

4. Paul told the Colossians to mortify "covetousness, which is idolatry." Col. 3:5.
5. Peter speaks of the past life of the Gentiles as including abominable idolatries. 1 Pet. 4:3.
- D. He is to flee from the love of riches. 1 Tim. 6:6-11a, 17; Prov. 28:20.
  1. Riches are deceitful. Lk. 12:16-21.
  2. The love of ~~man~~ <sup>riches</sup> causes:
    - a. Men to fall into temptation and a snare.
    - b. Men to fall into many foolish and hurtful lusts.
    - c. Men to err from the truth.
    - d. Men to be pierced through with many sorrows.
- C. He is to flee "youthful lusts." 2 Tim. 2:22.
  1. These refer to those passions and desires which are so tempting to youth.
  2. These also refer to those headstrong passions which often lead young men into foolish courses.
  3. They war against the soul. 1 Pet. 2:11.
  4. Every Christian, especially young people, must be careful never to allow themselves to be placed in a position where they would be tempted and overcome.

#### CONCLUSION:

1. Fleeing from these things is laying hold on eternal life.
2. Fleeing from these things is moving closer to God and heaven.



INTRODUCTION:

1. Read or quote Revelation 1.
2. Revelation 1:19 gives a key to the division of the book. "Write:
  - a. "The things which thou hast seen." These are the things which John had just witnessed in the vision. 1:1-20.
  - b. "The things which are." This referred to the present conditions of things in the churches and the Lord's message to them. 2:1-3:22.
  - c. "The things which shall be hereafter." This embraces the unfolding of things from John's vision down to the end of time. 4:1-22:21.
3. In this study, it shall be our purpose to observe some of the leading thoughts of the first few verses and relate them to kindred verses in this book and other parts of the Bible.

DISCUSSION:

I. "THE REVELATION..."

A. Revelation means:

1. "The English noun revelation is derived from a form of the Latin verb revelare which means to draw back the veil." (Straus)
2. The Latin term was a translation of the Greek Apocalypse- (apo - from and Kalupto - to cover). The meaning being to remove the cover from anything.
3. The book of the Revelation is concerned with the unveiling of the will and purpose of God. It is the "Revelation," not Revelations.

B. "OF JESUS CHRIST"

1. The Revelation of Jesus Christ is Genitive case - "That which belongs to Jesus." It was not John's revelation.
2. "Which God gave unto him." This shows the ultimate source of the Revelation.
3. Which God gave unto him "to shew unto his servants things which must shortly come to pass." They would begin and be fulfilled.
4. "He sent and signified it by his angel." He made known by symbols and figures.
5. Unto his servant John "who bare record (witness):
  - a. "Of the word of God." The contents of this book and the proclamation of the word of God. cf. Rev. 1:9.
  - b. "Of the testimony of Jesus Christ, and of all things that he saw.

II. THE BEATITUDE: "BLESSED IS HE THAT READETH, AND THEY THAT HEAR THE WORDS OF THIS PROPHECY AND KEEP THOSE THINGS WHICH ARE WRITTEN THEREIN: FOR THE TIMES IS AT HAND." (Rev. 1:3).

A. This is the first of seven beatitudes in the book of Revelation.

1. "And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them." (Rev. 14:13).
2. "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame." (Rev. 16:15).'
3. "And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are true sayings of God." (Rev. 19:9).
4. "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." (Rev. 20:6).
5. "Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book." (Rev. 22:7).
6. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." (Rev. 22:14).

B. This beatitude pronounces a great blessing on:

1. "He that readeth." This, no doubt, had in mind the reader in public assemblies although any present day reader will be blessed.
2. "They that hear the words of this prophecy."



2. "They that hear the words of this prophecy."

- a. The phrase here literally means "the one hearing" or the ones that keep on hearing.
- b. Jesus warned us in the parable of the sower "Take heed therefore how ye hear." Lk. 8:18.
- c. The paradox of hearing and not hearing has always been true and still is. Isa. 6:9,10; Matt. 13:13-15; Acts 28:26-28.

3/ "And keep those things which are written therein."

- A. The same class that keeps on hearing keeps on doing.
- b. The term "keep" here implies a "care for" which makes it plain that each hearer must actively participate and not merely observe as one would T.V.

4. The incentive to read, hear and keep is---"for the time is at hand."

III. "JOHN TO THE SEVEN CHURCHES OF ASIA . . ."

A. Although it is specifically addressed to the seven churches of Asia it applies to all.

1. There were more than seven churches in Asia at this time.
2. God's grace and peace are to all

B. The number seven in the Bible signifies totality and universality. Look at some uses:

1. God created everything in <sup>seven</sup> days. Gen. 1; 2:1,2
2. Pharaoh saw seven fat cows and seven cows that were lean. Gen. 41:1-7
3. Joseph told of seven years of plenty and famine. Gen. 41:25-57
4. The golden candlestick had seven branches. Ex. 25:31-39
5. The feast of unleavened bread lasted seven days. Ex. 12:15.
6. Naaman was to dip in Jordan seven times. 2 Kings 5
7. In this book one has:

- a. Seven candlesticks. 1:12
- b. Seven stars. 1:16
- c. Seven angels. 1:20
- d. Seven lamps. 4:5
- e. Seven seals. 5:1
- f. Seven trumpets. 8f:6
- g. Seven thunders. 10:3,4
- h. Seven plagues. 15:6

C/. What he says to the seven churches of Asia is applicable to all for encourage ment and help.

Conclusion.

1. God dwells among his people
2. God reveals his providential care.



Introduction

1. This is the second lesson in a series of lessons on "Lay Hold on Eternal Life."
2. In our first lesson we studied somethings we are to flee in achieving eternal life. it is characteristic of the New Testament writers to tell us what not to do and then carefully admonish us what to do.
3. "But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness." (1 Tim. 6:11) Follow means: (1) To go or come after; to attend (2) To go in pursuit of; to seek to gain or attain; (3) To accept as authority; to obey."
4. Let's consider:

Discussion

I. Some Things The Christian Must Not Follow.

- A. "Thou shalt not follow a multitude to do evil..." Exodus 23:2.
  1. Men like to be on the side that is popular, but the majority are traveling the broad way. Matt. 7:13,14.
  2. John the Baptist refused to travel with the multitude. Mt. 14:1ff.
  3. Pilate chose to go with the crowd. Matt. 27:20,24.
  4. Peter and John refused to follow the multitude. Acts 4:18,19.
- B. "Woe unto them that rise up early in the morning, that they may follow strong drink..." Isa. 5:11.
  1. Sorrows, heartakes, etc. follow those that do. Prov. 23:29-32.
  2. Paul admonished us to be filled with the Spirit, not wine. Eph. 6:18.
- C. "Woe unto the foolish prophets that follow their own spirit, and have seen nothing Ezek. 13:3
  1. It is not in man to direct his own steps. Jer. 10:23.
  2. There is a way that seems right unto man, but it leads to death. Prov. 14:12.
  3. God's ways are not man's way. Isa. 55:8,9.
- D. "Beloved, follow not that which is evil, but that which is good..." 3 John 11:1.
  1. Diotrefes was the evil warned against here. 3 John 9,10.
  2. "The face of the Lord is against them that do evil." 1 Pet. 3:12.
- E. False teachers. "And many shall follow their pernicious way..." 2 Pet. 2:1,2.
  1. Luck bring swift destruction on themselves and those that follow them. v. 1c.
  2. Such causes the way of truth to be evil spoken of. v. 2b.

II. Some Things The Christian is to Follow After. 1 Tim. 6:11

- A. Someone has suggested that these six virtues could be divided into three pairs:
  1. Righteousness and godliness: Our attitude toward God.
  2. Faith and Love: The source of righteousness and godliness.
  3. Patience and Meekness: The virtues necessary to live righteously and godly.
- B. Righteousness
  1. Dikaissune is the character or quality of being right or just." (Vine, p. 298)
  2. a. It is used to refer to "whatever is right or just in itself, whatever conforms to the revealed will of God." Mt. 5:6,10,20.
  - b. "Whatever has been appointed by God to be acknowledged and obeyed by man. Mt. 3:15.
  - c. "The sum total of the requirements of God." Mt. 6:33.
  2. "...for all thy commandments are righteousness." Psal. 119:72.
  3. One becomes righteous by practicing righteousness-just dealing with our fellow man.

~~Q. // Eusebeia // denotes // that // piety // which // characterized // by // a // Godward // attitude // does // that // which // is // well-pleasing // to // Him //~~

C. Godliness.

1. "Eusebeia...denotes that piety which, characterized by a Godward attitude, does that which is well-pleasing to Him.
2. This virtue has to do with our relationship with God. Tit. 2:11,12.



D. Faith.

1. "Pistis, primarily, firm persuasion, a conviction based upon hearing... is used in the N.T. always of faith in God or Christ, or things spiritual." (Vine, p. 71)
2. Since "without faith" one cannot please God it is most essential to pursue it diligently. Heb. 11:6.

E. Love. Cf. 1 Cor. 14:1

1. It is the more excellent way. 1 Cor. 12:31.
2. Without it man is nothing. 1 Cor. 13:1-3.
3. It never fails. 1 Cor 13:8.
4. It is greater than faith and Hope. 1 Cor. 13:13.
5. It is that by which faith works. Gal. 5:6.

F. Patience. Heb. 10:36.

1. "Hupomone, lit., an abiding under..endurance." (Vine)
2. "The capacity or habit of enduring evil, adversity, or pain with fortitude, forbearance under stress, provocation, or indignity...calm self-possession in confronting obstacles or delay." (Webster)
3. We must run the race with patience. Heb. 12:1.
4. We must endure patiently, realizing that our trials work patience. Jas. 1:3; 5:7-11.

G. Meekness.

1. Meekness is not to be equated with weakness. It is that temper of spirit that enables us to accept God's dealing with us as good and an acceptance of the trials of life as events to make us stronger.
2. Moses and Christ are both described as meek. Num. 12:3; Mt. 11:28,29.

H. Follow things that make for peace and that edify us. Rom. 14:19; Heb. 12:14.

I. Follow that which is good. 1 Thess. 5:15.

1. They that follow good will be resurrected unto eternal life. Jn. 5:28,29.
2. We were created unto good works. Eph. 2:10.

J. Follow in the steps of Christ. 1 Pet. 2:21-23. Jn. 8:12.

Conclusion

1. In laying hold of eternal life the Christian then must follow these things set forth today.
2. What are you doing? Are you following the Lord or the devil. Revelation 14:4 pictures the redeemed before the throne as "These are they which follow the Lamb whithersoever he goeth..."

*Our Example:*

1. *For a sinless life - Heb. 4:14-16*
2. *" a forgiving life -*
3. *" a sacrificial life - 2 Cor. 8:9 -*
4. *the making the will of his father his supreme rule in life.*
5. *in his knowledge of his father's will -*
6. *in meeting temptation*
7. *in personal consecration to God - Jn. 4:34*



## A STUDY OF REVELATION, No. 3

## Revelation 1

Introduction

1. There has probably never been a child of God but what wondered at times, or asked questions, about whether it was worthwhile or if God cared.
  - a. David, seeing the prosperity of the wicked, wondered if it was worthwhile. Psa. 73:1-28.
  - b. Habakkuk cried out to God in a spirit of doubt. Hab. 1:1,2.
  - c. The souls under the altar, pictured in this book, cried out "How long, O Lord..." Rev. 6:10.
2. There is no book in the Bible that gives greater assurance to the Christian than Revelation.
3. Consider:

DiscussionI. The Salutation: "Grace be unto you, and peace..." 1:4

- A. "Grace" is the unmerited favor of God and "peace" the assurance of that grace.
- B. It is from "him which is, and which was, and which is to come." This is the best that human language can do to describe the eternal nature of God.
- C. "And from the seven Spirits which are before his throne." The complete fulness of the Holy Spirit exerted in the church and world.
- ✓ D. "And from Jesus Christ..."
  1. "Who is the faithful witness"
    - a. He faithfully discharged his work in revealing God to mankind. Jn. 1:18.
    - b. He faithfully carried out his work of redeeming mankind.
  2. "the first begotten of the dead..."
    - a. This tells us that Christ died. Jn. 10:18; 1 Cor. 15:1-4.
    - b. This tells us that Christ was raised. Rom. 1:4.
    - c. Others were raised before Him, but he gained "absolute and final victory over death." 1 Cor. 15:23; Col. 1:18. cf. v. 18.
  3. "And the prince of the kings of the earth."
    - a. He was made Lord and Christ when he ascended. Acts 2:36.
    - b. He is above all. Eph. 1:20; 1 Pet. 3:22.
  4. Who loved us and washed us from our sins in his own blood.
    - a. John is asserting that Jesus Christ constantly loves us.
    - b. The expression "washed" or "loosed" us from our sins reminds us that we were in bondage. Eph. 2:1
    - c. It also tells us that we have been made free by Christ's death on the cross.
  5. "And hath made us kings and priests unto God and His Father..." 1:6.
    - a. He hath made us a "kingdom of priests."
    - b. Just as Israel was a "Kingdom of priest." 1 Pet. 2:5,9.
  6. Who is coming again--"Behold, he cometh with clouds..." 1:7.
    - a. He will come as he left. Acts. 1:9-11.
    - b. It will not be secret for "every eye shall see him." even those that pierced him.
    - c. "All kindreds of the earth shall wail because of him."

II. The Lord's Servant John--"I John..." 1:9,10.

A. He was a brother and companion with them in three things:

1. Tribulation.
  - a. Trials and tribulations are a part of the lot of a Christian. Acts 14:22; Jn. 15:20.
  - b. John and other Christians were being persecuted at this time.
2. In the kingdom of Jesus Christ.
  - a. This shows that the kingdom had been established at this time. Col. 1:13.
  - b. It also shows a recognition of the rule of Christ in his life.



3. In the patience of Jesus Christ. How much patience is needed in serving God.
- B. He was on the isle of Patmos
  1. Patmos was an island about 28 miles south, southwest of Samos
  2. John was there because of or on account of his preaching and teaching the word of God.
- C. He was in the Spirit on the Lord's day.
  1. He means he was in a Spirit to receive the message or in a Spirit of worship.
  2. The Lord's day is the same expression used in 1 Cor. 11:20 referring to the Lord's Supper--it belong to the Lord.
- D. He heard a "great voice, as of a trumpet."
- E. He was told to write "what thou seest" and send it to the seven churches of Asia." 1:11.
- F. He was overwhelmed by the vision he saw. 1:17.

### III. The Vision That John Saw.

- A. He saw seven golden candlestickes which represent the seven churches. 1:12,20.
- B. He saw "one like unto the Son of man" standing in their midst.
  1. Standing in the midst suggest his ever presence with his church.
  2. "Clothed with a garment down to the foot." "This is a robe of honor, and symbolizes a person of the highest standing." (Strauss) Christ is our king. Acts 2:36.
  3. "And girt about the paps with a golden girdle,"
    - a. The priests in the O.T. were bound at the breasts with a girdle.
    - b. Christ is our high priest. Heb. 4:14-16.
  4. "His head and his hair were white like wool, as white as snow." White indicates purity and the one here was perfectly pure.
  5. "And his eyes were as a flame of fire. His eyes were piercing and penetrating and nothing escapes them? Jer. 17:10; 2:18.
  6. "And his feet like unto fine brass, as if they burned in a furnace." He is able to trample all of his enemies under foot. 2:18
  7. "And his voice as the sound of many waters." His voice is loud and reverberating as many waters would be.
  8. "And he had in his right hand seven stars."
    - a. The stars are the angels of the seven churches. 1:20.
    - b. This suggests God's protecting and sustaining power.
    - c. It gives a warning to the enemies of his people and encouragements to his people.
  9. "And out of his mouth went a sharp twoedged sword."
    - a. This is his word. Heb. 4:12.
    - b. He said he would fight against the nicolaitance and Balaamites "with the sword of my mouth." 2:16.
  10. "And his countenance was as the sun shining in its strength. It was scorching and withering in its effect."

### Conclusion

1. Jesus Christ the one we serve and victory is assured.
  - a. "He ever liveth" Heb. 7:25
  - b. Victory through him. 1 Cor. 15:57.
  - c. Our hope rests on belief that he died and arose. 1 Thess. 4:14.
2. Such encouragement to any Christian that may wonder at times.



## INTRODUCTION:

1. Revelation 2 & 3 are letters to the seven churches of Asia. Long after the churches had been established the Lord returns (lets the churches know) to each to inspect and reveal their condition as He sees it.
  - a. These letters comprehend or embrace "the good traits of Christians in all countries of the world and for all ages."
  - b. The various faults "comprehend all the shortcomings and sins which are characteristic of Christians, and the warnings and admonitions" are applicable to Christians of all times and ages.
  - c. "These seven letters present something in the nature of a criteria or standard by which the members of congregations of Christians throughout the world may judge or appraise themselves: knowing that the things for which the Revelator commended the members of these congregations and promised to bless them, He will commend and bless Christians today and always; and the faults for which He warned the members of these congregations and the curses which He threatened against them, if they failed to repent, He will visit against them who fail to heed His warnings and repent, in every age of the world." (Thompson, p. 23,24).
2. The first letter was written to the church at Ephesus, probably the most prominent of the seven.
  - a. The city of Ephesus was the "metropolis of Asia." It stood at the mouth of the central river of Asia. It stood at the mouth of the central river of Asia, the Cayster. It's favorable position on highways and rivers made it a great trade center and many people visited it each year. It was noted for its magical arts (Acts 19:18-20) and the temple of the heathen goddess Diana. (Acts 19:19,35).
  - b. The church at Ephesus enjoyed the presence and teaching of the apostle Paul for at least three years on his third journey, in fact he probably started the church at Ephesus. (Acts 19).
  - c. The eloquent preaching of Apollos was heard at Ephesus. Acts 18:24.
  - d. According to tradition the apostle John spent the last two years of his life in Ephesus.
  - e. It enjoyed the teachings of two apostolic letters. One by Paul in A.D. 63 and one by John in A.D. 96.

## DISCUSSION:

### I. THE WORDS OF COMMENDATION:

- A. The Lord first declares his knowledge of them. "I know." v. 2a
  1. One cannot hide from the Lord. Psa. 139:1-10.
  2. He that hath "eyes as a flame of fire," (1:14) and that "searcheth the reins of the hearts" knows all about us. (2:23).
  3. Nothing good or bad escapes his notice, but he tries to find the good first.
- B. The Lord commends three things in the church at Ephesus:
  1. Their life. 2:2a,3
    - a. Works. Includes the whole of their conduct.
    - b. Labour (toil). Excessive labor even to the point of suffering and sadness.
    - c. Patience. Stedfast endurance in the way of right.
  2. Their discipline. Expelled false apostles. 2:2b.
    - a. Paul's admonition given years earlier was heeded. Acts 20:28-31.
    - b. They were trying the false prophets gone out into the world. 1 Jn. 4:1.
  3. Their doctrine. "hatest the deeds of the Nicolaitanes." 2:6.
    - a. Nicolaitanes taught that such things as fornication and idol worship were matters of indifference.
    - b. The Ephesians remained true to God's word and hated the deeds of the men.
- C. surely everyone is ready to cry out and say "What a wonderful church. The Lord must have found nothing wrong with this church, but:



II. THE WORDS OF CONDEMNATION. 2:4.

- A. The church at Ephesus has heart-trouble. Their love was fading and they were growing cold and lacked zeal.
  - 1. They were not yet to the stage of the church at Sardis.
  - 2. They had not yet reached the stage of lukewarmness like the Laodiceans.
- B. The first works of the church at Ephesus were no more.
  - 1. The zeal, enthusiasm and love which first moved them to do God's works are gone.
  - 2. All our works must be prompted by love to be accepted of God. 1 Cor. 13:1-4.
    - a. Why did you come to worship this morning?
      - (1) Was it merely a feeling of obligation?
      - (2) Was it for fear that someone would say something about it if you didn't?
      - (3) Was it through force of habit taught and followed from childhood?
      - (4) Or was it because of a burning zeal and fervent love to God?
    - b. Just as a wife may continue to meet (through sense of duty alone) the obligations she owes her husband, long after her love has died, so a Christian may continue to go through the form (and it true) long after his "first love" has faded. "He may be very regular at the services, but, in spite of that, may not be as devoted to the Lord as he formerly was." (Hendricksen).
  - 3. The Ephesians were staunch defenders of the faith but "zeal for Christian truth may obliterate the one truth that matters, that God is love." (Carid) The sad state of too many Christians today is the same as that at Ephesus. They are vehemently opposed to false doctrine, but cold and indifferent toward their duty.

III. THE WORDS OF EXHORTATION. 2:5. THE LORD CALLS TO ACTION:

- A. Their memory. "Remember, therefore from whence thou art fallen."
  - 1. Memory has been called "the lever of repentance."
  - 2. It was memory of Jerusalem that kept the Jews from singing in Babylonian captivity. Psalms 137:1,2.
  - 3. It was memory that caused the prodigal son to resolve to return to his father's house. Luke 15:17ff.
- B. Their will. "Repent."
  - 1. Repentance is a change of mind brought about by godly sorrow that results in a change of life. 2 Cor. 7:8-11.
  - 2. The Lord wanted the Ephesians to meditate on their neglect, as he realized this would produce godly sorrow in them that would result in returning to their "first works" - "become again zealous in good works." (Hinds) DO YOU AND I NEED THIS LESSON?
- C. Their body. "Do the first works."
  - 1. Repentance must result in a change.
  - 2. Works acceptable to God must be done with zeal and enthusiasm, prompted by a "first love."

IV. THE WORDS OF WARNING. 2:5d.

- A. The Lord told them to "remember," "repent," and "do" or "else I will come unto thee quickly." This does not refer to a personal coming, but a coming in judgment of some kind on the church.
- B. The Lord stated that if he had to come I "will remove thy candlestick out of his place."
  - 1. The candlestick represents the church. 1:20.
  - 2. The Lord threatened to remove the church at Ephesus.
  - 3. Today there is not a church in Ephesus, in fact, the city is in ruins.
- C. Brethren, a church cannot exist long without love. God's warning to the church at Ephesus is just as applicable today.

V. THE WORDS OF ENCOURAGEMENT. 2:7.

- A. "He that hath an ear, let him hear what the Spirit saith unto the churches."
  - 1. This statements made in all the letters.
  - 2. Everyone can hear that wants to hear.
- B. "To him that overcometh."
  - 1. The Ephesians were to overcome their neglect and so are we.
  - 2. To overcome the world and all that confronts us. 1 John 5:5.



- C. "Will I give to eat of the tree of life, which is in the midst of the paradise of God."
1. Man lost access to the tree of life through disobedience in the garden of Eden. Gen. 3:22-24.
  2. Through overcoming, man may once again enjoy the blessings of the tree of life. Rev. 2:7c; 22:2,14.
  3. "in the midst of the paradise of God." cf. Luke 23:43; 2 Cor. 12:2,4.

CONCLUSION:

1. Brethren, the Lord is daily making inspection of this congregation. What about your love? Are you as devoted as you once were?
2. Let us learn from this letter.
  - a. That Christ is omniscient. He knows all about us.
  - b. That a Christian should hate everything Christ hates and love everything Christ loves.
  - c. That a Christian who has left his first love stands in need of remembering, repenting and doing.
  - d. That without the spirit of love, a congregation is doomed to extinction no matter how pure her doctrine or stern her discipline.



3. "Will I give to eat of the tree of life, which is in the midst of the paradise of God?"
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1 Tim. 6:11,12

INTRODUCTION:

1. Christians are engaged in a fight which Paul called "the good fight of faith."
  - a. The devil can achieve no greater victory than to convince us we should not fight.
  - b. The word "fight" in Paul's command is a translation of the Greek verb agonizon from which the English word agony was derived. Agomizon is defined: "to be a combatant in the public games; to contend, fight, strive earnestly; to argue sophistically; to contend or struggle against; to exert oneself." (Analytical Greek Lexicon, Liddell & Scott - Basil Overton)
2. "The forces of righteousness are engaged in a warfare greater in proportions and consequences than any carnal or literal war." 2 Cor. 10:4.
3. Let's consider:

DISCUSSION:

I. SOME FIGHTING WHICH THE CHRISTIAN OR MAN OF GOD MUST NOT DO.

- A. He must not compromise and fight against those who are "fighting the good fight of faith."
- B. He must not fight against God.
  1. The Jews recognized this danger and were very careful about it. Acts 5:39; 23
  2. Anyone who fights against God shall not prosper and prevail. 2 Chron. 13:12; Rev. 12:7,8.
- C. He must not fight and quarrel with other Christians. James 4:1,2; cf. 1 Cor. 3:1-3.
- D. He must not fight against the truth.
  1. Elymas the sorcerer "withstood them." Acts 13:8.
  2. The envious Jews "spoke against those things which were spoken by Paul." Acts 13:45.
  3. Diotrephes prated "against us with malicious words." 3 John 10.

II. IN FIGHTING THE GOOD FIGHT OF FAITH THE MAN OF GOD MUST:

- A. Fight the right enemy or foe.
  1. The Devil and his agents are our enemy. Eph. 6:10-12; 1 Pet. 5:8.
  2. Our enemy is three-fold:
    - a. External. 1 Jn. 2:15,16.
    - b. Internal. Rom. 7:21.
    - c. Infernal. Gen. 3:1; 2 Cor. 11:14; Eph. 6:12.
- B. Have on the proper armour. Eph. 6:13-18. (Defensively).
  1. "Loins girt about with truth." The truth of God in the heart is a girdle or strength against the forces of evil.
  2. "Having on the breastplate of righteousness." Righteousness gained by doing God's will.
  3. "Feet shod with the preparation of the gospel of peace." Preparedness is the essential thought here.
  4. "Taking the shield of faith." This piece enables the Christian to meet all the conflicts of life.
  5. "And take the helmet of salvation." That which adorns and protects the Christian.
  6. Prayer. Eph. 6:18.
- C. Use the proper weapons. (offensively).
  1. The weapons of our warfare are not carnal. 2 Cor. 10:4.
  2. Our offensive weapon is "the sword of the Spirit, which is the word of God." Eph. 6:17.
    - a. It is a proven weapon. Mt. 4:1-11.
    - b. It is a sharp weapon. Heb. 4:12.
- D. Fight according to the rules. 2 Tim. 2:5; 1 Cor. 9:25.
  1. In a well-organized army each soldier fights according to the rules laid down.
  2. We cannot fight the way that seems best to us. Prov. 14:12.
- E. Fight a good fight.
  1. We must fight with all the fervour and energy we possess. Eccle. 9:10; 1 Cor. 15:58.



2. We must fight with a desire to please him that hath chosen us. 2 Tim. 2:3,4.
3. Paul said, "I have fought a good fight..." 2 Tim. 4:7,8.

F. Fight with a purpose or goal in mind.

1. Paul fought for the incorruptible crown. 1 Cor. 9:26.
2. He pressed toward the prize of God. Phil. 3:13,14.
3. Our purpose or goal should be to "lay hold on eternal life." 1 Tim. 6:12; 1 Pet. 1:4.

CONCLUSION:

1. There are two Sauls mentioned in the Bible; both of the tribe of Benjamin.
  - a. The Saul of the O.T., near the end of his life said, "Behold I have played the fool." 1 Sam. 26:21.
  - b. The Saul of the N.T., near the end of his life, said, "I have fought the good fight, I have finished the course, I have kept the faith."
2. What can you say at this point? What will you be able to say at the end of life?



## Introduction.

1. The letter to the church at Smyrna is the shortest of the seven, containing only four verses. But this letter, with the one to Philadelphia, is one of unbroken praise.
2. The city of Smyrna:
  - a. Was first built in 1500 B.C. by the Greeks and rebuilt several times after earthquakes and fires destroyed it.
  - b. Was located on an arm of the Aegean Sea, about 40 miles north of Ephesus.
  - c. Was often called the "ornament of Asia" and was noted for its loyalty to the Romans.
  - d. Was the place where the heathen god Dionysus was worshipped.
  - e. Was the home of Polycarp, an associate of John, who was martyred in 155 A.D.
3. To the persecuted, suffering (even to death) church at Smyrna the Speaker identifies himself as:
  - a. "The first." 2:8b.
    - (1) He was before all these changing conditions of time.
    - (2) He was with God in the beginning. Jn. 1:1.
  - b. "The last". 2:8b. When all the changing conditions of time are no more, Christ will still be. *John 1:1-12*
  - c. "Which was dead." 2:8c.
    - (1) Dying was a part of Christ's great work on man's behalf. 1 Cor. 15:1-4.
    - (2) Christ understands death.
  - d. "And is alive". 2:8c.
    - (1) To John who fell at his feet as one dead he said "...I am he that liveth and was dead; and, behold, I am alive forevermore." 1:18.
    - (2) Christ being alive is the guarantee that we too shall live again. 1 Cor. 15:20.
4. The letter to the church at Smyrna contains words of the Lord's estimate of Smyrna, prophecy, encouragement and promise.

## Discussion.

- I. THE LORD'S ESTIMATE OF SMYRNA'S CONDITION.
  - A. He declares his knowledge of their condition. "I know." 2:9a.
    1. The Lord understands trials and tribulations because he has experienced the same. Heb. 2:9, 10; 14-17; 4:14-16; 5:8, 9.
    2. What an encouragement to a church that may have wondered if the Lord was mindful, if he knew what they were undergoing.
    3. What an encouragement to every church today to know that the Lord is mindful and understands.
  - B. Their tribulations took at least two forms:
    1. "Poverty." 2:9a.
      - a. Many of the people were poor in earthly goods at the start of their Christian life.
      - b. Others were thrown out of employment and their goods destroyed because they were Christians.
      - c. Would you and I be faithful under such circumstances?
    2. "Blasphemy of professed Jews." 2:9b.
      - a. They were blasphemed by those that claimed to be God's people and had their own synagogue. Satan has his church too.
      - b. Much of the persecution of the church today comes from the combined forces of religion. (The Herodians and Pharisees, bitter enemies, joined forces when the Lord became the common enemy. (Mt. 22:15, 16.)



- C. They were a poor, rich church. 2:10.
  1. They were poor as far as this world's goods are concerned.
  2. They were rich in the eyes of God.
    - a. Rich because they had treasures laid up in heaven (Mt. 6:19, 20); man that lays up treasures in this life is poor in the eyes of God. (Lk. 12:21)
    - b. Rich in faith, therefore "heirs of the kingdom of heaven." Jsa. 2:5.
    - c. Rich in good works as all should be. 1 Tim. 6:17, 18.
3. The church at Smyrna was a poor, (in world's goods) rich church whereas Laodicea was a rich, (in world's goods) poor church.

## II. PROPHECY CONCERNING FURTHER TRIALS. 2:10.

### A. Their author.

1. The devil. "The devil shall cast some of you into prison." He did this through Jews filled with envy and hatred.
2. The devil is the author of our trials, but God will allow him to go only so far. Job 1:8-12.

### B. Their purpose.

1. "That ye may be tried."
2. Trials and temptations are for the purpose of trying us and testing our faith, as far as God is concerned. Of course the devil wants us to do wrong. Gen. 22:1; Jas. 1:2-4.
3. Christians ought to rejoice in their trials and be exercised thereby. Acts 5:41; 1 Pet. 1:6, 7; 4:12, 13.

### C. Their duration.

1. "And ye shall have tribulation ten days." A short period of time.
2. All of our trials are short even though they last a lifetime (2 Cor. 4:17; Rom. 8:13) and are as nothing compared with Christ's suffering. (Heb. 12:3, 4).

## III. WORDS OF ENCOURAGEMENT IN MEETING THE TRIALS. 2:10.

### A. "Fear none of those things which thou shalt suffer."

1. Proper fear of God releases man from fear of what man may do. Lk. 12:4, 5; 1 Pet. 3:13-15; 1 Jn. 4:18. *Mt 10:28*
2. When John feared and fell at the Lord's feet, the Lord said "Fear not; I am the first and last." 1:17. He is saying the same to us today.

### B. "Be thou faithful unto death."

1. Christians are to be faithful until they die. Mt. 10:22.
2. But "unto death" here means even to the point of death or dying for our faith, if necessary.
3. Polycarp, one of the Christians at Smyrna, was faithful to this point in 155 A.D. When asked to say "Caesar is Lord", Polycarp refused. When asked to "reproach Christ" and be set at liberty Polycarp said "Eighty and six years have I served him, and he never did me any injury: how then can I blaspheme my King and my Savior?" He still refused when threatened with fire and wild beasts and finally was burned at the stake, the Jews taking a leading part in gathering and piling the wood around the stake.

### C. Hear the words of the Spirit. 2:11a.

1. Everyone can hear that wants to hear.
2. The words spoken to this church by the Spirit are words of encouragement.

## IV. THE LORD'S PRECIOUS PROMISES.

### A. "I will give thee a crown of life." 2:10c.

1. The one that makes this promise is able to fulfill. "Behold I am alive forevermore," (1:18) and he is able to do above all we ask or think. Eph. 3:20.
2. That which he will give is a "crown of life" (Rev. 2:10); called in other places and "incorruptible crown" (1 Cor. 9:25); "crown of righteousness" (2 Tim. 4:8); "incorruptible, undefiled and that fadeth not away." 1 Pet. 1:4.



INTRODUCTION::

1. The priceless prize for which every Christian seeks is eternal life. This is not merely existence, but full, unrestrained fellowship with God and those we love.
2. It is the prize to be laid hold of by those who are faithful unto death. Rev. 2:10.
3. It is called by a number of other terms in the Bible:
  - a. "An incorruptible crown" 1 Cor. 9:26.
  - b. The prize of the high calling of God in Christ Jesus." Phil. 3:14.
  - c. One that fadeth not away. 1 Pet. 1:4.
4. Our text "lay hold on eternal life whereunto thou art also called, and hast professed a good profession before many witnesses," reveals several things:

DISCUSSION:

I. GOD DOES CALL PEOPLE.

- A. God calls us through Jesus Christ. Mt. 11:28-30; Jn. 6:44,45.
- B. God calls men out of darkness into light.
  1. God sent Paul to turn the Gentiles from darkness to light. Acts 26:16-18.
  2. The Colossians were delivered from darkness. Col. 1:13.
  3. Peter said we have been called out of darkness into light. 1 Pet. 2:9.
- C. God calls men by the gospel.
  1. The Corinthians were called. 1 Cor. 1:2.
  - a. They were called by the gospel. 1 Cor. 15:1-4.
  - b. Notice what they did. Acts 18:8.
  2. The Ephesians were called. Eph. 4:1.
    - a. They were called by the gospel. Eph. 1:13.
    - b. They believed and were baptized. Eph. 1:13, Acts 19:1-5.
  3. The Colossians were called. Col. 3:15.
    - a. They were called by the gospel. Col. 1:5.
    - b. The Colossians believed and were baptized. Col. 1:4; Col. 2:12.
  4. The Thessalonians were called by the gospel. 2 Thess. 2:14.
- D. God calls men unto eternal life.
  1. Jesus Christ came that men might have more abundant life here and eternal life in the world to come. Mk. 10:28-30; Jn. 10:10.
  2. He will give eternal life to those that seek it. Rom. 2:7; 6:23.
  3. We live in hope of eternal life which God promised. Tit. 1:2; Tit. 3:7; 1 Jn. 2:25.
  4. Peter said he has "called us unto his eternal glory." 1 Pet. 5:10
  5. John encourages us about eternal life. 1 Jn. 5:11,13,20.

II. A REGULAR REMEMBRANCE OF THE GOOD CONFESSION WE MADE WHEN WE BECAME A CHRISTIAN WILL MOVE US TO GREATER EFFORT IN LAYING HOLD ON ETERNAL LIFE.

- A. Paul reminds Timothy "to let the memory of your confession before men now strengthen your resolve to run and to fight for the one whose name you confessed."
  1. He had made "the good confession."
  2. He had made the good confession before many witnesses.
- B. The good confession is the fact that Jesus Christ is the Son of God. Mt. 10:32; Rom. 14:10,12; Phil. 2:9-11.
- C. There are a number of things involved in the good confession.
  1. The good confession is a public stand for Jesus Christ. cf. Rom. 1:16.
  2. The good confession is not only a public stand for Jesus Christ, but "also a pledge to God." It is a pledge of beliefs in the Sonship of Jesus Christ.
  3. The good confession is also a pledge to submit to the Lordship of Christ. Phil. 2:11.
  4. The good confession is a pledge of continued discipleship. Heb. 10:21-23.

How quickly some forget:

  - a. Judas sold the Lord for 30 pieces of silver. Mt. 26:14-16.
  - b. Demas forsook Paul. 2 Tim. 4:10.
  - c. The Galatians were soon removed. Gal. 1:1ff
  - d. Many today are hardly out of the baptistry till they quit Bible study, lap off Sunday night, become disgruntled with elders, etc.



**CONCLUSION:**

1. Remember, you have been called unto eternal life.
2. Remember the good confession you made before witnesses.

**DISCUSSION:**

**I. GOD DOES CALL PEOPLE.**

- A. God calls us through Jesus Christ. Mt. 11:28-30; Jn. 6:44,45.
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**II. A REGULAR REMEMBRANCE OF THE GOOD CONFESSION WE MADE WHEN WE BECAME A CHRISTIAN WILL**

**MOVE US TO GREATER EFFORT IN LIVING HOLD ON ETERNAL LIFE.**

- A. Paul reminds Timothy "to let the memory of your confession before men now strengthen your resolve to run and to fight for the one whose name you confessed." 1. He had made "the good confession."
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  - d. Many today are hardly out of the baptistry till they quit Bible study. Tap off Sunday night, become disinterested with elders, etc.



THE CHURCH IN PERGAMUM

Rev. 2:12-17

no. 6

6.49

INTRODUCTION:

1. "Some sixty miles north of Smyrna, near the site of ancient Troy, was the city of Pergamum. It was situated three miles north of the river Caicus, about fifteen miles from the sea. The city, first mentioned by Xenaphone, rose to prominence and magnificence under Attalus, a friend of the Romans (241-197 B.C.), and his son Eumenes (196-159). It's library of 200,000 volumes (rolls) was second only to that of Alexandria; but Mark Anthony moved it to Egypt and gave it to Cleopatra who, in turn, incorporated it in the great Alexandrian library. Parchment gets its name from Pergamum, for the reason that it was invented in that city. Pergamum was a stronghold of anti-Christian idolatry...The city now goes by the name of Bergamos, but has been reduced to comparative decay..." (Cox, Revelation in 26 Lessons).
2. Temples of Zeus, Athene, Dionysos, Aesculapius stand in the city.
3. Pergamum was also the capital of the Roman province of Asia and seat of Emperor worship. Thus the people of Pergamum looked upon the emperor as having all authority and the Christians may have been inclined to do the same, but Christ's introduction to this church shows he has all authority.
4. The speaker --- "he which hath the sharp sword with two edges." (Rev. 2:12).
  - a. A sharp sword went out of his mouth. Rev. 1:16.
  - b. The word is the sword of the spirit. Eph. 6:17.
  - c. Word of God is quick and powerful. Heb. 4:12.
  - d. God's word lays bare secrets; it convicts and converts.

DISCUSSION:

I. CHRIST DECLARES HIS KNOWLEDGE OF THE CHURCH.

- A. "I know thy works, and where thou dwellest" 2:13.
  1. This congregation dwelt in the midst of a very evil environment. (Pagan religion, emperor worship, etc.).
  2. Referred to as "Satan's seat"; "where Satan dwelleth." 2:13. "In that city Satan was truly enthroned."
- B. Thus God observes and knows, not only how faithful we are to him, but the circumstances under which our faithfulness is wrought.

II. COMMENDATION OR APPROVAL OF CHRIST. 2:13.

- A. "Thou holdest fast my name." They were true to their confession.
  1. Paul exhorted Timothy many years before. 1 Tim. 6:12.
  2. It was confessing the name of Christ and wearing the name Christian that brought reproach upon the Christians. 1 Pet. 4:14=16.
  3. No doubt a realization that there is salvation in no other enabled them to do this. Acts 4:12.
- B. "And hast not denied my faith."
  1. "Thou hast not been ashamed of me; thou hast boldly maintained my cause; thou hast not been afraid to acknowledge me, even in the presence of my bitter foes."
  2. Paul had been the same way. Rom. 1:16.
  3. These Christians has done no more than God expects of all his people. Heb. 10:2
- C. They had "held fast his name" and "had not denied my faith" even when Antipas, one their number, had died rather than be unfaithful. 2:10.

III. REPROOF OF THE CHURCH. 2:14,15.

- A. Evil doctrines were taught by a minority group.
  1. The doctrine of Balaam. 2:14; Num 22-25.
    - a. He taught Balac to cast a stumblingblock before the children of Israel.
    - b. To eat things sacrificed to idols.
    - c. To commit fornication.
    - d. Josephus tells us how Balaam did this. Numbers 25 agrees.
  2. The doctrine of th Nicolaitines + they taught "that the freedom of the gospel lifts men above the moral law, conferring license to worship idols and to commit the vilest sins." (Cox).
  3. The following is possibly what some of the members of the church in Pergamum were teaching and why?



"Let us not think too lightly of this temptation. Refusing to partake of idol-meats and especially refusal to attend the heathen feasts meant withdrawal from a great part of the whole social life of that time. For one thing, the trades had their tutelary deities which would be worshipped at the feasts. Refusal to join in these feasts often means that man would lose his job, his trade; he would become an outcast. Hence, some people began to argue that, after all, one could attend the feasts and partake of meats offered to idols, and perhaps even offer incense to the gods of the heathen on this condition; namely, that he constantly bear in mind - a kind of mental reservation - that an idol is nothing! Others might carry this line of reasoning even farther and say: how can you condemn and defeat Satan unless you have become thoroughly acquainted with him?" (Hendricksen).

B. The faithful portion of the church was reprov'd because they tolerated the evil.

1. "But I have a few things against thee, because thou hast there them" 2:14  
"Repent: or else I will come unto thee quickly." 2:16.
2. God has always and still does hold his people responsible for tolerating sin in their midst.
  - a. Achan's sin in connection with taking Ai. Joshua 7:10-13.
  - b. The church at Corinth. 1 Cor. 5:1-5.
  - c. God's command to us. 2 Thess. 3:6; Rom. 16:17,18.

#### IV. THE LORD'S ADMONITION. 2:16.

- A. The church at Pergamum that was tolerating sin in their midst was given a choice of two courses regarding this evil.
1. First, repentance. Repentance is a change of mind brought about by godly sorrow that results in a change of life. 2 Cor. 7:8-11.
    - a. The church needed to change its mind about this evil and this change of mind result in a change of life toward the evil.
    - b. They needed to exercise discipline. 1 Cor. 5:4,5
    - c. Thus every congregation today that is tolerating sin in their midst needs to "repent;" exercise discipline on those that are doing evil.
  2. Allow those in error to be exposed to the wrath of God. "will fight against them with the sword of my mouth." 2:16b.
    - a. "Toleration of sin is false kindness." (Cox).
    - b. Failing to exercise discipline on sinners and bring them to repentance exposes them to a far worse course than the discipline. The wrath of God. Heb. 10:31.

#### V. THE LORD'S GRACIOUS PROMISES. 2:17.

- A. Individual responsibility again emphasized 2:17. He that hath an ear.
- B. The rewards to him that overcometh:
1. The hidden manna. "Joys in heaven will satisfy our eternal wants as bread satisfies hunger." (Hinds).
  2. A white stone. The token of divine favor and access.
  3. A new name written. A name the Lord recognizes and advancement in fellowship and relationship.

#### CONCLUSION:

##### LET US LEARN:

1. That it's possible to live a true life anywhere, even where Satan's seat is. (Daniel in captivity; Joseph in Potiphar's house, etc.)
2. That it's right to love every sinner, but it's wrong to tolerate his error.
3. That God's promises are pledged to the Christian that overcomes.



INTRODUCTION:

1. Read or quote 1 Tim. 6:13-16.
2. In four previous lessons we have observed that in laying hold of eternal life, one must Flee, Follow, Fight, and be faithful to the good confession.
3. In our present lesson Paul, having reminded Timothy of the good confession before many witnesses, now gives him a charge and several incentives for keeping it.
4. Let's consider:

DISCUSSION:

I. "I GIVE THEE CHARGE..." V. 13a.

- A. "In the sight of God, who quickeneth all things."
  1. Paul had earlier reminded Timothy of the good confession he had made before many witnesses. 1 Tim. 6:12.
  2. Earlier in the book he said, "I charge thee before God, and the Lord Jesus Christ, and the elect angels..." 1 Tim. 5:21.
  3. The most powerful incentive to faithfulness to God is a constant remembrance of all that we do is in his sight.
  4. God is the one "who quickeneth all things."
    - a. He "giveth life to all things." (ASV)
      - (1) He gives physical life. Gen. 1:1,21; Acts 17:28.
      - (2) He gives spiritual life. Eph. 2:1.
      - (3) He gives eternal life. 1 Jn. 5:11.
    - b. He is the preserver of life.- "who preserves the life of all his creatures." (Williams) Psa. 97:10; Job. 36:6.
- B. "...and before Christ Jesus" (KJV) "and of Christ Jesus." (ASV)
  1. Jesus Christ made the good confession before Pontius Pilate in the face of death.
    - a. When Pilate asked Him "are thou the Christ, the Son of the Blessed?" he said, "I am..." Mk. 14:61,62.
    - b. When asked "art thou a king then?" he said "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth..." Jn. 19:37.
  2. Jesus Christ is the example of unshaken courage and fidelity to truth in the presence of death.
  3. Barnes wrote, "Nothing can be better fitted to preserve our minds steadfast in the faith...than to remember the example of the Lord Jesus...a clear view of the example of Christ our Saviour, in those circumstances, and a deep conviction that his eye is upon us to discern whether we are steadfast as he was, will do more than all abstract precepts to make us faithful to our Christian calling."

II. "I GIVE THEE CHARGE...THAT THOU KEEP THIS COMMANDMENT WITHOUT SPOT, UNREBUKEABLE, UNTIL THE APPEARING OF OUR LORD JESUS CHRIST..." v. 14-16.

- A. The commandment here probably refers to the whole of the "gospel" or "faith!" The truth of God must not be added to, taken from or changed. cf. Gal. 1:6-9; 2 Jn. 9,10; Rev. 22:18,19.
- B. "WITHOUT SPOT."
  1. If referring to the commandment then it is to be kept pure.
  2. If referring to the Christian's life then it is to be kept without spot because
    - a. The Lord wants a spotless church. Eph. 5:27.
    - b. The Lord left such an example. 1 Pet. 1:19; 2:21.
    - c. We want to find this way in the last day. 2 Pet. 3:14.
- C. "Unrebukenable." (Without reproach" ASV) "A cause or occasion of blame, censure, disgrace, or discredit; hence, disgrace, discredit..."
  1. David's life gave the enemies of God an occasion to blaspheme. 2 Sam. 12:14.
  2. Paul told the young widow to "give none occasion to the adversary to speak reproachfully." 1 Tim. 5:14.
  3. Christians are to try to live "without rebuke." Phil. 2:14, 15.



D. "Until the appearing of Jesus Christ."

1. The appearance or second coming of Christ was a prominent part of the apostles' teaching.
  - a. "We must all appear before the judgment..." 2 Cor. 5:10.
  - b. "When Christ ... shall appear..." Col. 3:4; 1 Jn. 3:2.
  - c. "...shall judge the quick and dead at his appearing and his kingdom." 2 Tim. 4:1
  - d. "...unto all them also that love his appearing." 2 Tim. 4:8.
  - e. Peter talked about our faith "at the appearing of Jesus Christ." 1 Pet. 1:7.
2. This statement also reminds the Christian that he must be faithful till he dies, or even to dying for his faith, or until the actual appearance of Christ. Rev. 2:10; Mt. 24:13.
3. The second coming of Christ will reveal the character of God. v. 15,16.
  - a. "Which in his times he shall show" points out that Christ coming will be at God's appointment and in his time. cf. Mt. 24:36
  - b. He will be seen as "the blessed and only Potentate." God is the "mighty." He is the mighty ruler over the universe, regardless of what others may claim.
  - c. He will be seen as "the King of kings." It is God who sits up kings and lowers kings. cf. Dan. 4:17, 25, 32.
  - d. He will be seen as "Lord of lords." He is ruler over all.
  - e. He "only hath immortality." ("Who alone can never die..." Taylor). ("the only source of immortality" Phillips).
  - f. He "dwelling in the light which no man can approach unto." "inhabiting unapproachable light." (Clarke) The excessive glory of God.
  - g. He "whom no man hath seen, nor can see."
  - h. He is the one to whom all honor and power are due. Rev. 4:10,11.

CONCLUSION:

1. Four powerful incentives to faithfulness in God's service are revealed:
  - a. The good confession before witnesses.
  - b. The sovereignty of God.
  - c. The example of Christ.
  - d. The appearing or second coming.
2. Are you keeping the charge?



A STUDY OF REVELATION, No. 7  
"THE LETTER TO THE CHURCH AT THYATIRA"  
 Rev. 2:18-29

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INTRODUCTION:

1. The city of Thyatira was located on a highway between Pergamum and Sardis.
  - a. It was a center of communication and trade, especially noted for it's dyed goods.
  - b. It is probably best remembered as the home of Lydia. Acts 16:11-15.
    - (1) She was a seller of purple.
    - (2) She was converted by Paul.
    - (3) She may have been very active in establishing the church there.
2. There were many trades in the city of Thyatira - tanners, potters, dyers, etc. - and each trade had its own union or guild and each union had its own god.
  - a. The situation that faced the Christian was something like this: "If you wish to get ahead in this world, you must belong to a guild; if you belong to a guild, your membership implies that you worship its god. You will be expected to attend the guild-festival and to eat food, part of which is offered to the tutelary deity and which you receive on your table as a gift from the god. And then, when the feast ends, and the real grossly, immoral fun begins you must not walk out unless you desire to become the object of ridicule and persecution." (Hendricksen).
  - b. Thus the Christian faced hunger and persecution if he quit the guild and unfaithfulness to Christ if he stayed therein.
  - c. The woman Jezebel may have suggested a solution: "You will never be able to conquer sin unless you know and become thoroughly acquainted with it by experience. In brief, a Christian should learn to know the deep things of Satan." (HENDRICKSEN).
3. It was to this church that the Speaker identifies himself as:
  - a. "The Son of God." He declares his deity.
  - b. "Who hath his eyes like unto a flame of fire." (Piercing, searching).
  - c. "His feet are like fine brass." (Able to trample on his enemies).
4. Having thus introduced himself the Lord begins:

DISCUSSION:I. WORDS OF COMMENDATION. Revelation 2:19.

- A. "I know thy works" - Their general life or conduct. (1. "Charity" or "love", the very essence of Christianity)
  - a. They had love for God and for each other.
  - b. "In Ephesus there is much zeal for orthodoxy, but little love; in Thyatira there is much love, but a carelessness about false doctrine."
2. "Service" - Ministry; benevolent service; deeds of kindness.
  - a. Benevolence is one of the major obligations of every Christian. Gal. 6:10.
  - b. God will not forget such deeds. Heb. 6:10.
3. "Faith" - Fidelity; faithfulness. Without faith we cannot please God. Heb. 11:6.
4. "Patience." Constant; steadfastness; endurance. Heb. 10:36; Jas. 5:10.
- B. Their growth or progress commended. "Thy works; and the last to be more than the first."
  1. "And that thy last works are more than the first." (ASV)
  2. "...of late you have toiled harder than you did at first." (Weymouth)
  3. "I know you are doing more than you did at first." (Moffett)
  4. "Of late you have done even better than at first." (New English Bible)
  5. Every church and every individual is expected to grow. Heb. 5:12-14; 2 Pet. 3:18.

II. WORDS OF CONDEMNATION. "NOTWITHSTANDING I HAVE A FEW THINGS AGAINST THEE, BECAUSE: Rev. 2:20.

- A. Worldliness was tolerated - "thou sufferest that woman Jezebel."
  1. Jezebel was the wife of Ahab in the Old Testament and a very wicked woman.
    - a. She may have been a woman at Thyatira.
    - b. She may have symbolized unholy influence and party in the church.
  2. She was suffered "to teach and to seduce my servants..."
    - a. She was permitted to teach.



- b. "Seduce" never "means mere error as such, but fundamental departure from the truth." (Vine)
- 3. She taught and seduced them to:
  - a. Commit ~~adultery~~ fornication.
  - b. Eat things sacrificed unto idols.

B. Divine mercy had been extended but no repentance. 2:21.

C. Punishment is threatened. 22, 23.

1. The leader would be cast into a bed of affliction.

2. Those that sin with her into great tribulation.

3. Her followers to be killed with death.

4. The purpose - "and all the churches shall know that I am he which searcheth the ruins and hearts."

D. Everyone will receive according to his own works. 2:23c; 2 Cor. 5:10; Rev. 20:11-15.

### III. WORDS OF ENCOURAGEMENT TO THE FAITHFUL. 2:24-28.

A. The faithful in the church "which" have not this doctrine, and which have not known the depth of Satan..." were promised "I will put upon you none other burden."

1. The burden was probably having to constantly protest against false teaching and sin.

2. Immunity from outward burdens.

B. They were encouraged to hold fast that which they had already. v. 25.

C. The one who overcame and "keepeth my works unto the end," was promised:

1. "Power over the nations." Saints have tremendous power with God.

a. "He shall rule them with a rod of iron."

b. "As the vessels of a potter shall they be broken to shivers."

2. "The morning star." "A symbol of inspiration and hope such as the dawn, that follows the morning star." (Dixon).

### IV. PRACTICAL LESSONS GAINED FROM THE LETTER.

A. The church that is growing is to be commended. Rev. 2:19.

1. She is truly a lightbearer in the world. Mt. 5:14-16.

2. When she, like Thyatira, becomes filled with worldliness, she is like salt that has lost its savor.

B. The real motive behind any of our actions cannot be hid from him "who hath his eyes like unto a flame of fire" and "which searcheth the reins and hearts."

1. Some of the Christians in Thyatira had convinced themselves that the real reason they engaged in worldliness was to become better acquainted with it and conquer it, but the Lord knew it was "an unwillingness to suffer persecution for the cause of Christ." (Hendricksen)

2. Today, there are Christians who have convinced themselves that they take a social drink, attend a dance, or engage in some worldly act, so as to gain the confidence of a friend, and understand these things, thus win them to Christ.

a. The Lord knows that the real reason is to escape ridicule and persecution.

b. There are some, however, who would rather suffer persecution than engage in such practices. A number of years ago when Coleman was inaugurated as Governor of Mississippi, his brother, an elder of the church attended. After the banquet was over and the dance began Bro. Coleman left. He could have argued he ought to stay, but he didn't.

3. God looks on the heart of man and not the outward appearance. 1 Sam. 16:7.

C. God is longsuffering because he wants all to be saved. Rev. 2:21; 2 Pet. 3:9; Rom. 2:4.

### CONCLUSION:

1. God's promises are sure to him that overcometh.

2. Be honest with God because he sees the motive behind the deed.



1 TIM. 6:17-19

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INTRODUCTION:

1. "Living a spiritual life in a world of material things constitutes a problem for the Christian."
2. "It cannot truthfully be said by any of us that our prosperity has brought us nearer to God. It has moved us toward being a secular people who, like Laodicea, are the more likely to consider that we are rich and in need of nothing. We add house to house, field to field, good food, better homes, more leisure, speed boats, cottages on the lake, and distant vacations are the real goals of our striving." (Jack Lewis)
  - a. We are a people at Ease in Zion. Amos 6:1.
  - b. Ezekiel said Sodom was destroyed because of "pride, fullness of bread, and abundance of idleness..." Ezek. 16:49.
  - c. A preacher in Memphis said recently in discussing plans for a program, "It is not money that is holding us up. My people have more money than they have religion."
  - d. The age-old danger of materialism was warned against by Moses. Deut. 6:10-12.
3. In our text we observe:

DISCUSSION:

I. THE RICH ARE WARNED AGAINST TWO DANGERS AND GIVEN A POSITIVE ADMONITION.

A. "Be not highminded." 1 Tim. 6:17a.

1. Highminded means:

- a. "haughty" (Williams); "arrogant" (Goodspeed); "conceited" (New American Standard Bible).
  - b. "...formerly it was used to denote up liftedness in a bad sense, pride, arrogance." (ISBI).
  - c. "Lifted up above others under a sense of their importance on account of their riches."
2. Wealth often engenders pride and develops a haughty disposition. A man who has them persuades himself that:
- a. He is more clever than his neighbors.
  - b. He is specially favored by Providence.
  - c. He has been rewarded for excellence.
  - d. He, (that has inherited goods), comes from a "family of higher breed than ordinary people."

3. They undermine faith in God and a man begins to suppose he lives by his own skill. Cf. Rev. 3:14-17. ~~DEUT. 8:10-18~~

B. "nor trust in uncertain riches." 1 Tim. 6:17b. ("nor have their hope set on the uncertainty of riches" ASV).

1. It's a great risk for a man to say to material things "thou art my hope, thou art my confidence." cf. Job 31:24.
2. Material things are very uncertain.
  - a. They may take to themselves wings and fly away. Prov. 23:5.
  - b. One may be taken away by death from the enjoyment of his possessions. Just about the time the rich farmer was ready to enjoy his, death came. Luke 12:13-21.
  - c. They cannot satisfy the deep hunger of the human heart.
    - (1) Jay Gould, the American millionaire, said just before death "I suppose I'm the most miserable man on earth."
    - (2) In the Jackson Sun, June 2, 1969, Clayton Rand had an article "Woman Commands 65 Horse Power" (describing all the help a woman has in her home) He concludes by saying "If material things make a woman happy the American woman should be the world's happiest..." BUT MOST AMERICAN WOMEN ARE FAR FROM BEING HAPPY BECAUSE THEY WANT MORE MATERIAL THINGS.

Jesus showed that its trusting in riches that makes it hard for a rich man to enter heaven. Mk. 10:24.

C. "but in the living God, who giveth us richly all things to enjoy." 1 Tim. 6:17c. (But on God who offereth us all things richly for enjoying" The Emphasized New Testament).



1. God is the sole Giver of all that we possess.
  - a. David said "for all things come of thee, and of thine own have we given thee." 1 Chron. 29:14.
  - b. Job said "...the Lord gave, and the Lord hath taken away; blessed be the name of the Lord." Job. 1:21.
  - c. James said "Every good gift and every perfect gift is from above..." Jas. 1:17
2. God, the Giver, is certain and dependable in contrast to the uncertainty of the gifts or things.
  - a. God is able to supply all our needs. Eph. 3:20; Phil. 4:19.
  - b. God never changes or leaves those who put their trust in him. cf. Heb. 13:8.
  - c. No uncertainty need ever be attached to the Giver.
3. God giveth us richly all things "to enjoy."
  - a. "A contrast is implied between being highminded on account of wealth—cherishing and worshipping it - and richly enjoying it." (Vine)
  - b. The implication is that the man who trusts in material things does not enjoy them, whereas God gave them for that purpose.

## II. THE RICH ARE CHARGED TO MAKE PROPER USE OF THEIR WEALTH SO AS TO ENJOY IT.

- A. "That they do good." (KJV) "They must be beneficent" (Weymouth) "That which is ethically good, rich, noble, honourable." (Vine, p. 164).
  1. Jesus Christ "went about doing good." Acts 10:38.
  2. They that have done good will be resurrected unto life. Jn. 5:28,29.
  3. Christians are to "do good unto all" especially them of the household of faith. Gal. 6:10.
- B. "That they be rich in good works."
 

(As if in opposition to the riches of the world)

  1. "It suggests that the satisfaction and pleasure of the rich, will be found in work for Christ through their riches, instead of in their bank account." (DeWalt)
  2. Dorcas was a woman "full of good works." Acts 9:36-39.
  3. A worthy widow is described in 1 Tim. 5:10 and good works are named.
  4. The word of God is able to furnish one unto ~~good~~ all good works. 2 Tim. 3:16,17.
- C. "Ready to distribute" (KJV) "open handed" (Williams)
  1. "Distribute" points to the hand that generously gives.
  2. "The verb means to give to others a share or portion of what one has."
  3. "It is more blessed to give than to receive" (Acts 20:35) was said by Him who had all.
  4. Sharing with others is the very spirit of Christianity. Acts 4:35.
- D. "Willing to communicate." (KJV) "to sympathize with those in distress." (Phillips)
  1. "Communicate" points to the heart which lovingly sympathizes.
  2. One is to feel a "real partnership" with those to whom he distributes.
  3. It implies "a personal share in the pleasure imparted by the gift." (Vine)
  4. Luke mentions three rich men (Lk. 12:13-21; 16:19-31; 18:18-24) and all failed because they had selfish interest and unwillingness to share with others.

## III. THE RICH ARE ENCOURAGED IN THE DISCHARGE OF THESE DUTIES.

"Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." 1 Tim. 6:19. ("lay hold on the life which is life indeed" ASV)

- A. It is possible for rich believers to lay up treasure in heaven. Mt. 6:19-21.
- B. The rich can lay up in store for themselves a "good foundation against the time to come" by doing good, being rich in good works, distributing and communicating with their material goods.
- C. The rich can make such use of their goods to help others that the ones helped and won to Christ will receive them into heaven. cf. Lk. 16:9.
- D. By such use the rich can lay hold on the life which is life indeed in contrast to "the vain, transitory, short-sighted life of earth."

## CONCLUSION:

1. The great principles of this lesson must not be lost:
  - a. Don't trust in material things.
  - b. Trust in God who gave them and see them merely as evidences of his goodness
  - c. Use what you have to God's glory and
2. Lay hold on the life that is life indeed.



INTRODUCTION:

1. Read or quote the text.
2. "Sardis was the capital of the ancient city of Lydia...It was the capital where the celebrated Croesus, proverbial for his wealth, reigned..." (Barnes).
3. It was in early times an important commercial city. God was found in the bed of the river Pactolus nearby. "Silver and gold coins are said to have been first minted there..." (Vincent).
4. "Sardis, the Impregnable, situated upon a nearly inaccessible hill, Overseer of the Hermus Valley...Its people were proud, arrogant, overconfident. They were sure - too sure, alas! - that one could not scale the hill which had three sides that were nearly straight up and rose 1500 feet above the plain. With very little watching the city was impregnable. However, on two occasions, the weak point was left unguarded and the city was taken in 549 B.C. (Cyrus) and about 218 B.C. (Antiochus the Great) when the enemy came on the city as a thief in the night. The hill on which Sardis was located was too small for the city to grow much, thus at the time the letter was written to Sardis, the city was slowly decaying." (Hendricksen)  
The city is now a heap of ruins and in 1850 no human being found a dwelling place there.
5. The speaker identifies himself to this church according to her need:
  - a. Ephesus needed encouragement and warning alike; so the Lord speaks of himself as "he who holdeth the seven stars in his right hand." 2:1.
  - b. Smyrna needed support under her heavy trial; he speaks to her as "the first and last which was dead and is alive." 2:8.
  - c. Pergamos needed the Lord's word to bear sharply and severely upon their life; thus the one with the "sharp sword with two edges." 2:12.
  - d. Thyatira needed to be reminded of the holy and awful wrath of the Lord against such as she was harbouring in her midst; thus the one "who hath his eyes like a flame of fire." 2:18.
  - e. Sardis needed to be revived and won back to true godliness; thus he speaks as:
    - (1) "Who hath the seven spirits of God."
    - (2) "And the seven stars."

6. Let's consider:

DISCUSSION:

I. THE CHURCH AT SARDIS.

- A. The Church at Sardis had a good reputation as measured by men - "that thou hast a name that thou livest."
  1. "In the eyes of men, the Christians at Sardis were earnest, consecrated, and true." (Johnson).
  2. Living Letters Translation by Taylor has "I know your reputation as a live and active church, but you are dead."
  3. There may have been several things that gave them this reputation:
    - a. They had a large membership, including many prominent people according to the world.
    - b. They may have enjoyed a fine building and much wealth which made them proud and haughty.
    - c. Her name may have consisted of her past record and she was living on her name.
- B. The church at Sardis was dead according to the Lord's estimate - "thou art dead."
  1. In the eyes of men the church at Sardis was very much alive; but in the eyes of ~~men~~ the majority of the church was dead.
  2. Most of the Christians at Sardis were nominal Christians.
    - a. Nominal means "existing in name only; not real or actual; hence, so small slight, or the like, as to be hardly worth the name." (Webster).
    - b. A nominal Christian is a person that is Christian in name only.
      - (1) They have a form of "godliness, but denying the power thereof."



(2) "They profess that they know God; but in works they deny him..."  
Titus 1:16.

- C. The church at Sardis had a few remaining graces but they were "ready to die."
  - 1. "As in animals you may see muscular movements after life is gone, so Sardis was dead and all that remained was the ghastly twitching of a corpse." (Cox)
  - 2. Many people appear healthy outwardly, but are eaten up with cancer inwardly, so are some churches.
  - 3. There was a lack of spiritual vitality in what they were doing
- D. The church at Sardis never finished anything they began - "I have not found thy works perfect before God."
  - 1. "You started a lot of things but you never finished."
  - 2. There are many congregations that begin a lot of things but never finish them.
  - 3. There are many Christians who begin things with zeal and enthusiasm, but never complete them.
  - 4. If a thing is worth starting it's worth finishing and if it's not worth finishing it ought not to be started.
- E. The greatest evidence that the church at Sardis was dead is no sign of persecutions.
  - 1. "This is a church which everybody speaks well of, the perfect model of in-offensive religion..." (Caird).
  - 2. There was no pressure from pagan religion, "no Jewish accusers, no apostolic imposters, no fraternizing Nicolaitans, no prophetic ecstasy." (Caird).
  - 3. When a Church or individual reaches the point that the world ceases to fight them, then they are dead - why should Satan bother with a corpse.

## II. THE LORD GIVES WORDS OF ADMONITION AND WARNING TO THE CHURCH AT SARDIS. 3:2,3.

### A. "Be watchful." 3:2a.

- 1. The citizens of Sardis well understood the need of watchfulness because carelessness about this had brought their downfall on two occasions. Wake up before it is too late!
- 2. Vigilance; watchfulness; wide-awakeness are some of the watchwords of the New Testament. 1 Cor. 16:13; 1 Thess. 5:6; 1 Pet. 5:8.

### B. "Strengthen the things which remain." 3:2b.

- 1. They were to "perfect," "complete," establish the things that remained. Put some life into them.
- 2. The best ways to do this is regular meditation on God's word, prayer, activity, etc.

### C. "Remember therefore how thou hast received and heard..." 3:3a/

- 1. Since they are not accused of ~~some~~ *false* doctrine this must refer to the manner in which they received it.
- 2. How we receive and continue in the word of God determines our salvation. cf. 1 Cor. 15:1-4.

### D. "Hold fast."

### E. "Repent." Every congregation that had fallen short was admonished to repent.

### F. The result of failing to do the above.

- 1. "I will come on thee as a thief..." 3:3c.
- 2. The second coming of the Lord will be as a thief. 2 Pet. 3:10.

## III. THE LORD'S WORDS OF ENCOURAGEMENT AND PROMISE TO THE FAITHFUL - THOSE THAT OVERCOME. 3:4,5.

### A. "Thou hast a few names even in Sardis which have not defiled their garments." 3:4a

- 1. Even in this dead church there were some members alive and pure.
  - a. Their garments refers to their deeds of righteousness. cf. Rev. 19:8.
  - b. They had made them white in the blood of the lamb. Rev. 7:14.
  - c. They kept them white by daily walking in the light. 1 Jn. 1:8-10.
- 2. They are promised - "they shall walk with me in white; for they are worthy."
  - a. "Walk" suggests progress.
  - b. "In White" indicates purity.
  - c. "With Me" points out the fellowship.

### B. "He that overcometh" is promised:

- 1. "The same shall be clothed in white raiment." cf. Rev. 7:13,14; 19:7,8.



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2. "I will not blot out his name out of the book of life."
    - a. The "book of life" is God's book of remembrance. Mal. 3:16.
    - b. Only those who have their names in this book will enter heaven. Rev. 20:15 21:27.
    - c. This book will be opened on the judgment day. Rev. 20:12.
    - d. Sin can cause one's name to be blotted out of this book. Ex. 32:32.
  3. "I will confess his name before my FATHER, and before his angels."
    - a. "To confess: means to acknowledge; to recognize; approve.
    - b. Christ will "own" us, recognize us as his very own before God and his angels.

CONCLUSION:

1. Again the Lord admonishes all to hear what the Spirit has to say.
2. A man's reputation and his character are two different things - man sees the reputation, but God the character.
3. Lack of opposition may well be a sign of decay and deadness.



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"LAY HOLD ON ETERNAL LIFE" No. 7

1 Tim. 6:20-21

INTRODUCTION:

1. There has never been an age in which men have not attacked the word of God as irrelevant and unsound.
2. The cry is regularly heard today that the Bible is not relevant, that it is out of step with the times, and that it does not meet the needs of 20th Century America.
3. Actually the Bible "is the most relevant book to the basic needs of all men" when viewed from the standpoint of the past, present and future.
  - a. With a view to the past it is the only book that answers basic questions about God and man.
  - b. With a view to the present it is the "only reliable and relevant guide to life."
  - c. With a view to the future its words are eternal (Mt. 24:35) and it is the only reliable guide into the future.
4. In view of all these great truths Paul's charge to Timothy becomes one of the greatest needs of our day.

DISCUSSION:I. PAUL GIVES TIMOTHY A POSITIVE ADMONITION TO "KEEP THAT WHICH IS COMMITTED TO THY TRUST." 1 Tim. 6:20a.A. Definition of terms.

1. "Keep" means "to watch over, preserve, keep watch" (Vine) "The meaning of 'keep' like that of guard is to guard, keep watch over, and by so doing, to preserve safe and uninjured."
2. "Committed" means "a putting with, a deposit - is literally "guard the deposit."
3. "Trust," a "term used in the business world for money left on deposit, to be returned in full on demand."
  - a. "Something put with or in the keeping of another as a trust or deposit." (Vincent).

B. It's obvious from charges throughout both epistles that "the truth," "the faith," the gospel of Christ was that which was committed to Timothy.

1. Paul gave Timothy the responsibility of charging some that they teach no other doctrine." 1 Tim. 1:3.
2. He was to teach things in accordance to "sound doctrine according to the glorious gospel of the blessed God, which was committed to my trust." 1 Tim. 1:10,11.
3. He was to put the brethren in remembrance of things that were contrary to sound doctrine. 1 Tim. 4:1-6.
4. He was to "command and teach" the things he had received. 1 Tim. 4:11-16.
5. He was to teach "wholesome words" 1 Tim. 6:1-3.
6. Keep this commandment. 1 Tim. 6:14.
7. "Hold fast the form of sound words..." 2 Tim. 1:13.
8. The things which he had heard of Paul he was to commit to faithful men. 2 Tim. 2:2.
9. "Of these things put them in mind..." 2 Tim. 2:14.
10. "But continue thou in the things which thou hast learned..." 2 Tim. 3:14.
11. "I charge thee...Preach the word..." 2 Tim. 4:1-4.
12. "The precept to Timothy here is to keep diligent and watchful guard over the faith committed to his trust; to preserve it unaltered and uncorrupt so as to hand it down to his successors exactly as he had received it." (Pulpit Com., Vol. 21, p. 124).

C. The same charge is given to us all in regard to handling the truth which we have.

1. Paul charged the elders at Ephesus to be on guard against false teachers. Acts 20:28-32.
2. The Galatians were told there can be no other truth. Gal. 1:6-9.
3. Peter warned against false teachers. 2 Pet. 2:1.
4. John tells Christians to try or test the prophets. 1 Jn. 4:1.
5. The Bible ends with a warning against adding to or taking from the word of God. Rev. 22:18,19.



II. PAUL GIVES TIMOTHY A NEGATIVE ADMONITION - "AVOIDING PROFANE AND VAIN BABBLINGS, AND OPPOSITIONS OF SCIENCE FALSELY SO CALLED." 1 Tim. 6:20b.

A. "Avoiding" as seen from other translations.

1. "Continue to turn away from the worldly, futile phrases" (Williams).
2. "Turn a deaf ear to empty and worldly chatter." (New English Bible).
3. "Keep away from the irreligious and empty discussions."

B. "Profane and vain babblings."

1. "Empty, unholy talk."
2. "Kenophobia, babbling (from kenos, empty, and phone, a sound), signifies empty discussion, discussion on useless subjects." (Vine).
3. To argue with person full of empty chatter gives dignity to their doctrine which it doesn't deserve.
  - a. Such imagine themselves full of knowledge when they are only puffed up with their own ego.
  - b. If it's not a part of the body of truth called the faith then it's profane and empty.

C. "And oppositions of science false so called."

1. "And oppositions offalsely named knowledge." (Emphasized New Testament)
2. "And objections from what is falsely called 'knowledge.'" (Weymouth).
3. It is used here to mean "the arguments and teachings of those who opposed the true doctrine as intrusted to Timothy." (Vincent).
4. It refers to that "conceit of knowledge which opposed itself to the Christian faith."
5. A modern day example of such is "theistic evolution."
  - a. "The doctrine of Theistic evolution teaches that God brought things into being by evolutionary processes. This doctrine teaches that God brought into being some very elementary physical particles which were endowed with properties that caused the evolution of elements and molecules and life when the conditions got just right. Theistic evolution allows for God, but it requires the same gradual chance development of everything just as atheistic evolution teaches." (Basil Overton, G. A., May 22, 1969).
  - b. Recently Bro. Neal B. Buffaloe, an elder in the College Church of Christ in Conway, Arkansas, a preacher, and Professor of Biology and Chairman of the Department of Biological Science at a College, under the heading "God or Evolution" wrote: "I can only say that I believe any intelligent person who lends himself directly and without prejudice to the data of comparative morphology and physiology, paleontology and cytegenetics will come away with the conviction that evolution has occurred, that evolution is a valid working tool for the biologist and that evolution is inescapable as a philosophy of nature. The only possible exceptions to this within my experience have involved persons who apparently were bound by their own previously held reason for not accepting evolution." (Mission Magazine, April, 1969)
    - (1) "Any intelligent person" accepts evolution. If you don't accept then you are not intelligent, at least you haven't come to the knowledge he has.
    - (2) "Virtually all biologists accept evolution" is simply not true. Many reject it.
    - (3) It may be true that by a study in many fields one "comes forth with the conviction that evolution occurred" but one doesn't come forth with such conviction from a study of the Bible. Materialistic faith comes from materialistic sources just like Biblical faith comes from Biblical sources.
  - c. In his article, Bro. Buffaloe also refers to "certain irrefutable evidences concerning the ages of fossil organisms, fossil-bearing rocks," etc.
    - (1) Fossils found represents only fully developed forms; there are no partially developed fossils as demanded by the evolutionary doctrines
    - (2) Even if man knew the age of fossils, this would not prove the life forms they represent evolved. Dr. Robert V. Gentry at Columbia Union College in Takoma Park, Maryland in Medical Opinion and Review, Vol. 3, No. 10, Oct. 1967, says ~~not that~~ that "radioactive dating



methods are not conclusive" in determining age and concludes that the earth was created by divine fiat.

- (3) Theistic evolutionists believe the day in Gen. 1 represents a long period of time. If it does then it was a period of destruction, devastation, decay, death and deterioration, yet God says, "It is good." How could he do this? Day with a definite number always means a 24 hour period of time.
- (4) Theistic evolution denies the verbal inspiration of the Bible. The Bible says God took one of Adam's ribs and made woman. Now did it happen this way or is the whole thing "highly figurative." If it happened this way where is evolution? If it didn't happen this way, what else in the Bible didn't happen the way the Bible said it happened?

D. The warning to be on guard against teachings and practices that would lead away from sound doctrine is found throughout 1 & 2 Timothy. 1 Tim. 1:4; 4:7; 6:3-5; 6:20b; 2 Tim. 2:16-18, 23.

III. PAUL REVEALS THE RESULT OF FAILING TO HOLD FAST THE FAITH."WHICH SOME PROFESSING HAVE ERRED CONCERNING THE FAITH."

- A. Following empty, profane talks always causes men to err from truth.
- B. Following arguments and teaching opposed to the truth revealed by God will lead men from "the faith."
- C. The Bible warns and gives some reasons why men err from the truth.
  - 1. Solomon said "cease to hear the instruction that causeth to err from the words of knowledge." Prov. 19:27.
  - 2. The teachers of God's truth erred through wine. Isa. 28:7.
  - 3. He that "refuseth reproof erreth" or "causeth to err." Prov. 10:17.
  - 4. Those that "covet" riches err from the faith. 1 Tim. 6:10.
  - 5. Those who teach false doctrine err from the truth. 2 Tim. 2:18.

CONCLUSION)

- 1. Brethren the church is the pillar and ground of truth. 1 Tim. 3:14,15.
- 2. The complete truth has been committed to our hands. Jude 3
- 3. We must teach it and practice it just like God gave it to us.



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No. 9      656

" A STUDY OF REVELATION  
" THE LETTER TO PHILADELPHIA "

Introduction.

1. Read or quote the text.
2. The city of PPhiladelphia, meaning brotherly love, was founded by Attalus II, about 150 years before Christ. His great devotion for his brother, Eumenes II, won him the Name Philadelphus. The city was located about 28 miles southeast of Sardis. It stood upon a terrace of 650 feet above sea level. It was a missionary city and was founded for the purpose of spreading the Greek language and culture in the eastern parts of Lydia and Phrygia, and was very successful in this endeavor. It lasted longer than any Christian city and still stands, as "a Turkish town under the name of Allah Shebr, City of God." (Vincent)
3. According to Ramsay the city was distinguished from the other cities by the following characteristics:
  - a. "It was a missionary city.
  - b. Because of volcanic eruptions and earthquakes many- of the people went of the city to live.
  - c. Due to the unsafety of its buildings as a result of earthquakes many of the people went out of the city to live *at night*.
  - d. Its name was changed twice in order to honor an imperial god--first to Neocaesarea, in A.D. 17, in honor of Germanicus; then in A.D. 70-79 to Flavia in honor of Vespasian."
4. The speaker identifies himself as:
  - a. "He that is holy"
    - (1) Holy means godly; dedicated; worthy of adoration or veneration . . ." Separation from evil.
    - (2) A claim of oneness with the Father, who is Holy (Jn. 17:11) and forever separated from evil. Cf. Acts 2:27
  - b. "He that is true."
    - (1) True means genuine, not counterfeit.
    - (2) Christ said he was "the true bread out of heaven" (Jn. 6:32-34) "I am the true vine ;;; (Jn. 15:1)
    - (3) John uses the term true 23 times in his writings.
  - c. "He that hath the key of David."
    - (1) God said he would lay "the key of David on his shoulder." (Isa. 22:22)
    - (2) The angel told Mary "the Lord God shall give him the throne of his father David." (Lk. 1:32,33)
  - d. "He that openeth, and no man shutteth . . ."
    - (1) "Applied hereto the Savior, as king in Zion, this means that in his kingdom he has the absolute control in regard to the admission or exclusion of anyone." (Barnes)
    - (2) In things pertaining to his kingdom he shares authority with no one as far as admitting and excluding.
5. In this study let's observe:

Discussion.

I. THE LORD'S DESCRIPTION OF THE CHURCH AT PHILADELPHIA. v. 8

- A. She was a church with an open door before her. "Behold, I have set before thee an open door . . . ?"
  1. God set it before them as all opportunities for service come from God.
  2. The "open door" would remain open because the one that opened it has all power.
  3. Philadelphia has used her opportunities and could now do more. "We may always expect that duties faithfully performed will lead to chances] for doing greater things." (Hinds)
    - a. It may have been a door of opportunity to spread the gospel as was opened to Paul. 1 Cor. 16:8,9; 2 Cor. 2:12; Col. 4:3
    - b. It may have been a door of usefulness to the needs of one's fellowman. Gal. 6:10
    - c. It may have been a door of refuge the privilege to flee into the protective arms of the Lord.
    - d. The door may have been the assurance of victory over all into heaven.



- B. She was a church with a "little strength" "For thou hast a little strength."  
 1. Just as Philadelphia was a small city so the church may have been small in number, wealth, etc.  
 2. It has been said that they had "a little strength" but they used what they had. "Daily living and giving up to capacity, whether that be great or small pleases heaven."  
 3. It is only as we do the little things and use what little power we have that doors of opportunity for greater service will be opened. *CELM 16:10; PHIL 3:16*

- C. She was a church that "kept his word". "And hast kept my word"  
 1. "Kept-Keep" To Observe (anything prescribed or obligatory); to adhere to; to practice or perform, a duty.  
 2. The whole duty of man is to keep his commandments. Eccle. 12:13.

- D. She was a church that "hast not denied my name."  
 1. Persecution raged, rulers threatened but they still did not deny his name.  
 2. The church at Pergamos had held "his name fast" even when some, such as Antipas, was killed. Rev. 2:13.  
 3. Polycarp of Smyrna refused to deny Christ before the ruler.  
 4. Christians were called upon to hold fast their profession. Heb. 4:14; 10:23.

## II. THE LORD PROMISES REWARDS TO THE CHURCH AT PHILADELPHIA

- A. Her enemies would come and worship before her feet. v. 9  
 1. The enemies were "the synagogue of Satan, which say they are Jews, and are not but do lie" They were depending on their fleshly relationship.  
 2. Three thoughts are usually presented as to how this would happen.  
 a. Her enemies would be converted and come and worship; in her presence as the jailor at Philippi. Acts 16:25ff  
 b. Her enemies would pay respect to her as the officials did to Paul and Silas. Acts 16:37-39  
 c. In the last day her enemies would be made to acknowledge her acceptance as the elect of God.

3. The reason would be to make them know "I have loved thee."  
 4. All Christians are assured of ultimate victory.  
 B. She would be delivered from the hour of temptation. v. 10  
 1. They were to be kept because "thou hast kept the word of my patience--the words that enjoined patience. Rom. 5:3; Jas. 1:3  
 2. The hour of temptation was:  
 a. To come upon all the world.  
 b. To try them that dwell upon the earth.  
 3. God allows the hour of trial to come.  
 a. Some at Smyrna were cast into prison, "that ye may be tried." Rev. 2:10  
 b. Blessed is the man that endures temptation. Jas. 1:12

- C. She would not have to wait long. v. 11  
 1. "Behold, I come quickly I."  
 2. Their part and ours, regardless of what comes and when is "hold fast that which thou hast, that no man take thy crown."

- D. She was given promise of exaltation. "Him that overcometh." v. 12  
 1. "Will I make a pillar in the temple of my God."  
 a. The pillar is a common symbol of that which supports. Gal. 2:9  
 b. The pillar also is used of that which is fixed permanently. Jer. 1:18  
 c. "He shall go no more out" impressed them that in heaven they would leave no more as they had to leave the city--on occasions.  
 2. "I will write upon him the name of my God"--because he is a child of God  
 3. "And the name of the city of my God, which is new Jerusalem"--citizen of the city.  
 4. "I will write upon him my new name." He is our elder brother and redeemer.

## CONCLUSION

1. What encouragements.  
 2. They are for those who hear what the Spirit says. v. 13



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## THE CHALLENGE OF PERSONAL EVANGELISM

### INTRODUCTION:

1. Evangelism never seemed to be an "issue in the New Testament - One does not find the urging, exhorting, schooling, planning and organizing for evangelistic program."
2. In the early church evangelism was "assumed."-it happened- it was automatic, spontaneous, continuous, contagious.
  - a. "And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favor with all the people. And the Lord added to the church daily such as should be saved." (Acts 2:46,47).
  - b. "And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith." (Acts 6:7).
  - c. "Then had the churches rest throughout all Judea and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied." (Acts 9:31).
  - d. "And so were the churches established in the faith, and increased in number daily." (Acts 16:5).
3. Failure to be evangelistic and mission-minded in the N.T. sense betrays a poor spiritual condition.
4. Evangelism is not optional in the New Testament.
  - a. The early Christians did teach about Christ because they had to or were compelled to, but because they couldn't help it.
  - b. The apostles well expressed it when they said "We cannot but speak the things which we have seen and heard." (Acts 4:20).
5. In this study let's consider:

### DISCUSSION:

- I. JESUS CHRIST IS THE PERFECT EXAMPLE OF THE CHALLENGE AND THRILL OF PERSONAL EVANGELISM.
  - A. Jesus taught the great lesson about the new birth to one man. Jn. 3:3,5.
  - B. Jesus became so involved in teaching the Samaritan woman that he forgot his own hunger. Jn. 4:1-38.
    1. Think of all the excuses Jesus could have made.
      - a. Too tired.
      - b. Too near dinner time.
      - c. We have not been introduced.
      - d. A woman - not an apt student.
      - e. Don't have enough time.
      - f. Someone will think me fanatical.
      - g. Audience too small.
      - h. She is a bad woman and hopeless.
    2. How do you face the situations - like Jesus or with excuses?
  - C. Jesus cast devils out of the Gadarene and then told him "Go home to thy friends, and tell them how great things the Lord hath done for thee..." Mk. 5:19
- II. ANDREW, AN ORDINARY DISCIPLE WAS CAUGHT IN THE CHALLENGE AND THRILL OF PERSONAL EVANGELISM.
  - A. After Andrew learned about Christ "He first findeth his brother Simon..." Jn. 1:41.
  - B. When the multitude needed to be fed by the sea of Galilee it was Andrew who brought the lad with five loaves and two fishes. Jn. 6:8,9.
  - C. When certain Greeks came to see Jesus it was Andrew along with Philip that told him. Jn. 12:21,22.
- III. THE GREAT COMMISSION IS THE PERSONAL, INESCAPABLE OBLIGATION OF EVERY CHRISTIAN, NO EXCEPTIONS. Mt. 28:18-20; Mk. 16:15,16; Lk. 24:46-49.
  - A. Each Christian must realize that this work belongs to every Christian, not just a select few.
  - B. We must be like the four lepers and "dare not remain silent." 2 Kings 7:3-9) (Tell the story!)
  - C. We must "loose our tongues" and tell the story.
    1. "What would you think of a doctor or scientist who had the cure for cancer and refused to pass it on? Why, you would brand him as an enemy of society. Yet we stand in the presence of dying humanity, eternally lost and damned,



and we only hold the cure. You have no right to be selfish with Jesus Christ!" (Willie White).

2. Think what would happen in this community, in this congregation if every Christian here would:

- a. Say to a friend each week "I want you to go with me Sunday or Wednesday Night to Study about Jesus."
- b. Say to the elders "Tell me someone that I can visit this week."
- c. Visit a shut-in, sick, hospital, weak brother each week.
- d. Pray daily for some soul and those teaching soul.

- D. We must become involved in doing the Lord's work here.
  1. Present the new program planned to get all involved.
  2. Encourage volunteering to make one visit each week (Have table in vestibule for volunteers to sign).

#### CONCLUSION:

1. Beloved, "The task before us is not as great as the power behind us."
2. How often we hear "silence is golden." It is not always true - sometimes it is yellow - speak out for your Savior.



Lesson 10

### INTRODUCTION:

1. Read or quote the text.
2. The city of Laodicea was a city of Asia Minor, about 50 miles from Philadelphia, and located in the Lycus valley in the province of Phrygia. It was located on the banks of the Lycus River near Colossee, in the neighborhood of hot and lukewarm springs. The city never gained great prominence but was "known to Cicero as a banking centre," famous for its textile industry "which manufactured cloth and carpets from the special glossy-black wool produced in the vicinity." (Strabo, XII, p. 578) and for its medical school "which was noted for its eye ointment and probably also for the 'Phrygian powder' used in the making of eye salve." (G. B. Caird, p. 56). The city was proud and so wealthy that in 62 A.D. when an earthquake destroyed it, the citizens refused help offered by the Romans.
3. The speaker identifies himself to the church as:
  - a. "The Amen." "So be it." cf. Deut 7:9.
  - b. "The faithful and true witness"
    - (1) Capable; competent.
    - (2) Word never fails.
    - (3) His evaluation of your condition is true.
  - c. "The beginning of the creation of God." The originating cause of all creation. Jn. 1:1; Heb. 1:1,2.
4. Let's consider:

### DISCUSSION:

#### I. THE TRUE CONDITION OF THE CHURCH AT LAODICEA.

- A. She is the one church of the seven of which nothing good is said.
  1. Ephesus had lost its "first love" but hated false teachers. (Rev. 2:1-4).
  2. Thyatira was filled with worldliness but was "blessed with a remnant." (Rev. 2:24).
  3. Sardis was dead but had a few with undefiled garments. (Rev. 3:4).
- B. The members of the church at Laodicea were "neither hot nor cold" but "lukewarm." v. 15, 16.
  1. "Hot," (Zeatos from zeo) in the original, appears only in these passages here. A hot person is one that is zealous, boiling like water, in his love for God and man.
  2. "Cold," in the original, is found here and in Matthew 10:42.
    - a. To be cold then is to make no profession as a follower of Christ, either because one has ceased to follow him, or, as Trench suggests, has hitherto been 'untouched by the powers of grace.'" (Thomas, p. 42)
    - b. "This as well as the opposite state of spiritual fervor, would be an intelligible and plainly-marked condition. All events free from the danger of mixed motive and disregarded principle which belongs to the lukewarm state; inasmuch as a man in earnest, be he right or wrong, is every a better man than one professing what he does not feel." (Alford).
  3. "Lukewarm, in the original form appears nowhere else in the New Testament.
    - a. Thayer describes it as "the condition of a soul wretchedly fluctuating between a torpor and a fervor of love."
    - b. "A lukewarm person or congregation, then, is one that is tepid; not ardent nor zealous, but cool and indifferent." (Thomas).
    - c. "Lukewarmness or indifference in religion is the worst temper in the world. If religion is a real thing, it is the most excellent thing, and therefore we should be in good earnest in it; if it is not a real thing, it is the vilest imposture, and we should be earnest against it. If religion is worth anything, it is worth everything. An indifference is inexcusable." (Matthew Henry).
    - d. A lukewarm person prefers to remain passive in the struggles for truth and right and never be suspected of standing for either Christ or Satan.
    - e. Such a condition is caused by a diversity of interest as the heart cannot contain the Lord and the world at the same time. Mt. 6:24; Jas. 4:4; 1 Jn. 2:15.



f. God had rather a man be completely against him than lukewarm because:

(1) Everybody knows where the man stands that actively works against the Lord.

(2) Its easier to convert such than a lukewarm, self-satisfied person.

C. The church at Laodicea were self-satisfied and self-sufficient.

1. They said "I am rich, and increased with goods, and have need of nothing..."

a. "What do they need with God. It is all right to be a Christian, if it does not interfere with our daily lives." (Strauss).

b. "...they are entirely satisfied with themselves and their low plane of Christian attainment, they flatter themselves that they are 'good Christians'..." (Beckwith).

2. They were like the Pharisee that Jesus described, Lk. 18:10-12.

3. the Corinthians prided themselves on what they had done. I Cor.4:7,8.

4. There are too many Christians and congregations today just like the church at Laodicea.

D. The Lord tells them "that thou art..."

1. "Wretched" Miserable one.

2. "Miserable." Pitiableness. It means an "object of pity or a person (or thing) to be pitied."

3. "Poor." "This term is used over 30 times in N.T. and expresses every degree of need and want."

4. "Blind." Often used of mental blindness. Mt. 23:17. They were blind to their true condition while feeling perfectly safe.

5. "naked." They were unclothed with garments of salvation for the soul.

## II. THE DANGER OF THE CONDITION OF THE CHURCH AT LAODICEA.

A. It had deceived them - "thou knowest not..." v. 17.

1. Bro. W. B. West said "It bad for a fellow to be in bad shape, but it's worse to be in such a condition and not know it."

2. Many church members are self-satisfied and blind to their true condition before God.

B. It had driven out Christ - "behold, I stand at the door and knock..."

1. Their lukewarmness had driven Christ out.

2. They wore Christ's name and worshipped regularly without realizing Christ was not with them.

C. It was about to cause their complete rejection. v. 20.

1. "I will spue thee out of my mouth..." v. 16.

2. This is the only time in the Bible where Divinity is pictured as being made sick.

3. When is Christ driven out of a church today?

a. When in its fellowship respectability is thought more of than fervor.

b. When in the pulpit eloquence is appreciated more than truth.

c. When talent is more craved than spiritual power.

d. When wealth and status are recognized and growth in grace is not.

## III. THE LORD'S REMEDY AND WORDS OF COMFORT.

A. He assures them that he rebukes and chastens out of love. v. 19; Heb. 12:5-9.

B. He opens their eyes, revealing their true condition. v. 17

C. He gives counsel about what to do for their condition.

1. Be zealous therefore and repent..." v. 19

2. For their poverty - "buy of me gold tried in the fire, that thou may be rich." Buy the truth and sell it not. cf. Psa. 19:10.

3. For their nakedness - "and white raiment, that thou mayest be clothed, and that the same of thy nakedness do not appear..."

a. They were noted for their manufacture of black garments.

b. The Lord tells them to get some white raiment - righteous deeds in their lives. cf. Rev. 19:8,9.

4. For their blindness - "and anoint thine eyes with eyesalve, that thou mayest see."

a. Laodicea was famous for "Phrygia Powder" to be used in the treatment of weak eyes.

b. Blind, nearsighted Christians need the word of God rubbed in their eyes. Psa. 19:8; Eph. 1:18.



- (1) Heb. 10:25 will help the habitual absentee.
- (2) Mt. 28:19,20 will help the indifferent toward sinners.
- (3) Jas. 1:27 will help feed the poor.

D. He offers them communion with Him. v. 20.

1. "Behold, I stand at the door, and knock..."

- a. Christ is knocking on the door of every heart where he is not.
- b. "When Holman Hunt painted that wonderful picture of the throned-crowned King outside the door knocking, he showed this picture to his dearest friend in the studio, before it was publically exhibited. His friend looked at it, and the kingly figure of Jesus, at the rough and rugged door, and at the clinging tendrils which had spread themselves over the door. Suddenly he said: "Hunt, you have made a terrible mistake here." "What mistake have I made?" said the artist. "Why, you have painted a door without a handle." "That is not a mistake," replied Hunt. "That door has no handle on the outside. It is inside."

2. "If any man..."

- a. "hear my voice" One must be ready to receive the Lord.
- b. "and open the door." Christ knocks, but you must open.
- c. "I will come in to him, and will sup with him, and he with me." Close companionship can be his to enjoy.

E. Christ promises a place on his throne with those that overcome. v. 20.

#### CONCLUSION:

1. Unless a Christian is careful he will imbibes the spirit of the community where he lives. The Laodiceans did. cf. Rom. 12:2.
2. Lukewarmness is a powerful expellent. It expells Christ from the life of a Christian. It expells a Christian from the mouth of the Lord.
3. Christian virtues do not thrive in the life of the Christian - not one in Laodicea.
4. The remedy for lukewarmness is the Christ, his word, zeal, and love.



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SEVENTH-DAY ADVENTISTS  
"THE SABBATH DAY"

INTRODUCTION:

1. Responsible to contend for the faith. Jude 3
2. Try the spirits. 1 Jn. 4:1

DISCUSSION:

I. WHAT 7th-DAY ADVENTISTS BELIEVE ABOUT THE SABBATH - AND ANSWERS

A. "We believe that the Sabbath was instituted in Eden before sin entered, that it was honored of God, set apart by divine appointment, and given to mankind as the perpetual memorial of a finished creation. It was based upon the fact that God Himself had rested from His work of creation, had blessed His Sabbath, or rest day, and had sanctified it, or set it apart for man (Gen. 2:1-3; Mark 2:27). We believe, further, that it was none other than the Son of God himself, the second person of the eternal Godhead, who was the Creator of Genesis 1:1-3, and who therefore appointed the original Sabbath (John 1:3; 1 Cor. 8:6; Col. 1:16, 17; Heb. 1:1,2)." (Questions on Doctrine, page 149) "But the Decalogue, sealed with the lip and finger of God, was lifted above all Jewish rites and ceremonies. This is evident from the fact that the Sabbath was established before man sinned, and therefore before he had any need of a Redeemer. It was NOT a part of the ceremonial regulations occasioned by the entrance of sin, and which was annulled by the death of Christ (Col. 2:17). Thus the Ten Commandments and the gospel in figure, in inseparable union, was affirmed to Israel of old." (Ibid, p. 150,151)

4. "We believe that the restoration of the Sabbath is indicated in the Bible prophecy of Revelation 14:9-12. Sincerely believing this, we regard the observance of the Sabbath as a test of our loyalty to Christ as Creator and Redeemer." (Ibid, page 153).

1. "We believe the Sabbath was instituted in Eden before sin entered..." Gen.2:1-3

- a. There is no question God "sanctified" the Sabbath, but when?
  - b. This verse is a statement of fact, not a command. Written 2500 years after creation.
  - c. God couldn't have blessed and sanctified the seventh-day on the first seventh day of time, for that was the day He rested, present time, but sanctified it because had rested, past perfect tense, showing completed past action.
- On board:
- |   |   |   |   |   |   |   |
|---|---|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 | 6 | 7 |
|---|---|---|---|---|---|---|
- (1) He didn't rest the first six days, so must have been before
  - (2) If blessed it the first seventh day, then his resting done before.
- d. The Sabbath not mentioned in Genesis.

M2:27, 28 B. "While the Sabbath is enshrined in the very heart of the commandments of God, it must be remembered that Jesus said, 'the Son of man is Lord also of the sabbath' (Mk. 2:28). In other words, He is its author and its maker. He is its protector. The Sabbath is the 'sabbath of the Lord (Jehovah) thy God' (Ex. 20:10). Hence Christ is its Lord; the Sabbath belongs to Him. It is his day; it is the Lord's day. Inasmuch as we, His blood bought children, belong to Him and live in Him, and He lives in us (Gal. 2:20), how natural that Sabbath observance, among other expressions of love and loyalty to Him, should be revealed in our lives." (Questions on Doctrine, p. 149-50))

1. Argument on Mark 2:27,28:

In the beginning the word made all things (Col. 1:16; Jn. 1:1-3)  
The sabbath was made, Mark 2:27,28.  
Therefore, the sabbath day was created or made in the beginning. (Thus Adam kept it.)

2. Answer:

- a. "also" often omitted. Not Lord of the Sabbath only, but other days too. If being Lord makes one day Holy, it makes all the rest.

b. Syllogism

Christ made all things in the beginning, Jn. 1:1-3. He did all His work in six days, Gen. 2:1-3. He did nothing on the seventh day. Therefore,



the sabbath was not a part of the original creation, and contained in "all things" of Jn. 1:1-3

C. Ex. 16:22-25.

1. Argument: Here is the Sabbath before Mount Sinai.

2. Answer:

a. First mention of the Sabbath in the Bible.

b. Purpose - To try them to see if they would walk in God's law. Ex. 16:4.

c. Obvious this was a new thing because:

(1) Had to tell them it was coming. Ex. 16:23.

(2) Had to tell them what to do when it got there. Ex. 16:25.

d. The Sabbath was not made known as a part of God's law until mount Sinai. Neh. 9:13,14.

e. There was no penalty for Sabbath violation prior to mount Sinai, but for other things. Gen. 3:3; 17:14; Num. 15:34-36.

D. Ex. 20:8 - "Remember the Sabbath Day..."

1. Argument: Could not remember what they had never before kept.

2. Answer:

a. In Exodus 13:3, Moses said "Remember this day when ye came out of Egypt..." Does this mean they had come out of Egypt before?

b. Jesus instituted the Lord's Supper and told the apostles to keep it in memory. Mt. 26:26-28. Does this mean they had been keeping it before.

E. Ex. 31:16, 17 - "keep the sabbath...throughout your generations, for a perpetual covenant..."

1. Argument: Jews still have generations, hence, sabbath still binding.

2. Answer:

a. Keep passover throughout your generations. Ex. 12:14.

b. Burn incense throughout your generations. Ex. 30:8.

F. Isa. 66:22,23 - Sabbath observed by Christ and all the Jews, and to be observed in the new heaven and new earth; hence, to be observed today.)

1. If it binds sabbath, it also binds new moon. (v. 23) But new moons done away and adventists admit it. (Col. 2:14-16).

2. How can one observe Sabbath in heaven when no night there - couldn't start at sundown. Rev. 22:5.

G. To whom was the Sabbath given?

1. It was never given to anyone except the children of Israel. Deut. 5:2,3.

2. It was a sign between God and Israel. Ex. 31:16,17.

3. In Deuteronomy 5:15 God plainly states why the Sabbath was given.

H. The law that included the ten commandments is the law that was done away.

1. Exodus 34:28 - "And he wrote upon the tables, the words of the covenant, the ten commandments."

2. Deut. 4:13 - "And he declared unto you his covenant, when he commanded you to perform, even the ten commandments."

3. Deut. 9:11 - "And it came to pass at the end of forty days and nights, that Jehovah gave me the two tables of stone, even the tables of the covenant."

4. 1 Kgs. 8:9 - "And there have I set a place for the ark, wherein is the covenant of Jehovah, which he made to our fathers, when he brought them out of the land of Egypt."

NOTE: There was nothing in the ark except two tables of stone. 1 Kgs. 8:9.

The covenant was in the ark. 1 Kgs. 8:21.

Therefore, the covenant and the two tables of stone were the same thing.

The Old covenant was taken away. Heb. 8:6, 13; Jer. 31:3.

The old covenant included the Sabbath command.

Therefore, the Sabbath command was taken away.

I. We are dead to the law. Rom. 7:1-7 - What law?

J. The law, not laws was our schoolmaster to bring us to Christ. Gal. 3:24,25

K. Law nailed to the cross. Col. 2:14-16. Adventists admit that 59 out of 60 times the term "sabbath days" as used here include the weekly sabbath, but doesn't mean it here.

II. SHOULD CHRISTIANS KEEP THE SABBATH?

A. Bro. Wallace says: "How can one keep that which he has not received? The



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Sabbath was not given to Christians. (Rom. 6:14) Christians are delivered from the law which includes the ten commandments. (Rom. 7:1-7).

"Perhaps we could better understand whether or not Christians should keep the Sabbath by inquiring as to the law of the Sabbath and the penalty for its violation.

"The law of the Sabbath was as follows: The people were to rest. No work was to be done. Food could not be prepared. (Ex. 16:23). Every one was to abide in his place. (Ex. 16:29) Showbread was to be prepared and renewed every Sabbath. (I Chron. 9:32; Lev. 24:8,9) Two lambs were to be offered, as a burnt offering on every Sabbath. (Num. 28:9,10). If there is a Sabbath now it is of "every Sabbath" and two additional lambs must be slain and the showbread prepared. If the Sabbath continues, so must these services and if they have ended so has the Sabbath. Again, they were to kindle no fire. (Ex. 35:3) Thus you see the law of the Sabbath, and people who claim to keep it today do not do as God required Israel. They do not keep the Sabbath at all.

"the penalty of Sabbath violation is found in Exodus 25:2, "whosoever-doeth any work therein shall be put to death." You find where this penalty was executed in Num. 15:32,36. Do Sabbatarians today kill their members who work on the Sabbath? Neither Jesus Christ nor any of His apostles even commanded any one to keep the Sabbath. Sabbath breakers are never included in any list of offenders in the New Testament. The truth of the matter is as Paul states in Col. 2:16, 'Let no man judge you in regard of a Sabbath day."

"The Sabbath command belongs to the law. Whatsoever the law saith it saith to them that are under the law. (Rom. 3:19). Paul says we are not under the law. Therefore the law does not speak to us."

B. In the New Testament Christians assembled on the first day of the week.

1. What is that day? Mt. 28:1; Mk. 16:1,2.
2. Example - Acts 20:7 (No example of Christians meeting on Sabbath after Pentecost except in Jewish worship).
3. Command - 1 Cor. 16:1,2
4. History







"WORLDLINESS, NO. 1"Tit. 2:11,12INTRODUCTION:

1. Franklin Camp, a gospel preacher that has studied the Bible an average of 5 hours per day for more than 20 years, wrote, a few years ago, two conclusions he had reached.
  - a. "After careful study, I have come to the conclusion that this (worldliness) is the greatest threat facing the church today. I am fully convinced that the majority of our problems, individually and collectively, are rooted in this one problem. I believe that at the bottom of the problems of attendance, small contributions, and the lack of development of Christians will be found worldliness. Just a moment's reflection will show that this is true. Who attends the services of the church faithfully, the most spiritual or worldly? Who gives liberally, the most spiritual or worldly member of the church? Who is most concerned with their development in the Christian life, the spiritual or worldly members?"
  - b. "I am also convinced that the definition of worldliness has been too narrow. If this is true, then I am afraid that preachers and teachers have contributed toward worldliness by leaving the wrong impression on some. Too often we have confined the term to some few things, which are certainly worldly, but are far from covering everything that should be included in the term."
2. It is imperative that Christians know the meaning of the term "worldliness" because "ignorance of its meaning causes people to be unable to discriminate between worldliness and godliness; as a result innocent people may sometimes be accused of worldliness and worldly-minded persons be praised for godliness and piety." (D. Ellis Walker)
3. In this study let's consider:

DISCUSSION:I. THERE ARE TWO GREAT REASONS WHY CHRISTIANS NEED TO KNOW THE MEANING OF WORLDLINESS.

## A. Worldliness is condemned.

1. Jesus said of himself "I am not of the world." (Jn. 17:14) 16
2. Jesus told Pilate "my kingdom is not of this world." (Jn. 18:36).
3. Paul taught "be not conformed to this world." (Rom. 12:2).
4. James also states that "pure religion and undefiled before God and the Father is, To visit the fatherless and widows in their afflictions, and to keep himself unspotted from the world." (Jas. 1:27).
5. James instructs us "that the friendship of the world is enmity with God." (Jas. 4:4).
6. Christ "gave himself for our sins, that he might deliver us from this present evil world..." (Gal. 1:4).
7. The grace of God instructs us "that denying ungodliness and worldly lusts..." (Titus 1:12).
8. The saved are described as "having escaped the corruption that is in the world through lust." (2 Pet. 1:4). 2 Pet. 2:20-22

## B. Worldliness is of the devil.

1. "The ungodly nature of worldliness may easily be seen from the fact that the devil (the acusser) or Satan (the adversary) is the ruler of the world." (Walker)
2. Matt. 4:8,9.
3. The devil is "the god of this world." (2 Cor. 4:4).
4. He is "the prince of this world." (Jn. 12:31; 16:11).
5. "The whole world lieth in wickedness" (1 Jn. 5:19) ("lieth in the evil one.") ASV
6. He is called the Devil and Satan, the deciever of the whole world." (Rev. 12:9)

C. Whatever worldliness may be, its obvious that its opposed to God's will.

II. THERE IS A CAUTION CHRISTIANS MUST OBSERVE WHEN THEY STUDY THE TERMS "WORLD" AND "WORLDLINESS."

## A. The word "world" does not always signify that which is of the devil as a number of passages show.

1. "God so loved the world" (Jn. 3:16) 1
  - a. "World" here means the people.
  - b. God so loved the people of the world that he gave his only begotten son.
2. "I chose you out of the world" (Jn. 15:19). In this passage it is clear that the life of the disciples was to be different from the standards accepted by the people of the world.



3. "Go ye into all the world". (Mk. 16:15) The disciples were to preach the gospel to all the people of the world.
- B. The word "world" does sometimes signify that which is of the devil.
  1. "Love not the world" (1 Jn. 2:15) Here John was condemning the materialistic love of the world and its life.
  2. "I pray not that thou shouldest take them from the world" (Jn. 17:15)
    - a. He was praying that his disciples not be taken from among the people of the world.
    - b. He wants his disciples to follow the laws of his kingdom, not that of the world.
  3. "Come ye out from among them, and be ye separate" (2 Cor. 6:14-17) They were not to be like the people of the world in their lives.

#### CONCLUSION:

1. From this study we have learned:
  - a. Worldliness, whatever it is, is condemned.
  - b. Worldliness, whatever it is, is of the devil.
  - c. The context must determine how the world is used.
2. In our next study we will observe what worldliness is and what it means to be worldly.



"THE THRONE OF GOD"

Rev. 4:1-11

INTRODUCTION:

1. Read or quote the text.
2. Chapters 4 & 5 bring us to the second grand division of the book of Revelation.
3. It may seem at times as if the world is in the grasp of man and ruled by them, but the throne of God is the center of the universe.
  - a. The one main lesson of chapter 4 & 5 are well expressed by the Psalmist: "Jehovah reigns; let the people tremble. He sits above the cherubim; let the earth be moved."
  - b. The throne is exalted all through the two chapters:
    - (1) "A throne was set in heaven" (4:2a)
    - (2) "One sat on the throne" (4:2b).
    - (3) A rainbow "was around the throne" (4:3).
    - (4) Twenty-four seats were "round about the throne." (4:4).
    - (5) "Out of the throne" came lightnings and thunders and voices. (4:5a).
    - (6) "Seven lamps of fire burned before the throne" (4:5b).
    - (7) "Before the throne" was the sea of glass (4:6a).
    - (8) "In the midst of the throne" - "round about the throne" - are four beasts. (4:6).
    - (9) Thanks are given by four beasts "to him that sat on the throne." (4:9).
    - (10) They twenty-four elders "fall down before him that sat on the throne" (4:10b).
    - (11) They cast their "crowns before the throne." (4:10c).
    - (12) He that "sat on the throne" had a book in his hand. (5:1).
    - (13) The Lamb stood "in the midst of the throne." (5:6).
    - (14) The book was taken from him that sat on the throne" (5:7).
    - (15) Also "many angels round about the throne" (5:11).
    - (16) All praise is given to "him that sitteth upon the throne, and unto the Lamb for ever and ever" (5:13).
4. It is as if God, before presenting the trials and tribulations to come, assures his people that whatever may come the world is still in my hands - I rule!
5. Let's consider:

DISCUSSION:

I. A DOOR OPENED IN HEAVEN. 4:1

- A. There are two other doors mentioned in Revelation.
  1. There is the door of opportunity. Rev. 3:8.
  2. There is the door of the heart. Rev. 3:20.
- B. The door opened in heaven was a "door of intercourse."
  1. John heard a voice "talking with me." 4:1a.
  2. A voice spoke from heaven when Jesus was baptized. Mt. 3:16, 17.
  3. A voice spoke at the transfiguration. Mt. 17:5.
- C. The door opened in heaven was a "door of observation."
  1. By the river Chebar in Babylon "the heavens were opened" to Ezekiel and "I saw visions of God." Ezek. 1:1.
  2. Stephen said "I see the heavens opened, and the Son of man standing on the right hand of God." Acts 7:56.
  3. John saw "the very Throne Room of the Universe through the open door of heaven."

II. THE THRONE OF GOD IN HEAVEN. 4:2.

- A. "One sat on the throne."
  1. John sees no form of God in his vision and does not try to describe God in such a way.
  2. He was to "look upon like a jasper."
    - a. "Jasper" is "clear as crystal" (Rev. 21:11).
    - b. This indicates the "holiness" of God and emphasizes that his throne is one of holiness.
    - c. In Isaiah's vision "holy, holy, holy" was said of the one of the throne. Isa. 6:1-3.



3. He was to "look upon like a...sardine stone." 4:3.
  - a. "Sardius" is fiery red.
  - b. This denotes the justice of God.
- B. There was "a rainbow round about the throne, in sight like unto an emerald."
  1. An emerald is green and describes the mercy of God.
  2. After the flood God placed his bow in the clouds as a token of his mercy. Gen. 9:13.
- C. The throne of God is surrounded.
  1. There are twenty-four elders round about the throne. 4:4.
    - a. They sat on thrones which suggests their royalty.
    - b. They are "clothed in white raiment" - purity.
    - c. They "had on their heads crowns of gold" - victory.
    - d. They may well represent the 12 patriarchs of the O.T. and 12 apostles of the new - God's redeemed of all ages.
  2. There were seven lamps of fire burning before the throne, which are the seven spirits of God." 4:5b.
  3. There was "a sea of glass like unto crystal" before the throne" 4:6a.
  4. There were "four beasts full of eyes before and behind" before the throne. 4:6b.
  5. a. In Ezekiel's vision of the living creatures they are described as cherubims, a higher order of angels, busy doing God's bidding. Ezek. 1:4-10,14.
    - b. "The first beast was like a lion" which suggests strength.
    - c. The second beast was "like a calf" which suggests service and endurance.
    - d. "The third beast had a face as a man" which suggests intelligence.
    - e. "The fourth beast was like a flying eagle" which suggests swiftness.
- D. There is worship before the throne of God.
  1. The four beast "rest not day and night, saying, Holy, Holy, Holy, Lord God Almighty..." (4:8) They ascribe to him:
    - a. "Glory" because he is worthy.
    - b. "Honor" because of his exalted position.
    - c. "thanks" because of what he has done for all.
  2. The 24 elders likewise worship before the throne.
    - a. They "fall down before him that sat on the throne", the very humblest type of reverence and devotion to God.
    - b. They "cast their crowns before his throne" showing a recognition they have them through his providence, mercy and goodness.
  3. The reason for the worship "Thou art worthy, O Lord..." Worthy because:
    - a. "Thou hast created all things..."
    - b. "For thy pleasure they are and were created."
  4. The declaration that God is worthy to receive praise is later declared of the Lamb in Chapter 5 which is a clear assertion of the deity of Christ.

#### CONCLUSION:

1. God's throne is the center of the universe.
2. Such a thought gives great encouragement the Christian as he realizes it is a throne of holiness, justice and mercy.



INTRODUCTION:

1. Worldliness is a term that can be used too broadly or too limitedly.
2. In our first study, we noted that worldliness is condemned, is of the devil.
3. In view of these facts it's essential that Christians know:

DISCUSSION:

I. WHAT IS WORLDLINESS?

A. The best definition of worldliness is found in 1 John 2:15-17. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever." Worldliness consists of:

1. Love of the world.
2. Love of the things of the world which are:
  - a. The lust of the flesh.
  - b. The lust of the eyes.
  - c. The pride or vainglory of life. *Bar*

B. Franklin Camp once wrote: "Worldliness is sin. Worldliness is conforming to the world. Worldliness is anything that is opposed to being transformed. Worldliness is worldlikeness in anything. Worldliness is anything that is not Christlike or that hinders Christlikeness. Worldliness is a wedge that sin drives in the heart of the members of the Church, disuniting his own will and God's will for him, making his actions incompatible with his spiritual potentialities, because he allows selfish interest to usurp the place of God in his life."

*para* "Worldliness, the opposite of spirituality, is an obsession with temporal, material things to the exclusion of spiritual growth and to the neglect of spiritual interest. Worldliness is a force that side tracks the Christian from his greatest privilege - that of constant personal Christian growth and his greatest function - that of ~~constant personal Christian~~ fruitful service; for when one persists in worldliness he will inevitably decrease in spiritual preception. Worldliness is majoring on the temporal rather than the spiritual, for habits, attitudes, and inconsistencies that produce barriers, minimize influence and make the permanence of our fellowship with God less vital."

*para* "Worldliness is a cancer which creates an indifference to moral values, a no different attitude about right and wrong, an ordering of lives without reference to Christian ideals. Worldliness is anything that leads away from God rather than closer to God, it makes a person insensitive to real abiding values and in most cases unsteady in Christian life. Worldliness is one of the primary stages of vice; it is not vice in every instance. Immorality is worldliness, but not all worldliness is immorality. Worldliness splits individual's loyalties, making him selfish, spiritually indifferent, careless, near-sighted, and complacent. These all are unbecoming qualities that nourish unChristian attitudes, and belong to the world."

II. WHAT IS MEANT BY THE LOVE OF THE WORLD?

- A. 1 Jn. 2:15. "The 'world' of this passage is a sphere or cosmos (kosmos) of evil, an order which is opposed to God, and to whose pursuit those who abandon the Lord have dedicated themselves." (Woods) The love which men entertain for this world is evil desire.
- B. A number of passages will help us to see what "love of the world." means.
1. "Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; And saith unto him, All these things will I give thee, if thou wilt fall down and worship me." Mt. 4:8,9.
  2. a. The devil attempted to entice Jesus by the flesh's love of wealth, power and glory.
  - b. "If our supreme passion for this life is for earthly possessions, power, and glory we may rest assured that we are worldly." (Walker)



2. "And these are they which are sown among thorns; such as hear the word, and the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful." (Mark 4:18,19)  
 "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares." (Lk. 21:34).
  - a. An obsession with "the cares of this world," though they be perfectly harmless in themselves, is worldliness.
  - b. An obsession for housekeeping, business, farming, etc., can so focus one's attention on this world that he thinks neither of the present ~~nor~~ the eternal kingdom. He is worldly.
3. "For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica: Crescens to Galatia, Titus unto Dalmatia." (2 Tim. 4:10).
  - a. Demas' love for this life swayed his sense of loyalty and duty.
  - b. When we make our decisions on the basis of love for physical existence in this life, like Demas, we are worldly.
4. "As many as desire to make a fair shew in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ. For neither they themselves who are circumcised keep the law; but desire to have you circumcised, they they may glory in your flesh. But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." (Gal. 6:12-14).
  - a. Religion for the sake of personal advantage in this life is worldliness.
  - b. Why are you a Christian?
5. "(For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things.)" (Phil. 3:18,19).
  - a. Complete interest in self and the things of this world is opposed to heavenly citizenship.
  - b. ~~An~~ individual whose decisions in this life are determined by whether or not he would have a full stomach is as worldly as the prodigal son "who wasted his substance with riotous living."

### III. WHAT ARE SOME REASONS WHY THE LOVE OF THE WORLD IS FORBIDDEN?

- A. The love of the world is incompatible with the love of God. 1 Jn. 2:15.
  1. John takes it for granted that we will love something, so it is not a choice between loving or not loving, but a choice between loving God and loving the world.
  2. No man can serve two masters. Mt. 6:24
  3. There is conflict between the flesh and the Spirit. Rom. 8:5.
  4. Friendship with the world is enmity with God. Jas. 4:4.
- B. Men should not love the world because of its transitoriness, which takes two forms:
  1. The world is transitory in itself "the world passeth away." 1 Jn. 2:17a.
    - a. Everything about us changes rapidly.
    - b. The Hebrew writer vividly describes this. Heb. 1:10-12.
  2. The world is transitory in its power of exciting desire <sup>1</sup> "and the lust thereof" passeth away. 1 Jn. 2:17b.
- C. Men should not love the world because its those who do the will of God ~~tant~~ <sup>but</sup> abide for ever. 1 Jn. 2:17c.
  1. The Lord "remaineth" in contrast to the world that is preishing. Heb. 1:11.
  2. The Lord's will is permanent. Mt. 24:35; 1 Pet. 1:23-25.
  3. The Lord's kingdom is permanent. Mt. 16:18,19; Heb. 12:28.
  4. Those that do the will of God are a part of all the above.

### CONCLUSION:

1. Worldliness is the opposite of spirituality.
2. Obsession with material and temporal things is detrimental to spiritual growth.
3. One does not have to be "knee-deep" in sin to be worldly. One who considers himself "a pretty good fellow" "but whose ideals are material and self-centered, is, according to the Bible, a worldly person." (Camp).



INTRODUCTION:

1. Read or quote 1 Jn. 2:15-17.
2. In two previous studies we have learned:
  - a. Worldliness is condemned.
  - b. Worldliness is of the devil.
  - c. The meaning of world must be determined by context.
  - d. The meaning of "worldliness."
  - e. What is meant by love of the world.
  - f. Some reasons why love of the world is forbidden.
3. In this study we propose to notice:

DISCUSSION:

I. WHAT IS MEANT BY LOVE OF THE THINGS OF THE WORLD? 1 Jn. 2:15,16.

- A. In order to know what "lust of the flesh" and "lust of the eyes" means we must know the meaning of the term "lust."
  1. The word "lust" is translated from the Greek "epithumia," which ~~means~~ simply means "desire for what is forbidden."
  2. A number of scriptures show that "desire for what is forbidden" is a true definition of "lust."
    - a. 1 Pet. 1:14. "As obedient children, not fashioning yourselves according to the former lusts in your ignorance." Notice that obedience stands opposed to lusts.
    - b. 1 Pet. 4:2. "That he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God." Lusts of men are opposed to the will of God.
    - c. 1 Pet. 5:8; Jn. 8:44. The Devil, our adversary, is the father of them who have unlawful desires.
    - d. 1 Jn. 3:4. "Sin is lawlessness."
      - (1) As a Christian, one is not to let sin "reign in your mortal body, that ye should obey it in the lusts thereof."
      - (2) Since sin is lawlessness, then the lusts of sin that reign in the body are lawless desires - desires that recognize no law.
    - e. Jude 18. "...there should be mockers in the last time, who should walk after their own ungodly lusts." "They walk without considering God's will; they regard only their ungodly desires."
    - f. 2 Pet. 2:10. Peter condemns "them that walk after the flesh in the lust of defilement and despise dominion." Consider the contrast: lust of defilement vs. dominion.
  3. It's obvious then that "lust" is unlawful or forbidden desires and that "lust of the flesh" and "lust of the eyes" refers to the unlawful and forbidden things of the world.
- B. The "pride (vainglory) of life" refers "to that love of wealth, worldly pomp and glory, etc., which puffs men up with pride and causes them to parade their attainments, accomplishments, and possessions before their fellow men for the simple purpose of being glorified and praised by men." (Walker, G. A., July 2, 1953, p. 413.)
- C. We must be sure to make a proper discrimination between "lawful desires" and "lust," lest we brand lawful desires and an appreciation for the beautiful as "love for the things of the world."
  1. "The difference between a simple desire and a lust is the difference between the lawful and the unlawful."
  2. All have desires, motives, and emotions which are natural and asks for satisfaction, and "whether or not these things remain simple, lawful desires or become lusts (unlawful desires) depends upon whether or not the individual conforms or does not conform to the law of God."
  3. Let's consider a list of desires, motives and emotions in the list of what we have learned about "the things of the world."

(For a list of desires, motives and emotions in the list of what we have learned about "the things of the world," see Walker - G.A. July 2, 1953 p. 413)



a. God-given inborn desires.

(1) Biological.

- |                |                        |
|----------------|------------------------|
| (a) Hunger     | (e) Sleepiness         |
| (b) Thirst     | (f) Warmth and cold    |
| (c) Air hunger | (g) Pain               |
| (d) Fatigue    | (h) Visceral tensions. |

(2) Appetites and aversions

- (a) Sexual appetite  
(b) Musical tones  
(c) Colors and Color combinations  
(d) Tastes & flavors  
(e) Smells

b. Derived motives:

- (1) Exploratory  
(2) Symbolic rewards  
(3) Working for social approval  
(4) INTERests and values (determined by environment)

c. Emotions.

- |               |                |
|---------------|----------------|
| (1) Worry     | (6) Dejection  |
| (2) Fear      | (7) Shame      |
| (3) Annoyance | (8) Jealousy   |
| (4) Elation   | (9) Disgust    |
| (5) Anger     | (10) Affection |

4. A careful study of the above list will help us to see that, under God, they can be lawfully satisfied, or under the devil, become either the lust of the flesh, the lust of the eyes or the pride of life.

a. Consider the biological desires of hunger and thirst.

- (1) One is born with these and when hungry or thirsty the body demands food and drink. To satisfy this desire is not lust if done in a lawful way.  
(2) "But the very desire to provide food and drink in an unlawful way is lust..."

b. Consider the sexual appetite.

- (1) It rivals hunger and thirst in strength.  
(2) The Bible teaches that it may be satisfied for the mutual pleasure of both husband and wife. 1 Cor. 7:2-6.

5. We need to be careful of our conduct so that we will neither be guilty of unlawful desire nor the cause of it in others.

- (3) The mere presence of the sexual desire is not to be construed as lust - unlawful desire. It is natural that young people desire the company of the opposite sex and that they marry and render to each "due benevolence."  
(4) But the desire to satisfy the sexual desire in an unlawful way is lust. (Mt. 5:27,28).

c. Consider the emotions.

- (1) We are born with the emotion of anger. Stand over a small baby and hold his arms straight down by his sides and watch his reaction. But this is not an unlawful emotion.  
(2) Suppose you see a man knock a child down on the street, then step on it and move on. A person would be terribly calloused not to be angered by this. What would you have wished to do to the man? Kill him? if so that would have been lust - unlawful desire. (Eph. 4:26).

5. We need to be careful of our conduct so that we will neither be guilty of unlawful desire nor the cause of it in others.

- a. Of course it is possible for us to be guilty of unlawful desire when there is a class of people who have "eyes full of adultery." (2 Pet. 2:14)

b. Still we must be careful.

II. WHAT IS THE WAY TO KEEP FROM LOVING THE WORLD AND THINGS OF THE WORLD?

A. We must begin with a thorough education in the word of God.

1. It is essential to be able to discriminate between godliness and worldliness.

2. Paul states this well. Phil. 1:9-11.

B. With the education there must be a resolution to put "on the Lord Jesus Christ and make not provision for the flesh." Rom. 13:14; Gal. 5:24; 16.

IS NOTHING TO PROVOKE  
IT BECAUSE THERE  
THE MOST MODEST  
PERSON CAN  
EXCITE THEM.



C. There must be effort put forth to avoid all that would excite lusts in us.  
Jas. 1:14,15.

CONCLUSION:

1. The fashion of this world passeth away. 1 Cor. 7:31.
2. We are just passing through. 1 Pet. 2:11.
- 3.= What profits a man if he gains the world and loses his soul. Mt. 16:26.



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"WORLDLINESS, NO. 4"  
SOME REASONS WHY PEOPLE ARE WORLDLY  
Rom. 12:1, 2

INTRODUCTION:

1. Read or quote the text.
2. From previous lessons on the subject of worldliness, it is obvious that such is displeasing to God.
3. It should be of tremendous interest then to learn why so many members of the church are worldly.
4. Let's consider:

DISCUSSION:

- I. THE FIRST REASON WHY MANY MEMBERS OF THE CHURCH ARE WORLDLY IS A FAILURE TO PROPERLY EVALUATE LIFE. Lk. 16:15.
  - A. Man must learn to evaluate things through the eye of God.
    1. God esteems man's inward condition most valuable, but man looks on the outward appearance. 1 Sam. 16:7; Rom. 2:29; 2 Cor. 4:16; Cf. 1 Pet. 3:3,4.
    2. God esteems the soul of man to be more valuable than all the treasures of the world (Mt. 16:26), but man shows by his action how little value he places on it.
    3. God esteems his kingdom above all the treasures and pearls in the world, but man fails to place the same value on it. Mt. 13:44-46.
    4. The Lord esteems sitting at his feet and listening to His word of far greater value than much serving, but man fails to place the same value on it as God does. Lk. 10:38-42.
  - B. One realizes the real values of life when he comes to realize that real happiness is not what one has, but what one is. Mt. 5:1-12.
- II. THE SECOND REASON WHY MANY MEMBERS OF THE CHURCH ARE WORLDLY IS THEY HAVE NEVER TRIED TO REACH THEIR POTENTIAL IN CHRISTIAN LIVING.
  - A. Life will not remain a vacuum but will be filled with something. (Mt. 12:43-45; cf. 2 Pet. 2:20-22.
  - B. Too many are satisfied to "get in the church" and do as little as possible.
    1. The natural result from such is to fill the void with worldliness.
    2. The Lord's command "Seek ye first the kingdom of God" <sup>(Mt. 6:33)</sup> is not an arbitrary command but is the basis for building a true spiritual life.
    3. The way to get rid of worldliness is to fill the life with something good.
- III. THE THIRD REASON WHY MANY MEMBERS OF THE CHURCH ARE WORLDLY IS INDIFFERENCE.
  - A. Indifference means "looked upon as not mattering one way or the other; neutrality; of little consequence."
  - B. Indifference is perhaps the greatest hinderance to the solution of worldliness.
    1. It's much easier to travel the path of least resistance than to find whether it's right or wrong.
    2. Too many members of the church live day after day not caring that they are no influence for good. Mt. 5:13-16.
  - C. The Christian cannot be indifferent about the Lord's work and still please God. cf. 1 Kings 18:17-40; Mt. 6:24; 12:30; Jas. 4:4; Rev. 3:14-17.
- IV. THE FOURTH REASON WHY MANY MEMBERS OF THE CHURCH ARE WORLDLY IS THEY DO NOT WANT TO PAY THE PRICE THAT IS NECESSARY TO BE SPIRITUAL.
  - A. The story is told of a young woman, who having observed the charming life and broad influence of a fine Christian woman, went to her and said, "I would give the world if I could have your influence." The lady replied, "That's exactly what it costs."
  - B. Jesus taught that it costs tremendously to be a Christian. Lk. 14:25-33.
    1. The stony ground hearer is one that receives the word with joy but quits when the going gets rough. Mt. 13:20,21.
    2. There were those who followed Jesus for the loaves and fishes (Jn. 6:25) but when he showed them what it really meant they "went back, and walked no more with him." (Jn. 6:66).
  - C. Until Christians are willing to pay the price of spirituality, the church will be filled with worldliness.



V. THE FIFTH REASON MANY MEMBERS OF THE CHURCH ARE WORLDLY IS THAT MANY ARE GUIDED BY CUSTOM RATHER THAN THE BIBLE. Cf. Mk. 7:1-13.

- A. There are many members who want the Bible on the plan of salvation, the church, and it's organization and worship, but they do not want the Bible on worldliness.
1. Do they ever give chapter and verse for their worldly practice?
  2. They say "Everybody else is doing it. I can't see any harm." This is the denominational argument about instrumental music. (Why reject it in their case, but use it to support your case?)
- B. There are too many governed by what they actually think rather than what God says.
1. One may do many things God says do, but not do it because God says do it.
  2. If one does what God says only so long as it agrees with his thinking, but quit obeying when it doesn't meet his approval then he's not really obeying God at all.

CONCLUSION:

1. Let's face the threat of worldliness and build strong, spiritual lives in the Lord.
2. If you realize that you are worldly or leaning in that direction, then find out why now, and change directions immediately.



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THE EFFECTS OF THE GOSPEL  
Rom. 1:16

Introduction

1. The gospel is God's power unto salvation (Rom. 1:16); able to build us up (Acts 20:32); by it we are begotten (1 Pet. 1:23).
2. The gospel is the agent or cause that God uses to produce results or effects in the lives of men.
  - a. Assuredly if the gospel has a proper impact upon Christians the effects or results ought to be visible.
  - b. A Christian ought to be different from other men. This is plainly implied in Paul's statement to the Corinthians. (1 Cor. 3:1-3).
  - c. If a Christian is not different there is reason for doubting that he is a Christian in the <sup>True</sup> sense of the term.
  - d. A Christian being different from the world is the result of a change in his character. (2 Cor. 5:17).
3. A man visiting a farm does not need to wear a label saying "This is a man" to distinguish him from the animals. His nature and appearance show him to be a man and distinguish him from animals. Neither is it necessary for a Christian to wear a label saying "I am a Christian". If the gospel has produced any real effect in our life, it will show in every relationship of our life.
4. God's people are a separated people, They always have been and they always will be. When the gospel comes into our lives it produces results or effects that mark us for what we are.
5. It is to these results or effects as revealed in the Philippians letter, I direct your attention:

Discussion

I. A NEW CITIZENSHIP. Phil. 3:20.

- A. Different translations of the verse:
  1. "But we are citizens of the republic in heaven..." (Williams)
  2. "For our citizenship is in heaven..." (AS)
  3. "For ye are a colony of heaven..." (Moffat's)
- B. Greater Appreciation of Paul's statement by considering the political background of Philippi.
  1. The city of Philippi was a Roman colony and for almost a century it's inhabitants had enjoyed the privileges of Rome. The right to vote in Roman elections, exemption from taxation, protection of the Roman government. (Acts 16:12).
  2. Thus, just as the Philippians were actually Romans in strange surroundings, so Christians are actually citizens of heaven in this world.
    - a. Fellowcitizens with the saints-Eph. 2:19.
    - b. Names enrolled in heaven-Heb. 12:23.
    - c. Permanent abode is above-Heb. 11:10,16.

II. A NEW CITIZENSHIP BRINGS MANY THINGS.

- A. A new citizenship implies new privileges. (Just as a person becoming a citizen of this country enjoys the privileges, so we in becoming citizens of heaven enjoy the privileges of heaven.)
  1. Access to the ruler of heaven-Eph. 2:18.
  2. Privilege of using the spiritual weapons of heaven in our perils-2Cor. 10:4; Eph. 6:10-13.
  3. Deliverance from temptation-1 Cor. 10:13.
  4. Privilege of voting in the kingdom of heaven.
    - a. Do not vote in same manner as we vote here.
    - b. Means all our interest and desires are directed toward the interest of heaven-Its interest our interest.
    - c. Just as a man going to a foreign country to stay for awhile, adopts himself to the customs of that country, but his real affections are



back home. He reads letters and newspapers to keep up his interest in the home country. The Christian, though living in the world, sets his affections on things above (Col. 3:1,2) and reads God's word to rekindle his longing for heaven.

B. Citizenship determines standards of life.

1. If an American were to go to another country his standard of conduct would be determined by the way he did it back home and his citizenship in this country, and people there would think his conduct strange.
2. When men become Christians and begin to change their habits of life, the world thinks them strange (1 Pet. 4:4) not realizing that he lives by a heavenly, not earthly citizenship.

C. A new citizenship brings obligations.

1. As citizens of this country we have certain obligations.
2. If we were to go to another country the honor and reputation of American would depend on how we conducted ourselves while abroad.
3. As citizens of heaven every Christian is obligated to hold up the honor of heaven before the world that men not think meanly of Christ ~~and despise the gospel because of the disgrace we have brought upon it.~~ Mt. 5:14-16; Phil. 2:14-16; Phil. 1:27; Rom. 2:24; 1 Tim. 5:14; 6:1; Tit. 2:5.

D. Brings a new Expectation.

1. As citizens of this country, we expect its protection and the privileges it offers.
2. As citizens of heaven we are eagerly looking:
  - a. For our Savior, Jesus Christ from heaven. Phil. 3:20; Tit. 2:13; 2 Tim. ~~5~~ 7,8.
  - b. For our bodies to be changed like unto his glorious body. Phil. 3:21; 1 Cor. 15:42-53; 1 John 3:2.



CONVERSION OF THE EPHESIANS

Acts 18:24-19:41

INTRODUCTION:

1. Read or quote Acts 19:1-20.
2. The city of Ephesus:
  - a. Capital of the Roman Province in Asia.
  - b. Located at the mouth of the Cayster River and famous for its trade.
  - c. Especially noted for the temple of Diana, one of the Seven Wonders of the ancient world. It was 425 feet long, 220 feet wide, and supported by 127 marble columns 60 feet high.
  - d. Filled with Jews and Gentiles, people who passed to all parts of the world.
3. Paul stopped briefly at Ephesus at the end of his second missionary journey (Acts 18:19,21) and on his third journey stayed three years or more. (Acts 20:31).
4. It is our purpose in studying this conversion to note exactly what happened and in so doing learn what one must do today to become a Christian.

DISCUSSION:I. WHAT PAUL FOUND AT EPHEBUS.

- A. He found Jews that desired to hear him more. Acts 18:19-21. (This was at the end of the second journey).
- B. He found twelve men that had been taught incorrectly - "and finding certain disciple." 19:1-7.
  1. They, no doubt had been taught by Apollos. 18:24-25.
  2. Paul taught them the truth and they obeyed. 19:2-5.
  3. From this account, we learn:
    - a. The purpose of John's baptism. 19:4.
    - b. That those baptized of John's baptism before Pentecost were not baptized again on Pentecost or after.
    - c. That these men were baptized in the name of the Lord Jesus because they had been baptized of John's baptism since Pentecost.
    - d. That when one is taught incorrectly one obeys incorrectly.
    - e. That men and women honestly seeking God's will, when taught the truth, will turn from error and obey the truth. Acts 19:5.
- C. He also found a city filled with licentiousness, magic, sorcery, and many other evils.

II. PAUL'S PREACHING AT EPHEBUS.A. His message.

1. Baptism in the name of Jesus Christ. 19:5.
2. "The things concerning the kingdom of God." 19:8.
3. "The word of the Lord Jesus Christ." 19:10.
4. "Jesus" 19:13.
5. Against images and idolatry. 19:26.
6. Contained all that was profitable. 20:20.
7. To all men. 20:21.
8. The gospel of the grace of God. 20:24.
9. The kingdom of God. 20:25
10. The whole counsel of God. 20:27.
11. Commended them to God and to word of his grace. 20:32.

B. His manner preaching and teaching.

1. Boldly. 19:8; 4:29.
2. Daily. 19:9.
3. Publicly. 20:20b.
4. Privately. 20:20c.
5. With tears. 20:31.

III. THE RESULTS OF PAUL'S PREACHING.A. Some were hardened. 19:9.

1. They were hardened by Paul "preaching things concerning the kingdom of God." (19:8). (It's interesting to note that the same force that hardened them softened others. Ill. The sun will soften wax and harden clay.) 2 Cor. 2:15,16.



2. "And believed not."
3. "spake evil of that way." (It's characteristic of people to speak evil of that they refuse to believe and accept.)
  - a. Elymas, the sorcerer. Acts 13:6-8.
  - b. The Jews at Antioch. Acts 13:44,45.
- D. Some were moved to stir up a great amount of trouble. 19:23-41.
  1. Paul had preached against their idols. 19:26.
  2. Demetrius gave two reasons to stop Paul's preaching: 19:27.
    - a. His trade and prophet were about to be destroyed.
    - b. Diana, his goddess would be despised and neglected.
- C. Some believed and obeyed. 19:18.
  1. They believed after they heard the word of truth. Eph. 1:13; 19:9,10; Rom. 1:16; 10:17; Acts 4:4; 18:8.
  2. They obeyed - were baptized. 19:5. All that gladly receive the words of the apostles will be baptized. Acts 2:41.
  3. Their sincerity shown by their deeds - they burned their magical books. 19:18,19.

#### CONCLUSION:

The book of Acts is a book of conversions. This is just one of the many conversions recorded in there, but it is recorded to teach us what God wants us to do to be saved. Don't harden your heart, like the Jews did, but open it and let Christ come in. Do what the Ephesians did. Obey - now!



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THE EFFECTS OF THE GOSPEL, NO. 2

Eph. 4:22-32

INTRODUCTION:

1. Read or quote the text.
2. Our first lesson vividly pointed out that when the gospel has the proper impact in our life the effects or results will be seen.
3. One effect or result of the gospel, as noted, is a new citizenship.
4. In this lesson, we propose to notice a second result - a new character. 2 Cor. 5:17.

DISCUSSION:

- I. THE FIRST ELEMENT IN THIS NEW CHARACTER IS STABILITY. Phil. 4:1.
  - A. The word stability or "stedfastness" means "firmly established or fixed, firm. Unchangeable, not fickle or wavering."
    1. The stedfast man is opposite the double-minded man. Jas. 1:8.
    2. The stedfast man is opposite the man that is carried about with every wind and doctrine. Eph. 4:14.
    3. The stedfast man is grounded, settled, and stablished in the faith. Col. 1:23; 2:7.
  - B. Stedfastness must characterize every child of God.
    1. In order to be like God. Dan. 6:26.
    2. "Be ye stedfast." 1 Cor. 15:58.
    3. Stedfastness becomes the gospel of Christ. Phil. 1:27.
    4. The Colossians commended for this characteristic. Col. 2:5.
    5. Stedfastness to the end will make us partakers of Christ. Heb. 3:14.
    6. Resist the devil "stedfast in the faith." 1 Pet. 5:8,9
    7. Christians are warned lest we fall from our stedfastness. 2 Pet. 3:17.
  - C. The Jerusalem church continued stedfastly:
    1. "In the apostles' doctrine" Acts 2:42.
      - a. The things taught by Christ while on earth and later by the apostles, along with other truths revealed to them. Mt. 28:20; Jn. 14:26.
      - b. The reasons that compelled them to continue stedfastly in the apostles' doctrine should compel us.
        - (1) Revealed by the Holy Spirit. Jn. 16:13.
        - (2) God's power to save all that believe. Rom. 1:16.
        - (3) Damnation on all that change it. Gal. 1:8,9.
        - (4) Sufficient to supply all our spiritual needs. 2 Tim. 3:16,17.
        - (5) God's last word to man. Jude 3.
    2. "fellowship." Acts 2:42.
      - a. Root word means "joint deposit."
      - b. Greek means "joint participation."
      - c. English means "sharing in bearing the load."
    3. "breaking of bread." Acts 2:42; 20:7.
    4. "in prayers." Acts 2:42; Eph. 6:18.
- II. THE SECOND ELEMENT IN THE NEW CHARACTER IS JOY. Phil. 4:4.
  - A. Joy means gladness, happiness, rejoicing, etc.
    1. Some think joy is found in money but Solomon found it not there. Eccle. 5:10-12.
    2. Some seek joy and happiness in worldly ~~xxx~~ pleasure. Lord Byron lived a life of gaiety and pleasure, yet he wrote: "The worm, the canker, and the grief are mine alone."
    3. Some think joy is assured by position and fame. Lord Beaconsfield had more than his share of both, yet he wrote: "Youth is a mistake; manhood is a struggle; old age, a regret."
    4. Some seek joy in unbelief. Voltaire, an infidel of the most pronounced type wrote: "I wish I had never been born."



5. ~~Some~~ ~~think~~ Some think it comes in military glory. Alexander the Great conquered the world but wept because "there are no more worlds to conquer."
- B. There are times when personal resources offer very little in which to rejoice.

1. Money is short, friends unconcerned, sickness, death, etc.
2. Paul knew how to rejoice "in the Lord."

- a. He was in prison when he wrote this letter.
- b. Earlier he had been able to pray and sing at midnight in jail. (Acts 16:25). What would you and I have been doing.

3. The gospel should set life in a new framework and enable us to "rejoice in the Lord" because "we ~~have~~ ~~know~~ know that all things work together for good to them that love God..." (Rom. 8:28).

- C. Religion is not sadness nor melancholy; it is joy. Christian joy is shown by a cheerful countenance, beaming and sparkling eye, and a pleasant and kind conversation.

### III. THE THIRD ELEMENT IN THE NEW CHARACTER IS A TASTE FOR GOOD THINGS. Phil. 4:8.

- A. The word "think" in this verse means "to fix the mind on."

- B. Surely if the gospel has the proper impact on one's life it will change his appetites and tastes.

1. He will desire to read, see, and discuss that which will fill his mind with these things.
2. It will even influence the places he may go.

#### CONCLUSION:

1. Character is what an individual really is, reputation is what others think of him.
2. Has the gospel had the proper impact in your life? Are these elements a part of your character?



# INTRODUCTION:

1. The words of our text emphasize the need and importance of studying the books of the Old Testament
2. "The book of Isaiah has been called 'The Fifth Gospel' or 'The Gospel According To Isaiah' for the prophet's name means 'Salvation is of Jehovah' and the key word, 'Salvation,' is used more times than anywhere else in the Bible except in the book of Psalms." (Preaching Through The Bible, p. 105). He is quoted some 43 times in the New Testament.
3. Isaiah prophesied during the reigns of Uzziah, Jotham, Ahaz and Hezekiah, kings of Judah. (Isa. 1:1).
  - a. His work was on behalf of Judah.
  - b. His prophetic work covered a period of about 60 years.
4. Some personal notes about Isaiah reveals that:
  - a. He was married and had two sons.
    - (1) Shear-jashub, meaning a remnant shall return. (Isa. 7:3).
    - (2) Maher-shalal-hash-baz, meaning the spoil speeds, the prey hastes. (Isa. 8:1-4).
  - b. Isaiah saw the Lord in the year that king Uzziah died and when God asked, "Whom shall I send, and who will go for us?" Isaiah answered "Here am I; send me." (Isa. 6:1-8).
5. In this study, let's observe:

## DISCUSSION:

### I. THE PURPOSE OF THE BOOK OF ISAIAH.

- A. The first purpose of the book was to warn the people of Judah of impending doom due to its own lack of fidelity to God.
- B. The second purpose are many prophecies given to prove Jehovah's deity.
- C. The third purpose is to beautifully portray the glorious hope of the Messiah's coming.

### II. THE CONTENTS OF THE BOOK OF ISAIAH.

- A. There seems to be three clearly defined sections in the book.
  1. The first 35 chapters set forth the moral decay of the Jews and "the swift retribution to be visited upon them for their sins and the punishment by Jehovah of the nations who afflicted his people."
  2. Chapter 36-39 form the historical tie-in with the book of 2 Kings where Isaiah is referred to.
  3. "In chapters 40-66, we find utterances of consolation. The hope of restoration from Babylon burns brightly. The major emphasis in these chapters is simply this: Jehovah bases His entire right to rule over His people upon the exact fulfillment of the prophetic utterances." (Johnny Ramsey)
- B. Another breakdown of the book of Isaiah might go like this.
  1. Rebukes and promises directed at the people of Judah. (Isa. 1-12).
  2. Prophecies concerning foreign nations. (Isa. 13-23).
  3. Prophecies of general judgment on Judah and Jerusalem. (Isa. 24-35).
  4. A historical section dealing with Hezekiah and Sennacherib (Isa. 36-39).
  5. Genuine comfort for the exiles. (Isa. 40-48).
  6. The Servant of Jehovah. (Isa. 49-55).
  7. The future glory of Israel. (Isa. 56-66).

### III. SOME PROPHETIC UTTERANCES OF ISAIAH.

- A. One of the most amazine utterances was the one concerning Cyrus who would allow the Jews to return to Jerusalem. (Isa. 44:27; 45:1-4).
- B. There is the prophecy in Isaiah 2:2,3 regarding the establishment of the church.
- C. There are numerous prophecies regarding the Messiah and persons and events connected with him.
  1. In Isaiah 7:14, the virgin birth of Christ is prophesied. cf. Mt. 1:21=23.
  2. Christ was to be a descendant of the seed of David. Isaiah 11:1; 22:20-22. cf. Mt. 1:18-20.
  3. Christ is pictured as the chief cornerstone. Isa. 28:16; Isa. 8:14; cf. Mt. 21:42; 1 Pet. 2:7,8.
  4. The voice crying in the wilderness "Prepare ye the way of the Lord..." is mentioned. Isa. 40:3; cf. Mt. 3:3; Mk. 1:1-5.



5. Isaiah 53 is probably the most familiar passage about Christ. It was here that the eunuch was reading and where Philip began to preach Jesus unto him. Acts 8:32-35.

6. Isaiah 62:2 and 65:15 mentions the fact that God would call his people by a new name. cf. Acts 11:26; 26:28; 1 Pet. 4:16.

7. In Luke 4:16-21, Jesus applied Isaiah 61:1,2 to himself.

#### IV. THE GREAT MESSAGES OF ISAIAH FOR OUR DAY.

A. "While times have changed from those of Isaiah, the basic issues of life are the same as they were in his day." (Meredith)

1. "Men still trust in material strength and delight in wealth and luxury while they forget God. There is nothing particularly new about lying, killing, stealing and committing adultery. Oppression and injustice are rampant. Men still tend to heed the speaker who presents the pleasant message and assumes them their deeds are satisfactory. Men prefer to make amends by sacrifice rather than do right."

2. A man can hate his brother just as much whether he's riding a camel at six miles an hour or a jet at 600 miles an hour.

B. The condemnation of formalistic worship is just as much needed today as it was then. Isa. 1:10-18

C. Women today are just as evil as the ones Isaiah saw. Isa. 3:16-26.

D. Some church vineyards today are just like the ones Isaiah saw. Isa. 5:1-7.

E. People serve God from the lips out just like people did then. Isa. 29:13; Mt. 15:8,9.

F. There are people on church rolls who have itching ears just as in Isaiah's day. Isa. 30:9,10; 2 Tim. 4:3,4.

G. God still pronounces the same woes upon the same sins as he did in Isaiah's day. Isa. 5.

#### CONCLUSION:

1. The last few chapters of Isaiah gave tremendous hope to Israel.

2. The prophecies of Isaiah ~~xxxxxx~~ and the coming of the Messiah vitally connect the book with the purpose of the Bible - "the glory ~~and~~ of God and the salvation of man."



INTRODUCTION:

1. One question that one often hears today is "Is Life Really Worth Living?"
2. Another recent popular phrase is "the ability to face life."
  - a. Sometimes it's easier to die than to live.
  - b. Sometimes the struggles of life are harder than the struggles of death.
3. If one could suddenly be transported from this life and put into the new heavenly realm one would welcome it, but God has put us here to fight a battle.
4. Thus the third effect of the gospel as revealed in the Philippian letter is a new capability.

DISCUSSION:

I. THE CHRISTIAN IS CAPABLE OF DOING THINGS HE COULD NOT FORMERLY DO BECAUSE OF THE SUPPORT FROM WITHIN. Phil. 4:6,7.

- A. These verses reveal the cure for anxiety - prayer to God and commitment of our way unto him.
  1. "The prohibition is of that painful anxiety which is inevitable in all who feel themselves alone in mere self-dependence amidst the difficulties and dangers of life." (Ellicott)
  2. Christians are admonished to go to God in prayer in everything, which implies gratitude and perfect submission to God's will.
  3. In making our requests known to God we need to remember three things:
    - a. The love of God "which ever seeks and desires what is best for us."
    - b. The wisdom of God "which alone knows what is best for us."
    - c. The power of God "which alone can bring to pass that which is best for us."
  4. Our Lord also tells us how to overcome anxiety. Mt. 6:24-34.
- B. These verses also reveal what comes into our hearts as a result of our prayers.
  1. "The peace of God which passeth all understanding."
    - a. The peace that God gives. Isa. 26:3. *"Thou wilt keep him in perfect"*
    - b. "The peace of God surpasses every known thought and device as a means of insuring tranquility of heart." (Vincent).
  2. "shall keep your hearts and minds through Christ Jesus."
    - a. The word "keep" is a military term and means to "guard" as a soldier. "The word translated 'guard' in the American Revision usually means 'to plant a garrison in.' A garrison is a small force of men who are placed inside of a fort to hold it against attack while the main body of the army moves on to take new ground. It means fortification from within. If one is filled with the peace of God, within, the attacks from without will not imperil him greatly." (Tenny).
    - b. "At the opening of the second world war, one of the first evidences of hostility was the sinking of tankers along the Atlantic coast. The enemy decided that if he could halt the oil supply to Europe, the resulting shortage would help him to win the war, and consequently the tankers became special targets. Several of them were lost but somebody devised a clever plan. On each of the boats a heavy air compressor was installed. When the torpedo blew open one of the bulkheads of the ship, air was quickly pumped into that bulkhead to create enough pressure to keep the water out so that the boat could make the nearest port for repairs. The pressure on the inside saved the boat because it was greater than the pressure on the outside." (Tenny).
    - c. Just so if one's heart is filled with the peace of God within, the attacks from without - hardships, disappointments, fear, etc., - are easier to face. Col. 3:15; 1 Jn. 4:4.

II. THE CHRISTIAN IS CAPABLE OF DOING THINGS HE COULD NOT DO BEFORE BECAUSE OF THE SOURCE OF HIS STRENGTH. Phil. 4:13.

A. Other translations read:

1. "I can do all things in him that strengtheneth me." (ASV)
2. "I have power for all things through Him who puts a dynamo in me." (Williams)



- B. The word "strengtheneth" literally means "infuses strength into me. Christ infuses strength into me, therefore I am equal to all things." (Powell).
- C. It's not hard to say "I can't." Listen to their talk: "I can't control my temper." "I can't keep my thoughts." "I can't concentrate on my work." "I can't stay sober." "I can't pray in public." "I can't stand my mother-in-law."
- D. Paul knew how to say "I can."
  1. It's important that we learn how to say what Paul said - "I can" - for it is "faith-power." cf. Mk. 9:23.
  2. It's imperative that we learn how to say "I can" in the right way.
    - a. The man who says "I can do all things," and stops there, commits two sins in one breath: the sin of falsehood and sin of conceit.
    - b. Those today who talk of "the power of positive thinking," important as it is, leave the impression that they are going to do it all themselves.
    - c. The right way to say "I can" is in a way that recognizes "I can" in Christ.
  3. It's encouraging to recognize all that Paul could accomplish and endure because of the source of his strength. 2 Cor. 11:23-28.
  4. Look at all the things "I can do in Christ."
    - a. "I can be glad" Rejoice in the Lord. Phil. 4:4.
    - b. "I can be patient." Let your moderation be known. Phil. 4:5.
    - c. "I can think." Phil. 4:8.
    - d. "I can be satisfied." Phil. 4:11.

### III. THE CHRISTIAN IS CAPABLE OF DOING THINGS HE WAS NOT FORMERLY ABLE TO DO BECAUSE OF THE SOURCE OF HIS SUPPLIES. Phil. 4:19.

- A. The Philippians contributed to Paul's need and he said God would contribute to theirs. Phil. 4:15-19.
- B. God has promised the material needs of life. Mt. 6:33; 2 Cor. 9:6-10.
- C. God has given all spiritual blessings in Christ. Eph. 1:3.

### CONCLUSION:

1. The gospel provides a new outlook on the practical affairs of life.
2. Merrill C. Tenny wrote:
  - a. "The new citizenship affords the security that comes from the assurance that one's name is enrolled in heaven, and that all the powers of evil cannot remove it from the roster of those whom God loves and protects.
  - b. "The character means that the personality of man can be transformed and that the old sins and flaws can be removed...Men may change their religion, but the gospel, when really believed, changes them.
  - c. "The new capability arises from the serenity and strength created by the realization that all the resources of the almighty God are placed by His grace at the believer's disposal."
3. The gospel is the perfect answer to human deficiency and need.



## INTRODUCTION:

1. Jeremiah is best remembered as the prophet "who wept" during "the decline and fall of the Hebrew nation."
2. Jeremiah:
  - a. The name means "exalted of Jehovah."
  - b. Was the son of Hilkiyah of the priestly families.
  - c. He prophesied for about 40 years - 626 B.C. (13th year of the reign of Josiah Jer. 1:2) until after the fall of Jerusalem in 586 B.C.
  - d. He has been called "the most miserable prophet, the most pessimistic priest, and the most unpopular preacher that the world has ever produced." (Banowsky) Yet, Raymond Calkins said, "There is no nobler, more militant or morally more splendid character to be found in the whole range of scripture. Moses and Paul of Tarsus are the only men who can stand beside him"
3. In this study let's observe:

## DISCUSSION:

### I. THE BOOK OF JEREMIAH DOES NOT LEND ITSELF TO EASY ORGANIZATION AND ARRANGEMENT.

- A. George Adam Smith described it as "a conglomeration of prophecies."
- B. The outline might go like this as given by J. B. Tidwell:
  1. The prophet's call and assurance. ch. 1.
  2. Judah called to repentance ch. 2-22
    - a. Her sins set forth. 2-6.
    - b. The call to repentance. 7-10-
    - c. The appeal to the covenant. 11-13
    - d. Rejection and captivity foretold. 14-22.
  3. The book of consolation. ch. 23-33.
    - a. The restoration of the remnant. 23-29.
    - b. The complete restoration. 30-33.
  4. The doom of Jerusalem due to the people's wickedness. ch. 34-36.
  5. The history of Jeremiah and his times. ch. 37-45.
  6. Prophecies against foreign nations. ch. 46-51.
  7. Historical appendix. ch. 52.

### II. THE COMMISSION GIVEN TO JEREMIAH. Jer. 1:10.

- A. The injunction here is both negative and positive; both destructive and constructive.
  1. He preaches doom and desolation.
  2. He also predicts mercy and restoration.
- B. In addition to diagnosing the sickness, Jeremiah also prescribes the remedy.
- C. Bill Banowsky suggests that in this two fold division we observe:
  1. First, "that Israel's problem of sin contains an historical example for our age."
  2. "Secondly, we shall notice that the solution to the problem unveils the greatest prophetic utterance in the Old Testament."

### III. THE PROBLEM - TWO-FOLD IN NATURE. Jer. 2:13.

- A. First, they had forsaken God. 2:13a.
  1. The fact that Judah had forsaken God is emphasized by the fact that the word "return" (or the idea) appears more than 40 times in the book. Jer. 3:7; 4:1; 5:3; 15:19; 35:15; 36:7; etc.
  2. The word "backsliding" appears 13 times in Jeremiah and in only two other books - Proverbs (once) and Hosea (3 times). 2:19; 3:6,8,11,12,13,22; 8:5. etc.
  3. "This message, uttered in the midst of social and religious conditions similar to our own, has an astonishing timeliness for our age." (Banowsky).
    - a. 20th century man "reveals an arrogant, self-willed departure from God, plus a self-determined attempt to live a self-sufficient life."
    - b. Man today is determined to leave God out of his life, just as man did then and as man did in Paul's day. cf. Rom. 1:25-32.
- B. Second, they had "hewed them out cisterns, broken cisterns, that can hold no water." 2:13b.
  1. There seems to have always been a terrible tendency on the part of man to worship the works of his own hands - a broken cistern. Jer. 1:16.



- a. Such reveals a stubborn determination to "walk after our own devices," and each one "do the imagination of his evil heart." Jer. 18:12.
- b. God's account of the potter and the clay is his answer to man's puny pride. Jer. 18:2.

- (1) It is not in man that walks to direct his own steps, but then each one of us thinks he's an exception. Jer. 10:23.
- (2) "Cursed be the man that trusteth in man and maketh flesh his arm, and whose heart departeth from the Lord." Jer. 17:5.

2. The American people of today have hewed themselves out broken cisterns to fill their lives and make themselves happy.

- a. We have the cistern of the highest standard of living.

- (1) We are so happy that over 20,000 will commit suicide this year "having everything to live with and nothing to live for."
- (2) We are so well-adjusted that over 1,000,000 of us are chronic alcoholics, over 60,000 are advanced narcotic addicts, and over half of our hospital beds are filled with mentally ill.
- (3) We are so happy that morals have become irrelevant - cheating is acceptable, over 225,000 unwed mothers this year, crimes increased.
- (4) We are so happy that when more than 770,000 of our teenagers go to jail this year 'we shake our heads in bewilderment' as if we really don't know why.
- (5) Jeremiah said "Let not the rich glory in his riches." (9:23).

- b. We have the cistern of science and education. Jeremiah said, "Let not the wise man glory in his wisdom." (9:23).

3. The problem was greatly increased in Jeremiah's day by false prophets who promised peace when there was no peace. Jer. 6:14.

- a. They closed the eyes and ears of the people with their "sugar-coated sermons" to the true conditions of the times.
- b. In similar vein, there are many today who are trying to do the same thing.
  - (1) Some are trying to gloss over our spiritual condition by advocating "positive thinking."
  - (2) Others offer a quick and false peace of mind much like one might take an aspirin for a headache.
  - (3) This idea of crying peace, peace when there is no peace is false security.

4. Jeremiah exposed Judah's spiritual condition in language too plain to be misunderstood. Jer. 5:30,31,

- a. He had reason to cry. Jer. 9:1'

- b. He even uttered the hopeless moan heard in our day: "Is there no balm in Gilead; is there no physician there?"

#### IV. THE SOLUTION TO THE PROBLEM THEN AND NOW.

- A. "Return, ye backsliding children, and I will heal your backslidings..." (Jer. 3:22).

- B. The amazing prophecy about Christianity. Jer. 31:31-34; Heb. 8:6-13.

An examination of this prophecy reveals three things:

1. Individuality. "I will put my law in their inward parts and ~~will~~ write it in their hearts."

- a. Under Judaism worship had been primarily a relationship between a nation and God.
- b. Jeremiah now reveals that every man shall die "for his own iniquity." Jer. 31:30.
- c. Jeremiah anticipated the motto of individual religion. Mt. 18:20; Acts 17:24.
- d. Bill Banosky wrote: "Even after Jesus made it clear that faith is born not in public ceremony but in individual hearts, there have been many tragic lapses. Modern Christendom is markedly characterized by creedal systems as substitutes for a personal knowledge of the Savior. Religion is corporate, external, and formal rather than individual, internal and intimate. With all our talk of devotedness to the Lord it is still difficult for the individual soul to avoid a burial beneath elaborate church machinery. Faith is measured by the regularity of church attendance, and service is marked by the performance of certain



external works. In many quarters family or private worship has been surrendered while the more important public assembly continues to be reversed. Fearing a mystical relationship we have fled the phrase "Christ is my personal savior" in favor of salvation by congregation. "In answer to medieval scholastic logic which attempted to prove God and fit him neatly into the existing ecclesiastical structure, Martin Luther retorted, "The most important thing about the existence of God is that he exists for thee and me." The young Christian who knows well church doctrine but has never met God, will have little defense in a moment of temptation. When we are strangers to God six days a week, the service of the ~~seventh~~ <sup>first</sup> day will unavoidably reflect our long-felt worship weaknesses. As we think in brotherhood terms of the church universal, and exist in the atmosphere of a congregation unit, let us cautiously remember that the unit in religion is one soul; and religion is an intimate communion between that soul and God." (The Old Testament Books, p. 317).

This is not to deemphasize public attendance, external works, etc., but to make us realize that mere external acts must have a vital connection with our relation to God.

2. Universality. "They shall all know me..."
  - a. Under the new covenant man must not only know God before he can become a Christian but all can know God.
  - b. Jesus emphasized this truth in the great commission. (Mt. 28:18-20; Mk. 16:15,16.)
3. Remission of sins. "for I will forgive their iniquity, and I will remember their sin no more."
  - a. The blood of bulls and goats under the first covenant could not take away sins. Heb. 10:1-4
  - b. Under the New Covenant the blood of Christ would completely remove sins. Heb. 9:11-14; 8:12.

#### CONCLUSION:

1. Jeremiah asked the question in his day "Is there no balm in Gilead; Is there no physician there...?" (Jer. 8:22) Yes, Yes, the answer can be now.
2. Jeremiah's cry still rings "The harvest is past, the summer is ended, and we are not saved." (Jer. 8:20) Why not?







INTRODUCTION:

1. In a previous lesson, we learned that one cannot be saved outside the church.
  - a. Christ is the Savior of the body. Eph. 5:23.
  - b. The body is the church. Col. 1:18.
  - c. Thus only members of the church will be saved.
2. But does the fact that one is in the church automatically guarantee eternal salvation, in other words, "Can one be saved inside the church?" (Ask this question at the beginning of each point.)

DISCUSSION:

- I. YES, IF HE ENDURES TO THE END. Mt. 10:22; 24:13; Gal. 6:9; Heb. 3:6,14; Rev. 2:10.
  - A. The church must be confirmed in order to endure to the end. (Not by promising ease and comfort).
    1. Jesus confirmed his disciples by telling them exactly what it meant to be his disciples. Luke 14:25-27.
    2. Paul & Barnabas confirmed the churches established on his first journey by telling them we must through much tribulation enter the ~~kingdom~~ kingdom of heaven. Acts 14:22.
    3. Judas & Silas confirmed the church with many words of exhortation. Acts 15:32.
  - B. We must endure:
    1. Patiently. Jas. 5:7-9.
    2. As a good soldier. 2 Tim. 2:3.
    3. Chastening of the Lord. Heb. 12:5-7.
    4. Grief, suffering and persecution. Mt. 5:10-12; 1 Tim. 3:12; 1 Pet. 2:19.
    5. Sound doctrine and not compromise the truth. 2 Tim. 4:1-5.
  - C. We can be helped in enduring by remembering:
    1. The company in which it places us.
      - a. Christ. Heb. 12:1,2
      - b. The Apostles. 2 Tim. 2:10.
      - c. The prophets. Jas. 5:10.
    2. The faithful assurance of the reward if we overcome. 1 Cor. 1:9; Jas. 1:12.
    3. That only those that do endure will be saved. Mk. 13:13.
- II. YES, IF HE CONTINUES IN THE FAITH. Col. 1:21-23
  - A. It is Christ's desire to present everyone that obeys the gospel "holy and unblemishable, and unreprouvable," to God in the day of judgment. 1;21,22.
  - B. But only those that "continue in the faith" and are "not moved away from the hope of the gospel will be such in the judgment. 1:23.
- III. YES, IF HE IS NOT OVERCOME BY THE WORLD. 2 Pet. 2:20-22.
  - A. Man escapes the pollutions of the world through the knowledge of Jesus Christ.
  - B. Man can become entangled again and overcome.
  - C. Man must not let the world overcome him, but must overcome the world by faith. 1 Jn. 5:4,5.
- IV. YES, IF HE DOES NOT BELIEVE IN VAIN. 1 Cor. 15:1-4.
  - A. The Corinthians were members of the church. 1 Cor. 1:1,2
  - B. They received forgiveness of their sins, when they heard, believed and were baptized. Acts 18:8.
  - C. They would be saved eternally unless they had believed in vain. 15:1,2.
- V. YES, IF HE ADDS THE CHRISTIAN GRACES. 2 Pet. 1:5-11
  - A. You will -notice the terms "add to;" "be in you;" and "do these things" all mean the same.
  - B. Only those that add the graces will be fruitful. 1:8. Only fruit-bearers are pleasing to God. Jn. 15:8.
  - C. Only those that add the graces are making their "calling & election sure." 2 Pet. 1:10.
  - D. Only those that add the graces shall receive an abundant entrance into the everlasting kingdom. 2 Pet. 1:11.

CONCLUSION:

1. Yes, one can be saved in the church, if when he sins he asks God forgiveness in God's way. Acts 8:22; Jas. 5:16; 1 Jn. 1:9; Jas. 5:19,20.
2. Are you in the church? Are you living as you should?



CAN ONE BE SAVED INSIDE THE CHURCH?

INTRODUCTION:

1. In a previous lesson, we learned that one cannot be saved outside the church.
  - a. Christ is the Savior of the body. Eph. 5:23.
  - b. The body is the church. Col. 1:18.
  - c. Thus only members of the church will be saved.
2. But does the fact that one is in the church automatically guarantee eternal salvation, in other words, "Can one be saved inside the church?" (Ask this question at the beginning of each point.)

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  1. Patiently. Jas. 5:7-9.
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- C. We can be helped in enduring by remembering:
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  - A. It is Christ's desire to present everyone that obeys the gospel "holy and unblemished, and unapproachable," to God in the day of judgment. 1 Pet. 1:9.
  - B. But only those that "continue in the faith" and are "not moved away from the hope of the gospel" will be such in the judgment. 1 Pet. 1:9.

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  - A. Man escapes the pollutions of the world through the knowledge of Jesus Christ.
  - B. Man can become entangled again and overcome.
  - C. Man must not let the world overcome him, but must overcome the world by faith. 1 John 5:4, 5.

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  - A. The Corinthians were members of the church. 1 Cor. 1:12.
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  - C. They would be saved eternally unless they had believed in vain. 15:1, 2.

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  - A. You will "notice the terms" and "be in you;" and "do these things" all mean the same.
  - B. Only those that add the graces will be fruitful. 1:8. Only fruit-bearing are pleasing to God. 1:12.
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2. Are you in the church? Are you living as you should?



INTRODUCTION:

1. "The human family is slow to learn! People see suffering in others but convince themselves that it will not be their lot; they know that multitudes have fallen into the abyss toward which their course is leading them but they think that they shall find the chasm bridged for their steps; they behold the bones of those who have sinned before them bleaching beside their own roadway yet continue to walk in the paths of evil." (The Old Testament Books, p. 322, 323).
  - a. God's punishment of Adam and Eve should have warned their children but look at Cain. Gen. 4:1ff.
  - b. The flood should have warned Noah to keep him in God's way but we find him drunk after the flood. Gen. 9:18-21.
  - c. All that happened to Israel during the wilderness wandering, the periods of the judges and kings, etc., should have made their descendants behave, but it didn't, as they engaged in sin more and more and were finally carried into captivity in 586 B.C. and Jerusalem was destroyed.
2. It is generally agreed that Lamentations was written after Jerusalem was destroyed and "The most reasonable and natural interpretation suggests that this book expresses the feelings and reactions of an eyewitness." (The Old Testament Speaks, p. 341)
  - a. The terrible scene was still so fresh "that it had lost none of its ugliness and horror in the mind of the writer." (Gieger).
  - b. This book "may rightly be called the masterpiece of anguish of all the literature of the world."
3. Two statements - one at the beginning, the other at the end - give us a brief preview of the book.
  - a. "How doth the city sit solitary, that was full of people!" (Lam. 1:1a).
  - b. Lam. 5:22: "But thou hast utterly rejected us; thou art very wroth against us."
4. The key word in the book is an astonished "how?" (1:1; 2:1; 4:1).
  - a. He does not use as if to ask a question but as being unspeakably amazed at the destruction of Jerusalem.
  - b. He uses the words as if to say:
    - (1) Can it be possible that this is real?
    - (2) Can anything like this happen?
    - (3) I must be dreaming!
5. The purpose of the book is "simply to show that the righteous judgment of God, repeatedly forewarned, occasioned by sin, is terrible in its retribution." (Geiger).
6. The great plea of the book is "Let us search and try out ways and turn again to the Lord." (Lam. 3:40).
7. Geiger suggests there are five monuments erected in the book to remind the Jews of God's righteous judgment against the sins of the people:
  - a. Ch. 1 - "The Way of Wickedness."
  - b. Ch. 2 - "The Wrath of God."
  - c. Ch. 3 - "The Weight of Sorrow."
  - d. Ch. 4 - "The Want of Help"
  - e. Ch. 5 - "The Wreck of Iniquity."
8. Let's consider:

DISCUSSION:

I. CHAPTER 1. THE WAY OF WICKEDNESS.

A. The once populous city of Jerusalem was now solitary and a widow. 1:1.

1. "The Lord hath afflicted her for the multitude of her transgressions..." 1:5b.

2. "The Lord hath trodden under foot all my mighty men in the midst of me..." 1:15.

4. "The Lord hath commanded concerning Jacob, that his adversaries should be round about him..." 1:17.

3. "The Lord hath afflicted me in the day of his fierce anger." 1:12c.

B. Even in the midst of all this the writer makes full acknowledgement that "the Lord is righteous..." 1:18a.

1. "The Lord hath afflicted her for the multitude of her transgressions..." 1:5.



2. "Jerusalem hath grievously sinned; therefore she is removed..." 1:8.

3. "...for I have rebelled against his commandment..." 1:18b.

4. "...for I have grievously rebelled." 1:20b.

5. Jerusalem had brought it all on herself.

6. No wonder Jeremiah said: "For these things I weep..." 1:16.

C. This clearly reveals the way of wickedness = one endures the fruits of his own sowing. Gal. 6:7,8.

## II. CHAPTER II. THE WRATH OF GOD.

A. The terrible desolations that came upon Jerusalem, as revealed in this chapter, show "how terrible are the disasters that befall men and nations when they swerve from God's course and methods." (Gieger).

1. God had "cast down from heaven unto the earth the beauty of Israel..." 2:1b.

2. He "remembered not his footstool (the temple - 1 Chron. 28:2; Psa. 88:5) in the day of his anger." 2:1c.

4. "The Lord was as an enemy; he hath swallowed up Israel..." 2:5a.

3. He cut off "the horn (strength) of Israel." 2:3a.

5. "...the law is no more; her prophets also find no vision from the Lord." 2:9/

B. Jerusalem was forsaken because they had forsaken God, but they were admonished to seek comfort.

1. "...let tears run down like a river day and night: give thyself no rest..." 2:18.

2. "Arise, cry out in the night...pour out thine heart like water before the face of the Lord..." 2:19.

3. Plead with God to consider the one that he has done all this to. 2:20-22.

C. God's wrath upon those that refuse him is a terrible thing. Ezra 8:22c; Rom. 1:18; Col. 3:6; Rev. 6:17; 16:19; 19:15.

## III. CHAPTER III. THE WEIGHT OF SORROW.

A. In the first 20 verses of this chapter the prophet enumerates the great sorrow. 3:1-20.

B. But in the midst of all this he found great reasons for hope when he remembered:

1. If it were not for the Lord's compassions the nation and all sinners would be completely consumed. 3:22,23.

a. They are for our present needs. "new every morning."

b. They are not dependent on our failing characters.

(1) "Our heavenly Father is not like the little girl who told her small brother, 'If you are naughty, Daddy will not love you anymore.' The father's reply was: 'I will always love you, my boy, but when you are naughty it is with love that hurts.'" (Hayden).

(2) The proof of God's compassion is the cross even while "we were yet sinners." (1 John 3:16; Rom. 5:8,9).

2. "The Lord is good unto them that wait for him, to the soul that seeketh him." 3:25.

a. Be patient with God and "quietly wait for the salvation of the Lord." 3:26; cf. Jas 5:7-12.

b. Bear the yoke that is placed upon you realizing: 3:27.

(1) The Lord will not cast off forever. 3:31.

(2) That though he cause grief "yet will he have compassion according to the multitude of his mercies." 3:32.

3. God does not afflict people just for the enjoyment of afflicting but for their good. 3:33; cf. Heb. 12:5-11.

4. A man should not "complain, a man for the punishment of his sins." 3:39.

a. Instead of complaining, let's make "some improvement upon the things that have to be accepted instead of complaining about the results of one's failures." (3:40) "Men complain about their disappointed hopes, their spiritual weaknesses, their business failures, their seasons of affliction, and their lots in life. Such complaining is sinning against reason, against goodness, against divine faithfulness, and against opportunity: against reason because there is no power that is as able to manage for them as is the Omnipotent God in whom they believe; against goodness because the



manifestations of God's goodness are exceedingly abundant throughout infancy, childhood, youth, and age; against divine faithfulness because the loving Father has promised to withhold no good thing and to supply all one's needs according to his riches in glory; against opportunity because there is a better use to which one can put time and talent than faultfinding, bickering, and criticizing." (The Old Testament Books, p. 330)

- b. Instead of complaining let's lift up our voices and hearts in prayer (3:41) confess our transgressions (3:42) and receive God's pardon. (3:55-63; cff 1 Jn. 1:7-10).

#### IV. CHAPTER IV. THE WANT OF HELP.

A. Once again Jeremiah describes the terrible condition.

1. As gold tarnishes so the healthy lose their strength and the beautiful ~~xxxxxxx~~ their beauty. 4:1,2.
2. They had become cruel, like the ostriches. 4:3; cf. Job. 39:13-18).
3. Their punishment was greater than Sodom's - it was in a moment - Jerusalem's was lingering. 4:6-12.

B. In the midst of all this they were still looking for help from men not realizing that our only real help is in God. 4:17-22.

C. Many today realize they are in sin but are still looking for help in the wrong places.

#### V. CHAPTER V. THE WRECK OF INIQUITY.

A. What terrible ruin followed when the Lord no longer guarded. 5:1=16.

B. There is the recognition of God's eternity and a plea for his return. 5:19-22.

#### CONCLUSION:

1. J. B. Tidwell, in his book "The Bible Book by Book," lists six lessons on sin from this book.
  - a. That sin will certainly be punished.
  - b. That sin grieves the heart of God.
  - c. That sin will be triumphed by God.
  - d. That sin blinds men to their best interest.
  - e. That sin turns men against their best friends.
  - f. That sin destroys nations as well as individuals.
2. Lessons on true love are:
  - a. It does not blind us to the faults of those we love. Jeremiah loved Judah but he also saw her sins.
  - b. It does not cover up faults but tries to win us from them.
  - c. It does not desert the one loved when the going gets tough.
3. Regardless of what comes, let our watchword be "I will therefore hope in the Lord."







INTRODUCTION:

1. The book of Ezekiel ranks along with Isaiah and Jeremiah in greatness for its contents and message, although the language used is quite different.
2. An understanding of the historical background is essential to an understanding of Ezekiel.
  - a. The city of Nineveh fell in 612 B.C.
  - b. Lorship over Judah passed about 605 or 606 B.C. from Egypt to Babylon.
  - c. In 606 B.C. Nebuchadnezzar carried the first group of Jews into captivity, Daniel and his companions being a part of the group. (Dan. 1:1).
  - d. Following a revolt by Jehoiachim, Nebuchadnezzar returned in 597 (Jehoiachim having died in the meantime) and took Jehoiachin, the king, along with many others, including Ezekiel, to Babylon.
  - e. The rest of the Jews remained in Judah until Zedekiah rebelled in 586 B.C. Nebuchadnezzar returned, burned the temple and carried the people into captivity, except for a few.
  - f. Nebuchadnezzar set up Gedaliah to be governor over Judah, but the people murdered him and fled to Egypt taking Jeremiah along with them.
3. During the last eleven years (597-586 B.C.) of the Jewish nation great optimism characterized the people.
  - a. They said of those in captivity: "Son of man, thy brethren, even thy brethren, the men of thy kindred, and all the house of Israel wholly, are they unto whom the inhabitants of Jerusalem have said, Get you far from the Lord: unto us is this land given in possession." (Ezek. 11:15)
  - b. They said of themselves (the ones still in Jerusalem): "Son of man, they that inhabit those wastes of the land of Israel speak, saying, Abraham was one, and he inherited the land: but we are many; the land is given us for inheritance." (Ezek. 33:24).
  - c. False prophets kept their hopes up by promising the people the captivity would be over in two years. (Jer. 28:1ff).
4. It was during this period of time that Ezekiel received his call and the events of the book took place.

DISCUSSION:

I. EZEKIEL AND HIS CALL.

- A. Ezekiel was 30 years of age when called and he had been in captivity for five years. Ezek. 1:1,2.
  1. It was "in the thirtieth year" (1:1) Evidently his age.
  2. It was by the river Chebar. (1:1).
  3. It was characterized by vision of God. (1:1).
  4. It was in the 5th year (592 B.C.) of the captivity of Jehoiachin. (1:2)
- B. Ezekiel was a priest and the son of Buzi. (1:3).
- C. He had a wife but she was taken from him in death in the 9th year of the exile. (24:1, 15-18)
- D. Ezekiel is "a prophet of the exile with a message for the exiles," (Lewis) and he is a prophet of the return.
  1. He prophesied from about 592 B.C. to about 571 B.C. in Babylon.
  2. Jeremiah, in the meantime was working with the people still in Jerusalem (592-586 B.C.) and their work overlaps by at least 6 or 7 years.
- E. There are several interesting features about Ezekiel.
  1. He is the first prophet to be called to service outside Palestine that we know anything about.
  2. The expression "son of man" (denoting the human in contrast to the divine) is applied to him some 87 times in the book. It's interesting to note that our Lord used this same expression of himself.
- F. The people of Ezekiel's time found him quite amusing.
  1. They "thought of him as a maker of allegories" (Ezek. 20:49).
  2. They went to hear him speak as one might go to a sideshow. (Ezek. 33:30-33).
    - a. "Come, I pray you," they said, "And hear what is the word that cometh forth from the Lord."
    - b. They thought of him as one that could sing well and play on an instrument.
    - c. They came to hear, but wouldn't do.



## II. THE BOOK OF EZEKIEL.

A. The Book of Ezekiel can easily be divided into two parts:

1. Prophecies before the final downfall of Jerusalem. Ezek. 1-32.
2. Prophecies after the downfall. 33-48.

B. The purpose of the first part of the book of Ezekiel is to check the optimism of a speedy return from captivity. "Jerusalem must be destroyed."

1. Ezekiel had to get the message over to the people that this captivity was not the result of one king just being stronger than another, but the results of their sins and rejection of God.
2. Under a number of symbols, etc., Ezekiel clearly sets forth the final fall of Jerusalem.
  - a. He drew the city of Jerusalem on a brick and then played war showing what would happen to Jerusalem. Ezek. 4.
  - b. He was to cut his hair and divide it into three parts - burn one part, hack one part with a sword, and scatter the third to the wind, saving a few hairs in his robe (Ezek. 5). The first three reveals the fate of the people and the 4th shows a few will remain.
  - c. In chapter 12, Ezekiel is to break out the side of his house and escape with his luggage and covered head, a picture of the fate of Zedekiah.
3. He sees the coming of the enemy. ch. 9.
4. God's glory has departed from Jerusalem because Ezekiel saw it by the river Chebar. Ezek. 12; 1:1,2. Hope in the temple is vain.
5. They are lies which say Jerusalem will not fall - it is definite. Ezek. 13.
6. The vine, national symbol of Israel, is burned at both ends and in the middle - there is no hope. Ezek. 15.
7. God also shows Israel that he acts for "the sake of His name," rather than according to their evil ways. Ezek. 20:9, 14, 22, 44. ["God is concerned that the nations have a proper impression of his nature." (Lewis)]
8. There are prophecies of doom against nations. 24-32.

C. The purpose of the second part of the book is to "combat this despair which if unchecked might lead to a complete abandonment of Jehovah, is the aim of the second portion of Ezekiel's career." (Lewis)

1. Word finally came in the 12th year of the captivity that Jerusalem had fallen. Ezek. 33:21. The people said:
  - a. "Therefore, O thou son of man, speak unto the house of Israel; Thus ye speak, saying, If our transgressions and our sins be upon us, and we pine away in them, how should we then live?" (Ezek. 33:10).
  - b. "Then he said unto me, Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts." (Ezek. 37:11).
2. Ezekiel presents a rebirth of the nation in the valley of dry bones. Ezek. 37
3. There would not only be a return to Palestine, but an inward regeneration as well. (Ezek. 36:24-28).
4. Ezekiel also fills eight chapters with an elaborate vision of a new temple, new priesthood, renewed land, etc.

## III. SPECIAL LESSONS AND HELPS FROM EZEKIEL.

A. There are references to the Messiah.

1. The joined sticks (Ezek. 17) will have "my servant David" as king over them.
2. Christ must have used the Good Shepherd image in John 10.

B. There are many statements in Revelation that is language of Ezekiel.

- a. Four living creatures. 1:5; Rev. 4:6.
- b. Rainbow around throne. 1:28; Rev. 4:3.
- c. Eating of the scroll. 3:1,3; Rev. 10:10.
- d. The fall of Babylon. 26-28; Rev. 18.
- e. The city measured. 40:3; Rev. 11:1.

## CONCLUSION:

1. Ezekiel reminds us vividly of what happens when we disobey God.
2. He also dreamed of the eternal city where we also hope to live eternally.



## THE BOOK OF DANIEL

### INTRODUCTION:

1. In the 1962 Lectureship at Fort Worth Christian College, David Arnold began his lecture on Daniel with these words: "That the Bible is the outstanding book of all the ages is something unquestioned by the honest, sincere searcher for truth." (P. 348)
2. Sir Isaac Newton once said "Christianity itself might be said to be founded on the prophecies of Daniel."
3. Daniel means "God is my judge."
4. Daniel was carried into captivity in the third <sup>YEAR OF THE</sup> reign of Jehoiakim (B.C. 609-599), in the reign of Nebuchadnezzar.
  - a. He was 12 to 18 at this time.
  - b. He lived through the captivity (during reign of Nebuchadnezzar, Belshazzar, Darius and Cyrus, at least till his ~~second~~ <sup>51937</sup> year). *DAN. 1:21*
5. Daniel was the author of the book as evidence, both internal and external, show.
  - a. "In the third year of the reign of king Belshazzar a vision appeared unto me, even unto me Daniel, after that which appeared unto me at the first." (Dan. 8:1).
  - b. Christ sanctioned Daniel as the author when he said "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet..." (Mt. 24:15).
6. Daniel:
  - a. He was a man of outstanding ability as evidenced by his high position.
  - b. He was a man with definite convictions. Dan. 1:8.
  - c. He was a man of flawless character. Dan. 6:4,5
  - d. He was a man "greatly beloved" by God. Dan. 9:23; 10:11,19.
  - e. He was a man who gave God credit for his accomplishments. Dan. 2:26-28; 5:17,18.
7. The book of Daniel is usually divided into two sections: (1) The historical. chapters 1-6; (2) The prophetic. chapters 7-12.
9. Let's consider:

### DISCUSSION:

#### I. THE CONTENTS OF THE BOOK OF DANIEL BY CHAPTER.

- A. Chapter 1. Nebuchadnezzar invades Jerusalem and among the captives are Daniel and his companions. They are selected to train for service in the king's court. They refuse to eat the king's dainties, but make remarkable progress anyway.
- B. Chapter 2. Nebuchadnezzar has a dream which all the wise men are able to tell and interpret. Daniel tells and interprets the dream and speaks of four earthly and one eternal kingdom.
- C. Chapter 3. Nebuchadnezzar sets up a great image which Shadrach, Meshach, and Abednego refuse to worship. Their refusal and deliverance from the furnace results in Nebuchadnezzar glorifying God.
- D. Chapter 4. Nebuchadnezzar has another dream which Daniel tells him means he will lose his kingdom, because of his pride, for seven years, but it will be restored to him again.
- E. Chapter 5. Belshazzar makes a great feast during which he sees the hand writing on the wall. Daniel tells him his kingdom will be taken from him. Belshazzar is slain.
- F. Chapter 6. Darius, the Mede, is next on the throne and through the scheming of his officials, he has to throw Daniel in the lion's den, but God delivers Daniel.
- G. Chapter 7. In the first year of Belshazzar Daniel sees a vision of four beasts which represents the same kingdoms as those presented in Chapter 2.
- H. Chapter 8. In the third year of Belshazzar see the Medo-Persian kingdom (the ram) destroyed by a he-goat (Alexander the Great and the Grecian kingdom). After Alexander's death his kingdom is divided four ways represented by the four beasts.
- I. Chapter 9. Specific reference is made regarding the times of the Messiah. Daniel prays to God and confesses his sins and those of his people.
- J. Chapter 10. Daniel receives a vision and encouragement which prepares him for the revelations of chapters 11 & 12.
- K. Chapter 11. The wars between the kings of Egypt (those of the south) and the kings of Syria (those of the north). Also the rise of Antiochus Epiphanes, (the little horn) his campaigns against Egypt and persecution of God's people.



L. Chapter 12, the end is spoken of. Command is given to seal up the book and the prophecy is concluded.

## II. THE VITAL PROPHECIES OF THE BOOK OF DANIEL.

A. The time of the establishment of the church or kingdom is prophesied. "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure." (Dan. 2:44,45).

1. Tell the story of Nebuchadnezzar's dream and Daniel's interpretation. Dan. 2: 1-45.
2. The kingdom was established in the days of the Roman kings. Mt. 3:1-3; Mk. 9:1; Lk. 24:49; Acts 2.

B. The coming of Christ is also pictured. "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." (Dan. 7:13,14.)

1. "And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight." (Acts 1:9).
2. "Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come. And hath put all things under his feet, and gave him to be the head over all things to the church, Which is his body, the fulness of him that filleth all in all." (Eph. 1:20-23).
3. The time of the Messiah's coming is also mentioned in this prophecy. (Dan. 9:20-27).

## III. THE GREAT LESSONS GAINED FROM THE BOOK OF DANIEL.

A. Daniel is one of the great examples of how the young ought to conduct themselves in the hour of trial. Dan. 1

1. The devil may have approached Daniel with many thoughts.

- a. You are far from home.
- b. There is honor in it.
- c. It is customary.

2. Daniel proves that one can be absolutely unswerving in his convictions, yet be highly respected for it.

B. Shadrach, Meshach and Abednego's conduct in facing the fiery furnace shows what real faith is and what strength it can give one that has it. Dan. 3. (Emphasize verses 16-18).

C. Daniel is an example of a man with a blameless character. Dan. 6:4,5,10,23.

D. The conduct of the Hebrew children shows the glory that can result to God even from unbelievers.

1. Nebuchadnezzar confessed Daniel's God as "God of gods..." 2:47.
2. He decreed that all people worship their God. 3:28.
3. He acknowledged his greatness after his humiliation. 4:34,35.
4. Darius decreed that men tremble and fear before Daniel's God. 6:26.

### CONCLUSION:

1. The book of Daniel magnifies God as the ruler of all nations.
2. It also foretells the coming Messiah.
3. Finally, it presents the rewards of the righteous and punishment of the wicked.



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770.1

SOME THINGS PARENTS OF THIS CONGREGATION ARE TEACHING THEIR CHILDREN  
Eph. 6:1-4

INTRODUCTION:

1. Read or quote the text.
2. J. Edgar Hoover wrote July 14, 1963: "If I had a son, I believe I could help him most by providing him with these five indispensables; a personal example to follow, an understanding of the importance of restraint and ideals, a sense of discipline, a pride in his heritage, and a challenge to meet."
3. "Harry Rimmer tells the story about a father and son that well illustrates this."
4. All these statements vividly impress us with the fact that all of us are teaching our something.

Discussion.

I. PARENTS HAVE A GOD GIVEN RESPONSIBILITY TO TEACH THEIR CHILDREN.

- A. Children are a heritage of God and as arrows in the hand of a mighty man. Psalms 127:3,4.
- B. Children are to hear the instruction of a father. Prov. 4:1
- C. The fact that a son is to keep his father's commandment shows the father is to teach. Prov. 6:20.
- D. Fathers are to discipline their children:
  1. Prov. 13:24
  2. Prov. 19:18
  3. Prov. 22:15
  4. Prov. 23:13,14
  5. Prov. 29:15
- E. Fathers are to train their children. Prov. 22:6
- F. Paul told the Thessalonians that we exhorted, comforted and charged "as a father doth his children. 1 Thess. 2:11
- G. Paul's instructions regarding elders and their children show this responsibility. 1 Tim 3:4,5; Titus 1:6
- H. In carrying out this Godgiven responsibility parents may do it in at least two ways:
  1. Actual instruction and teaching. Deut. 6:4-9
  2. By example. We all teach our children by our example whether we realize it or not.

II. SOME PARENTS IN THIS CONGREGATION ARE TEACHING THEIR CHILDREN THAT STUDYING GOD'S WORD

- A. A number of years ago Bro. John Brinn, a man who knew the Bible from cover to cover, said: "My son recently said to me, but Dad I never see you studying the Bible. He studied it all the time at his office but had failed to study before his children."
- B. How many of you study the Bible before your children? How many of you study the Bible with your children? How many of you help your children with their lessons?
- C. It's obvious that many of you are not studying the Bible with your children or yourself. *(A survey of our Bible classes confirms this.)*
  1. At this point give a report on each class, the number present, the number that studied before class and the number that didn't.
  2. Recently two members said regarding a workbook prepared by me. "But I don't want to use it as it requires too much study."

Conclusion.

1. One characteristic of a righteous man is delight in God's word. Psalms 1:1=3
2. One essential for growth is a study of God's word. 1 Pet. 2:1,2; Heb. 5:12-14.
3. What are you teaching your child about God's word?



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## THE ELECT OF GOD

1 Pet. 1:1,2

### INTRODUCTION:

1. Read or quote the text.
2. The "strangers" addressed by Peter refers to Christians in general. cf. 1 Pet. 2:11; Heb. 11:13.
3. In the Old Testament, Israel was God's "elect" or "chosen." Isa. 43:20; Deut. 4:37.
4. Christians are God's "elect" today.
  - a. Elect is from eklego, "a word signifying to choose or to select."
  - b. The Lord's disciples were "chosen." Jn. 15:16.
  - c. The church is God's Israel today. Gal. 6:16.
5. Our text reveals three things about "the elect" of God.

### DISCUSSION:

#### I. WHEN WERE WE ELECT? "ACCORDING TO THE FOREKNOWLEDGE OF GOD." 1:2a.

- A. "The word 'foreknowledge' is from the Greek prognosis 'previous determination, purpose.'" (Bagster).
  1. Jesus decreed to be the Lamb of God before the foundation of the world. (1 Pet. 1:18-20).
  2. Jesus was delivered and put to death according to the "determinate counsel and foreknowledge of God..." (Acts 2:23).
- B. God's foreknowledge was revealed in the past.
  1. God made a promise and covenant with Abraham. Gen. 12:1-3; cf. Gal. 3:16.
  2. The types and prophecies were a part of it. Heb. 10:1-4.
- C. "Some maintain that the choice of the Father in the selection of those elected was sovereign and unconditional, and that it was made before the creation of the world. They also allege that it was done without regard to the worth or merit of those elected; that it was partial in nature and limited in application; and that the number is so fixed that it cannot be increased or diminished." (Woods). This view is false for several reasons:
  1. It is in conflict with several scriptures which assert that salvation is conditional. Mt. 7:21; Acts 17:30; 2 Thess. 1:7-9.
  2. It represents God as a cruel and arbitrary sovereign.
  3. "It cancels out all human responsibility and reduces man to the status of a mere puppet manipulated by the Lord, unworthy of any commendation for good done, and **deserving of no** condemnation for any evil practiced."
  4. All invitations, promises, warnings, threatenings, etc., to faithfulness in the word of God have no meaning.
  5. It makes God a respecter of persons despite statements that he is not. 1 Pet. 1:17

#### II. HOW WERE WE ELECT?

- A. "Through sanctification of the Spirit" 1 Pet. 1:2b.
  1. The word "sanctification" carries the fundamental idea of separation, set apart, separated to special purposes.
  2. The manner and means by which the Spirit sanctifies or set apart is clearly revealed in 2 Thess. 2:13,14 (Quote).
    - a. "God hath...chosen"
    - b. "God hath from the beginning chosen you to salvation."
    - c. "God hath chosen through 'sanctification of the Spirit and belief of the truth.'"
    - d. Those thus chosen were called by the gospel. cf. Mk. 16:15,16.
      - (1) All are called by the gospel.
      - (2) All who believe and obey the gospel are saved.
      - (3) But God chooses or elects to salvation all who obey the gospel.
- B. "And sprinkling of the blood of Jesus Christ." 1 Pet. 1:2c.
  1. This is an allusion to the ceremonial of the Old Testament. Ex. 24:8; Heb. 9:18-20
  2. In the same manner all who are chosen to salvation have had the blood of Jesus Christ applied to their souls. Heb. 9:11-14; Rom. 6:3,4.

#### III. WHY WERE WE ELECT? "UNTO OBEDIENCE." 1 Pet. 1:2b.



- A. The apostles were called to lead all men to "obedience to the faith." Rom. 1:1-4.
- B. It's the church's mission to lead all men to obey God. Mt. 28:18-20.
  - 1. The Lord taught his disciples to pray "Thy will be done on earth as in heaven." Mt. 6:9-13.
  - 2. The apostles emphasized obedience to God. Acts 4:19; 5:29

#### CONCLUSION:

- 1. Christians are God's elect - his precious people.
- 2. How shall we escape if we neglect "so great salvation." Heb. 2:1-4.



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No. 2

37

SOME THINGS PARENTS OF THIS CONGREGATION ARE TEACHING THEIR CHILDREN

No. 2

Gen. 18:19

INTRODUCTION:

1. In our first study, we observed that we teach our children in at least two ways:
  - a. By actual instruction.
  - b. By example.
2. Our text reveals that
  - a. Command his children.
  - b. Command his household after him.
  - c. Teach them in such a way that they "shall keep the way of the Lord."
3. Are you like Abraham teaching your children? What are you teaching them?

DISCUSSION:

I. SOME PARENTS OF THIS CONGREGATION ARE TEACHING THEIR CHILDREN THAT IRREGULAR CHURCH ATTENDANCE IS PLEASING TO GOD.

A. There are 390 members in this congregation.

1. Only 0 members have been every Sunday morning service this year.

2. Only 0 members have been every service this year.

3. 117 members have been less than 50% of the time.

4. 25 members haven't been at all this year. *248 over 50% of time.*

B. Faithful attendance is commanded of God. Heb. 10:25.

C. Faithful attendance is essential to the development and realization of individual responsibility in the local congregation.

D. What are you teaching your children in this area?

II. SOME PARENTS ARE TEACHING THEIR CHILDREN TO PUT OTHER THINGS BEFORE THE KINGDOM OF GOD. Matt. 6:33.

A. Let's suppose a conversation at the supper table on Monday night:

1. "Honey, there's a business meeting of the church tonight at 7:30." "Oh, I won't have time to get ready and I'm tired. Besides they probably just talk about the work of the church."

2. "Honey, your civic club meets tonight at 7:30." "Oh, I must be there. We're having a guest speaker. Get my clothes ready. Hurry!"

3. Little Johnny draws his own conclusion.

B. Let's look at what we are putting before the kingdom of God.

1. "We had company drop in."

2. "We didn't hear the alarm clock."

3. "We went to the lake with some friends. We barely made it to worship close by."

4. Our children know what is important to us.

C. To seek the kingdom first means "an act of deliberate preference on the many occasions in life when counter claims come up. Again and again it may be that, in our inner life, in our family life, in our business life, in our public life, there come, and will come, times when the forces of the world, of self, of sense, of earthly ~~affliction~~ affection, of taste, of ambition, pull one way, and the interests of the Kingdom of God the other, and for an hour, a day, a week, a month, perhaps, there is a struggle as to which is to be put first." (James Hastings, Vol. 8, p. 167).

III. SOME PARENTS ARE TEACHING THEIR CHILDREN TO THINK EVIL OF THE CHURCH, THE ELDERS, ETC.

A. Everytime you speak evil of another Christian you are sowing the seeds of evil-speaking in the hearts of your children and the harvest will be ripe in a few years.

B. By belittling and criticizing the elders you are destroying your children's confidence in them and making it impossible for them to influence your children.

C. The Bible teaches:

1. "To speak evil of no man..." Tit. 3:2.

2. To love life and see good days "refrain the tongue from evil, and the lips that they speak no guile." 1 Pet. 3:10.

CONCLUSION:

1. Beloved, we show our faith to our children by what we do. Jas. 2:14-26.

2. What are you teaching your children?



Gen. 18:19  
No. 2

INTRODUCTION:

1. In our first study, we observed that we teach our children in at least two ways:
  - a. By actual instruction.
  - b. By example.
2. Our text reveals that
  - a. Command his children.
  - b. Command his household after him.
  - c. Teach them in such a way that they "shall keep the way of the Lord."
3. Are you like Abraham teaching your children? What are you teaching them?

DISCUSSION:

I. SOME PARENTS OF THIS CONGREGATION ARE TEACHING THEIR CHILDREN THAT IRREGULAR CHURCH

ATTENDANCE IS PLEASING TO GOD.

- A. There are 250 members in this congregation.
  1. Only \_\_\_\_\_ members have been every Sunday morning service this year.
  2. Only \_\_\_\_\_ members have been every service this year.
  3. \_\_\_\_\_ members have been less than 50% of the time.
  4. \_\_\_\_\_ members haven't been at all this year.
- B. Faithful attendance is commanded of God. Heb. 10:25.
- C. Faithful attendance is essential to the development and realization of individual responsibility in the local congregation.
- D. What are you teaching your children in this area?

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GOD. Matt. 6:33.

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  3. Little Johnny draws his own conclusion.
- B. Let's look at what we are putting before the kingdom of God.
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  4. Our children know what is important to us.

To seek the kingdom first means an act of deliberate preference on the many occasions in life when counter claims come up. Again and again it may be that in our inner life, in our family life, in our business life, in our public life, there comes and will come times when the forces of the world, of self, of sense, of earthly xxxxxxxx affection, of taste, of ambition, pull one way, and the interests of the kingdom of God the other, and for an hour, a day, a week, a month, perhaps, there is a struggle as to which is to be put first."

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CONCLUSION:

1. Beloved, we show our faith to our children by what we do. Jas. 2:14-26.
2. What are you teaching your children?



OUR INHERITANCE

1 Pet. 1:3-5

INTRODUCTION:

1. Read or quote the text.
2. Christians are children of God. Rom. 8:16; 1 Jn. 3:1.
  - a. They make up God's family. 1 Tim. 3:15.
  - b. They are heirs of God. Rom. 8:17.
  - c. They are joint-heirs with Christ. Rom. 8:17.
3. The figure of an inheritance to indicate future blessings is a common one with New Testament writers. Acts 20:32; 26:18; Eph. 1:14; Col. 1:12.
4. Our text reveals:

DISCUSSION:

I. THE BASIS OF THIS HOPE - THE RESURRECTION OF CHRIST. 1 Pet. 1:3.

- A. When Christ was crucified all hope died in the apostles but his resurrection raised them to a living hope.
- B. Christians are begotten unto a living hope.
  1. We are begotten by the word of God. James 1:18.
  2. Our hope is based on our belief that Christ was raised. 1 Thess. 4:13,14; 1 Cor. 15:22,23.
  3. We hope for that we do not see. Rom. 8:24,25.
  4. Without this hope, we would be most miserable. 1 Cor. 15:19.

II. THE CHARACTER OF OUR INHERITANCE. 1 Pet. 1:4.

- A. Incorruptible. Immortal, imperishable, undying, enduring.
  1. It's unlike earthly possessions regardless of how precious and satisfying they are corruptible. 1 Pet. 1:18.
  2. It cannot be corrupted by moths. Lk. 12:33; Mt. 6:19,20.
  3. It's an incorruptible crown. 1 Cor. 9:25.
  4. It's of the same nature as the inward man. 2 Cor. 4:16; 1 Pet. 3:4.
  5. It's of the same nature as the word of God. 1 Pet. 1:23.
  6. It's incorruptible because it is eternal. Heb. 9:15.
- B. Undefiled. Unstained, unsoiled, without spot, pure, chaste.
  1. The same word is used to describe our high priest - Christ. HEB. 7:26.
  2. It is undefiled because of the way it is obtained.
    - a. Earthly inheritances are often obtained through fraud, murder, etc., thus defiled.
    - b. This inheritance through obedience and faithfulness. Jas. 1:12.
  3. It is undefiled because it has no defiling nature or influence.
    - a. Earthly inheritances often influence men to laziness, vice, etc.
    - b. Eternal communion of this inheritance has no such affect.
  4. It is undefiled because nothing has ever or will enter to defile it.
    - a. Earthly, Canaan was not able to escape defilement. Lev. 18:27,28.
    - b. Heavenly, Canaan will not be thus defiled. Rev. 21:27.
- C. That fadeth not away.
  1. This is translated from amoranotos, that which does not fade, or wither. The Amaranth was a fabled flower whose bloom was perpetual and whose loveliness never faded.
  2. The "fountain of the water of life" will be just as refreshing after one billion years. Rev. 21:6.
  3. The fruit from the tree of life will be just as desirable and satisfying after one billion years. Rev. 22:2.
  4. The ~~xxx~~ leaves of the tree for the healing of the nation will lose none of its power. Rev. 22:2.
- D. Reserved in heaven for us. To keep in store for future or special use, watchful custody.
  1. Jesus went to prepare it for us. Jn. 14:1-3.
  2. It is something we receive in the life to come. Mk. 10:30; Tit. 1:2; 1 Jn. 2:25.



### III. THE ASSURANCE OF THIS INHERITANCE.

- A. God has promised it and his promises are immutable. Heb. 6:16-18.
- B. God has promised it and his promises are "yea" and "amen" in Christ. 2 Cor. 1:20.
- C. We are "kept by the power of God." 1 Pet. 1:5a; cf. Rom. 1:16.
- D. We are "kept by the power of God through faith."
  - 1. Faith is man's part. cf. Eph. 2:8,9.
  - 2. Faith comes by hearing God's word. Rom. 1:16.
- E. We are "kept by the power of God through faith unto salvation."
- F. We are "kept by the power of God through faith unto salvation ready to be revealed in the last time."

#### CONCLUSION:

- 1. Seeing that we look for such things let us "be diligent that ye may be found of him in peace, without spot, and blameless." 2 Pet. 3:13,14.
- 2. Sinner friend, the inheritance can be yours in Christ. Why not be baptized into Christ, now?



INTRODUCTION:

1. Read or quote text.
2. "There's never been a century like the 20th and there has never been a part of the 20th like the last 3rd is likely to be." (Ijams).
3. "The word most commonly used in the New Testament to denote this act means to kiss the hand toward...an act in oriental countries signifying obsequence. In the New Testament, it denotes homage, reverence, awe, etc., and it includes such acts as may be utilized in expressing or exhibiting these emotions and attitudes." (Woods).
4. "In the American Standard Version of the New Testament at Matt. 2:2, there is a reference to a foot-note which reads: 'The Greek word denotes an act of reverence whether paid to a creature (see ch. 4:9; 18:26) or to the Creator (4:10).'"
5. Let's consider:

DISCUSSION:

I. WHY SHOULD THE CHURCH WORSHIP?

- A. God made it possible. It's a universal privilege and it must be treasured.
- B. In the early chapters of Genesis, we read of worship. Gen. 4. "then began men to call upon the name of the Lord." Gen. 4:26.
- C. Some of the greatest and noblest people have all been worshippers of the true God.
  1. Abraham left his altars from Ur to Egypt.
  2. David worshipped God for all his benefits. Psalms 103:1-5.
  3. Worship was the pivot of Isaiah's life. Isa. 6:1-8.
  4. People tend to become like that which they worship. ~~xxx~~cf. Rom. 1:21-25.
- D. He deserves our worship. Rev. 4:10,11.
  1. He is our Creator. Psalms 95:6,7.
  2. He is Great and God alone. Psalms 86:9,10.
  3. He has purchased us. 1 Cor. 6:19,20.
- E. He seeks such to worship Him. Jn. 4:23,24.

II. WHY SHOULD WORSHIP BE STRESSED?"

- A. First, during the next ten years, I doubt there will be anything as important to the Lord's church as how we worship.
  1. Acts alone are not worship. cf. 1 Cor. 11:17-34.'
  2. "Those things visible to the eye do not guarantee that we are worshipping."
- B. Second, we may be a little "top-heavy" in our assemblies.
  1. There may need to be a little less talk and more participation in worship.
  2. Preaching is essential but we need to be careful that we not make "preaching the center."
- C. Third, because it can mean to us and do for us. There are some things that we ought to seek in worship.
  1. One thing only can save a life from chaos - worship. A living faith in God - a coming back to God.
  2. "In worship, we ought to ~~xxx~~ strive to quicken the conscience." There are so many things to deaden it.
  3. We need to feed the mind with the truth of God. (Psychologically, the mind must have food.).
  4. The imagination (creative part) must be aroused and focused on good things. Inspire people to see things and appreciate the beauty of them.
  5. Strive to fill the heart with the love of God.
  6. Align the will and purpose with the purposes of God.

CONCLUSION:

1. Worship, real worship can be one of the richest experiences of your life.
2. Strive to accomplish these things in your life and you will never be the same again.



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### Introduction.

1. To the Samaritan woman Jesus said: "Ye worship ye know not what." (Jn. 4:22) What would I think if the Lord made such a statement to us?
2. Did you know that our worship is measured everytime we come together? (Rev. 11:1)
  - a. The temple represents the church. 1 Cor. 3:16; 1 Pet. 2:5.
  - b. The reed and rod symbolic--means canon of scriptures.
  - c. Them that worship refers to individual worshippers.
  - d. To measure is to ascertain the dimensions.
    - (1) To measure the temple (church) is to take an accurate estimate of the true church of God.
    - (2) To measure those engaged in worship means to take a correct estimate of their character, profession, reality of their piety, lives and sincerity in worship.
3. It makes a difference how one worships. One can know the acceptable way. It is revealed. There are three essentials to true worship.

### Discussion.

#### I. THE PROPER OBJECT.

- A. Some improper objects are:
  1. Idols and the works of man's own hands. Ex. 32; Jer. 1:16
  2. The devil and evil men. Matt. 4:9, 10. The pope of Rome.
  3. Angels and good men have refused worship. Acts 10:25,26; Rev. 22:8,9.
- B. God is the proper object of worship. Matt. 4:10.
  1. God DESERVES OUR worship. Rev. 4:10,11.
    - a. He deserves it because he is our Creator. Gen. 1:26,27; Psa. 95:6,7.
    - b. He deserves it because he is great and God alone. Psa. 86:9,10.
    - c. He deserves it because he is our father in two senses:
      - (1) He is the Father of all mankind by Creation and Pro-creation.
      - (2) He is the spiritual Father of all the redeemed. 2 Cor. 6:18,
    - d. He deserves it because he has purchased us with a price. 1 Cor. 6:19,20; 1 Pet. 1:18,19.
  2. God DESIRES our worship.
    - a. The continuity of the Bible from Abel on shows this.
    - b. The men approved of God were worshippers of God. Heb. 11.
      - (1) Abraham built an altar at Bethel and "called upon the name of the Lord." Gen. 12:8.
      - (2) Noah upon coming out of the ark "built an altar unto the Lord." Gen. 8:20.
      - (3) Isaac at Beersheba built an altar "and called upon the name of the Lord." Gen. 26:25.
    - b. "The Father seeketh such to worship him." Jn. 4:23.
  3. God DEMANDS our worship.
    - a. God said to the children of Israel. Ex. 20:1-5.
    - b. We must worship God. Mt. 4:10; Rev. 22:9.
  4. God DESIGNATES HOW WE ARE TO WORSHIP. Jn. 4:24.

#### II. "IN SPIRIT."

- A. Must be sincere and from the heart.
- B. "For we are the circumcision which worship God in the Spirit." Phil. 3:3.



### III. "IN TRUTH."

A. Everything done in worship must be based on a "thus saith the Lord."

B. There must be worship:

1. On first day of the week (other times not excluded). Acts 2:42; 20:7.
2. Teaching God's word. Acts 2:42.
3. Giving. A. 2:42; 1 Cor. 16:1,2; 2 Cor. 9:6,7.
4. Lord's Supper. A. 20:7.
5. Singing. Eph. 5:19; Col. 3:16.
6. Prayer. A. 2:42.

#### Conclusion.

1. There can be worship and service in spirit and not in truth. Jn. 16:2. (Many denominational people).
2. There can be worship and service in truth and not in spirit. Phil. 1:15-17.
3. There can be worship and service where neither is present. Mt. 15:8,9.
4. Worship must have God as its object and be in spirit and truth to be acceptable.



INTRODUCTION:

1. Read or quote text.
2. The fact of human suffering is clearly revealed by God.
  - a. All that live godly in Christ shall suffer. 2 Tim. 3:12.
  - b. If Christ suffered, we must. Jn. 15:20.
  - c. It is through tribulations that we enter the kingdom of heaven. Acts 14:22.
3. Suffering occurs because of Satan's opposition to God, jealousy, passion, ignorance, etc.
4. Our text reveals:

DISCUSSION:

I. THE NATURE OF THESE TRIALS (SOLICITATIONS TO DO EVIL)..

A. Manifold.

1. The word "manifold" suggests "diversity" rather than the number, although these were many.
2. God does not solicit man to do evil (Jas. 1:13) thus such trials come from other sources.
3. We bring some of our trials upon ourselves. 1 Pet. 4:15. There is no virtue in suffering except it be for the right cause.
4. Some of our trials may come from our own household. Lk. 12:51-53.

B. Fiery. 1 Pet. 4:12.

1. It reveals the fierceness of our trials.
2. Just as fire tests gold.

1 C. Temporary. "though now for a season." 1 Pet. 1:6.

1. Great joy comes from temporary suffering. John 16:21.
2. Our light afflictions, but for a moment works for us something greater. 2 Cor. 4:17.
3. The sufferings of this life are not worthy to be compared with the glory that shall be revealed. Rom. 8:18.

II. THE PURPOSE OF THESE TRIALS.

- A. To try or prove our faith. "That the trial of your faith." 1 Pet. 1:7a.
1. The word "proof"...suggests a trial or test for the purpose of determining the worthiness or character of that tested."
    - a. The goldsmith puts gold in the fire to skim out the impurities and determine the quality of the gold.
    - b. God tested Abraham's faith by his offering Isaac. Gen. 22:1ff.
    - c. Trials make apparent the quality of our faith.
  2. The proof of our faith is more precious than gold that perisheth.
    - a. Gold may be tried by fire but it still belongs to perishing things.
    - b. Faith is something that abides forever. 1 Cor. 13:13.
- B. The purpose for which this test is run is that our faith "might be found unto praise and honour and glory at the appearing of Jesus Christ." 1 Pet. 1:7c.
1. "Praise." The praise will be benedictions of approval. Mt. 25:34.
  2. "Honour." ~~That~~ Robe, crown, and palm.
  3. "Glory." K That which Christ possessed before the world was. Jn. 17:24.
  4. All this will be received when Christ comes again. cf. 2 Tim. 4:6-8.

III. THE CHRISTIAN'S ATTITUDE TOWARD THESE TRIALS. 1 Pet. 1:8.

A. Rejoice and be exceedingly glad. Mt. 5:10-12.

1. The prophets of old were persecuted in the same way.
2. Our brethren throughout the world enduring the same. 1 Pet. 5:9,10.
3. The apostles rejoiced they were counted worthy to suffer. Acts 5:41.

B. Realize it is given us to suffer for Christ. Phil. 1:29.

1. Endure patiently. 1 Pet. 2:19, 20.
2. Remember what it works for us. Rom. 8:17,18.

C. The grounds of a proper attitude even amidst trials are:

1. Jesus Christ "whom having not seen, ye love..."
  - a. The Christian's love for Christ does not depend, as human love ordinarily does, on outward appearance.



b. "The word 'love' (agapao)...is not a term which expresses affection between individuals on a human level, but one indicative of reverential awe and deep respect for the one loved." (Woods).

2. "in whom, though now ye see him not, yet believing..."

a. Even though the Christian has not seen the Lord, yet he is assured of his loveliness through faith.

b. Such love and faith enables the Christian to rejoice exceedingly in trials.

#### IV. SOME EXAMPLES OF BLESSINGS RESULTING FROM PATIENCE ENDURANCE OF TRIALS.

A. Joseph was able to save a nation through overcoming the trials inflicted by his brothers. Gen. 37.

B. Job received twice as much in the end.

C. Through affliction, David learned to keep God's law. Psa. 119:67,71.

D. The early church spread through the trials of early Christians. Acts 8.

E. Out of Paul's trials the gospel was furthered. Phil. 1:12-14.

F. Because Christ died, we live.

#### CONCLUSION:

1. Brethren, rejoice in your trials "if need be" (that is, if they do come) realizing what they mean and accomplish.

2. Endure faithfully to the end. Rev. 2:10.



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"REACHING OUR POTENTIALITIES"  
EZEK. 37:1-14

INTRODUCTION:

1. "FROM TIME TO TIME MOST OF US FIND OUR SELVES IN A SITUATION IN WHICH WE BECOME QUITE DISCOURAGED, SEEING NO IMMEDIATE WAY OUT OF THE DIFFICULTIES ABOUT US. THE SAME IS TRUE OCCASIONALLY OF OUR FEELINGS CONCERNING THE CHURCH, SINCE THERE ARE TRENDS AND SITUATIONS THAT SOMETIMES LEAVES US DISCOURAGED ABOUT THE FUTURE OF THE CHURCH. MEN ALSO FIND PERIODS OF DISCOURAGEMENT AS THEY CONTEMPLATE THE FUTURE OF THE NATION, SEEING HURTFUL TRENDS DEVELOPING WITH NO CLEAR MEANS OF COUNTERACTING THEM. WHETHER IT BE AS AN INDIVIDUAL, OR IN A CHURCH SITUATION, OR IN CONTEMPLATING THE ENTIRE NATION, WE NEED SOME MEANS OF OVERCOMING DISCOURAGEMENT AND DISPONDENCY. GOD HAS PROVIDED DEEP SOURCES OF ENCOURAGEMENT IN THE PAGES OF THE SCRIPTURES." (BAXTER).
2. ONE SUCH STORY IS FOUND IN THE OLD TESTAMENT BOOK OF EZEKIEL.
  - A. JUDAH WAS IN CAPTIVITY IN A HEATHEN LAND, THE TEMPLE HAD BEEN DESTROYED, THE LAND OVERRUN, THE WALLS BROKEN DOWN, ETC.
  - B. THE FUTURE OF THE ISRAELITIES WAS EXTREMELY DARK AT THIS POINT.
  - C. AT THIS POINT, GOD GUIDED EZEKIEL TO GIVE A PROPHECY REGARDING THE VALLEY OF DRY BONES.
3. LET'S CONSIDER:

DISCUSSION:

- I. EZEKIEL'S VISION.
  - A. THE VISION GIVEN BY GOD IS RECORDED IN EZEKIEL 37:1-14.
  - B. EZEKIEL'S VISION TELLS A SIMPLE STORY.
    1. A GREAT VALLEY IS FILLED WITH DISJOINTED, LIFELESS BONES.
    2. GOD SAID TO EZEKIEL, "I CAN DO ANYTHING I WANT TO DO, EVEN MAKE THESE DRY BONES COME TO LIFE.
    3. BEFORE EZEKIEL'S EYES THAT MASS OF BONES CAME TO LIFE. THE MEANING: GOD CAN DO ANYTHING.
  - C. THIS WAS A MESSAGE OF HOPE TO DISPONDENT ISRAEL. GOD CAN AND WILL DELIVER. THEY WERE RESTORED.
  - D. PAUL'S STATEMENT TO THE CORINTHIANS IS ANOTHER GREAT MESSAGE OF HOPE. 1 COR. 3:21,22.
  - E. WHEN WE LINE UP WITH THE LORD IN HIS WORK NOTHING IS BEYOND OUR REACH BECAUSE THE LORD WORKS IN US.
- II. REASONS FOR OUR FAILURES.
  - A. "WE FAIL TO LIVE UP TO OUR POTENTIALITIES SOMETIMES BECAUSE OF OUR LACK OF VISION.
    1. THE OLD TESTAMENT STORY OF THE INVASION OF THE SYRIANS DURING THE TIME OF ELISHA REVEALS OUR NEED OF PRAYING FOR GREATER VISION. 2 KGS. 6:15-17.
    2. IN ONE OF THE MOST WIDELY HEARD SPEECHES IN AMERICAN HISTORY RUSSELL CONWELL TELLS THE STORY OF A MAN WHO LACKED VISION. HE LIVED ON A PENNSYLVANIA FARM MOST OF HIS LIFE, BUT HE DESIRED TO GET RICH AND DECIDED THAT THE WAY TO DO IT WAS TO GO INTO THE OIL BUSINESS. THE MAN SOLD HIS FARM FOR \$833 AND NO CENTS. HE WENT OUT TO CANADA AND JOINED HIS COUSIN WHO WAS IN THE OIL BUSINESS. THERE HE SPENT THE REST OF HIS LIFE FRUITLESSLY TRYING TO GET RICH. THE STORY REACHES ITS PAYOFF AS CONWELL TELLS THAT LATER ON ONE OF THE MOST EXTENSIVE OIL FIELDS IN PENNSYLVANIA WAS DEVELOPED IN THAT SAME AREA, AND ON THAT FARM. IT WAS NEAR TITUSVILLE WHERE THE FIRST SUCCESSFUL OIL WELL IN NORTH AMERICA WAS SUNK. CONWELL'S STORY IS ALL THE MORE IMPRESSIVE BECAUSE ON THAT FARM THERE WAS A LITTLE CREEK, RUNNING DOWN BACK OF THE FARM, ON WHICH A KIND OF SCUM CONTINUALLY FORMED. FOR YEARS THIS FARMER HAD PUT A BOARD ANGLEWISE ACROSS THE STREAM TO DAM BACK THIS RATHER UNDESIRABLE SCUM SO THAT HIS HORSES AND COWS COULD GET PURE WATER TO DRINK. THAT SCUM WAS ALMOST PURE COAL OIL, INDICATING THE WEALTH BENEATH THE SURFACE. THAT FARMER WAS A BLIND MAN, SO FAR AS VISION IS CONCERNED, BUT SO ARE WE MANY TIMES.
    3. CHRISTIANS NEED EYES TO SEE THE TREMENDOUS AMOUNT OF WORK THAT NEEDS TO BE DONE.
      - A. I ENVISION THE TIME WHEN WE CAN HAVE TWO OR THREE MORE HOMES TO CARE FOR CHILDREN.
      - B. I ENVISION THE TIME WHEN WE CAN BUILD MORE CLASS ROOMS, TO MEET OUR GROWING NEEDS, TO HAVE A CLASS FOR THE RETARDED, TO HAVE A CLASS FOR THE DEAF AND DUMB, ETC.
      - C. I ENVISION THE TIME WHEN THIS BUILDING IS FULL, ENABLING US TO REACH MORE SOULS THROUGHOUT THE WORLD BY SENDING MISSIONARIES OUT.



4. BRETHREN, WE DO NOT NEED A NEW GOSPEL, BUT WE NEED TO BE BUSY LOOKING AND SEEING NEW WAYS TO SPREAD THE GOSPEL OF CHRIST.

B. "WE OFTEN FAIL TO LIVE UP TO OUR POTENTIALITIES BECAUSE OF A LACK OF FAITH.

1. THERE ARE A NUMBER OF PASSAGES THAT SHOW THAT CHRISTIANS CAN DO UNBELIEVABLE THINGS IF THEY REALLY BELIEVE IN THE LORD. Mt. 17:20; Mk. 9:23.

2. PAUL WAS A MAN WHO BELIEVED AND ACCOMPLISHED TREMENDOUS THINGS. 2 Tim. 1:12; Phil. 4:13.

A. HE REMOVED MANY MOUNTAINS IN THE ROMAN EMPIRE.

B. ONE PASSAGE SAYS "ALL THEY THAT DWELT IN ASIA HEARD THE WORD OF THE LORD, BOTH JEWS AND GREEKS." Acts 19:10.

3. WE NEED TO BELIEVE THAT WHAT GOD WANTS DONE CAN BE DONE.

C. "WE OFTEN FAIL TO LIVE UP TO OUR POTENTIALITIES BECAUSE OF A LACK OF COURAGE.

1. ALEXANDER THE GREAT, AT THE AGE OF 20 TOOK COMMAND OF THE GREEK ARMY. IMMEDIATELY, HE CONSOLIDATED HIS ARMY AND MOVED ACROSS THE HELLESPOINT TO FREE SEVERAL CITIES OF ASIA MINOR FROM PERSIAN DOMINATION. HE WAS FIGHTING AGAINST THE GREAT PERSIAN EMPIRE WHICH FOR 200 YEARS HAD DOMINATED THE WORLD. HE HAD SUCH SUCCESS IN HIS CAMPAIGN THAT HE IMMEDIATELY ENLARGED HIS PLANS. HE ENLARGED THEM AGAIN AND AGAIN UNTIL HE HAD CONQUERED THE WHOLE PERSIAN REALM THREE YEARS LATER. IT IS IMPRESSIVE TO VISUALIZE ALEXANDER AT THE AGE OF 23, RULING THE WORLD FROM EASTERN INDIA ALL THE WAY TO GREECE AND ROME AND EGYPT ON THE WEST.

2. WHEN JOSHUA AND CALEB, WITH 10 OTHER SPIES, RETURNED FROM SPYING OUT THE LAND OF CANAAN, CALEB SAID, "LET US GO UP AT ONCE, AND POSSESS IT; FOR WE ARE WELL ABLE TO OVERCOME IT." (Num. 13:30.) SUCH COURAGE!

3. CHRISTIANS NEED TO DISPLAY THE SAME COURAGE IN THE SPIRITUAL BATTLE THAT ALEXANDER THE GREAT DISPLAYED AND THE SPIES DISPLAYED.

### CONCLUSION:

1. DO WE NEED THE STORY OF THE DRY BONES?

2. DO WE NEED TO INCREASE OUR VISION, DEEPEN OUR FAITH, AND EXERCISE OUR COURAGE?

3. GIVE YOURSELF TO CHRIST NOW!



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"THE SALVATION OF YOUR SOULS"

I Pet. 1:9-12

INTRODUCTION:

1. Salvation of the soul is the end and aim of all revelation. To accomplish it, Jesus came into the world. Matt. 1:21
2. Salvation from past sins is promised to all that obey the gospel. Mark. 16:15,16; Acts 2:38.
3. Man works out his salvation from day to day. Phil. 2:12. The salvation talked about here is:
  - a. That which is "ready to be revealed in the last time." 1 Pet. 1:5.
  - b. That which is the end or goal of faith. 1 Pet. 1:9.
  - c. That which is nearer now than when we first believed. Rom. 13:11.
4. To encourage Christians, of all ages, in their trials and afflictions, Peter informs us of the greatness and glory of our salvation.

DISCUSSION:

I. THIS SALVATION WAS THE THEME OF THE PROPHETS. 1 Pet. 1:10.

- A. They "prophesied of the grace that should come unto you."
  1. The word "grace" sums up all the blessing of God under this dispensation.
  2. This is the "grace and truth which came by Jesus Christ." John 1:17.
- B. They "testified beforehand the sufferings of Christ, and the glory that should follow." 1 Pet. 1:11.
  1. Old Testament - Prophetically. Isa. 53; Typically. Psalms. 22.
  2. References to such in New Testament: Acts 3:18; 26:23; Luke. 24:25ff.
- C. They testified by "the Spirit of Christ." 1 Pet. 1:11.
  1. This shows us that the Holy Spirit dwelt in the prophets.
  2. The prophets of the Old Testament spoke as the Spirit moved them. 2 Pet. 1:20,21.
- D. They did not understand all which they prophesied-"of which salvation the prophets have enquired and searched diligently." 1:10.
  1. This shows the inspiration of their prophecies, for had they been their own thoughts they would have understood them. (Daniel was told the meaning of his visions. Dan. 7:15,16).
  2. They "searched what" - The exact time when the things would take place.
  3. They "searched what manner of time" - If not the exact time then the dispensation or season.
- E. A little about this salvation was revealed unto the prophets.
  1. These things which they spoke about <sup>were</sup> not for them "That ~~that~~ not unto themselves." 1:12; Heb. 12:39,40.
  2. These things which they spoke about <sup>were</sup> for future generations- "but unto us they did minister the things." 1:12.
  3. They only saw the things about which they spoke through the eyes of faith.
    - a. "Abraham rejoiced to see my day: and he saw it..." John 8:56.
    - b. The faithful men of old saw the promises afar off. Heb. 11:13.
    - c. Moses was willing to suffer affliction "for he had respect unto the recompense of the reward." Heb. 11:26.

II. THIS SALVATION WAS PREACHED BY THE APOSTLES. 1:12.

- A. They were able to preach as fulfilled the things which "prophets and righteous men desired to see" Matt. 13:17.
  1. They preached the suffering and burial of Christ as a fact. Acts 2:23.
  2. They preached his resurrection as a fact. Acts 2:24.
- B. They preached by the guidance of the Holy Spirit.
  1. Before the coming of the Spirit, the apostles did not understand all the times and seasons. Acts 1:6,7.
  2. After the coming of the spirit they could bear witness. Acts 1:8.
- C. Thus Christians of Peter's age and today are blessed above the prophets because we understand things they did not, enjoy salvation in Christ which they did not and will receive the end of our faith.

III. ANGELS ARE INTERESTED IN THIS SALVATION.

- A. They "desire to look into" 1:12 To stoop down in order to look at anything more closely.



- B. This shows us that angels are capable of learning.
- C. This shows us that even angels are "possessed of a desire to peer into the marvelous depths of redemption and discover its great and fundamental facts." (Woods).
- D. Even though angels have great privileges they seem to envy the knowledge granted to us. (We understand things that even the angels don't ).
- E. That as men are saved and as the church works the angels learn more about God and His plan of redemption. Eph. 3:10,11.

#### CONCLUSION:

1. The great worth of this salvation is seen by those interested in it:
  - a. The prophets - This shows it is no modern invention.
  - b. The apostles - No obscure dream, but revealed by well-known apostles.
  - c. Holy Spirit - No earth-born scheme, revealed by Holy Spirit.
  - d. Angels - the chief interest.
2. To the Christian then great encouragement is afforded to withstand trials and afflictions. To the sinner such salvation can be enjoyed.