy to decide right and wrong because we act according to principle and not some specific stated truth in every instance.
 - a. It is agreed that man's supreme loyalty is to God.
 - b. But does this mean he has no responsibility to the civil government?
2. "There is no question more vexing to the conscientious Christian than that of defining his obligation of military service to his government." (Frank Pack).
3. There are two major views into which most people are divided - pacifists and non-pacifists.
 - a. The absolute pacifist "makes an unqualified renunciation of war because to him it is a form of resistance to evil. The distinctive element in absolute pacifism is the conviction that the New Testament enjoins complete nonresistance to the enemy."
 - b. The non-pacifist is convinced that war or resistance is not always and absolutely wrong.
 - c. "The fundamental difference between pacifists and non-pacifists is whether a Christian can, without sin, serve as a ~~sold~~ bearer for a civil government." (Allen Isbell).
4. In this study let's observe:

DISCUSSION:

I. CIVIL GOVERNMENT DOES EXIST BY THE AUTHORITY OF GOD.

- A. In the years 1866-67 David Lipscomb wrote a book "Civil Government" in which he took the position that "it is improper for the Christian to upbuild, support and defend, in any way, any political institution." (Isbell) He based this on several assumptions:
 1. Civil government originated among men who were in rebellion to God and is itself an organized rebellion of man against God.
 2. Civil government was for the purpose of opposing, counter-acting, and displacing the government of God on earth.
 3. Civil government is the work of the devil and is still in his power.
 4. The necessary results flowing from civil government are confusion, strife, and bloodshed.
 5. But if civil governments are wrong and of the devil, then how does one harmonize God's command to pay taxes to something wrong?
- B. From Romans 13:1-7, we can draw several important conclusions:
 1. Civil government is ordained of God.
 2. Civil government is ordained for the work of vengeance.
 3. Civil government is ordained to encourage the good.
 4. Christians must be in subjection to civil government, not only for fear of punishment, but also for conscience's sake.
 5. This obedience to the civil government is qualified by our duty to God. (Acts 5:29).
- C. The statement the "powers that be are ordained of God" does not mean that every government that happens to be in power is appointed or necessarily approved of God, but the "principle of government" is instituted by God.
 1. It is true that God did at times arbitrarily appoint a certain government to accomplish a specific purpose. (Dan. 2:21; 4:17).
 2. It is also true that the particular government that may have been allowed was the wish of the people, even though it displeased God. (cf. 1 Sam. 8:1ff).
 3. The fact that God ordains an institution does not mean He approves every abuse of that institution.
 - a. God ordained marriage (Gen. 2:18-24) but this doesn't mean that every marriage is "heaven made" or "God approved."
 - b. God ordained the church but this doesn't mean that God approves every thing that every congregation is doing.
 - c. It is God's will that man be ruled by law, not anarchy.

II. IT IS SCRIPTURAL FOR FOLLOWERS OF GOD AND CHRIST TO PARTICIPATE IN CIVIL GOVERNMENT.

- A. There are many Bible examples of followers of God who did participate, or were involved, in civil government.
1. Abraham entered into a covenant with three Amorite chiefs to defeat Chedor-laomer. (Gen. 14:13-24).
 2. Pharaoh set Joseph over all the land of Egypt and he accepted. Gen. 41:41.
 3. Daniel, Shadrack, Meshack and Abednego were set in responsible positions in the kingdom of Babylon. Dan. 2.
 4. John the Baptist did not tell the tax collectors and the soldiers who came to him asking about salvation to quit or leave the service. (Lk. 3:12-14).
 5. The assertion that Cornelius left the army when he became a Christian must be proven. (Acts 10).
 6. Paul saluted Erastus, in his Roman letter, who was chamberlain or treasurer of the city. (Rom. 16:23).
- B. The Christian admits the right of the government to bear the sword of vengeance or wrath; (Rom. 13:1-17; Acts 25:11). "Is it wrong for Christians to submit to the government and help it do the very thing which we teach that it is ordained of God to do, i.e., carry the sword against evildoers?" (Bales).
- C. The Christian is involved when he pays taxes with the awareness that the taxes will be used to support the "government in its function of executing vengeance on evildoers." (Bales)
1. Some object to voting by saying "if the Christian votes to elect a sheriff and the sheriff has to kill a man then the Christian is responsible by proxy."
 2. On the same basis a Christian could not call the police because they might kill a man and the Christian would be responsible because he set the forces in operation by calling.
 3. "If it is wrong for one to influence the selection of officers through voting, would it not also be wrong to try to influence their selection through teaching?" (Bales) In other words what is the difference in verbally expressing what one thinks and writing what one thinks?
- D. The Christian is involved when he supplies information to the government which can be used in apprehending and/or punishing the criminal. cf. Acts 23:17-24.
1. "Who thinks it would be right to withhold from the police information which would lead to the arrest of kidnappers?"
 2. Who believes it would be right for a Christian to refuse to testify in court to truth which he knew would be used to convict a criminal?"
- E. The Christian is involved when he exercises his right to call on the civil government for protection against evildoers.
1. There are situations in life where a Christian does not demand his rights.
 2. There are rights which one may forego if he is convinced that such is the best thing to do under a given set of circumstances.
 3. On the other hand it is our right to demand that we be dealt with lawfully.
 - a. Paul demanded his right in the face of an unlawful scourging. Acts 22:25.
 - b. He informed the chief captain of a plot on his life. Acts 23:18-21.
- F. Having established the fact that civil government is ordained of God and that Christians may participate therein, we ask:

III. CAN A CHRISTIAN DO THINGS AS AN OFFICER OF THE STATE WHICH HE COULD NOT DO MORALLY AS A PRIVATE CITIZEN?

- A. The law of the land recognizes a distinction between what a policeman may do while on duty and what he may do as a private citizen.
1. He may travel down the highway at excessive speeds while performing his duty, but be arrested for doing it as a private citizen.
 2. He may shoot a person while carrying out his duty and not be arrested for murder, but be punished for doing the same as a private citizen.
- B. The Bible also recognizes such a distinction.
1. Joab, commander of David's army slew Abner, commander of Ishbosheth's army, after Abner had made peace with David. (2 Sam. 3:12-30).
It was reckoned as cold-blooded murder because Joab acted, not as an official of the state, but as a private individual seeking personal revenge." (Isbell, page 68).

2. Abner, on the other hand, killed, Asabel in battle and was given refuge in a city of refuge. 2 Sam. 2:23-2 Sam. 3.
Thus the Bible distinguishes between a soldier killing during a battle and that same soldier killing during time of peace."
3. "There are several considerations, then, which lead to the conclusion that a Christian can act as an agent of the government in a way not morally permitted him as an individual." (Isbell).

CONCLUSION:

1. In this study we have tried to establish three vital truths to our study:
 - a. Civil government does exist by divine authority.
 - b. Christians may participate in civil government.
 - c. One may morally do things as an agent of the government that one may not do as a private citizen.
2. With these thoughts in mind we are now ready to discuss some of the arguments for and against war and against capital punishment.

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1. In this study we have tried to establish three vital truths to our study:
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2. With these changes in mind we are now ready to discuss some of the arguments for and against war and against capital punishment.

I am the eyesman of God
Come to me and be an eyesman
of God -

Does 2 Tim. 4:8 - was the term
"I know" -

Our finite mind fails to
comprehend the infinite mind - the
"confusion" of the mind of God into my
mind

The selfless heart says
"I hoped make it."

"RESPECT FOR AUTHORITY IN THE CHURCH" No. 1
Eph. 1:22,23; Heb. 13:17

INTRODUCTION:

1. There seems to be the recognition of the need of authority in all realms of man's life.
 - a. Science builds up its system in conformity with natural phenomena.
 - b. Art has its ideals of beauty.
 - c. Politics seem to realize some ideal of state.
2. Likewise in the field of religion there must be a standard of authority.
 - a. All religion involves certain ideas or beliefs about God.
 - b. If one's ideas and beliefs are true then one's conduct should be likewise.
 - c. But if one's ideas and beliefs are false then one's conduct will be likewise.
3. In previous lessons, we have learned that God is the source of all power and authority and that God sometimes delegates authority to others to carry out his will.
4. Let's observe:

DISCUSSION:

I. REBELLION AGAINST GOD'S APPOINTED MEN IS REBELLION AGAINST GOD.

- A. When the children of Israel murmured against Moses and Aaron in the wilderness, they were actually murmuring against God who appointed them. Ex. 16:8.
- B. During the time of Israel's wandering in the wilderness there was a great rebellion against the authority and position of Moses and Aaron. Numbers 16:1-17.
 1. This rebellion was led by Korah, Dathan, and Abiram, along with 250 princes of Israel. 16:1.
 2. They accused them of taking too much upon themselves. 16:3.
 3. "Here is a vivid Old Testament incident involving rebellion against God's delegated authority, and a clear illustration of what God thinks of such rebellion." (Deaver).
 - a. Fire went out from the Lord and destroyed all of them and the earth swallowed them up. 16:31, 32.
 - b. This is clear, forceful and unforgettable demonstration of what God thinks of those who rebel against His delegated authority and "...whatsoever things were written aforetime were written for our learning..." Rom. 15:4.
- C. After the children of Israel were in Canaan they again rebelled against God by demanding a king.
 1. Samuel was God-appointed ruler over the people as judge. 1 Sam. 8:1.
 2. The people came to Samuel and said "thou art old, and thy sons walk not in thy ways: now make us a king to judge us like all the nations." 1 Sam. 8:2.
 3. Samuel was displeased but God told him to give them a king "for they have not rejected thee, but they have rejected me, that I should not reign over them." 1 Sam. 8:7.
- D. The Lord taught that to reject the apostles was to reject him and to reject him was to reject God. Luke 10:16; John 13:20.
- E. All of these points clearly reveal that when one rejects God-appointed agents and order of things one rejects God.

II. THERE MUST BE RESPECT FOR GOD'S ARRANGEMENT FOR THE CHURCH.

- A. Jesus Christ is the head of the church. Eph. 1:22,23; Col. 1:18.
 1. As the head he has all authority. Mt. 28:18.
 - a. Peter announced on Pentecost that God had made him both Lord and Christ. Acts 2:36.
 - b. Paul told the Philippians that God had highly exalted him and given him a name above all names. Phil. 2:9.
 - c. Peter said He's on God's right hand with angels, authorities and powers subject to Him. 1 Pet. 3:22.
 - d. He has the keys of hell and death. Rev. 1:18.
 2. As the head of the church, He is the lawgiver and no one else has the right to legislate.
 - a. Moses was God's Prophets and lawgiver under the old covenant but said God would raise up another. Deut. 18:15, 18, 19.
 - b. Jesus Christ is God's lawgiver now. Acts 3:22,23.

3. As the head of the church, He deserves to be heard and respected. Matt. 17:5; Rev. 5:9.

B. The apostles are next to Christ in authority in the church. Matt. 19:28.

1. "The pre-eminence and authority of the apostles in the Church are thus finally and strongly expressed."

2. During their lives, guided by the Holy Spirit (Jn. 16:13), the apostles arranged the laws and practices to govern the members of the church.

a. The early church "continued in the apostles' doctrine" (Acts 2:42) because they regarded them as infallible authority.

b. When a problem arose they went to the apostles to settle the question. Acts 15:1ff.

3. They sit upon their thrones governing and guiding the church through their inspired writings.

C. Elders of the church are a part of God's arrangement for each local congregation.

1. Paul ordained elders in every church at the end of his first missionary journey. Acts 14:23.

2. The church in Jerusalem had elders. Acts 15:2,4,6.

3. From Miletus, Paul called the Elders of the church at Ephesus. Acts 20:17.

4. Paul addressed the elders at Philippi. Phil. 1:1.

5. Timothy was given the qualifications of those qualified to serve as elders. 1 Tim. 3:1-7.

6. Titus was left in Crete to appoint elders in every city. Titus 1:5.

CONCLUSION:

1. We have established in this lesson that:

a. To rebel against God's arranged order is to rebel against God.

b. Jesus Christ is head of the church, the apostles next, and then the elders.

2. The question that now arises is "Has God given the elders any authority in the church or are they only 'example-setters'?" Is it possible to rebel against God's today by rebelling against the elders?

"RESPECT FOR AUTHORITY IN THE CHURCH," NO. 2

Heb. 13:17

INTRODUCTION:

1. It's obvious to every concerned Christian that the devil does not intend for the church to free from fighting some doctrinal error if he can avoid it.
2. Within the past few years there has risen the doctrine that elders of the church have no authority. They insist:
 - a. That elders can be "example-setters" only.
 - b. That elders have no more authority than any other member.
 - (1) This is virtually what Korah said to Moses "all the congregation are holy" and thus have as much authority as you do.
 - (2) Modern day rebels say "Every member of the church has the same authority as the elders.
 - c. That elders cannot make definite assignments.
 - d. That elders cannot have a meeting of "elders only" to discuss matters pertaining to the church.
 - e. That elders cannot make a decision affecting the congregation without first consulting the entire congregation.
3. In this study it shall be our purpose to observe that (1) God has given the elders some authority ~~not~~ possessed by every member, (2) Some reasons why elders can't please everybody, and (3) some ways in which one may disrespect the authority of the elders.

DISCUSSION:I. GOD HAS GIVEN SOME AUTHORITY TO THE ELDERS THAT ALL MEMBERS DO NOT HAVE.

- A. The argument that God has not given authority to the elders is based on a misunderstanding of Matthew 28:18.
 1. "The Lord said he had all authority and therefore noone else could have any" they argue.
 2. The misunderstanding is based on two things.
 - a. If Christ has all authority then he has the authority to delegate authority.
 - b. The Greek word (Exousia) is a general term.
 - (1) Jesus gave the twelve power (exousia) over unclean spirits. Mk. 6:7.
 - (2) Some children are commanded to obey thier parents then parents have authority (exousia). Eph. 6:1.
- B. The terms used in the New Testament referring to the elders of the church makes it obvious that God has given them some authority. (Definitions taken from Thayer's Greek-English Lexicon of the New Testament).
 1. Overseer (Episcopos) Acts 20:38. "Overseer, a man charged with the duty of seeing that things to be done by others are done rightly..." (P. 243)
 2. Shepherd (poimeen) 1 Pet. 5:2; Acts 20:28. "To feed, to tend a flock, keep sheep...to rule, govern, to furnish pasturage or food..." (P. 527).
 3. Watch (Gregoreo) Acts 20:31. "To watch...give strict attention to, be cautious, active..." (P. 122).
 4. Set over - are over (Proistemi) 1 Thess. 5:12. "To set or place before; to set over..., to be over, to superintend, preside over...to be a protector or guardian; to give aid...to rule, to care for, give attention to..." (p. 539).
 5. Subjection (Hupotage) 1 Tim. 3:4
 - a. "The act of subjecting...obedience...subjection..." (p/ 645).
 - b. The elders is to have his children under subjection as a proof of his qualifications to "take care" of the house of God. It is obvious therefore, that those who are to be "cared for" by the elders are to be in subjection to the elders.
 6. Steward (oikonomos) Titus 1:7. "The manager of a household or of household affairs; a steward, manager, superintendent..." (p. 440).

7. Rule, govern (Hegeomai) Heb. 13:7,17. "To lead..., to go before; to rule, command, to have authority over..." (p. 276).
8. Submit, yield (Hupeiako) Heb. 13:17. "To resist no longer, but to give way, yield...to yield to authority and admonition, to submit. Heb. 13:17."

- C. From all these points, we draw the conclusion that elders do have authority.
1. They do not have the same kind of authority as the Lord.
 2. They have no right to legislate and conduct themselves in a dictatorial fashion, but they do have authority.

II. SOME REASONS WHY THE ELDERS CAN'T PLEASE EVERYBODY.

- A. Some will not be ruled over.
- B. Some want to be different about every matter.
- C. Some let prejudice and ignorance rule them rather than good common sense.
- D. Some let their likes and dislikes make their decisions rather than the Bible.
- E. Some refuse to obey the elders because they are afraid it will hurt their business, lose them friends, or lower their standings in the community.
- F. Some refuse to admit they are wrong.

III. SOME WAYS IN WHICH ONE MAY DISOBEY AND DISRESPECT THE AUTHORITY OF THE ELDERS.

- A. By refusing to practice in matters of expediency what they decide ought to be done.
- B. By refusing to attend services which they feel are essential in order for them to do a better job feeding and overseeing the flock.
- C. By obeying them only so long as it agrees with what you think but refusing when you disagree.
- D. By stirring up strife and ill-feelings against them by things you say.

CONCLUSION:

1. It's a terrible thing to disregard God's appointed agents.
2. There must be greater respect for authority in the church.

WALKING WORTHY OF THE CALLING

Eph. 4:1-3

INTRODUCTION:

1. Some reports show that the population in the city of Jackson 10 years from now will be twice what it is today.
 - a. This means that a great challenge is before us for the Lord.
 - b. How many souls we reach and lead to Christ will depend largely upon our practicing the words of our text.
2. The terms used by Paul are:
 - a. "Therefore" suggests that this plea is based upon things Paul had just stated.
 - b. "the prisoner of the Lord" shows that Paul was not only in prison at Rome but he considered himself to be there for preaching Christ.
 - c. "beseech you" is to intreat with urgency; to supplicate; to beg.
 - d. "that you walk worthy of the vocation."
 - (1) "Walk" signifying "the whole round of the activities of the individual life;" (Vine). To pursue a course of life; to conduct oneself.
 - (2) "Worthy" refers to the manner of our walk. It is to be such that becomes and adorns the Christian calling.
 - (3) "Vocation" is "a summons from God to an individual or group to undertake the obligations and perform the duties of a particular task or function in life (Webster) Vocation is one's main line of work while an "avocation" is "a subordinate occupation pursued in addition to one's regular work esp. for enjoyment..."
3. In order that we may really want to walk worthy and accept our responsibility we need to consider:

DISCUSSION:I. THE BLESSINGS ENJOYED BY THOSE WHO HAVE RECEIVED THE CALLING?

- A. They are blessed with all spiritual blessings in Christ. Eph. 1:3.
- B. They have been redeemed through his blood. Eph. 1:7.
- C. They have been sealed with the Holy Spirit of promise. Eph. 1:13.
- D. They have been made alive. Eph. 2:1.
- E. They are God's workmanship. 2:10.
- F. They are now close to God and at peace with Him. Eph. 2:13-16.
- G. They are citizens of God's kingdom. Eph. 2:19.
- H. They have as their helper He who is able to do abundantly above all we ask or think. Eph. 3:20.

II. THE NATURE OF THE CALLING. (IT IS THE CHRISTIAN'S VOCATION)

- A. It is a "high calling." (Phil. 3:14.
- B. It is a "holy calling." 2 Tim. 1:9.
- C. It is a "heavenly calling." Heb. 3:1.
- D. We are called out of darkness:
 1. Into God's marvelous light. 1 Pet. 2:9.
 2. Into the fellowship of Jesus Christ. 1 Cor. 1:9.
 3. Unto peace. 1 Cor. 7:15c.
 4. Unto the grace of Christ. Gal. 1:6.
 5. Unto holiness. 1 Thess. 4:7.
 6. Unto glory and virtue. 2 Pet. 1:3.

III. THE WALK IN HARMONY WITH THIS CALLING.A. Is not:

1. After the flesh. Rom. 8:4.
2. After the manner of men. 1 Cor. 3:1-3.
3. In craftiness. 2 Cor. 4:2.
4. By sight. 2 Cor. 5:7.
5. As we walked before our conversion. Eph. 2:1,2
6. As unconverted walk "in the vanity of their mind." Eph. 2:17.
7. Disorderly. 2 Thess. 3:6.

B. Is:

1. In those things in "which God hath before ordained we should walk in them." Eph. 2:10.
2. "With all lowliness" - Modest, humble; absence of haughtiness in one's own achievements.

- a. God is ever with the contrite and lowly of heart. Psalms 34:18; Isaiah 66:2.
- b. "But in lowliness of mind let each esteem other better than themselves." Phil. 2:3.
- c. The Christ and the publican are examples of lowliness. Luke 18:13; Matthew 11:28.
3. "And meekness" - Mild of temper; patience under injuries; consistent of temper.
 - a. Restore the erring in meekness. Gal. 6:1.
 - b. Instruct those caught in error in meekness. 2 Tim. 2:25.
 - c. Show meekness toward all men. Tit. 3:2.
 - d. Receive with meekness the engrafted word. Jas. 1:21.
4. "With longsuffering" - Long and patient endurance of offense.
 - a. Love is longsuffering. 1 Cor. 13:4.
 - b. The Lord is longsuffering. 2 Pet. 3:9.
5. "Forbearing one another in love." Col. 3:13.
6. "Endeavoring to keep the unity of the Spirit." (Giving diligence A.S.; hastening)
 - a. Division among God's people is sinful. 1 Cor. 1:10; Rom. 16:17,18.
 - b. Unity is pleasant among brethren and Christ prayed for it. Psalms 133:1; John 17:20,21.
7. In love. Eph. 5:1,2.
8. As children of light. Eph. 5:8.
9. Circumspectly (carefully, wisely) Eph. 5:15,16.

CONCLUSION:

1. By such walking our light shines before men and exalts the glory of God. Mt. 5:14-16.
2. We shall walk with the Lord eternally for we are worthy. Rev. 3:4.

INTRODUCTION:

1. The book of Revelation might well be called the greatest of the books if one book was placed above another.
 - a. All the other books from Genesis on point forward, but Revelation has a note of finality.
 - b. What was lost in Eden is regained in Revelation.
 - c. Death came on man for his sin (Rom. 5:12) is no more in the city of God. (Rev. 21:4)
 - d. Sin is seen in its terrible form in Genesis, but no more in Revelation.
2. Revelation declares the greatest message of time and eternity. Rev. 11:15.
3. Let's consider:

DISCUSSION:

VI I. THE WRITER OF REVELATION HEWED MANY OF HIS STONES OUT OF THE QUARRY OF EZEKIEL.

- A. Ezekiel 1:5 presents the "likeness of four living creatures: out of the midst of the whirlwind, while Rev. 4:6 speaks of "four beast full of eyes" around the throne.
- B. The rainbow is around the throne (Ezek. 1:28) and the rainbow is around the throne in Rev. 4:3.
- C. Ezekiel eats the scroll (Ezek. 3:12) and the writer of Revelation eats "the little book." (Rev. 10:10).
- D. The servants of God are sealed with "a mark upon the foreheads" (Ezek. 9:4) and the servants of God are sealed in Revelation. (Rev. 7:3).
- E. Ezek. 10:2 pictures the burning of the city and Rev. 8:5 also presents fire as being cast to the earth.
- F. In Ezekiel and Revelation, Babylon fall.
- G. Gog and Magog are mentioned in both books. (Ezek. 38:1,2; Rev. 20:8).
- H. In both, the seer is set on a high mountain. (Ezek. 40:2; Rev. 21:10).
- I. A measuring takes place according to God's instructions in Ezek. 40:3 and Rev. 11:1,2.
- J. In Ezek. 47:1 "waters issued out from under the threshold of the house eastward" and in Rev. 22:1 "a pure river of water of life" proceeds out of the throne of God and of the Lamb.
- K. In each book gates are on the various sides of the city with the tribal names thereon. (Ezek. 48:31ff; Rev. 21:12).

VII. MANY WORDS AND PHRASES IN THE FIRST PART OF REVELATION FIND EXPLANATION IN LATER CHAPTERS.

- A. The "tree of life, which is in the midst of the paradise of God" (2:7) is found in the city foursquare, with streets of gold. (22:2,14,19).
- B. The second death of Rev. 2:11 is explained to be the "lake which burneth with fire and brimstone in 21:8. *Pergamos*
- C. The "new name" promised to ~~Philadelphia~~ (2:17) is mentioned again in 3:12; 14:1 and 22:4.
- D. The "morning star" of 2:28 is seen to be Jesus in 22:16.

III. REVELATION HAS AT LEAST THREE DIFFERENT TYPES OF LITERATURE.

- A. Aposalyptic literature is literature in signs and symbols which is a revelation of future events.
- B. Prophetic literature contains an element of prediction.
- C. It also has characteristics of an epistle.

IV. WHAT WERE SOME CONDITIONS AT THE TIME THE BOOK WAS WRITTEN?

- A. There was both growth and decline among the churches addressed.
- B. Persecution was eminent or had begun.
 1. *Smyrna* was "about to suffer: and have tribulation 10 days. Rev. 2:10.
 2. At *Pergamos* Antipas had suffered martyrdom. Rev. 2:13.
 3. The "hour of trial" was not to come on Philadelphia. Rev. 3:10.

V. WHAT IS THE PURPOSE OF REVELATION TO WHOM WRITTEN, BY WHOM WRITTEN AND WHEN?

- A. It's main purpose is to impart comfort and assurance to persecuted Christians
 1. Their king lives and reigns forever and ever. Rev. 1:18; 11:15.
 2. Their shed blood will be avenged. Rev. 6:10,11.

3. God is mindful of their tears. Rev. 7:17; 21:4.
4. They are assured that their prayers are heard. Rev. 8:4,5.
5. Their death is precious in his sight. Rev. 14:13.
6. Final victory is assured. Rev. 15:2,3.
7. The great theme present in this. Rev. 17:14

B. The Revelation, God's answer to the prayers of tears of severely persecuted Christians in the first century, is God's answer in the 20th century.

1. "What the book of Job was to one man, the Revelation is to the entire people of God." (West).
2. We may not know what the future holds, but we know who holds the future. All accounts are not settled in this life.

C. The writer calls himself John in Rev. 1:1,4,9; 22:8. The only John on Patmos in profane history was the apostle John.

D. Nearly all agree it was written in about 96 A.D. during the reign of Domitian.

XII VI. WHAT ARE THE SYSTEMS OF INTERPRETATIONS?

- A. The preterist school "holds that the system of Revelation relates only to the events of the day in which it was written."
- B. The idealist school or spiritual school "considers Revelation to be only a symbolic picture of the enduring struggle between good and evil" and cannot be identified with any specific events.
- C. The historical school "holds that Revelation outlines in symbols form the entire course of history of the church from Pentecost to the advent of Christ.
- D. The futurist school "holds that the first three chapters refer to the day in which it was written or the seven churches represent seven eras of history. The rest has to do with events in "the Great Tribulation."

CONCLUSION:

1. Revelation brings great comfort to the heart of any Christian.
2. Regardless of what may happen in life, the Christian is assured of the final results-victory with God and the Lamb.

"LAY HOLD ON ETERNAL LIFE," NO. 1
1 Tim. 6:12

INTRODUCTION:

1. Read or quote 1 Timothy 6:1-21.
2. The greatest and most precious goal that any man or woman can have before them is that "inheritance incorruptible, and undefiled, and that fadeth away, reserved in heaven for you." (1 Pet. 1:4).
3. Paul's admonition to Timothy "Lay hold on eternal life" (1 Tim. 6:12b) is one applicable to us all and a promised reward that demands our best. *flee*
4. In laying hold of eternal life there are some things we must ~~flee~~ - run away from, escape -
5. Let's consider:

DISCUSSION:

- I. "BUT THOU, O MAN OF GOD..." (1 Tim. 6:12a).
 - A. This was a familiar title for the Old Testament prophets.
 1. Moses was called the man of God. Deut. 33:1.
 2. There came a man of God to Eli. 1 Sam. 2:27.
 3. Shemaiah was called "the man of God." 1 Kgs. 12:22.
 4. Elijah was called "Thou man of God." 2 Kgs. 1:9.
 - B. It was appropriate to refer to Timothy a New Testament evangelist as a "man of God," but it is also applied to all the faithful in Christ Jesus. 2 Tim. 3:17.
 - C. The name "man of God" is very expressive and signifies:
 1. A man who belongs to God. 1 Cor. 6:19,20; 1 Pet. 1:18,19.
 2. a man who is dedicated to God. Rom. 12:1,2.
 3. A man who finds in God, rather than in riches, his true portion.
 4. A man who lives for God's glory. 1 Cor. 10:31.
- II. THERE ARE SOME THINGS A MAN OF GOD OR CHRISTIAN IS NOT TO FLEE.
 - A. He is not to flee from God.
 1. In the first place it is impossible to flee from God. Psalms 139:7-10.
 2. In the second place it is only in God that one can flee for safety. Psalms 143:9; James 4:8.
 - B. He is not to flee from truth.
 1. God's word is truth. John 17:17.
 2. The truth makes men free. John 8:32.
 3. Men must love truth wherever it is found. cf. 2 Thess. 2:10.
 - C. He is not to flee from his responsibilities.
 1. Jonah tried to run away from the responsibility God laid upon his shoulders. Jonah 1:1-3.
 2. Jesus described the false shepherd as a hireling who flees because he "careth not for the sheep." John 10:13.
 3. One cannot flee from those responsibilities God has laid on him, and escape them.
- III. THERE ARE SOME THINGS A MAN OF GOD OR CHRISTIAN IS TO FLEE. (In fact all men).
 - A. The alien sinner is to flee from the wrath to come. Matt. 3:7-10.
 - B. He is to "flee fornication." 1 Cor. 6:18.
 1. Fornication is illicit sexual intercourse.
 2. Joseph fled from fornication. Gen. 39:7-13.
 3. He "that committeth fornication sinneth against his own body."
 - C. He is to "flee from idolatry." 1 Cor. 10:14.
 1. Idols are false gods or that representing the false god, and idolatry is the worship of such. "An idolater is a slave to the depraved ideas his idols represent." (Vine, p. 245) Excessive love or veneration for anything.
 2. Samuel told Saul that stubbornness is an iniquity and idolatry. 1 Sam. 15:22,23.
 3. Paul lists idolatry as a work of the flesh and they that practice shall not enter the kingdom of God. Gal. 5:19-21.