

- 212 Jesus Watching The Contribution No. 3 , Mt. 12:41-44
- 213 Dale Castleman Spoke on " Forces Turning Young People From Christ."
- 214 Jesus Watching The Contribution No. 4
- 215 God Pal For Redeeming Man (Journey) 7 film
- 216 Letter To Church At Ephesus , Rev. 2:1-7
- 217 Letter To Church At Smyraa , Rev. 2:8-11
- 218 History of Lord's Church (Journey) 9 film
- 219 The Day Christ Came (Again)
- 220 The Holy Spirit, No. 1
- 221 Christian Conduct Toward Civil Government
- 222 We Never Rise Above Our Plans , Lk. 16:1-12
- 223
- 224
- 225 Baptism of Holy Ghost & Fire
- 226 A Church On The March , Mt. 28:18-20
- 227 Seven Greatest Things In The World
- 228 Miracles , 1 Cor. 13:8-13
- 229 Church's Duty To Elders , Heb. 13:17
- 230 Qualification Of Elders (Negative Q.) , 1 Tim. 3:1-7 + *Duties of Elders + Defs*
- 231 Personal Responsibility (No. Outline) , Mt. 25: 14-30
- 232 God Uses Busy People , 1 Kings 20: 35-43
- 233 Qualifications of Elders , 1 Tim. 3:1-7
- 234 What Is That In Thine Hand? , Ex. 4:1,2
- 235 Qualifications of Elders , 1 Tim. 3:1-7
- 236 Within Thine Own Power , Acts 8:1-5
- 237 The Problem of Strong Drink , Prov. 20: 1
- 238 Little People , Num. 32:1-7
- 239 Little Bity People , Mt. 23:13,14
- 240 " Encouragements To Endure Suffering" , Rom. 8:19-39
- 241 Conversion of Cornelius , Acts 10
- 242 Jesus, Friend Sufferer Needs , Prov. 17:17
- 243 Handwriting on Wall (Alcholism), Dan. 5:1ff

- 244 Conversion of Phillipain Jailer , Acts 8: 26-39 *Ref #980 acts 1681-34*
- 245 Evaluating Suffering, 2 Cor. 4:16-18
- 246 Benefits of Suffering , 1 Pet. 1:6-9
- 247 What Does The Future Hold
- 248 Scenes At The Judgement , Mt. 25:31-46
- 249 What Does The Future Hold?
- 250 Thanksgiving , Col. 3:15
- 251 Can You Reccommend your Religion? , Jas. 1:22-27
- 252 Christ - Our Life , Jn. 11:25
- 253 What About The Heathen? , Rom. 10:8-15
- 254 Christ - Our Example , 1 Pet. 2:21-25
- 255 "Addicted To Minister" , 1 Cor. 16:15
- 256 Christ - Our Example , 1 Pet. 2:21-25
- 257 They Addicted Themselves , 1 Cor. 16:13
- 258 *Christ - Our Example - 1 Pet. 2:21-23*
- 259 " Little Faith" , Mt. 6:31
- 260 " I Am Resolved What To Do" , Lk. 16:1-8
- 261 " He Was But A Youth" , 1 Sam. 17:33,42
- 262 Four Stewards In The Kingdom , Mt. 20:8
- 263 Danger of Backsliding , Heb. 3:12
- 264 The Christian & His Business , Eph. 4:28
- 265 Sardis, The Dead Church , Rev. 3:1-6
- 266 Stewardship of Time & Possessions , Lk. 16:1-8
- 267 A Bag Full of Holes, Haggi 1: 1-9
- 268 Money Talks , Jas. 5:1-5
- 269 Line of Distinction , 2 Cor. 5:17
- 270 " They First Gave Themselves", 2 Cor. 8:1-5
- 271 Judge Not , Mt. 7:1-5 *Ref #979*
- 272 World Vision For Christ
- 273 Brotherly Love , 2 Pet. 1:7
- 274 Somethings In Hell , Lk. 16:19-31

244	University of Philadelphia Letter, Acts 2: 25-29
245	Evaluating Suffering, 2 Cor. 4: 16-18
246	Benefits of Suffering, 1 Pet. 1: 6-9
247	What Does The Future Hold
248	Reveries At The Jugger, Mt. 23: 31-35
249	What Does The Future Hold?
250	Thanksgiving, Gal. 3: 12
251	Can You Accommodate Your Willingness, Gen. 1: 1-27
252	Christ - Our Life, 1st. 11: 1-3
253	What About The Resurrection, Rom. 10: 8-15
254	Christ - Our Example, 1 Pet. 2: 21-25
255	"Adapted To Earthly", 1 Cor. 15: 15
256	Christ - Our Example, 1 Pet. 2: 21-25
257	Who Admitted Themselves, 1 Cor. 15: 15
258	Christ - Our Example, 1 Pet. 2: 21-25
259	"Little Water", Mt. 6: 31
260	"I Am Resolved Not To Do", Mt. 16: 1-3
261	"He Has Had A Vision", 1 Sam. 29: 17, 18
262	Four Records In The Kingdom, Mt. 20: 1-6
263	Barren of Fecundity, Rev. 3: 12
264	The Christian's His Business, 1st. 4: 12
265	Rejoice, The Lord's Church, Rev. 14: 6
266	Relationship of The - Losses, Mt. 18: 1-3
267	A Day Full of Joy, Hag. 1: 1-9
268	Love - Value, 1st. 3: 1-3
269	Line of Disposition, 2 Cor. 5: 12
270	"They Have Gave Themselves", 2 Cor. 4: 1-3
271	Judas Not, Mt. 27: 1-5
272	World Vision For Christ
273	Brotherly Love, 2 Pet. 1: 7
274	Sometime in Hell, Mt. 16: 19-21

- 275 How To Become A Member of The East Chester Church
- 276 Principles (Glorifying God) , 1 Cor. 10:31
- 277 Principles (Edifying), 1 Cor. 14:26
- 278 The Second Coming - No. 1 , Acts 1: 9-11
- 279 Principles (In Name - Heartily) , Col. 3:17,23
- 280 The Second Coming No. 2 , Acts 1:9-11
- 281 Hope , 1 Pet. 3:15
- 282 The Second Coming No. 3 , Mt. 24
- 283 Hope , 1 Jn. 3:1-2
- 284 The Second Coming No. 4
- 285 How God Keeps Us Saved? , 1 Jn. 1:1-10
- 286 Dying The Death Of a Fool , 2 Sam. 3:33
- 287 The Resurrection , Mt. 28: 1-7
- 288 How Shall The Young Secure Their Hearts , Psa. 119:9-
- 289 A Startling Revelation , Mt. 28:19,20
- 290 Malcom George Preached
- 291 Hell , Mt. 10:28
- 292 The Home As God Would Have It, No. 1 , Gen. 2:18-24
- 293 Heaven , 2 Cor. 5:1
- 294 The Home As God Would Have It, No. 2 , Gen. 2:18-24
- 295 Rightly Dividing The Word , 2 Tim. 2:15
- 296 The Home As God Would Have It, No. 3
- 297 The First Commandment , Ex. 20:1-3
- 298 The Home As God Would Have It, No. 4 , Eph. 6:1-3
- 299 The Second Commandment , Ex. 20:4-6
- 300 The Christian Attitude To Race Crisis , Ex. 20:7
- 301 "Thou Shalt Not Take The Name Of God In Vain" , Ex. 20:7
- 302 Ye Are The Salt , Mt. 5:13
- 303 "Remember The Sabbath Day" , Ex. 20:8
- 304 "What Shall I Preach ?"
- 305 "Ingratitude"

305	"Ingratitude"
304	"What Shall I Preach?"
303	"Remember The Sabbath Day", Ex. 20:8
302	Ye Are The Salt, Mt. 5:13
301	"When Shall We Take The Name Of God In Vain", Ex. 20:7
300	The Christian Absolute To Race Grains
299	The Second Commandment, Ex. 20:3-6
298	The Name A God Would Have It, No. 1, Eph. 6:1-3
297	The First Commandment, Ex. 20:1-3
296	The Name A God Would Have It, No. 2
295	Rightly Dividing The Word, 2 Tim. 2:15
294	The Name A God Would Have It, No. 2, Gen. 2:18-24
293	Heaven, 2 Cor. 5:1
292	The Name A God Would Have It, No. 1, Gen. 2:18-24
291	Reel, Mt. 10:38
290	Malcom George Preached
289	A Stambrian Revelation, Mt. 28:19, 20
288	Now Shall The Young Secure Their Hearts, Psal. 119:9-
287	The Resurrection, Mt. 28:1-7
286	Uying The Feet Of A Fool, 2 Sam. 1:7
285	How God Keeps Us Saved, 1 Jn. 1:1-10
284	The Second Coming, No. 1
283	Hope, 1 Jn. 3:13-2
282	The Second Coming, No. 1, Mt. 24
281	Hope, 1 Pet. 3:15
280	The Second Coming, No. 2, Acts 1:9-11
279	Principles (In Name - Heartily), Gal. 3:11-3
278	The Second Coming - No. 1, Acts 1:1-11
277	Principles (Edifying), 1 Cor. 14:26
276	Principles (Edifying-God), 1 Cor. 10:31
275	How To Become A Member Of The First Baptist Church

- 306 Why I Believe Some Things Are Wrong
- 307 Doing God's Work Negligently , Jer. 48:10
- 308 Some Impossibilities , Mt. 19:16-26
- 309 Share Christ Or Lose Him , Mt. 25
- 310 Psalms 23
- 311 Christian Unity , Eph. 4:1-6
- 312 Psalms 1
- 313 Qualifications of Elders , 1 Tim. 3
- 314 Qualifications of Elders
- 315 Qualifications of Deacons , 1 Tim. 3
- 316 Wives of Deacons and Elders , 1 Tim. 3
- 317 The Bible Heart , Mt. 22:37
- 318 Heart Felt Religion (chart)
- 319 The Mission of The Church , Mt. 28:18-20
- 320 Discouragement
- 321 Sin , 1 Jn. 3:4 (Check C. C. Crawford, p. 93)
- 322 What Sin Will Do To You
- 323 A Blackslider , Heb. 3:12,13
- 324 The Right View Of Jesus , Mt. 16:13-20
- 325 Bro. London Preached
- 326 Seven Words From The Cross
- 327 Folly Of Delay
- 328 Facts You Need To Face , Lk. 15:11-19
- 329 Appointments of Elders of Deacons , 1 Cor. 14:40
- 330 Repentance No. 1 , Acts 17:30,31
- 331 Repentance No. 2
- 332 Profitableness of Godliness , 1 Tim. 4:6-8
- 333 Impressions , 1 Cor. 14
- 334 Believeing A Lie , 2 Thess. 2:10-12
- 335 Shew Me Thy Faith , Jas. 2:14-26
- 336 Mistaken Notions About Future Corrected , Jas. 4:13- 5:6.

306	Why I Believe Some Things Are Wrong
307	Doing God's Work Righteously, Jan. 18:10
308	Some Propositions, Mt. 10:16-25
309	Share Your Love With Him, Mt. 25
310	Parables 23
311	Christian Policy, Eph. 4:1-6
312	Parables 1
313	Qualifications of Elders, 1 Tim. 3
314	Qualifications of Elders
315	Qualifications of Deacons, 1 Tim. 3
316	Words of Deacons and Elders, 1 Tim. 3
317	The Bible Says, Mt. 23:34
318	Love Your Neighbor (cont.)
319	The Mission of The Church, Mt. 28:18-20
320	Discouragement
321	2 Tim. 1:1-11
322	What Shall We Do To You
323	A Blackboard, Heb. 3:12-13
324	The Right Way Of Jesus, Mt. 10:13-20
325	How Hand-Treasured
326	Over Water From The Cross
327	Let Us Be Holy
328	Let Us Be Ready To Face, Mt. 13:11-13
329	Appointments of Elders of Deacons, 1 Cor. 12:18
330	Exhortations No. 1, 1 Cor. 12:30-31
331	Exhortations No. 2
332	Profitableness of Gifts, 1 Tim. 4:8-9
333	Impressions, 1 Cor. 14
334	Behaving A Life, 2 Thess. 2:10-12
335	Show Us Thy Faith, Jas. 2:14-26
336	Mistaken Notions About Future Punishment, Jas. 4:1-5:6

- 337 Remembering , Deut. 32:7
- 338 The Pursuit of Excellence , 1 Cor. 14:12
- 339 The Way Of Salvation
- 340 The Way Of Salvation
- 341 Christian Certainties, 1 Jn. 5:13-18
- 342 The Trend Away From God , Psa. 14:1
- 343 The Battle Of Armageddon , Rev. 16:14-16
- 344 What Will You Do With Jesus? , Mt. 27:22
- 345 Is Life Worth Living?
- 346 "Examine Yourselves" , 2 Cor. 13:5
- 347 The Great Commission (Chart) , Mt. 28:19-20
- 348 Recognition of Need Of Plan , Neh. 2
- 349 True To A Commitment
- 350 The Sin Of Murmuring , Phil. 2:12-16
- 351 Three Things Every Man Will Do
- 352 Difficulties Become Doors, Phil. 1:1-21
- 353 Evidence - Conversion of Saul, no. 1 , Acts 9:1-18
- 354 The Flicklness of Human Nature , Gal 1:1ff
- 355 Evidence - Conversion of Saul, No. 2 , Acts 22:1-16
- 356 Sunday Lessons From Galatians 5
- 357 Evidence - Conversion of Saul, No. 3
- 358 Burden Bearing , Gal 6:1-6
- 359 Evidence - Conversion of Saul no. 4 , Acts 9
- 360 God's Eternal Purpose, Eph. 1
- 361 The Unity of God's People , 1 Cor. 1:10
- 362 The Needs And Problems of Our World
- 363 The Christian's Exalted Position , Eph. 2
- 364 Love, No. 1 , 1 Cor. 13
- 365 The Christian Armour, Eph. 6
- 366 Love, No. 2 , 1 Cor. 13
- 367 Love, No. 3 , 1 Cor. 13

327	Remembering, Gen. 32:7
328	The Temptation of Eve, I Cor. 13:1-13
329	The Way to Salvation
330	The Way to Salvation
331	Christianity, I Cor. 13:1-13
332	The Temptation of Eve, I Cor. 13:1-13
333	The Temptation of Eve, I Cor. 13:1-13
334	What Will You Do With Jesus? Mt. 23:23
335	Is the World Living?
336	"The World is Living", I Cor. 13:1-13
337	The World is Living, I Cor. 13:1-13
338	Recognition of the Head of the Church, I Cor. 13:1-13
339	True to a Covenant
340	The Way to Salvation, I Cor. 13:1-13
341	Three Things Every Man Should Know
342	Difficulties Every Man Should Know, I Cor. 13:1-13
343	Evidence - Conversion of Paul, I Cor. 13:1-13
344	The Witness of the Holy Spirit, I Cor. 13:1-13
345	Evidence - Conversion of Paul, I Cor. 13:1-13
346	Sunday Lessons from Galatians
347	Evidence - Conversion of Paul, I Cor. 13:1-13
348	Under the Spirit, I Cor. 13:1-13
349	Evidence - Conversion of Paul, I Cor. 13:1-13
350	God's Eternal Purpose, I Cor. 13:1-13
351	The Unity of God's People, I Cor. 13:1-13
352	The Needs and Problems of our World
353	The Christian's Social Position, I Cor. 13:1-13
354	Love, No. 1, I Cor. 13:1-13
355	The Christian's Social Position, I Cor. 13:1-13
356	Love, No. 2, I Cor. 13:1-13
357	Love, No. 3, I Cor. 13:1-13

- 368 Love, No. 4, 1 Cor. 13
- 369 Andrew, The Ordinary Disciple
- 370 Sound Doctrine, Titus 2:1
- 371 Barnabas, A Good Man, Acts 11:22-25
- 372 Serious Sin Of Being A Stumblingblock Mt. 18:1-7
- 373 Love of The Truth. 2 Thess. 2:10-12
- 374 God Is Able. Rom. 4:18-21
- 375 Teenagers For Christ. Eccle. 12:1; 1 Tim. 4:12
- 376 Sin of "Do-Nothingness" Mt. 25:39
- 377 The Certain Confrontation Amos 4:1-12
- 378 One Thing God Has Always Required 1 Sam. 15:22; Mt. 7:21
- 379 Suggestions of Satan
- 380 Need For Involvement
- 381 Does the Church of Christ Believe and Teach That She Is Right And Everyone Else Is Wrong? Jn. 8:32.
- 382 Lessons From A Pencil Psalms 8
- 383 Timothy, A Young Man With Unfeigned Faith 2 Tim. 1:5
- 384 Salvation Isa. 46:13
- 385 Forgiveness Mt. 18:21-35
- 386 The Greater Blessedness Acts 20:35
- 387 The Sermon on The Mount (No. 1) Mt. 5, 6, 7.
- 388 The Example Of The Macedonians 2 Cor. 8:1-5.
- 389 "Blessed Are They That Mourn" Mt. 5:4.
- 390 Exhortation To Liberality 2 Cor. 8:6-15
- 391 Vacation Bible School
- 392 Encouragements To Liberality 2 Cor. 9
- 393 "Blessed Are The Meek Mt. 5:5
- 394 Public Dress 1 Tim 2:9,10
- 395 "Blessed Are They That Hunger And Thirst" Mt. 5:6
- 396 The Spiritual Dropout 2 Tim. 3:5
- 397 Can I Know I Am A Child Of God Rom. 8:16
- 398 "Blessed Are The Merciful Mt. 5:7

399. "NOT FORSAKING THE ASSEMBLY" Heb 10:1-25

368	Love, No. 1	1 Cor. 13
369	Andrew, The Ordinary Disciple	
370	Sound Doctrine, Titus 2:1	
371	Bartholomew, A Good Man, Acts 11:22-25	
372	Serious Sin Of Being A Stumblingblock	1st. 18:1-7
373	Love Of The Truth, 2 Thess. 2:10-12	
374	God Is Able, Rom. 4:18-21	
375	Teenagers For Christ, Eccle. 12:1; 1 Tim. 4:12	
376	Sin Of "Do-Nothings" Mt. 25:32	
377	The Certain Contention, Amos 4:10-12	
378	One Thing God Has Always Required 1 Sam. 15:22; Mt. 7:21	
379	Suggestions Of Satan	
380	Need For Involvement	
381	Does The Church Of Christ Believe And Teach That She Is Right And Everyone Else Is Wrong? Jn. 8:32	
382	Lessons From A Penitential Psalm 8	
383	Timothy, A Young Man With Unfaded Faith 2 Tim. 1:5	
384	Salvation Isa. 46:13	
385	Forgiveness Mt. 18:21-35	
386	The Greater Blessedness Acts 20:35	
387	The Sermon On The Mount (No. 1) Mt. 5, 6, 7	
388	The Example Of The Macedonians 2 Cor. 8:1-5	
389	Blessed Are They That Mourn" Mt. 5:4	
390	Exhortation To Liberty 2 Cor. 8:6-15	
391	Vacation Bible School	
392	Encouragements To Liberty 2 Cor. 9	
393	"Blessed Are The Meek Mt. 5:5	
394	Public Dress 1 Tim 2:9, 10	
395	"Blessed Are They That Hunger And Thirst" Mt. 5:6	
396	The Spiritual Brood 2 Tim. 3:5	
397	Can I Know I Am A Child Of God Rom. 8:16	
398	"Blessed Are The Merciful Mt. 5:7	

Introduction.

- **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. What He reveals to the churches is for us all. The letters contain solutions to many present day problems, and this alone reveals the tremendous importance of studying them.
- 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, 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 spend 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.
- 3. The speaker introduced himself to each of the churches according to their need. To the church at Ephesus, who was bothered with false teachers, he introduces himself as:
 - a. "He that holdeth the seven stars in his right hand." **Rev. 2:1b**.
 - (1) The "stars" are "the angels of the seven churches." **1:20**.
 - (2) God is the possessor, protector and upholder of his ministers.
 - b. He "who walketh in the midst of the seven golden candlesticks." **2:1c**.
 - (1) The "candlesticks" are "the seven churches." **1:20**.
 - (2) God is always present in the church to inspect, to encourage and to judge.
- 4. The letter to the church at Ephesus contains words of commendation, condemnation, exhortation, warning and encouragement. Let us observe:

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. **A. 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 not more.
1. The zeal, enthusiasm and love which first moved them to do God's works was 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)

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. Psa. 137:1,2.
 3. It was memory that caused the prodigal son to resolve to return to his father's house. Lk. 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)~~ (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 Jn. 5:5.**

C. "Will I give to eat of the tree of life, which is in the midst of the paradise of God." *Paradise - Lk. 23:43; 2 Cor. 12:2,4 -*

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?
- Let us learn from this letter
- a. That Christ is omniscient. He knows all about us.
 - b. That a Christian should hate ~~very~~ 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.

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. *Rev. 1:10-12.*
 - 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. 2:9a.

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. 8:18) 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.

- B. "He that overcometh shall not be hurt of the second death." 2:11b.
1. The "lake of fire" is the second death---eternal torment and separation from God. Rev. ~~8:14~~ 20:14; 21:8.
 2. He that promises immunity from the second death, to those that overcome, can fulfill it because he has the "keys (power) of hell (hades) and of death." 1:18.
 3. Someone said "He that is born once must die twice, but he that is born twice dies only once."
 4. "He that findeth his life shall lose it: and he that loseth his life for my sake shall find it." Mt. 10:39.

Conclusion.

Let us learn:

1. That unto saints who suffer Christ brings words of consolation.
2. That persecutions are the things that try us and make us pure.
3. Better to be rich in grace and poor in goods, than rich in goods and poor in grace.
4. Better to suffer than inflict injury. God's blessings come on the persecuted and not on the persecutor.
5. The more faithful Christians are the more persecutions from the world.
6. Sufferings of a Christian are confined to this world.

Introduction.

"Sardis was the capital of the ancient kingdom of Lydia...It was the capital where the celebrated Croesus, proverbial for his wealth, reigned..." (Barnes) "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 plains. 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. and 218 B.C. 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 & Thomas) Hence the members of the church in Sardis well understood much of the language addressed to them.

Cyprus

Antioch
the first

The speaker identifies himself to the church according to her condition and need as he had done to all the other churches:

1. Ephesus needed encouragement and waring alike; so the Lord speaks of himself as "he who holdeth the seven stars in his right hand." 2:1.
2. Smyrna need support under her heavy trial; he speaks to them as "the first and the last." 2:8.
3. Pergamos need that the word of God should be sharply and severely brought to bear upon her; thus as "he that hath the sharp sword with two edges." 2:12.
4. Thyatira needed to be reminded of the holy and awful wrath of the Lord against such as she was harboring in her midst; as he "who hath his eyes like a flame of fire." 2:18 (Pulpit Commentary, Vol. 22, Rev. p. 125)
5. Sardis needed to be revived and won back to true godliness; thus he
 - a. "who hath the seven spirits of God."
 - b. "and the seven stars."

Discussion.

I. THE CHURCH AT SARDIS.

- A. Had a great reputation as measured by men—"that thou hast a name that thou livest"—.
 1. Some things that may have given them this reputation are:
 - a. A large membership, including many prominent people, according to the world.
 - b. A fine building and other evidence of material wealth. (A church needs a nice building and wealth to carry on, but it must not make us proud and haughty.)
 - c. Sound doctrine, clean morals, etc. (None of these condemned in the church at Sardis.)
 - d. Another thing that may have given the church at Sardis such a reputation and made her feel so proud of herself was what she had done in the past. (Living on her past record.)
 2. The church at Sardis truly enjoyed the praise of men in every way because she was keeping up a front for men. *"This is a church which everybody speaks well of, the perfect model of inoffensiveness"*
- B. The church at Sardis estimated by the Lord—"thou art dead."
 1. In the eyes of men the church at Sardis was very much alive; but in the eyes of God the majority of the church was spiritually dead.
 2. Most of the Christians at Sardis were nominal Christians.
 - a. The word 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 a Christian in name only, but their life is not worthy of the name. (The church is filled with such, because if asked if they are a Christian they say yes, but when asked to deny worldliness and work they decline.

Christians

3. The few remaining works in Sardis were "ready to die"-3:2.
4. None of their works were perfect before God-3:2.
 - a. None of their works were complete or fully carried out-They were satisfied, but God was not.
 - b. Many churches today are in the same condition-satisfied with what they are doing, but God is not.
 - c. Many Christians are satisfied with their life, but in the eyes of God they are spiritually dead.
5. Evidence that they were dead is seen in that no persecutions were directed against them.

II. THE LORD'S ADMONITION AND WARNING-3:2,3.

- A. Be thou watchful-3:2a.
 1. The citizens of Sardis well understood the need of watchfulness and the result of neglect.
 2. Vigilance; watchfulness; wide-awakeness is one of the watchwords of the New Testament-1 Thess. 5:6/ 1 Cor. 16:13; 1 P t. 5:8.
- B. Strengthen(establish) the things that remain-3:2b.
 1. Faith, love, hope, etc., in their lives were about dead and need - ed reviving.
 2. The best ways to revive these things in our lives are by meditation on God's word, prayer, assembling, etc.
- C. Remember what and how thou hast heard-3:3a. (How you received the word with zeal)
- D. Repent
- E. The result of failing to watch and be sober.
 1. I will come unto thee as a thief-3:3.
 2. The judgment day will come as a thief-Mark 13:35-37.

III. THE LORD'S ENCOURAGEMENT AND PROMISES TO THE FAITHFUL AND THOSE THAT OVERCOME.

- A. "They shall walk with me in white: for they are worthy." 3:4.
 1. There were a few in Sardis that had not defiled their garments-3:4.
 2. The Lord recognizes his faithful wherever they may be.
 3. "Walk" suggests progress.
 4. "in white" indicates purity.
 5. "with me" indicates fellowship.
- B. His name shall not be blotted out of the book of life-3:5.
 1. The book of life is God's book of remembrance-Mat. 3:16.
 2. It will be opened at the judgment-Rev. 20:12.
 3. Only those whose names are written in this book will enjoy heaven-Rev. 20:14,15; 21:27.
- C. He will confess us as his own in the judgment day-3:5.

Conclusion.

1. That a man's reputation and his character are two different things-Man sees the reputation, but God the character.
2. That one can be faithful regardless of the circumstances under which he lives.
3. That when enemies of the truth quit persecuting the church its a pretty good sign that the church is dead.

Helps:

Letters to the Seven Churches, Thomas; Revelation in 26 Lessons, Cox; Studies in Revelation, Roberson; Notes on the New Testament, Revelation, Barnes; More than Conquerors, Hendricksen; Notes on Revelation, H.A. Dixon.

The Church That Drove Christ Out

One of the most terrifying passages in the New Testament reads: "Behold, I stand at the door and knock: if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me" (Rev. 3:20).

The Background - In order to appreciate the significance of the foregoing verse, one must know something of the background. Jesus sent letters to seven congregations of his people throughout Asia Minor. We may assume that these churches were typical of that day, and even of our own time. Generally (but with some exception) the letters contained a mixture of praise and rebuke. The final epistle, to Laodicea, was pure censure (3:14-22). It is within this context that the Savior depicted himself as being outside the pale of fellowship with this group. What a strange and tragic situation! There are a number of very important truths to be gleaned from this passage.

The Ousted Savior - Christ is standing at the door, knocking to obtain entrance. The verb "stand" is a perfect tense form, suggesting that the Lord had been at the door for some time, and had remained there. He had not given up on these wayward saints. Too, "knock" is a present tense verb; the Savior *continued* to rap on their door. Interestingly, "knock" is from *krouo*, to knock with the knuckles, as opposed to *koptein*, to hit with a heavy blow (Thayer, 362). The Lord wanted entrance, but he was not about to pound the door open.

It is a matter of amazement that the Son of God stands on the outside of his own congregation. In view of the great sacrifice which the Lord made to purchase the church (Acts 20:28), and the love he sustains for his spiritual body (Eph. 5:25ff), why he is estranged from these people? The reason is obvious—they drove him out! Here is a point worthy of fearful contemplation. A congregation of the Lord's people can get so rotten that he will sever fellowship with them. Does the doctrine of once-saved, always-saved make any sense in view of this passage?

Deadly Ignorance - One of the more frightening features of this case is the fact that Christ had severed his communion with this church, and yet they were *totally oblivious* to this grim situation. Elsewhere in the letter, Jesus chided the group for their prideful boasting regarding wealth. And then he said: "[You] *know not* that you are the wretched one and miserable and poor and blind and naked" (17). One wonders how many churches today are priding themselves on their magnificent edifices and exciting "programs"—only to be wholly unaware that the Savior has departed from their midst.

The Peril of Mere Formality - Of paramount interest must be the question: What were the factors that forced the Son of God to walk out of this congregation? The general criticism was that the church was neither hot (zealous), nor cold (completely dead); rather, it was "lukewarm." This was a condition that sickened the Savior and made him vow that eventually he would "vomit" them out (so reads

the original text). The language symbolically signifies "to reject with extreme disgust" (Thayer, 207).

But the question is: What is lukewarmness? Perhaps that can best be determined by looking at the traits commended in the other churches (endurance, faith, service, for example), and then noting the specific indictments catalogued against the other congregations (e.g., the advocacy of rank heresy). One may deduce that Laodicea occupied a sort of neutral status between these extremes. These folks were not stone-cold dead, like most of those in Sardis (3:1), but they had no measurable zeal. They appear not to have been proponents of flagrant false doctrine, but they certainly would not have opposed such. They were "keeping house." The Laodicean church might well have been one of the most popular religious movements in the city. But they rocked no boats; created no ripples. They were a sorry mass of jellyfish do-nothings. Little wonder that they made the Lord nauseous.

Incomparable Love - It is an incredible commentary on the love of Christ that he was willing to come back into this congregation and reestablish communion with them. Is there anything more thrilling than the contemplation of divine love?

The Power Of One - The Savior's invitation hints of the power inherent within a solitary individual. "If any man [person]..."—a single soul—had been willing to open the door, the Master would have come in to him/her. Unlike the situation at Sardis, where at least "a few ... did not defile their garments" (3:4), at Laodicea there was not a person with conviction sufficient to entice the Master's return. Are there churches of this caliber today?

The Role Of Christ's Word - The key to Christ's return was this: The church must once again "hear" (i.e., respond to) his "voice." Christianity is a religion of instruction. There is no other motivational impetus that will bring about reformation. "Programs" will not do it; fluff theology won't accomplish it; entertainment will not achieve it.

Personal Fidelity - The Lord promised that if anyone would open to him, he would come in and "sup" with that person. First, let us comment on the term "sup." It means "to take supper." Here, the word may simply be a figure for fellowship in general. On the other hand, it could allude to Christ's actual promise of "eating" the communion supper with us. Jesus had promised: "I will not drink henceforth of this fruit of the vine, until that day when I drink it new [*kainon*] in my father's kingdom" (Mt. 26:29). The adjective *kainos* denotes a *qualitative* newness.

Observe then that Jesus promised: "I will sup with him, and he with me." The communion is personal. The Lord only "sups" with the one who hears his voice and opens to him. Christianity doesn't "rub off." Another's response does not count for you. Moreover, no one can "sup" with Christ until the Lord is ready to commune with him. There is a chronology there.

What an important passage this is—so brimming with meaning. Was it ever more needed than today? WJ

Thayer, J.H. (1958), *Greek-English Lexicon of the New Testament* (Edinburgh: T.&T. Clark).

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Notes From The Margin Of My Bible

It is rather well known that many within the community of "Christendom" (i.e., professed Christianity) allege that the *sole* condition for pardon in the divine plan of redemption is "faith." The **Discipline of the Methodist Church** states: "Wherefore, that we are justified by faith only is a most wholesome doctrine, and very full of comfort" (Art. IX). Article V of Hiscox's **Standard Manual for Baptist Churches** affirms that "... justification ... is bestowed ... solely through faith in Christ...." Such assertions are unwarranted; they are, in fact, totally at variance with the explicit testimony of the New Testament. Let us introduce a single point in relating to this matter.

After the death of Stephen, a persecution arose against the church, and the disciples were scattered widely. Some of them went to Antioch, in Syria, "preaching the Lord Jesus" (Acts 11:20). Luke informs us that "the hand of the Lord was with them: and a great number that believed turned unto the Lord" (11:21). Of special interest here are the terms "believed" and "turned." "Turned unto the Lord" later becomes the equivalent of "added unto the Lord" (24b). Circle "turned" (vs. 21), and "added" (vs. 24), and connect them with a line. Certainly one is not saved until he is "added" to the Lord (cf. 2:47).

The word "turned" (21) is the leading verb of the sentence. "Believed" is a participle in the aorist tense. In New Testament Greek there is a rule which suggests that an aorist participle reflects action that transpires *prior* to that of the leading verb (J.G. Machen, **New Testament Greek for Beginners**, pp. 116-7). The passage might thus be paraphrased in this fashion: "...a great number, *having already believed*, turned to the Lord...." Thus, clearly, "turning" to the Lord, or being "added" to the Lord, does not occur at the *moment* one believes. Rather, "turning" occurs subsequent to "believing." In your margin thus note: "*believed*" represents action prior to "turned." Other New Testament information, of course, makes it very clear that in addition to believing in Christ, one must also repent of his sins and be immersed in water (cf. Acts 2:38). WJ

NOTES FROM THE MARGIN OF MY BIBLE

(Old & New Testament - Hardback Edition)
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INTRODUCTION.

1. Read or quote the text.
2. "This commandment forbids all violations of the rights of property. The right of property in an object is the right to its exclusive possession and use. The foundation of the right of property is the will of God. By this is meant: (1) that God has so constituted man that he desires and needs this right of the exclusive possession and use of certain things. (2) Having made man a social being, He has made the right of property essential to the healthful development of human society. (3) He has implanted a sense of justice in the nature of man, which condemns as morally wrong everything inconsistent with the right in question. (4) He has declared in his word that any and every violation of this right is sinful. This doctrine of the right of property is the only security for the individual or for society. If it be made to rest on any other foundation, it is insecure and unstable. It is only by making property sacred, guarded by the fiery sword of divine justice, that it can be safe from the dangers to which it is everywhere and always exposed." (Select Notes, 1943, p. 391)
3. It may seem strange to some that the safeguard of property rights is found alongside the "safeguard of life, but 'possessions are the means by which life is sustained, and a person insecure in property rights is insecure in life itself." (Coffman, p. 93).
4. Many efforts through the years have been made to abolish private property.
 - a. The "Jamestown Colony, in 1603, tried to bypass the institution of private property with state control of production and distribution." (Coffman, p. 93) It failed.
 - b. Robert Owens on the banks of the Wabash River, Indiana, 1825.
 - c. Transcendentalists, Brook Farm, 1830.
 - d. William Lane in South America, 1883.
 - e. Communists insist that individual possession is a threat to the life of all and ownership should be by the state. "In a sense, the theory of Communists may be summed up in the single sentence: Abolition of private property." (Marx and Engels, Communist Manifesto, p. 48)
5. The undeniable conclusion to be drawn from a study of these endeavors is that the abolition of private property also constitutes the abolition of virtues such as industry, thrift, ambition, and prudence." (Coffman, p. 94)
6. "God's eighth rule for life, 'thou shalt not steal', is the foundation of our entire economic system, because it recognizes the fact that one has a right, a God-given right, to work, earn, save, and own." (Charles Allen)
7. In this study let's consider:

Discussion.

I. SOME GENERAL TRUTHS ABOUT THE COMMANDMENT.

- A. It is definitely a recognition of the rights of property.
 1. Property is not theft.
 2. "Christianity requires its adherents to treat their possessions as a stewardship held in trust under God. . . ." (Coffman, p. 95)
- B. It forbids any violation of these rights.
 1. There are four ways--right ways--in which one may possess property--work, purchase, inheritance, and gifts.
 - a. Ephesians 4:28 recognizes the ways of work and gifts.
 - b. The commandment recognizes them in that they are based upon "the essential laws of human inter-relation; namely, love and work." (Morgan, p. 91)
 - (1) A gift is bestowed by love.
 - (2) Possessions are gained by work.
 2. Stealing violates all of these laws.
 - a. "The thief cannot love the person from whom he steals, and it is very difficult for the person from whom the theft is made to love the thief."

b. "The thief violates the law of toil by attempting to possess without toil, and thus to take from another something for which no equivalent return is made." (Morgan, p. 91)

c. "Thus the commandment recognizes the true rights of property, the rights of love and work, and forbids the possession of anything save upon the condition of obedience to these laws." (Morgan, p. 91)

II. WHAT DOES IT MEAN BY STEALING?

A. Webster defines it as "to practice theft; take the property of another . . . To take or carry away feloniously and usu. unobserved; take or appropriate without right or leave and with intent to keep or make use of wrongfully."

B. Vine defines it as "klepto . . . to steal, akin to lkeptis, a thief (cp. Eng., Kleptomaniac)

C. "Heb. . . ganabh . . . to thief (lit. or fig.) by implication, 'to deceive', 'carry away', 'secretly' bring, 'steal away' (Gen. 48:3; Ex. 20:15; 21:16; 22:1; Prov. 6:30 . . . Gr. . . Klepto . . . to filch, steal." (ISBE, p. 740, Vol. 2)

D. The word steal in its different forms appears 42 times in the Bible, the following places in the New Testament.

- | | |
|--------------------------------------|--------------------|
| 1. Matt. 6:19,20; 19:16; 27:64; 28:3 | 4. Jn. 10:10 |
| 2. Mk. 10:19 | 5. Rom. 2:21; 13:9 |
| 3. Lk. 16:20 | 6. Eph. 4:28 |

III. WHAT ARE SOME OF THE DIFFERENT WAYS IN WHICH ONE MAY STEAL?

A. First, there is what we might call obvious stealing.

1. The actual taking of one's property. cf. 28:1, Ex.
2. The little things such as a pencil, sheet of paper, pennies, etc.

B. Second, there is what we might call sophisticated stealing, which most people don't call stealing

1. "Outright theft, fraudulent schemes, double dealing, dishonesty, larceny, cheating, swindling, embezzlement, misappropriation of funds, violations of trust, robbery, watering of stocks, excessive charges, padded expense accounts, misrepresentative tax returns, double bookkeeping, sale of damaged or worthless goods under false pretenses, non-payment of debts, crooked auctions, lotteries, bingo games, gambling, purloining, shoplifting-----these are only a few of the crimes forbidden by the eighth commandment." (Coffman, p. 90)
2. Embezzlement-----"to appropriate fraudently to one's own use.
3. Cheating on tax reports.
4. Misrepresenting of articles sold as being more valuable than they are.
5. Taking advantage of the ignorance of one on the value of what he possesses.
6. Borrowing without definite intention of returning---books, money, etc.
7. Failing to give a full day's work for a full day's pay.
8. Leaving bills unpaid over long periods, although eventually paid, robs one of interest on their money.
9. Damaging the property of another through carelessness and neglect.
10. Use of false weights and measures. Amos 8:4-7
11. Employers steal from their employees when they fail to give benefits promised, withhold wages, etc. Jas. 5:1-4
12. Stealing a person's name: "Good name in man or woman

Is the immediate jewel of their souls.
Who steals my purse steals trash,---
But he that filches from me my good name,
Robs me of that which not enriches him,
And makes me poor indeed."

C. Third, there is the stealing of spiritual values.

1. God was against the prophets that stole the words from their neighbors. Jer. 23:30
2. The teachers of the law in Jesus' day had stolen the "key of knowledge." Lk. 11:52.
3. The scribes and Pharisees had stolen the joy of serving God by placing such heavy burdens on the people. Matt. 23:1-5
4. The Catholic Church stole the word of God "from men by allowing its publication only in a language unknown to the people, language unknown to the people, in spite of the fact that the Holy Spirit gave the New Testament in Greek, the

the vernacular of that generation." (Coffman, p. 100)

45

5. Hitler Burned the Bibles at Nuremberg in 1933 in Germany.
 6. "Ray Birdwell White, quoting E.J. Miles's book, Changing Russia, states that of the 170 million people in Russia, at least 169 million have never seen a copy of the sacred Scripture."
 7. Thousands of parents steal the word of God from their children by failing to teach them and bring them to Bible study.
 8. "When Mark Twain married Olivia Langdon she was a very devout Christian. He was so unsympathetic with her faith that gradually she gave up her religious practices. Later, when her mother died and she experience deep sorrow, He urged, "Livy, lean on your faith." Sadly she told him, 'I can't. I haven's any left.' To his dying day he was haunted by the fact that he had taken from her that which had meant so much." (God's Psychiatry, Charles Allen, pp. 72,73)
- D. Fourth, one can steal from God. Mal. 3:8-10
1. A failure to give a tenth under the law was robbery.
 2. A failure to give as we have prospered today is robbery. 1 Cor. 16:1,2

Conclusion

1. The best antitode for stealing is work. Eph. 4:28.
2. It's to be work, not merely for selfish purposes but to help others. Honesty is inculcated by an appeal to the highest motives."

Introduction.

1. "Christianity is differentiated from all the other religions by the fact that it offers its followers a spiritual dynamic in living up to its precepts. The dynamic is the Holy Spirit, which sets the word of God on fire, warms the church from coldness to enthusiasm, and strengthens the Christian with a power not his own in the great battle between the flesh and the spirit." ("The Spirit and the Word, Z.T. Sweeny, p.5)
2. Even though the Holy Spirit is the dynamic of Christianity it is a neglected Bible Theme.
 - a. During the eighteenth century great emphasis was placed on the study of God, which should be done, but not to the neglect of other subjects.
 - b. During the nineteenth century the pendulum swung to another extreme. Men began to neglect the study of God to place emphasis on the study of Christ.
 - c. During the 20th century it seems that equal emphasis ought to be placed on the Holy Spirit, but not to the neglect of God and Christ, or other subjects.
3. Ignorance about the Holy Spirit abounds. More superstition remains on this subject than on any other and minds are cluttered with useless traditions. Two views generally held:
 - a. "That it is a divine influence proceeding from the Father, and emanation from or manifestation of the divine, or a mere impersonal force." In other words "a glorified it."
 - b. That he is a person and active in the ways of a personality.
4. One (to whom God has been revealed by revelation) may learn many things about God from nature. **Psa. 19:1; Rom. 1:20.** But the only source of information about Christ and the Holy Spirit is the Bible.
5. What say the Scriptures about the Holy Spirit?

Discussion.

I. THE SCRIPTURES REVEAL THE HOLY SPIRIT AS A PROMINENT FIGURE.

- A. The Holy Spirit is mentioned 352 times in the Bible.
 1. The Old Testament does not give the same prominence to the Spirit as the New Testament, but he is still mentioned 88 times.
 - a. Referred to in 23 books of Old Testament, not specifically mentioned in 16.
 - b. Called the "holy Spirit" only three times. **Psa. 51:11; Isa. 63:10,11.**
 2. In the New Testament the Holy Spirit is referred to 264 times.
 3. 57 different names are given to the Spirit, five of them common to both testaments.
 - a. 17 names express his relation to God.
 - b. 5 names express his relation to the Son.
 - c. 5 indicate his divine nature.
 - d. 7 names describe his own character.
 - e. 17 names indicate his relation to man.

II. THE SCRIPTURES PROCLAIM THE HOLY SPIRIT TO BE A PERSON.

- A. The work of the Holy Spirit proclaims personality.
 1. He teaches and quickens the mind. **Jn. 14:26.**
 2. He testifies. **Jn. 15:26.**
 3. He is able to reprove and convict. **Jn. 16:7,8.**
 - a. **Acts 2:36,37.**
 - b. **Acts 24:24,25.**
 4. He guides. **Jn. 16:13,14.**
 5. He leads and forbids. **Acts 16:6,7.**
 6. He speaks. **1 Tim. 4:1.**
 7. Only a person can do these things.
- B. The Holy Spirit has the characteristics of a person.
 1. He is called the "good Spirit." **Neh. 9:20.**
 2. Mind. **Rom. 8:27.**
 3. Has affection—"love of the Spirit." **Rom. 15:30.**
 4. Knowledge. **1 Cor. 2:11.**
 5. Will. **1 Cor. 12:11.**

C. He suffers slights and injuries which can only be ascribed to a personality.

1. He can be blasphemed. Mt. 12:31,32.
2. He can be lied to. Acts 5:3.
3. He can be resisted. Acts 7:51.
4. He can be vexed and grieved. Isa. 63:10; Eph. 4:30.
5. He can be despited. Heb. 10:29.

III. THE SCRIPTURES PROCLAIM THE HOLY SPIRIT TO BE A DIVINE PERSON.

A. Attributes are ascribed to the Holy Spirit that are attributes of God.

1. Omnipresence (everywhere present)---Psa. 139:7-10.
2. Omnipotent (all power)---Micah 3:8.
3. Omniscience (all knowledge)---1 Cor. 2:10,11.
4. Eternal. Heb. 9:14.

B. The Holy Spirit does things that manifest divinity.

1. His work in creation. Gen. 1:1,2; Job 26:13; 33:4.
2. The source of the miraculous. Mt. 12:28.
3. His work in regeneration. Jn. 3:5.
4. His work in the resurrection. Rom. 8:11.

Conclusion

When all evidence is considered, there can be but one conclusion--the Holy Spirit is a divine person and active in the ways of a person. Reason and the Bible both teach that the Holy Spirit does not work directly on the minds of men, but only through a medium--the word of God. Cf. Acts 8:26ff.

THE CHRISTIAN'S CONDUCT TOWARD THE CIVIL GOVERNMENT

Rom. 13:1-7; 1 Pet. 2:13-17--

Introduction.

1. "One of the most common slanders uttered against the early disciples by the enemies of Christianity was that they were disorderly in conduct, and disposed to disregard the edicts of civil authority." (Woods)
 - a. At Philippi Paul and Barnabas were accused of teaching customs not lawful. Acts 16:19-21.
 - b. At Thessalonica Paul and his company were charged with doing "contrary to the decrees of Caesar . . ." Acts 17:5-7.
 - c. Acts 18:1,2 reveals that certain Jews were driven from Rom.
2. There was some ground for the charges and thus the need of Peter and Paul's admonitions
 - a. The Jew believed that, as a citizen of the Theocracy, it was at least derogatory to his character, if not an act of treason toward God, to acknowledge allegiance to any earthly government (Deut. 17:15)." This belief brought much unrest.
 - b. The world generally looked upon the Christians as a mere Jewish sect, and the suspicions of disloyalty attached to Jews, attached to Christians. How carefully they needed to walk!
 - c. Many Christians (Formerly Jews) entertained such views.
 - d. The cruelties soon to be carried out by Nero would be apt to put revolutionary ideas in the heads of Christians.
 - e. "These conditions made Paul's words timely indeed, but they are not, however, to be regarded as savoring of the temporary. His words are abiding and eternal truth, and certain fundamental and organic instructions for all ages." (McGarvey, p. 507)
3. Yes, these instructions are just as needed today because a Christian still belongs to two kingdoms.
 - a. One becomes a citizen of the physical (political, earthly) kingdom by birth or naturalization.
 - b. One becomes a citizen of the kingdom of heaven by being born again. Jn. 3:5.
 - c. Being a citizen of two kingdoms brings problems into the Christian's life because one has responsibilities to both.
4. Let us consider:

Discussion.

I. CIVIL GOVERNMENTS HAVE A RIGHT TO EXIST.

- A. Jesus recognized their right to exist. Mt. 22:15-22. He told Pilate he could "have no power . . . except it were given thee from above." Jn. 19:11.
- B. Paul taught that "the power that be are ordained of God." Rom. 13:1. Even evil governments are used sometimes by God.
 1. God raised up Pharaoh to show his power. Ex. 9:16.
 2. Daniel said God "removeth kings, and setteth up kings . . ." (Dan. 2:12) and that God rules "in the kingdom of men, and that he appointeth over it whomsoever he will." (Dan. 5:21)
 3. God used Assyria to punish Israel. Isa. 7:14-20.
- C. Peter commands us to "submit to every ordinance of man for the Lord's sake." (1 Pet. 2:13)

II. CIVIL GOVERNMENTS EXIST FOR A TWO-FOLD PURPOSE OR DESIGN.

- A. They are God's ministers for the punishment of evil doers. Rom. 13:3a,4b; 1 Pet. 2:14.
- B. They are God's ministers to praise and encourage those engaged in good works. Rom. 13:3,4; 1 Pet. 2:14.

III. CHRISTIANS HAVE OBLIGATIONS TO THE CIVIL GOVERNMENT. Mt. 22:21.

- A. Christians are to obey the laws. Rom. 13:1; Titus 3:1; 1 Pet. 2:13.
 1. The Christian is to obey regardless of the form of government under which one lives or how corrupt or unfit its officials. Just as Peter told servants to be obedient to the "froward" as well as the "good and gentle" masters so Christians are to obey rulers--good or bad. 1 Pet. 2:18.

2. The Christian that resists the government through disobedience resists God.

Rom. 13:2.

3. Christians are to obey the speed laws, loads on trucks, fishing and hunting licenses, etc.

4. Christians are to disobey only when such laws conflict with God's laws.

a. Shadrack, Meshach and Abednego disobeyed Nebuchadnezzar's law to bow to the golden image because it violated God's law. Dan. 3; Cf. Ex. 20:2.

b. Daniel violated Darius' law not to pray because it was contrary to God's law. Dan. 6.

c. Peter and the other apostles disobeyed the council's command to quit teaching in Jesus' name because it violated God's law. Acts 4:18,19; 5:29.

B. Christians are to pay taxes. Rom. 13:6,7.

1. Jesus set the example by paying taxes. Mt. 17:24-27.

2. This includes a true return on income tax forms.

C. Christians are to offer prayers in behalf of civil rulers. 1 Tim. 2:1,2. God told the captives in Babylon to "seek the peace of the city whither I have caused you to be carried away captives, and pray unto the Lord for it." Jer. 29:7.

D. Christians are to be ready to all good works. Titus 1:3.

1. When government officials ask for letters from citizens on certain legislation, do we write?

2. When we disagree with certain decisions and laws that are passed, do we write and encourage other decisions or do we just talk and criticize? (The Catholics write.)

3. When some public official does some good deed or merits our praise, do we give it?

4. *To be ready Christians must keep themselves informed and accept responsibility.*
E. Christians are to honor those in power. 1 Pet. 2:17. (May not agree with their practices, etc., but due to honor the office they hold.)

IV. SOME REASONS OR MOTIVES FOR OBEYING THE CIVIL GOVERNMENT.

A. They are ordained of God. Rom. 13:1.

B. To escape their wrath and the wrath of God. Rom. 13:4b,5a.

C. For conscience sake. Rom. 13:5.

1. "Our conscience is our sense of right, formed by the word of God. Ruling authorities are appointed by God, and civil officers are his servants. God having now told us this, we know it within ourselves. This knowledge forms our sense of right, and this sense of right is our conscience. If now we do not obey the civil authorities, this sense or conscience is violated." (Lard)

2. "To have a clear conscience. A man who who can disobey the laws of his government without any remorse of conscience is lacking in respect for God's commands." (Whiteside)

D. For the Lord's sake---because he has commanded it. 1 Pet. 2:13.

E. "that with well doing we may put to silence the ignorance of foolish men." 1 Pet. 2:15.

Conclusion.

Christians ought to be the best citizens in any land. Christians ought to, as Paul concluded, "Render therefore to all their dues; tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour." Rom. 13:7.

1. Just a few days ago it was my privilege to go through one of the best planned houses I have ever seen--Bro. & Sis. Kenneth Johnson's house. The plan of this house was started some 15 to 20 before completion.
2. Some of you are now in the process of building your houses and others of you have such future plans. During the steak supper given to the high school graduates at the end of the school year they revealed their plans.
3. "Achievement is not the result of happen-stance or accident; it is rather the result of well-laid and well-executed plans. We may fail to accomplish all we plan to do but it is certain we will accomplish nothing unless we plan to do so."
 - a. Large corporations pay the highest salaries to executives who spend most of their time thinking ahead. As a result businesses spend billions on plants that will produce no profit for years.
 - b. The big pulp companies in Canada invest millions in planting trees that will produce no fruit for 50 to 100 years.
4. Someone has said: "To fail to plan is to plan to fail."
 - a. This is true in our personal lives, our educational achievements, our business relationships, and in the activities of the Lord's church.
 - b. Many people fail to accomplish very much in life because they live it without a plan. (Common complaint of housewives is "I can't seem to get anything done." Did you plan to get anything done? Make a list of the things you need to do, listing them in the order of importance, and finish them one at a time.)
 - c. Many business fail because of poor planning. Any many churches languish in the mire of mediocrity because they move along with the tide of time without a definite plan.
5. With all of this in mind let's consider some guiding principles which there are no substitutes for if we are to succeed in the Lord's work.

Discussion.

I. GOOD PLANNING TAKES TIME AND FORETHOUGHT.

- A. God's plan for man was made before time began, yet it took approximately 4,000 years to work out all the details. Eph. 3:8-11; Gal. 4:4.
- B. Plans for the huge Life & Causlty building in Nashville were started 25 years before building.
- C. Vanderbilt University has expansion plans that extend through 2,000 A.D.
- D. Plans for our building started over a year ago. But the building committee has worked long and tirelessly to build a building for the present as well as for the future. They dared to plan ahead!

II. GOOD PLANNING ALWAYS SETS THE GOALS.

- A. We never rise above our goals.
 1. Abraham's goal was "a city which hath foundations, whose builder and maker is God." Heb. 11:10.
 2. Daniel had a high goal of purity. Daniel 1:8.
 3. Paul had the goal "for the prize of the high calling of God in Christ Jesus." Phil. 3:13,14.
 4. What is your goal in life? Set it high because the quality of your choices will depend upon the height of your goals.
- B. Every successful congregation in the brotherhood has definite goals.
 1. Goals in Bible school attendance, attendance at worship services, increases in membership, improvements to physical property, contributions, mission work, benevolence, spiritual improvement of members, etc. (The committees appointed by the elders have work here.)
 2. "We may never achieve all of our goals, but we will achieve but little without our goals, and we will never rise above our goals."

III. GOOD PLANNING INCLUDES A PLAN OF OPERATION.

- A. "Setting goals for ourselves is worth but little unless we get busy executing a plan of operation designed to accomplish our goals."
 1. Jesus Christ set the disciples a goal when he gave the Great Commission (Mt. 28:19, 20) but he also gave a plan of operation (Acts 1:8).

2. The Committess appointed by the elders are working on plans to promote the work of the Lord here, but these plans will fail unless they include a plan of operation to obtain the goals set.

B. Again it all will fail if they make plans, include a plan of operation, but we do not put forth the effort needed to carry out the plan.

Conclusion.

I'd like to conclude our study with some thought-provoking questions and some revealing statistics.

1. Are we as wise as the children of this world (Lk. 16:8)? They spend money today that may produce no results for 50 years.
 - a. How many congregations today are willing to plan for ten years, twenty years or fifty years ahead?
 - b. How many today are willing to plan a building to take care of anticipated growth for the next ten years?
 - c. How many today are willing to plan a mission effort and stay with it for the next fifty years to firmly plant the cause in a foriegn field?
2. Are we planning our preaching and Bible teaching program to take care of the tidal wave of children rushing upon America?
 - a. The population in America has doubled in the past fifty years.
 - b. The number of births has doubled in the past 20 years---4,000,000 each year since 1954.
 - c. "To break this down further, it means that whereas there were only 23,514,000 children in elementary schools in 1930 and 33,559,000 in 1960, there will be 50 million by 1970. It means that at the present rate of increase, the high school population of the U.S. will grow from 6,734,000 now to 10,979,000 by 1966. Whereas there were only 238,210 college students in all colleges in the U.S. in 1900 when brethren like David Lipscomp, T.B. Larimore, James A. Harding, A.B. Barret, J.N. Armstrong and others saw the need for more Christian colleges, there are now 3 million college students and the prospects that there will be more than five million by 1970 (From a report of special committee of the American Association of Collegiate Registrars and Admissions Officers)." M. Norvel Young.
3. "TO FAIL TO PLAN IS TO PLAN TO FAIL."

"WE NEVER RISE ABOVE OUR PLANS"

Lk. 16:1-12

This sermon was used again and is on page 779.

BOORUM & PEASE "NOTES" ®

BOORUM & PEASE "NOTES" ®

"WE NEVER RISE ABOVE OUR PLANS"
LK. 14:11-12

This sermon was used again and is on page 272.

JAN. 2, 1963

" 3, "
" 4, "

BAPTISM IN HOLY SPIRIT-BAPTISM IN FIRE

Matt. 3:11-Luke 3:16--

225

Introduction.

1. Brother Boles says, "Possibly no phase of the Holy Spirit and his work in the redemption of man has been discussed more than "the baptism of the Holy Spirit" and the same can be said of fire baptism.
2. Long has this been a mooted question and it is not the purpose of this lesson to clear everybody minds concerning the matter, but to try to reveal what we believe the New Testament reveals concerning baptism in fire and baptism in the Holy Spirit.

Discussion.

I. BAPTISM IN THE HOLY SPIRIT-MATT. 3:11.

A. What we are not to understand about it.

1. Not to understand that the Holy Spirit was literally "poured" out as we pour water from a bucket. (Could not be said of a member of the Godhead.) *Acts 2:17*
2. The baptism of the Holy Spirit is called baptism because there was the complete overwhelming of the spirit of man by the Holy Spirit.

B. Holy Spirit Baptism was Promised.

1. By the prophets--*Joel 2:28-30*.
2. By John the Baptist--*Matt. 3:11; Mark 1:8; Luke 3:16*.
3. By Christ--*Acts 1:5*.

C. Holy Spirit Baptism was not promised to every individual.

1. All of John's audience was not receive it because some were to be baptized in fire--*Matt. 3:11*.
2. All Christians, in the days of the apostles, did not receive it--
 - a. Philip was not able to impart miraculous gifts to others, which he would have been able to do had he been baptized in the Spirit--*Acts 8:14-17*.
 - b. Timothy had to study (*2 Tim. 2:15*) which he would not have needed to do.

D. Holy Spirit Baptism was Promised to Certain Individuals.

1. Jesus promised it to the apostles--*Acts 1:5*.
2. It fell on the apostles on Pentecost--*Acts 2:1-4*.
3. The same thing that happened on Pentecost happened at the house of Cornelius--*Acts 10:44,45; 11:15,16*.
4. Joel's prophecy that it would be "poured out on all flesh" was fulfilled:
 - a. Through baptism of apostles Jews were blessed.
 - b. Through baptism of Cornelius Gentiles were blessed.
5. The miraculous measure of the Spirit, which many Christians, enjoyed is not to be confused with the baptismal measure because there is one major difference, namely: The baptismal measure came directly from heaven without the intervention of human hands, but the miraculous measure was given by laying on of the hands of the apostles--*Acts 8:17*.
6. A prediction is best understood in the light of its fulfillment and since these two groups are the only ones that received the baptismal measure of the Spirit, they must be the only ones included at the time the prediction was made.

E. The Administrator was Christ.

1. John the Baptist said he would be--*Matt. 3:11; John 1:33,34*.
2. Christ said he would send the Holy Spirit to his disciples--
 - a. *John 14:26; 15:26; 16:13*.
 - b. Just before ascension--*Acts 1:4*-(Promise of the Father was baptism in Holy Spirit--*Acts 2:33*)

F. The Purpose of Holy Spirit Baptism.

1. To reveal all truth--*John 16:13*.
2. To confirm the truth--*Heb. 2:1-4*.
3. When he fell on the Gentiles it was to bear witness--*Acts 15:7-9*.

Begin Here →

- g. Holy Spirit had ended by A.D. 64.
 1. One baptism in A.D. 64--Eph. 4:5.
 2. Two baptisms in A.D. 33-41--Acts 2; 10.
 3. Show why Holy Spirit was the one that had ceased.
- II. FIRE BAPTISM--MATT. 3:11.
- A. Various Meaning given to the term "fire".
 1. Some say it was fulfilled on day of Pentecost "tongues like as of fire" Acts 2:1ff--(Like fire and not fire).
 2. Some say it means the Holy Spirit.
 3. Some say one baptism, but two elements.
 4. Some say they don't know what it means, but it doesn't refer to the punishment of the wicked.
- B. Various Points About the Baptism in Fire.
 1. Not everyone is to be baptized in fire. (This was true even of John's audience.)
 a. Some were to be baptized in Holy Spirit--Matt. 3:11.
 b. The ones baptized in Holy Spirit were not to be baptized in fire. (When Jesus was talking to his apostles he did not even mention fire--Acts 1:5)
 c. John was talking to a mixed audience--wicked and righteous--Matt. 3:7, 8--(Ex. I might say to a mixed audience "When Christ comes he will give you eternal blessings and eternal punishment.)
 2. It is called a "baptism" because the ones baptized in fire will be completely overwhelmed. (cast into "furnace of fire" Matt. 13:42; Lake of fire--Rev. 20:15.)
 3. To be administered by Christ--Matt. 3:11.
 4. It is for the punishment of the wicked in the last day.
 a. "Fire" in Matt. 3:10 refers to punishment of wicked--John 15:6.
 b. "Fire" in Matt. 3:12 refers to punishment of wicked.
 c. "Term" unquenchable" shows that fires of hell are talked about--Mark 9:43, 44)
 d. "Whoever shall say, Thou fool, shall be in danger of hell fire"--Matt. 5:22.
 e. As the tares are burned in fire so shall the wicked--Mt. 13:40.
 f. The wicked shall be severed from among the just and cast into the fire--Matt. 13:47-50.
 g. "Depart from me, ye cursed, into everlasting fire..."--Matt. 25:41.
 h. "was cast into lake of fire"--Rev. 20:15.
 i. Wicked will have their place in "lake which burneth with fire and brimstone"--Rev. 21:8.
- Conclusion.
 Only those whose names are written in the book of life will escape the baptism in fire--Rev. 20:15. Is your name in the book of life? Life is too short and punishment too great to waste time.
- Conclusion in fire - 2 Thess. 1:7-9.*

THE SEVEN GREATEST THINGS ON EARTH

JAMES MEADOWS

Introduction

The seven greatest things in the world are not the Seven Wonders of the World. The great temple of Diana that stood in ancient Ephesus was one of the seven wonders of the ancient world, but it is not one of the seven greatest things on earth. (Seven wonders – Colossus at Rhodes, Hanging Gardens of Babylon, Lighthouse of Alexandria, the Mausoleum at Halicarnassus, Pyramids of Egypt, Statue of Zeus in Olympia.)

If I were to walk down the streets of any town this morning and begin to ask “What do you think are some of the greatest things on earth?” no doubt, I would receive some of the following answers:

1. Money
2. Our democratic form of government
3. Education
4. Science
5. Ect.

Man fails to recognize the greatest things today just like the disciples of our Lord did.

1. James and John thought the greatest thing would be to sit on each side of the Lord – Mark 10:35-40.
2. But our Lord taught that the greatest thing is to be servant to all – Mark 10:42-45.

It is the primary purpose of this lesson to help each of us recognize the greatest things on earth, so we may place the proper emphasis on them. Only by so doing can we be pleasing to God.

Discussion

I. THE GREATEST POSSESSION IN THE WORLD – THE SOUL.

- A. The term soul is used at least three ways in the Bible.
 1. Refers to the life of man – Gen. 2:7.
 2. Refers to the person himself – Acts 2:41.
 3. Refers to that immortal spirit of man – Matt. 10:28.
- B. The greatness of the soul seen in many ways.
 1. By its giver – The father of Spirits – Heb. 12:9; Eccle. 12:7.
 2. Its immortal nature – Matt. 10:28; Rev. 6:9.
 3. Its value – Matt. 16:26.
 4. What it cost to save the soul – The blood of Christ – Eph. 1:7; 1 Pet. 1:18, 19.
- C. A failure to recognize the greatness of the soul is what keeps many people from being concerned about their souls.
- D. But when you fully place the same value on your soul that Jesus Christ places on it then you:
 1. Will “receive with meekness the engrafted word which is able to save your soul.” James 1:21.
 2. Obey the truth in order to purify your soul – 1 Peter 1:22.
 3. Be baptized to have the blood of Christ applied and your sins washed away – Rom. 6:3,4; Acts 22:16.

- II. THE GREATEST EVIL IN THE WORLD – SIN.
 - A. Indeed it is the only evil. All sin is evil and all evil is sin.
 - B. Sin is the transgression of God's law – I John 3:4.
 - C. Sin is the source of all misery, suffering, pain and death – Gen. 3:14ff.
 - D. Sin separates man from God – Isa. 59:1,2.
 - E. Man's sins will find him out – Num. 32:23; Gal. 6:7, 8.
- III. THE GREATEST POWER IN THE WORLD - THE GOSPEL.
 - A. It may seem strange to say the gospel is the greatest power in the world, when our world is filled with so many great powers. (The Atomic and Hydrogen bombs, bulldozers, dynamite, etc.)
 - B. The greatness of the gospel can be seen:
 - 1. By who gave it – The Spirit – John 16:13; Eph. 6:17.
 - 2. Its ability to save souls – Rom. 1:16; I Cor. 15:1-4.
 - 3. Its penetrating powers – Heb. 4:12.
 - 4. Its transforming power – II Cor. 3:18.
 - 5. Its influence on the civilizations of the world.
- IV. THE GREATEST PRINCIPLE IN THE WORLD – LOVE.
 - A. It was love that caused God to give his Son – John 3:16.
 - B. Without love all else is in vain – I Cor. 13:1-3.
 - C. God is love – I John 4:8.
 - D. Love to be put on above all things – Col. 3:14.
 - E. Its love that constrains us to be faithful – II Cor. 5:14,15.
- V. THE GREATEST REMEDY – IN THE WORLD – THE BLOOD OF CHRIST.
 - A. Remedy – “Any medicine or application which puts an end to disease and restores health. . .to cure.” (Webster)
 - B. The blood of Jesus Christ is the greatest remedy in the world because it is the only remedy for the greatest evil – sin.
 - 1. The blood of bulls and goats could not cure sin – Heb. 10:4.
 - 2. Man in his own wisdom could not figure out a remedy – I Cor. 1:21.
 - 3. It took the blood of Jesus Christ – Heb. 9:11-14; Eph. 1:7.
- VI. THE GREATEST MONUMENT IN THE WORLD – THE LORD'S SUPPER.
 - A. Many great monuments about us and we truly appreciate them all.
 - B. The Lord's Supper is the greatest monument:
 - 1. Because of who instituted it – Christ – Matt. 26:26-28.
 - 2. Because of the communion enjoyed – I Cor. 10:16.
 - 3. Because of what is remembered – I Cor. 11:24-26.
- VII. THE GREATEST INSTITUTION IN THE WORLD – THE CHURCH OF CHRIST.
 - A. An institution is something that has been organized; established; founded; set up, etc. (Many great institutions in this world.)
 - B. Some reasons why the church of Christ is the greatest are:
 - 1. It has the greatest head – Christ – Eph. 1:22,23.
 - 2. It has the greatest builder – Christ – Matt. 16:18.
 - 3. It has the greatest foundation – Christ – Matt. 16:16-18; I Cor. 3:11.
 - 4. It has the greatest creed – The Bible – I Pet. 4:11.
 - 5. It cost the greatest price – The blood of Christ – Acts. 20:28.

6. It has the greatest purpose in the world – Making known the manifold wisdom of God – Eph. 3:10.
7. It secures for man the greatest comfort – A home in heaven – Rev. 2:10.

Conclusion

Truly these are the seven greatest things in the world; the soul, the greatest possession; sin, the greatest evil; the gospel, the greatest power; love, the greatest principle; the blood of Christ, the greatest remedy; the Lord's Supper, the greatest monument and the church of Christ, the greatest institution. Have you yet applied the greatest remedy (the blood of Christ) to remove the greatest evil (Sin) from your life and thus are a member of the greatest institution (the church). If not, why don't you do it now?

Suggested Plan of Presenting – Write the “The greatest thing is” etc., and then as the lesson is presented write the what it is out to the side.

DUTIES OF ELDERS
ACTS 20:28-----

Introduction.

The office of the eldership is an honorable work. It is a work approved of God. Man can hold no higher office in this life. Yet there is no office with greater obligations and responsibilities. The very fact that the souls of men are involved at once reveals the greatness of this work. A lesson on the duties of the elders should be of grave concern to every member of the church because the elders can fulfill their duties only if the church will let them.

We begin this lesson by observing:

Discussion.

I. THE TERMS BY WHICH CHURCH OFFICERS ARE CALLED.

(A. The titles given to elders of the church are adopted from previously existing offices and carry with them much of their former significance.

B. Elder, Anglo-Saxon; Presbyter, Greek--Experience and dignity of age; Both are translated from Greek word Presbuteros. Acts 14:23; Tit. 1:5.

1. Originally designated older men, heads of families, who exercised government over their families-Ex. 4:29.

2. In the days of Christ it had become title of rulers of the synagogues and rulers of the people-Lk. 22:66.

3. The terms elder and presbyter mean "one advanced in life, a term of rank or office and denotes the dignity of the office."

4. Thus when these terms were adopted into the church it brought with it the idea of rulers in the church with some authority.

C. Bishop, Anglo-Saxon; Overseer, Greek-One who oversees or supervises. Both translated from Greek word episcopos. Acts 20:28; Tit. 1:7; 1 Tim. 3:1; Phil. 1:1. *Combination of "epi" (meaning "over") and "scopos" (meaning "see") hence "overseer."*

1. Used for the officers appointed by Josiah to oversee the workmen engaged in repairing the temple-2 Chron. 34:12; Solomon in building the temple-2 Chron. 2:18.

2. Overseers of workmen employed in rebuilding the wall around Jerusalem-Neh. 11:5,9,14.

3. "In all these instances it designates persons who have the oversight of the persons for the purpose of directing their labors and securing a faithful performance of the tasks assigned them." (McGarvey, The Eldership)

4. Thayer says the terms mean "a man charged with the duty of seeing that things done by others are done rightly; any curator, guardian, or superintendent; in the New Testament, a guardian of souls, one who watches over their welfare; the superintendent, head, or overseer of any Christian church." (Copied from The Model Church by G.C. Brewer)

5. When applied to the officers of the church it carried with it the significance already attached, namely:

a. Persons appointed to superintend the affairs of the church.

b. To direct activities of the members.

c. See that everything was done that should be done.

d. That it was done by the right person.

e. Done at the right time.

f. Done in the right way.

D. Shepherd, Anglo-Saxon; Pastor, Latin-Refers to tending and feeding-Eph. 4:11; 1 Pet. 5:2; 1 Pet. 2:25. Translated from Greek word poimeen.

1. One can only appreciate the term shepherd when he notices its use in the Bible.

a. David sees a likeness between the shepherd's care of his flock and God's care of Israel-Psa. 23.

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1. One can only appreciate the term shepherd when he notices its use in the Bible.
 - a. David sees a likeness between the shepherd's care of his flock and God's care of Israel--Psa. 23.

- b. Isaiah foresaw the life and labor of the Son of God as a Shepherd-Isa. 40:11.
- c. Jesus pictures himself as the Good Shepherd-Jn. 10:1-5, 11-14, 27.
- d. Peter speaks of Christ as Shepherd (1 P^t. 2:25); and implies that elders are undershepherds-1 P^t. 5:4.
- 2. From these verses we learn that the Jewish shepherd was at once the ruler, the guide and the protector and companion of his flock.
- 3. When this term is applied to one in the church it represents him as the ruler, guide, protector and companion of the members of the church.
- E. Ruler-1 Thess. 5:12; 1 Tim. 5:17; Heb. 13:7, 17.
(This term refers to one that is over, superintendent, one that goes before; leader; rules; commands; to have authority over; controls; etc.)
- F. All of the foregoing terms apply to the same individuals.
 - 1. The world uses the term bishop differently from elder and, in many cases places the bishop above the elder.
 - 2. The world uses the term pastor to apply to the preacher.
 - 3. In the Bible the terms elders and overseers refer to the same men. Paul called the elders of the church at Ephesus to Miletus (Acts 20:17); later called them overseers (Acts 20:28).
 - 4. In the Bible the term elders and bishops refer to the same men. Titus was to appoint elders in every city (Tit. 1:5); but Paul gave him the qualifications of a bishop (Tit. 1:7). Since elders and overseers refer to the same men, and elders and bishops refer to the same men, then bishops and overseers refer to the same. Furthermore, overseer and bishop are translated from same Greek word.
 - 5. In the Bible the term elders and shepherds refer to the same men. Peter exhorts the elders (1 P^t. 5:4); later implies that these same men are shepherds (1 P^t. 5:4)
 - 6. In the Bible elders and pastors refer to the same men. In Paul's letter to the Ephesians he said that God had set pastors in the church (Eph. 4:11); but in Acts 20:17 he refers to the officers of the church as elders and was talking to some of the pastors that God had set in the church. Furthermore, the term shepherd and pastor is from same Greek word.)

Conclusion.

Such a study indicates to us the kind of men God wants in this position. No wonder God has carefully explained his will in this matter so minutely. Let every elder resolve to put forth greater effort in his work.

Helps Used:

The Model Church--G.C. Brewer
 The Eldership--J.W. McGarvey
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DUTIES OF ELDERS (No. 2)

Introduction

In order for any organization to function properly each one must do his part of the work. If one man has to do his work and someone else work too, then progress is slowed. As it is in the Lord's church. God has appointed each one a work to do. Elders, deacons, preachers and every member. Its only when each one does the work assigned him that the church is able to make the progress that God wants it to make. What then are the duties which God has given the elders?

Discussion.

I. BE AN EXAMPLE.

- A. Peter tells the elders to "be ensamples to the flock." 1 Pet. 5:3.
- B. Paul admonished the Ephesians elders to "take heed to yourselves." Acts 20:28. *Greek "prosecho" - held to, to apply mind to, to give heed, to attend to, to observe, to consider, to provide for.*
- C. Paul holds the elders up as an example to be imitated - Heb. 13:7.
 - 1. The word follow means imitate.
 - 2. Elders are admonished that their example should be worthy of imitation.
- D. Jesus teaches the same idea under the figure of a shepherd and his flock - Jn. 10:4. (The shepherd should take heed that he always lead the flock in the straight and narrow way.)
- E. Elders are to be examples in every respect, but Paul admonished the Ephesians elders to imitate him in two ways - Acts 20:33-35.
 - 1. So labor that they might be able to support the weak.
 - 2. Remember the words of the Lord Jesus and be an example in giving.

II. TAKE HEED TO THE FLOCK AND FEED (TEND) THE FLOCK - ACTS 20:28; 1 PET. 52.

- A. Just as a shepherd feeds and guards his flock so the elders are to do to the flock allotted them.
- B. In taking heed to the flock and feeding the flock it is made the responsibility of the elders:
 - 1. To protect the congregation against false teachers - Acts 20:29; Tit. 1:9-11.
 - 2. To guard carefully against trouble-makers within the congregation - Acts 20:30.
 - 3. To keep watch day and night like a shepherd watches his flock - Acts 20:31. Jesus emphasized the importance of keeping the sheep from straying and if one did, to bring it back to safety - Lk. 15:3-7. (Bro. McGarvey once said, "If the congregation were to assemble on the Lord's day and the elders missed one of the flock, would it be going too far from him to leave the assembly and go bring the stray back to safety.")

III. TAKE THE OVERSIGHT AND RULE THE CONGREGATION - Acts 20:28; 1 Pet. 5:2; 1 Tim. 5:7.

- A. The essential idea in overseership is that of directing or ruling.
- B. The oversight or ruling will not be:
 - 1. By constraint - 1 Pet. 5:2b.
 - 2. For filthy lucre - 1 Pet. 5:2c.
 - 3. As lords over God's heritage - 1 Pet. 5:3c.
- C. The oversight and ruling will be according to the Lord's will.
 - 1. Limited to one congregation - "Feed the flock of God which is among you." - 1 Pet. 5:2a.
 - 2. Willingly - 1 Pet. 5:2b.
 - 3. Of a ready mind - 1 Pet. 5:2c.
 - 4. Laboring in the work - 1 Thess. 5:12.
 - 5. With diligence - Rom. 12:8.
 - 6. Well - 1 Tim. 5:17.

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D. Included in the oversight and ruling will be taking the lead in three great duties enjoined on the church.

1. "Let all things be done decently and in order"-1 Cor. 14:40.

a. Each member is perform his duty orderly and right.

b. Where the apostles have not given the order it will be necessary for someone to take the lead in deciding.

2. "Let all things be done to edifying"-1 Cor. 14:26.

(The overseers are to see that everything done in the worship will edify the body. They are to know who is teaching, what is being taught and how, and suggest ways to improve.)

3. The church is to exercise discipline on the disorderly-2 Thess. 3:6. (Overserss to take lead in this.)

IV. WATCH IN BEHALF OF SOULS*Heb. 13:17.

A. Elders must give account for the souls under them-Heb. 13:17; Ezek. 3:18-21.

B. If the members of the church will obey and submit to the elders the elders will be able to give account with joy; if not, it will be with grief-Heb. 13:17b.

Conclusion.

Every elder must recognize his duty and faithfully perform. Its a solemn that God has placed on the elders, but the promised reward to the faithful elder should make each one labor diligently to be found faithful-1 P t. 5:4.

A. 20: 31
 "watch" is the present imperative of the Greek "gragoreo" which means to be awake, to watch, to be alive, to be attentive, to be vigilant. The present denotes "keep on" watching. Elders must watch with reference to danger both without and within. They must watch with reference to development and growth, both individual and congregational." (Roy Deaver, L. A. Aug. 16, 62.)

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THE DUTIES OF THE ELDERS AND THEIR WIVES
(work of the church no. 4)

Introduction.

1. The early church had elders and deacons (Phil. 1:1) and these elders and deacons had a work to perform.
2. A man that is an elder has a great and grave responsibility and much work to do.
3. This is a lesson to the elders to impress them with their duties and it is a lesson to you and me that we might know what God expects of the elders and what we have the right to expect.
4. Realizing that an elder, just like a preacher, will be a failure if his family doesn't support his decisions and help him, we also notice the duties of the elder's wives.

Discussion.

I. A FEW REMARKS ABOUT THE ELDERS IN THE EARLY CHURCH.

- A. There was always a plurality of elders in every congregation----
Phil. 1:1; Acts 14:23; Acts 20:17.
- B. The elders, pastors, shepherds, bishops, presbyters, overseers were the same group of men in the early church--
 1. Paul called the elders from Ephesus--Acts 20:17--Paul said to the same men that the Holy Ghost had made them overseers--Acts 20:28.
 2. Paul told Titus to ordain elders in every city--Tit. 1:5--
In giving the qualifications of the men to be ordained he called them bishops--Tit. 1:7; 1 Tim. 3:1,2.
 3. Peter wrote to the elders--1 Pet. 5:1--Peter told them to tend the flock and wait for the chief Shepherd--1 Pet. 5:2,4.
 4. In Ephesians 4:11, God sets some in the church--Pastors were different from evangelists--Pastor has same meaning as shepherd only Shepherd is an Anglo-Saxon word and Pastor is a Greek word.
 5. The great work and responsibility of elders is seen in that they were made elders by the Holy Spirit and are watching over that which cost the blood of Christ--Acts 20:28.

II. THE DUTIES OF THE ELDERS .

A. "Take Heed Unto Themselves"--Acts 20:28.

1. The elder that does not realize the value and worth of his own soul will not watch for other souls--1 Tim. 4:16.
2. An elder is to watch his words, deeds and thoughts.

B. "Feed the flock"--Acts 20:28.

1. God has provided the food and it is the duty of the elders to see that the flock receives it.
2. The elders do not have to do all the teaching themselves, but they should know what is taught in every class and how it is taught. They should know if the teachers are preparing their lessons, they should visit the classes.
3. Brethren, do you know what is being taught in every class here and how it is being taught?

C. "Tend (shepherd) the flock"--1 Pet. 5:2.

1. The flock that he tends is limited to the place where he worships.
1 Pet. 5:2.
2. He must guard and protect the flock against false teachers, hobby riders, etc.--Acts 20:29ff. (Elders stopping preachers before they even finish the sermon.)

D. "Taking the oversight"--1 Pet. 5:2,3.

1. This carries with it the thought of taking the leadership and seeing that the work is done. Making the decisions as to what is to be done.--1 Pet. 5:2,3.
2. "Not by constraint, but willingly"--1 Pet. 5:2.
3. "Not for filthy lucre, but of a ready mind"--1 Pet. 5:2.
4. "either as being Lords... But ensamples"--1 Pet. 5:3.

E. "Rule well"--1 Tim. 5:17.

1. An elder is not to rule in a careless, indifferent way.
2. Rom. 12:8--"he that ruleth, with diligence."

1. The early church had elders and deacons (Phil. 1:1) and these elders and deacons had a work to perform.
2. A man that is an elder has a great and grave responsibility and much work to do.
3. This is a lesson to the elders to impress them with their duties and it is a lesson to you and me that we might know what God expects of the elders and what we have the right to expect.
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5. The great work and responsibility of elders is seen in that they were made elders by the Holy Spirit and are watching over that which cost the blood of Christ--Acts 20:28.

II. THE DUTIES OF THE ELDERS.

- A. "Take heed unto yourselves"--Acts 20:28.
3. A great work, but a "crown of glory" to those that rule well--1 Pet. 5:4.
2. Elders that fail to do what God has told them to do are not Holy Spirit appointed elders and if they are unwilling to try to do what God expects them to do they should resign and let someone else have the job.
1. Brethren, the responsibility of the elders is great and the elders that perform their duties faithfully will make some people angry, just as the preacher that preaches the truth faithfully.

Conclusion. They should know what is taught in every class and how to teach. They should know if the teachers are preparing their

- time and opportunity presents itself--Titus 2:3, 4.
5. She should be ready and willing to teach the younger women as well.
4. She would be an example in being on time.
3. "Explain why they don't."--1 Pet. 3:8.
1. Services of the church they should be ready and willing to perform.
2. When the elders and their wives do not attend all the services of the church, they should be an example in attending all the services of the church.
2. She should be an example in friendliness toward others.
1. She should be an example in dress.
- B. In all things--1 Tim. 3:11.
- B. Elder's wives should be faithful in all things and be an example to the elder's wife--Eph. 5:22-24.
- A. All women must be in subjection to their husbands, but especially the elder's wife--Eph. 5:22-24.

III. THE DUTIES OF THE ELDER'S WIVES.

1. An elder must watch over the members of the church with the realization that he must give an account to God--Heb. 13:17.
2. Jacob's words to Laban would apply here--Gen. 31:39.
3. God's words to the shepherds over Israel--Eze. 3:18-21.
- F. "Watch in behalf of souls"--Heb. 13:17.

THE CHURCH'S DUTIES TO THE ELDERS

Heb. 13:17---

150

Introduction

I am convinced that every member of the church, that is trying to do right, desires to know his duty to the elders. Some, no doubt fail in this obligation because they do not understand fully. Others know, but make no attempt to do. Do you know your God given duty to the elders? Are you willing to learn? I believe you are.

Discussion

- I. THE VERY FACT THAT GOD HAS MADE OVERSEERS IN HIS CHURCH SUGGESTS SOME* ONE TO OVERSEE.
 - A. God has made overseers-Acts 20:28.
 - B. The flock is the one to be overseen-Acts 20:28; 1 Pet. 5:2.
 - C. Without overseers and the overseen there can be no divine institution.
 - D. Every Christian must show his willingness to be under the oversight of the elders. How may this be done?
 1. By placing membership with the congregation where one attends. The Bible plainly teaches this ought to be done:
 - a. Paul-Acts 9:26. *Letter of Commendation*
 - b. Apollos-Acts 18:27.
 - c. Paul's commendation of Phoebe-Rom. 16:1,2.
 - d. "Obey them that have the rule over you" suggest our being under some eldership. (Heb. 13:17)
 2. By stating a willingness to the elders and to try anything one is asked to do.
 3. By having a proper attitude toward the elders. (If one feels that he cannot scripturally work and worship under a particular eldership, then let him go elsewhere.)
- II. MEMBERS OF THE CHURCH ARE TO:
 - A. Know the elders-1 Thess. 5:12. *"Recognize them for what they are, and as entitled to respect because of their office." (Vincent)*
 1. The word know means "To recognize as having authority as distinct from something else." (Webster) To perceive; recognize the character of; duly regard. "Greek word indicates appreciation" (Ellicott) *Greek Oida means "regard with favor"*
 2. Know the names of the elders. (Some congregations don't even know this.)
 3. It's dangerous to proceed with the affairs of the church without the direction of the elders.
 4. To disrespect the judgment of the elders is to disobey God.
 - B. Esteem the elders-1 Thess. 5:13.
 1. What does it mean to esteem them?
 - a. Esteem means (1) "To set a value on; appraise; to regard as. (2) "To appreciate the worth of; to hold in high regard; prize." (Webster)
 - b. To esteem the elders then, means to appreciate; to hold in high regard; to prize.
 2. How are we to esteem them? "very highly in love"-1 Thess. 5:13.
 3. Why are we to esteem them?
 - a. "For their work's sake"-1 Thess. 5:13.
 - b. Every citizen should respect the governor of the state, not because one always agrees with everything he does or plans, for his work's sake. Likewise every member of the church should esteem the elders, not because he always agrees with every plan they make, but for their work's sake."
 4. How may esteem show itself?
 - a. Friendliness.
 - b. Expression of appreciation.
 - c. Submission

"Their esteem for their superintendents is not to rest only on personal attachment or respect for their position, but on..."

Introduction

I am convinced that every member of the church, that is, every man, woman, and child, has a duty to the elders. Some, no doubt, fail in this obligation because they do not understand fully. Others know, but make no attempt to do. Do you know your duty to the elders? Are you willing to learn? I believe you are.

Discussion

1. THE VERY FACT THAT GOD HAS MADE OVERSEERS IN HIS CHURCH SUGGESTS SOME ONE TO OVERSEE.
 - A. God has made overseers-Acts 20:28.
 - B. The flock is the one to be overseen-Acts 20:28; 1 Pet. 5:2.
 - C. Without overseers and the overseen there can be no divine institution.
 - D. Every Christian must show his willingness to be under the oversight of the elders. How may this be done?
 1. By placing membership with the congregation where one attends. The Bible plainly teaches this ought to be done:
 - a. Paul-Acts 8:26; 14:27.
 - b. Apollos-Acts 18:27.
 - c. Paul's commendation of Phoebe-Rom. 16:1, 2.
 - d. "Obey them that have the rule over you" suggests our being under some eldership. (Hob. 13:17)
 2. By stating a willingness to the elders and to try anything one is asked to do.
 3. By having a proper attitude toward the elders. (If one feels that he cannot scripturally work and worship under a particular eldership, then let him go elsewhere.)
- II. MEMBERS OF THE CHURCH ARE TO:
 - A. Know the elders-1 Thess. 5:12.
 1. The word know means "to recognize as having authority as distinct from something else." (Webster) "to perceive; recognize the character of; duly regard." Greek word indicates appreciation (Ellicott)
 2. Know the names of the elders. (Some congregations don't even know this.)
 3. It's dangerous to proceed with the affairs of the church without the direction of the elders.
 4. To disrespect the judgment of the elders is to disobey God.
 - B. Esteem the elders-1 Thess. 5:13.
 1. What does it mean to esteem them?
 - a. Esteem means (1) "To set a value on; appraise; to regard as." (2) "To appreciate the worth of; to hold in high regard; prize." (Webster)
 - b. To esteem the elders then, means to appreciate; to hold in high regard; to prize.
 2. How are we to esteem them? "very highly in love"-1 Thess. 5:13.
 3. Why are we to esteem them?
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 4. How may esteem show itself?
 - a. Friendliness. b. Expression of appreciation. c. Submission. d. Obedience.

C. Honor the elders-1 Tim. 5:17.

1. Honor means "Esteem due or paid to worth; manifestation of respect; hence fame; credit; good name." (Webster) This particular akin to last.
2. Honor, in this verse, may be used in the sense of paying the elders "that labor in word and the doctrine." (1 Tim. 5:18) *cf. A. 29:10 1 Tim. 5:3*

D. Receive not an accusation against the elders-1 Tim. 5:19.

1. One ought not to believe or investigate a report on an elder unless such report is supported by two or three witnesses-1 Tim. 5:19.
2. If an elder sins and will not repent he ought to be publically rebuked just like anyone else-1 Tim. 5:20.

~~E. Imitate the faith of the elders-Heb. 13:7.~~

- ~~1. Elders are to be examples to the flock-1 Pet. 5:3.~~
- ~~2. The flock is to follow (Imitate AS) the example of the elders, as long as they lead in the proper paths.~~

F. Obey the elders-Heb. 13:17.

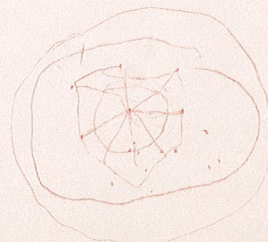
1. Obey means (1) "To be obedient to; execute the commands of; also, to execute as an order."
(2) "To be ruled or controlled by". (Webster)
2. To have elders and not obey them is to make puppets of the elders and a mockery of God's order.

G. Submit to the elders-Heb. 13:17.

1. Submit means "To leave or commit to the discretion or judgment of another or others. To yield, resign, or surrender to power, authority. To be submissive." (Webster)
2. One might obey the elders and yet not submit to them, just as a child may obey his parents, yet not submit to them. (Such would be true if one did a thing with a grumbling attitude.)
3. Whatever the elders decide is best for the congregation, as long as it is scriptural, we must obey and submit.

Conclusion.

To reject the rule of the elders, that rule well, is to reject God's rule. (1 Sam. 8:1-7--In rejecting Samuel the people rejected God because Samuel was God's chosen rule.) In accepting the rule of the elders we accept God. May God help each of us to do this.



C. Honor the elders-1 Tim. 5:17.
 1. Honor means "esteem due or paid to worth; manifestation of respect; hence fame; credit; good name." (Webster) This particular skin to last.

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QUALIFICATIONS OF ELDERS
1 Tim. 3:1-7; Tit. 1:5-9

230
+233 233
+235 235

Introduction.

Every organization must have leadership. The success of any organization will depend upon its leadership. The Lord's church is no exception. God has chosen or placed elders in his church as rulers.

Acts 14:23; Phil. 1:1. These elders are to be made such by the Holy Spirit. Acts 20:28. God has plainly revealed in his book, by Spirit filled men, who he wants to serve as elders. 1 Tim. 3:1-7; Tit. 1:5-9.

Our purpose then isn't discussing the qualifications of Holy Spirit appointed elders is twofold, namely: (1) To make the present elders more conscious of their responsibilities. (2) To encourage young men to desire and prepare to be an elder of the Lord's church.

Discussion.

I. NEGATIVE QUALIFICATIONS.

A. Not given to wine-1 Tim. 3:3; Tit. 1:7. Elders must refrain from any use of it, lest they cause a weaker to stumble.

B. No striker-1 Tim. 3:3; Tit. 1:7-Ungoverned in temper, ready to resent insult or wrong, real or imaginary. Thayer-"a pugnacious, contentious, quarrelsome person."

C. Not greedy of filthy lucre-1 Tim. 3:3; not given to filthy lucre-Tit. 1:7. Thayer-an elder must not be "eager for base gain." *no other false elders of Ebenezer, Tenn. said "and elders should give more in proportion to his ability..."*

D. Not a brawler-1 Tim. 3:3-(Not contentious AS)-One who quarrels or fights noisily; always disturbing; fussing, disputing.

E. 1. Admonished to contend for the faith-Jude 3.
2. The contentiousness condemned here is "that of a person who contends with reference to his own likes and dislikes where no principle of truth or righteousness is involved." (L. Thomas)

E. Not covetous-1 Tim. 3:3-Inordinately desirous of something belonging to another person; lover of money. (Some elders are so covetous they can't stand to use the Lord's but want to save it for a rainy day.)

F. Not self-willed-Tit. 1:7-Determined to have his own way; governed by one's own will; not yielding to wishes of others.

1. It was this spirit that brought about the apostasy.

2. Compare Diotrephes 3 Jn 9, 10.

G. Not soon angry-Tit. 1:7-Not easily disturbed or bothered; not resentful of every little thing. Compare James 1:19.

H. Not a novice-1 Tim. 3:6-One newly received into the church; newly converted; a beginner. (The reason one is not to be a novice "lest he be lifted up with pride." 1 Tim. 3:6.)

II. POSITIVE QUALIFICATIONS.

A. Must desire the office of a bishop-1 Tim. 3:1.

1. Desire means "to reach or stretch out."

2. Why there must be the desire?

B. Blameless-1 Tim. 3:2; Tit. 1:7-(Without reproach AS)

1. Some think the word means "sinless"; "faultless".

2. He is not blamed or charged with any misdealing by his fellow-man.

3. Free from blame or fault. Life of such a nature that nobody can bring charge against him and prove it. 1 Sam. 12:1-5.

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- J. Compare 2 Timothy 2:10.

- K. Not soon angry-Tit. 1:7-Not easily disturbed or bothered; not resentful of every little thing. Compare James 1:19.
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- M. 1 Tim. 3:6.

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Forbids "celibacy" 230
"polygamy"

- C. Husband of one wife-1 Tim. 3:2; Tit. 1:6.
 1. Some say this means if one is married he must have just one wife.
 2. Bro. McGarvey said, "That he should have one wife, forbids having less than one as clearly as it forbids having more than one. If it be said that a man owns but one farm, it is just as clearly implied that he owns one as that he owns no more than one." (The Eldership, p. 56, J.W. McGarvey)
 3. A man whose wife is dead and he is married again is the husband of one wife-Rom. 7:2,3.
 4. It would never be wise to put a man into the eldership that is divorced and married again, even though he has a scriptural cause.
- D. Vigilant-1 Tim. 3:2. Alertly watchful as one keeping vigil; alert. Ever one guard against evils that might come among the flock. Acts 20:31.
- E. Sober-1 Tim. 3:2; Tit. 1:8. (Prudent) Serious or subdued in mood, expression, appearance. Not affected by passion, excitement or prejudice; well balanced; clear thinker. *not given to silly childish things.*
- F. Of Good behavior-1 Tim. 3:2. Mode of conducting one's self; deportment. Paul's behavior with the Thessalonians. 1 Thess. 2:10
- G. Given to hospitality-1 Tim. 3:2; lover of hospitality-Tit. 1:8. Hospitable treatment, reception, disposition to receive and treat guests generously and kindly. 1 Pet. 4:9.
- Hence to guests
Kind to strangers*
 H. Apt to teach-1 Tim. 3:2. To make to know how; show how; imparting of information so that others may learn. (Apt, able, fit, suitable.)
- I. Patient-1 Tim. 3:3 (Gentle AS)-Bearing or enduring pains, trials or the like without complaint; kind; considerate.
- J. Reules well his own house-1 Tim. 3:4.
 1. The husband is the head of the house-Eph. 5:23.
 2. Joshua could speak for his house-Josh. 24:15.
 3. A man that is ruled by his wife and has to hear her before he can make up his mind should not be appointed to the eldership.
- K. Having his children in subjection-1 Tim. 3:4. Must be under his control and respectful toward him; obey his commands.
- L. Believing (Faithful) children-Tit. 1:6. Arguments that one child qualifies him: *Train up a child Prov. 22:6 - applies to children as well -*
 1. Construction of the sentence.
 2. The widow's children to show piety at home-1 Tim. 5:4.
 3. Children obey your parents in the Lord-Eph. 6:1.
 4. Sarah gave suck to children, yet never had but one child-Gen. 21:7.
 5. Invitation to come to the school house.
- M. Good report of them without-1 Tim. 3:7. So live that he has the respect and honor of the members of the church as well as those on the outside.
- N. Lover of good men-Tit. 1:8 (lover of good AS)-Respects and honors good men and has a large heart, full of sympathy and generosity.
- O. Just-Tit. 1:8-Righteous, especially before God. Has to do with his dealings with his fellow man. Tries to perform all his duties right and give justice to all.
- P. Holy-Tit. 1:8-Pure heart; right attitudes; upright. Has to do with his standing before God.
- Q. Temperate-Tit. 1:8-Moderate; not excessive; moderate in the indulgences of appetites or passions; self-controlled. Greek-Having power over one's self, abstaining from wine, curbing one's desires or impulses.
- R. Holding fast the faithful word-Tit. 1:9. Not add to or take from.
- Conclusion.

L. Children - *Thayer* - teknon, offspring; children (plural); child (singular)
 Lk. 1:7; Mt. 2:18

Conclusion.

The most honorable and highest office one can hold is to be an elder in the Lord's church. To be a Holy Spirit appointed elder one must meet the qualifications specified. Some have been appointed elders by men that were not appointed by the Holy Spirit. A man that is appointed an elder and then recognizes he is not qualified should do one of two things: (1) Get busy and do what he needs to do to qualify; (2) And if he is not willing to do this resign from the office.

GOD USES BUSY PEOPLE
1 Kings 20:35-43

roduction.

Read or quote 1 Kings 20:35-43.

2. Define busy:
 - a. "Engaged in some occupation or work; not idle or at leisure."
 - b. "Full of business, activity, etc."
 - c. Example: Bro. Paul Coffman's report of activities at New York and the World Fair
 - (1) Busy world in which we live.
 - (2) In fact one of most common statements is "I Just don't have enough time."
3. In view of all this we desire to consider two points with you: (1) God wants busy people; (2) Some busy people That do not please God.

Discussion.

I. GOD WANTS BUSY PEOPLE. FACT PROVEN BY TWO MAIN POINTS.

- A. By God's warning and condemnation of idleness, slothfulness, and sluggard.
 1. Idleness.
 - a. An idle soul suffers hunger. Prov. 19:15.
 - b. A worthy woman eateth not the bread of idleness. Prov. 31:27.
 - c. Through idleness the house droppeth through. Eccle. 10:18.
 - d. He that will not work does not eat. 2 Thess. 3:11.
 - e. 1 Tim. 5:11-13.
 2. Slothfulness. Prov. 19:24; 21:25; 24:30-34; Mt. 25:26; Rom. 12:11; Heb. 6:12
 3. Sluggard. Prov. 6:6; 26:16.
- B. By the fact that God has always chosen busy people to do his work.
 1. Moses was busy tending his father in law's flock when God called him to deliver Israel from Egypt. Ex. 3:1ff.
 2. Gideon was helping his father thresh wheat in Ophrah when an angel of the Lord called him to deliver Israel from the Midianites. Judges 6.
 3. David "keepeth the sheep" (1 Sam. 16:11) when Samuel anointed him king of Israel to replace Saul.
 4. Saul of Tarsus was busy persecuting the church when the Lord appeared to him on the road to Damascus. Acts 9.
- C. It's easy to see then that God uses busy people and is pleased with busy people but

II. THERE ARE SOME BUSY PEOPLE THAT DO NOT PLEASE GOD.

- A. God is not pleased with "busybodies, speaking things which they ought not." 1 Tim. 5:13; 2 Thess. 3:11; 1 Pet. 4:15.
- B. God is not pleased with people that are too busy. 1 Kgs. 20:40. (Give the background.)
 1. Too busy to study his word. 2 Tim. 2:15; 1 Pet. 2:1,2.
 - a. Jesus warned that the thorns would choke the word out of many lives. Mt. 13:22.
 - b. Some of you come to Bible Study having never looked at your Bible lessons. Why? TOO BUSY!
 2. Too busy to engage in the Lord's work. Eph. 2:10; 1 Cor. 15:58; 2 Cor. 9:8; Jas. 1:25.
 - a. Jesus warned against letting our hearts become overcharged with the things of this life. Lk. 21:34.
 - b. Jesus tells us to put his kingdom first. Mt. 6:33.
 3. Too busy to enjoy being a Christian. Phil. 4:4. If you are not happy in the Lord it may be because you have never really given yourself to the Lord. Eccle. 12:13.

Conclusion.

God wants us to be busy. God can use busy people. But let us be careful that we are busy in an acceptable way before the Lord.

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"WHAT IS THAT IN THINE HAND?" or "WITHIN THINE OWN POWER."
Ex. 4: 1, 2; Acts 5: 1-4

INTRODUCTION.

1. Three questions to be considered from our texts.
 - a. "What Is That In Thine Hand?"
 - b. "Was It Not Thine Own?"
 - c. "Was It Not In Thine Own Power?"
2. Some things are yours and mine by virtue of the facts we paid for them. We have a right to claim them. Other things are not ours, in one sense, but are our in the sense they are within our power. I Kgs. 22: 3, Obadiah 17.
3. There are many things over which we have no control--tornadoes, earthquakes, famines, etc.--but we do have control over many things--within our power, in our hand.
4. In this study I hope to impress each of us with three great truths.
 - a. We all have something in our hand
 - b. God expects us all to use what we have in our hand.
 - c. It's amazing what will happen when we use what we have in our hand in God's service.

DISCUSSION.

I. What others had in their hand and how it was used.

- A. Moses had a rod in his hand. Ex. 4: 1, 2.
 1. Give background of the statement. Ex. 3.
 2. When that rod was turned over to God it became "the rod of God in his hand." Ex. 4: 20.
 - a. It became a serpent before Pharaoh. Ex. 7: 9, 10.
 - b. It turned water to blood. Ex. 7: 2
 - c. It filled the land with frogs. Ex. 8: 5, 6.
 - d. It turned dust to lice. Ex. 8: 17.
 - e. It filled the land with locust. Ex. 10: 13.
 - f. It brought water out of a rock at Rephidim. Ex. 17: 1-6.
 - g. It became power in Israel's battle against Amaleh. Ex. 17: 8-12.
(You may not have the power to hold the rod, but you have the same power as Aaron and Hur. Support the battle!)
 - B. Samson had the jawbone of an ass in his hand, but he slew a 1,000 Philistines. Jud. 15: 14-18.
 1. Give background. Jud. 14, 15.
 2. "The Spirit of the Lord came mightily upon him". . . "Thou has given this great deliverance into the hand of thy servant." Jud. 15: 14, 18.
 - C. David had a staff, five smooth stones and a sling in his hand. I Sam. 17: 40.
 1. The army of Israel was defied by Goliath of the Philistine. I Sam. 17: 1-11.
 2. David went down to visit his brothers in battle, heard the challenge and accepted it. I Sam. 17: 12-37.
 3. With a staff and sling in his bag, and faith in the name of Jehovah. I Sam. 17: 45.
 - D. The small boy had five barley loaves and two small fishes. Jn. 6: 1-14.
 1. When given to the Lord it fed 5,000 men, with 12 baskets left over.
 2. The immediate reaction was to convince men he was the prophet to come. Jn. 6: 14.
 - E. Dorcas had only a needle in her hand, but she sewed her name into immortality. Acts 9: 36-42.
- II. There are many things within our power, but do we use them?
- A. Paul said, "For all things are yours

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 - e. It filled the land with locusts. Ex. 10: 13.
 - f. It brought water out of a rock at Rephidim. Ex. 17: 1-6.
 - g. It became power in Israel's battle against Amalek. Ex. 17: 8-12.
 - (You may not have the power to hold the rod, but you have the same power as Aaron and Hur. Support the battle!)
 - B. Samson had the jawbone of an ass in his hand, but he slew a 1,000 Philistines. Jud. 15: 14-18.
 1. Give background. Jud. 14, 15.
 2. "The Spirit of the Lord came mightily upon him." . . . "Then has given this great deliverance into the hand of thy servant." Jud. 15: 14, 18.
 - C. David had a staff, five smooth stones and a sling in his hand. I Sam. 17: 40.
 1. The army of Israel was defied by Goliath of the Philistines. I Sam. 17: 1-11.
 2. David went down to visit his brothers in battle, heard the challenge and accepted it. I Sam. 17: 12-37.
 3. With a staff and sling in his bag, and faith in the name of Jehovah. I Sam. 17: 42.
 - D. The small boy had five barley loaves and two small fishes. Jn. 6: 1-14.
 1. When given to the Lord it fed 5,000 men, with 12 baskets left over.
 2. The immediate reaction was to convince men he was the prophet to come.
 - E. Dorcas had only a needle in her hand, but she sewed her name into immortality. Acts 9: 36-42.
 - II. There are many things within our power, but do we use them?
 - A. Paul said, "For all things are yours."

"WITHIN THINE OWN POWER"

Acts 5:1-6--

Introduction.

1. "For all things are yours." 1 Cor. 3:21.
 - a. Though "the earth is the Lord's and the fulness thereof; the world, and they that dwell therein" (Psa. 24:1) yet God has placed so much within our power.
 - b. Dominion over his creation. Gen. 1:28; Psa. 8:6.
 - c. We are rich. No wonder Paul exclaimed. Phil. 4:13,19.
2. "Ramoth is ours and we take it not." 1 Kgs. 22:3.
 - a. Ramoth could stand for many things that are ours today, but we stand still and take it not.
 - b. In the long ago God said "and the house of Jacob shall possess their possessions." Obadiah 17. (There are so many possessions, things under our control, that we do not possess.)
 - c. The Lord has given us so many things that we do not possess or control.
 - (1) The Lord has given us power (Jn. 1:12) but we are not always powerful.
 - (2) We have "all that pertains unto life and godliness" (2 Pet. 1:3) but we do not always live godly lives.
 - (3) We have freedom, but we are not always free. Gal. 5:1,13.
 - (4) Man has been offered peace (Isa. 26:3; Phil. 4:7) but he is not always at rest. Isa. 57:19-21.
 - (5) Salvation has been brought to all (Titus 2:11) but all have not been brought to salvation.
 - (6) Christ is at the door (Rev. 3:20,21) but man often bars the door (Jn. 1:11,12).
 - (7) Man can "have all things" thought he has nothing. 2 Cor. 6:10.
3. Consider with me some other Ramoths that are within our power.

Discussion.

- I. OUR CHILDREN ARE WITHIN OUR POWER. Gen. 4:1; Psa. 127:3.
 - A. Our children are within our power to direct and train as we choose. Psa. 127:4; 1 Sam. 3:13; Prov. 22:6; Eph. 6:4; 1 Tim. 5:8.
 - B. There are several questions in the Old Testament asked by parents that we need to ask today.
 1. Manoah, father of Samson, asked before his birth "teach us what we shall do unto the child that shall be born." Judges 13:8.
 2. Again Manoah asked "How shall we order the child?" Judges 13:12.
 3. Kish, father of Saul asked "What shall I do for my son?" 1 Sam. 10:2.
 4. David asked "Is the young man Absalom safe?" 2 Sam. 18:29.
 - a. Is the young man safe in the environment in which he is?
 - b. Is he safe in the habits he is forming?
 - c. Is he safe in the language he hears?
 - d. Is he safe in the training he is receiving?
 - e. Is he safe in the attention he is getting?
 - C. The heart of education is the education of the heart and the heart of a child needs to be educated. Gen. 18:19; Deut. 32:46,47; Psa. 78:2-7.
- II. OUR TALENTS ARE WITHIN OUR POWER.
 - A. No man is empty-handed, but has something committed to his trust. Mt. 25:14-30; 1 Tim. 6:20; 2 Tim. 1:14.
 1. Don't measure yourself by what you have accomplished, but what you should have accomplished with your ability.
 2. It isn't how long you live, but how you live with the talents in your power.
 - B. Open your hand and give what God has given you "For if there be first a willing mind. . ." 2 cor. 8:12
 - C. If you aren't satisfied with your lot in life, why not build a service station on it.
- III. OUR BODY IS WITHIN OUR POWER.
 - A. In a sense our body is not our own. 1 Cor. 6:19.
 - B. But it is within our power to use. 1 Cor. 6:20.
 - C. God leaves our bodies to our oversight and choosing, but pleads with us to use it right. Rom. 6:12,13.

IV. OUR MONEY IS WITHIN OUR POWER. 2 Cor. 8:12.

- A. How many times have you heard the expression "My money is mine; I will do with it as I please; no one can tell me how to spend it." God will hold one accountable for the way one spends his money.
- B. We often say "He owns a lot of money" but is more often true that "a lot of money owns him."
- C. There are some questions that I would like for you to consider about your money:
 - 1. Instead of asking "What belongs to me?" why not ask "To what do I belong?"
 - 2. What does your money do for you?
 - 3. What does your money do with you?
 - 4. What does your money do to you?
 - 5. Does it make a miser or a minister out of you?
 - 6. Does God gain a partner, or does man lose a soul?
 - 7. Does it draw you to good, or drive you to greed?
 - 8. Does it make you win more for Christ, or sin more against Christ?
 - 9. Does it make for cheaper giving, or for deeper living?
 - 10. Does it make you more selfish, or more serviceable?

V. OUR INFLUENCE IS WITHIN OUR POWER.

- A. No man is born without influence.
- B. No man can shake off his influence.
- C. No man can confine his influence.

1. Rom. 14:7.

2. "The lightest breeze that ever blew
Some slender grass has wavered;
The smallest life I ever knew
Some other life has flavored."

We cannot live our lives alone,
For other lives we touch
Are either strengthened by our own
or weakened just as much."

- D. No man can confine his influence to himself, nor to the immediate spot of his action.
"I understand that there is a courthouse in Ohio that stands in such a way that the raindrops that fall on the north side of the roof make their way to Lake Erie, and eventually to the Gulf of St. Lawrence, many miles away. The raindrops that fall on the south side of that courthouse make their way to the Mississippi River, and eventually into the Gulf of Mexico. As the destiny of a little raindrop, for fifteen hundred miles is determined by a puff of wind, just so the breezes of our lives often determine the destiny of other people."

E. No man can bury his influence with him. "Abel being dead, yet speaketh." Heb. 11:4.

IV. OUR SOUL IS WITHIN OUR POWER. Lk. 21:19; Acts 2:40; Gal. 6:5; Phil. 2:12.

A. Man must believe. Jn. 8:24; Heb. 11:6; Jn. 20:30,31.

b. Man must repent. Lk. 13:3,5; Acts 2:38; 17:30.

C. Man must confess. Rom. 10:10.

D. Man must be baptized for the remission of his sins. Acts 2:38; 1 Pet. 3:21.

THE PROBLEM OF STRONG DRINK
Gal. 5:19-21; Prov. 20:1; 23:29-32

Introduction.

1. There are three things I hate--I hate sin, I hate the devil, and I hate liquor. The drunkard cannot enter the kingdom of heaven, therefore I hate that which makes him a drunkard. Too long have we listened to the pious expression heard from many quarters, which says "Let the preacher stick to his Bible and leave the liquor question to laymen and politicians." But with the use of a concordance one will soon see that there are 162 references to liquor, more than on the subjects of lying, stealing, swearing, etc.
2. Beloved, I declare unto you that beverage alcohol is the number one public enemy of the United States of America.
 - a. The public enemy of your body, your mind, and your soul.
 - b. Public Enemy No. 1 because it ranks third killer in the U.S., immediately behind Heart Diseases and Cancer.
 - c. "Liquor agents and beer barons want us to call alcoholism a disease, not a vice. Before repeal we had drunkards, now we have alcoholics. Before repeal we had a vice, now a man is sick or has a disease. But if it is a disease it is the only one that we advertise through the different mediums."
3. During this series of studies we purpose to give you (1) some facts about the liquor problem; (2) what the Bible teaches about liquor; (3) observance of the lies told and arguments made by those who peddle it; (4) what you can do about it.

Discussion.

I. SOME FACTS ABOUT THE LIQUOR PROBLEM

A. It is a problem.

1. "Drunkedness and other evil effects of alcohol constitute one of the gravest social problems in America today. Day by day the toll of lost usefulness and lost lives increases." (Wade Ruby)
2. Dr. Albert Schweitzer said, "Drink is commercially our greatest wastrel, socially it is our greatest criminal, morally and religiously it is our greatest enemy."
3. Dr. Robert Millikan, Nobel prize winner, former professor of physics at the University of Chicago and now at the California Institute of Technology, designed and supervised construction of the giant 200 inch telescope mounted on mount Palomar, said "You wish to indict the American people? They spend \$9 million (\$11 million now) a year on alcohol--twice as much as they spend on all education. When every drop of liquor should be poured down the drain."
4. Dr. Menninger, one of the nation's foremost psychiatrists and considered the "number one authority on mental health, spoke a few months ago before the Alabama State Legislature on mental health and said "the number one mental health problem of the United States is alcoholism."
5. It was a problem in Bible times and brought much suffering and disgrace.
 - a. Noah, a man of distinction, is the first picture of drunkedness in the Bible. He is naked and later curses his son. **Gen. 9:20-26.**
 - b. Drunkedness resulted in a father committing incest with his own daughters. **Gen. 19:30-38.**
 - c. Isaac was drinking wine when he blessed Jacob. **Gen. 27:25.**
 - d. Nabal, a rich but churlish man who opposed David, died at the end of a drunken spree. **1 Sam. 25:23, 36-38.**
 - e. Amnon, while in a drunken brawl, was murdered by his brother Absalom. **2 Sam. 13:28, 29.**
 - f. Elah, king of Israel, was drinking himself drunk in his own home when Zimri slew him. **1 Kgs. 16:8, 9.**
 - g. While Benhadad, king of Syria, and his captains were drinking themselves drunk a few Israelites put them to flight. **1 Kgs. 20:13-21.**
 - h. Drink wrecks homes and separates men and women as it did in the case of Ahasuerus and Vashti. **Esther 1**

i. Belshazzar exhibited as an example of a leader who drank and taught his people to drink. **Dan. 5:1.** What about America's leaders?

B. It is a growing problem.

1. In 1954 there were 50,000 drinkers in the U.S.; in 1960 there were 70,000,000* by 1965 the liquor industry anticipates 95,000,000 will be using their products.
2. The amount consumed shows how it is growing. Russia led us in putting a man into orbit first, but the truth is we lead Russia in one field at least, and that is the consumption of alcoholic beverages. U.S. ranks sixth in the world while Russia ranks 20th. In Tennessee the Per Capita Consumption of whiskey, beer and wine for adults is 12.49 gal. while the national average is 17.27 gal.

C. It is a health problem.

1. As stated earlier alcoholism is our nation's third ranking health problem, immediately behind heart disease and cancer.
2. There are 11 million alcoholics and problem drinkers in this country, 70,000 in Tennessee. Andrew Ivy, head of the department of clinical sciences at the University of Illinois, says "that in the United States we are producing 50 alcoholics per hour, 1,200 alcoholics per day, 450,000 new alcoholics per year." 99% of these will have become alcoholics on legalized, bonafide, authorized whiskey.
 - a. There are six times as many alcoholics as cancer.
 - b. There are 11 times as many alcoholics as there are active cases of tuberculosis.
 - c. There are 155 times as many alcoholics as were hit by polio last year.
 - d. One out of every five or six that drink will become an addict or alcoholic.
 - (1) Would you serve coffee to people in your home if you knew that 1 out of 6 would become sick.
 - (2) Would you keep a dog that bit 1 out of 6 of your friends?
3. 12,000 die each year from acute alcoholism, not to mention those who die indirectly from it: heart disease, exposure, cirrhosis, etc.
4. The average life span of men and women in this country is 70 years but the average life span of an alcoholic is 51 years.

D. It is an economic problem.

1. Americans are spending more than \$11 billion for liquor, beer and wine each year. Enough to build a new million and quarter dollar school building every hour and pay each public school teacher in the U.S. an \$8,000 a year salary.
2. The television budget to advertise beer, wine, and ale, in 1963 was \$106,252,145.00.
3. Upton Sinclair, in his book The Cup of Fury, p. 153, states "The Alcoholic worker is absent from his job on an average of twenty-five days a year; that while on the job, his accident rate is double that of normal employees. Current estimates are that alcoholic workers and employers with 'handovers' cost industry one billion dollars a year in money and 400,000,000 man-hours of time. Every day of the week, some 175,000 men and women are absent from work because of what they drink the night before."
4. Those that are for legalizing liquor, ^{sales} argue that it will be sold anyway, so why not legalize its sale and take in all the revenue.
 - a. J. Edgar Hoover said that the total bills for crime in 1960 were \$22 billion; 60% of crime is related to the use of alcohol.
 - (1) Alcohol's part of the crime bill was \$13 billion. Do you know what revenue we got from it?
 - (2) Municipalities, county, states and federal combined received \$4 billion from liquor, wine and beer combined.
 - (3) In other words, for every one dollar of revenue received, we spent \$3.25 to get it.
 - b. In a recent year Massachusetts, which has legalized liquor, received \$13 billion in liquor taxes, but it cost them \$61 billion to pay for liquor caused crime, hospital, and medical care of alcoholics. Does it make sense to pay \$4.70 for the privilege of collecting \$1.00 in taxes?
 - c. Atlanta, Georgia, where the sale of liquor is legalized recently discovered the startling facts. They received \$2,352,217.77 from alcoholic beverages, fines from arrests, etc. but the total net loss to the city occasioned by the use of alcoholic beverages was \$15,127,559.38. "For every dollar received in any form as the result of the use of alcoholic beverages the cost to the city of Atlanta was \$6.43.

E. It presents a traffic problem.

1. 50 to 60% of all deaths on the highway involve alcohol.
2. 40,000 people died on our highways last and drinking drivers killed more than 20,000 of them.
3. Most of the automobile accidents are not caused by drunkards but by the man with one or two drinks.

Conclusion.

"I want to close by reading you a letter, a letter which a lady wrote to the editor of a temperance magazine. She said, 'Your May cover interested me very much—one beer, unsafe for 30 minutes; two beers, unsafe for 2 hours; three beers, unsafe for 4 hours. But let me tell you,' she said 'what four beers did. It reduced my physically perfect seventeen year old son to a mass of skin and broken bones with a brain injury. We do not know how serious it is because he has not yet regained consciousness. For thirty-seven days he has lain there between life and death, recognizing no one.' Said she, 'I drew the temperance pictures which were used on signsboards and highways over the state—'Liquor destroys men, homes and nations. My son helped me to draw them; he saw every temperance poster I drew. He knew the score. . . but it didn't keep him safe. Beer destroyed him. Four beers in a man speeding down the highway. Oh, yes, the man stopped; he took a look at what he had done and then he ran. The police set up road blocks and caught him. He confessed to four beers and speeding. But does that undo the injuries to my son? The man said he was a Christian. Since when do Christians do such things as that? What will I tell my son, what will be his reaction to a broken body, and possibly a broken mind? How will he face the years of hospitalization? How would you face it if you were told that you couldn't use either arm and just one leg? All this for just four beers! The brewing companies profit off those four beers is pitifully small. They must be hard up to sell a position that will destroy lives for the sake of a few pennies. They are modern Judases. They trade a life for a few pieces of silver. Will they help those concerned with the problems they have caused? Will they help the financial burden? Will they even say they are sorry? No! After they get the money for the product they are through. Their interest ends there and they care not the the wrecked lives they have caused."

The cause of this is on every business, every government and every man that gives or sells liquor Feb. 2:15/16

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"LITTLE PEOPLE"**Num. 32:1-7--**Introduction.

1. The lesson this morning is entitled "little People" and the lesson tonight will be "Little Bitey People." If we don't get down to your caliber this morning, we will tonight.
2. Before we begin this study let me say there is no trouble in the church and I have no personal ax to grind with anyone. These are needed lessons to stir us all from our apathy and indifference.
3. By little people I do not mean those that are little in physical stature, but "spiritual midgets." (People that are midgets in our sight today, may be giants tomorrow.)
4. The Bible emphasizes the importance of being mature and not children or "little people."
 - a. "Be ye therefore perfect. . . ." **Mt. 5:48.**
 - b. "Be not children in understanding . . ." **1 Cor. 14:20.**
 - c. "That we henceforth be no more children . . ." **Eph. 4:14.**
 - d. "that we may present every man perfect. . ." **Col. 1:28; 4:12.**
 - e. "Let us go on unto perfection . . ." **Heb. 6:1.**
4. Most of the problems in the church are caused by little people, spiritually immature. Little people may be divided into three categories.

Discussion.I. SPIRITUAL HITCHHIKERS.

- A. A hitchhiker is a person that desires to get somewhere without paying the fare. (Bro. Hall tells about the young man that he gave a ride one time when he was traveling from Oklahoma to Henderson. He didn't intend to pay the fare.)
 1. Spiritual hitchhikers want the church to get to heaven and they want to go along but don't want to pay the fare.
 2. Spiritual hitchhikers are those that are for the budget and want the church to succeed but don't want to pay the fare.
- B. A hitchhiker is one that wants to go along without assuming any responsibility.
 1. When you pick up a hitchhiker you assume all the responsibility. He is insured for all that you are worth and he assumes no responsibility.
 2. The Bible teaches responsibility. **2 Tim. 2:15; 1 Pet. 3:15.**
 - a. Today all one needs to know is the preacher's phone number.
 - b. And we criticize the Catholics for doing just what the priest says.
 3. The Bible teaches there comes a time when we must assume responsibility of teaching. **Heb. 5:12-14.** You are little people if you have been in the church a number of years and still need to be spoon-fed.

II. SPIRITUAL DRAFTDODGERS.

- A. A draft dodger is one that wants protection of country but doesn't want to do his part.
- B. Spiritual draft-dodgers mentioned in the Old Testament.
 1. Gad and Reuben were spiritual draft dodgers. **Num. 32:1-7.**
 - a. Wanted their brethren to go to war while they "sit here."
 - b. You can't do nothing! You discourage those that are doing something.
 2. In the midst of praise to God Deborah cursed Meroz "because they came not to the help of the Lord, to the help of the Lord against the mighty." **Judges 5:23.**
 3. The Lord needs help today against the forces of evil without any draft-dodgers. **Ill. 6:10-18** If several get together to go on a picnic and family does not pay they are considered "social bums." How much so should it be in the church?

III. SPIRITUAL PARASITES.

- A. A parasite is a little insect that lives on another. Webster says it is perfectly legitimate to refer to some people as parasites. "One who lives on another without making any useful returns."
- B. Many parasites in the church today.

1. Some believe that visiting means visiting me when I am sick. (Get mad if preacher, elders, etc. don't come.)
2. Some members of the church idea of benevolent work is helping me. One teacher told the story of the certain Samaritan. She then asked "What does this teach?" One little boy said "It means that when I need help someone helps me?"
3. Some what others to wait upon them all the time, but they are doing no waiting.
4. "Members of the church who complain the most do the least. Grumblers never work and workers never grumble."

IV. HOW CAN ONE TELL HE IS GROWING? HOW CAN ONE TELL HE IS NO LONGER LITTLE PEOPLE?

- A. How can you tell your children are growing?
- B. One can tell he is growing by what he is putting off and what he is putting on.
 1. Put off filthy speech and habits and put on that which is worthwhile. **Eph. 4:22ff; 1 Pet. 2:1,2.**
 2. Put off lukewarmness and indifference and put on zeal and repentance. **Rev. 3:14-22.**
 3. Put off cowardice and put on courage. **Rev. 21:8; Jn. 12:42,43.**
 4. Put off inactivity and put on activity. **Eph. 2:10; Titus 2:14.**

Conclusion.

1. Are you little people? Are you a spiritual hitchhiker, draft-dodger, parasite?
2. Whatever your need is, why not accept Christ now?

239

"LITTLE BITEY PEOPLE"
Mt. 23:13,14

Introduction.

1. In our study this morning we talked about little people--spiritual hitchhikers, draft-dodgers and parasites. All these are people who hinder the church passively
 - a. They would not openly deny the faith.
 - b. They would not openly hurth the church.
 - c. But by their very inactivity they hurt and hinder the cause of Christ.
2. Now in our opinion the ones we are studying about tonight are little bitey people, smaller than the ones this morning, because they are the ones that hurt the church actively.
 - a. Discuss Mt. 23:13,14.
 - b. Christians today keep people from entering the kingdom of God.
3. Let's consider:

Discussion.

- I. SOME LITTLE BITEY PEOPLE IN MINOR THINGS THAT HARM THE WORK AND WORSHIP OF THE CHURCH
 - A. Those that are habitually late to the services of the church. Cf. Jer. 48:10.
 - B. Those that do not sing when we sing praise to God. God will not judge you on your pitch and tune, but your spirit and understanding. Eph. 5:19; Col. 3:16.
 - C. Those that talk and write notes during the services of the church and disturb others.
 1. This building is not sacred, but this assembly is--it is the church. Cf. Mt. 18:20.
 2. Some write notes and talk during the invitation song.
- II. SOME LITTLE BITEY PEOPLE IN "MAJOR THINGS."
 - A. Those that sow seeds of discord to destory unity. Prov. 6:16-19; 26:20,21; Rom. 16:17,18.
 - B. Those that bite and devour one another--"spiritual cannibalism." Gal. 5:14,15.
 1. You would throw up your hands in holy horror if I were invite you over to supper and say that I'm going to serve Bro. & Sis. _____.
 2. But I can serve up their character and you would enjoy the feast.
 - C. Pouting church members constitute little bitey people. Cf. 1 Kgs. 21:1ff.
 1. This group is one of the smallest and gives the greatest trouble in the church.
 2. They won't tell you what is wrong. They won't talk.
 3. If I offend you, then come tell me. Read Mt. 18:15. As much as I talk I am bound to offend sometime. Come tell me if you feel that I have mistreated you and if I am wrong I will apologize. Jas. 3:1.
 - D. Members of the church who have a low moral standard.
 1. Dishonest members are little bitey people and hurt the cause of Christ. Rom. 12:17.
 2. Those whose speech is on a plain of people of the world. Eph. 5:4; Mt. 12:37.
 3. Those who take their social drinks. *hinder people from entering.*
 4. Women ^{men} who smoke. *hinder those who don't.*
 - E. Those who are actively engaged in discouraging the hearts of members of the church.
 1. The ten spies discouraged the hearts of the children of Israel by what they said. Num. 13,14; Deut. 1:28.
 2. You are little biety people if you are always discouraging by saying "We can't do it" or "it'll ruin the church" or "I don't like the way things are being done." Cf. Mk. 9:23.

Conclusion.

1. Are you a little bitey person? Do you need to reinlist in the Lord's cause?
2. You can grow up with the Lord's help. Phil. 4:13.

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 - D. Members of the church who have a low moral standard.
 1. Dishonest members are little bity people and hurt the cause of Christ. Rom. 12:17.
 2. Those whose speech is on a plain of people of the world. Eph. 5:4; Mt. 12:37.
 3. Those who take their social drink.
 4. Women who smoke.
 - E. Those who are actively engaged in discouraging the hearts of members of the church.
 1. The ten spies discouraged the hearts of the children of Israel by what they said. Num. 13:14; Deut. 1:32.
 2. You are little bity people if you are always discouraging by saying "We can't do it" or "It'll ruin the church" or "I don't like the way things are being done." Cf. Mt. 9:37.

Conclusion

1. Are you a little bity person? Do you need to repent in the Lord's cause?
2. You can grow up with the Lord's help. Eph. 4:13.

Introduction.

1. Jesus said, "In the world ye shall have tribulation . . ." (Jn. 16:33). Paul said "... we must through much tribulation enter into the kingdom of God." (Acts 14:22). Job said, "Man that is born of a woman is of few days, and full of trouble. . . But his flesh upon him shall have pain, and his soul within him shall mourn." (Job. 14:1,22). Almost every day each of us sees the truthfulness of these statements.
2. Tribulation, adversity, pain, suffering and misery are on every hand and some of it is difficult for people to understand.
 - a. "A little boy cries out, 'I prayed for my Mommy, but God didn't make her well! I do not believe God is good! I do not even believe in God!'"
 - b. "A mother, torn by grief because her little girl has been run over by and automobile and killed, wails from the depths of her misery, 'Why did it happen? I just cannot understand why God let such a thing happen. How can God be good and then allow this to happen.'
 - c. A husband referring to his wife in a hospital bed says to a friend, "My wife has been a good woman all of her life. She has tried to live the Christian life as best she could. But now she is suffering untold misery with this disease she has. Since she has tried so hard to serve God, why is He letting her suffer this way? This is a real strain on my faith."
 - d. A woman, lying in her hospital bed with pain racking her wasted body, cries out within herself, 'Oh why has this happened to me? What have I done to deserve such pain and misery? I may be dying, and I do not want to leave my family. Why, oh why am I suffering so? Can God be good if he allows me to die while my children are so young?'
 - e. A man whose business has been ruined by malicious slander, sits alone in his office, with his desk piled high with overdue bills which he cannot pay, saying to himself, 'What have I done to deserve this? I tried to conduct all of my business affairs in the way God would have me to do it. But now these men have ruined me by slander. How could the Lord have let this happen to me? Have I been wrong in believing that God is kind and benevolent?'
 - f. A woman whose body has a malignant growth lies in her bed waiting for the attendants to take her to the operating room. She is afraid, very much afraid. She says to herself, 'I thought I had faith, but now I find that I have so very little faith. I cannot seem to get hold of myself. Why can I not lift up my eyes to God and pray in real faith for strength and comfort? Something has been wrong in my efforts to live the Christian life. I have not prepared myself for this in the way I should have.' ("Sun and Shield", Thomas Warren, pp. 9-11).
3. All of the above statements are often made either outwardly or inwardly, Unless God has given answers in his word they will remain unanswered. But God has given answers.
 - a. The Psalmist said "This is my comfort in my affliction: for thy word hath quickened me." **Psa. 119:50.**
 - b. Again he said. **Psa. 84:10,11.**
4. Let us consider then:

Discussion.I. SOME CAUSES OF SUFFERING AMONG MANKIND.

- A. People ask many questions about suffering.
 1. Why do men suffer?
 2. Do only the wicked suffer?
 3. If righteous men suffer, then how can God be both infinitely good and infinite powerfully?
 4. What are the causes of suffering?
 5. What part, if any, does Satan play in man's suffering?
 6. Can Jesus Christ be counted on as a friend during suffering?
 7. What is the right way to react to suffering?
 8. Are there any benefits of suffering and etc?

→ Read Christian Evidences here - Thompson + Jackson

9. To understand the various sources of suffering will help to answer these questions.

B. Causes of Sufferings.

1. Some suffering comes as a result of ignorance. Because some people do not understand the basic rules of health, they may eat or drink or take some medicine that brings suffering.
 2. Some suffering comes as a result of accidents.
 3. Some suffering comes as a result of living in a world into which sin has come. (Disease, death, etc.) *R.D.M. 5:12*
 4. Some people suffer because of the sins of others. People on highways, innocent children, babies, etc. suffer from sins of others.
 5. Some people suffer as a result of their own sins. *1 Pet. 4:13 ff*
 - a. Saul, king of Israel suffered because of his sins.
 - b. Jacob suffered because of his sins.
 6. Some suffering comes as a result of God's providence in working in the affairs of men. (Joseph is a good example)
 7. Some suffering comes to people because they follow Jesus. *2 Tim. 3:12.*
 8. Some suffering comes as a result of people being chastened by the Lord. *Heb. 12:6; 10; 2 Cor. 12:7-10*
 9. Some suffering comes as a result of testing to which God subjects men. *Abraham Gen. 22*
 10. Some people will suffer because they reject God's gracious offer of salvation through Christ. *Tit. 2:11; 2 Thess. 1:7-9.*
- II. SOME ENCOURAGEMENTS TO CHRISTIANS TO ENDURE SUFFERINGS. *Romans 8:18-39.*
- A. The first encouragement is a consideration that our present sufferings are not to be compared with the glory that awaits us. *Rom. 8:17; 2 Cor. 4:17-5:1; 1 Pet. 1:6,7; 4:12-16.*
 - B. The second encouragement is the assistance the Holy Spirit gives us in our prayers to God. *Romans 8:26,27.*
 - C. The third encouragement is that God's purpose and fore-ordination assures us that all things must work together for the good of those that love him. *Rom. 8:28-30.*
 - D. The fourth ground is that all of God's love, power and goodness is pledged to the security and final triumph of his faithful and obedient children. *Rom. 8:31-39.*

Conclusion

Suffering is a part of the life of every individual, but it can draw one closer to God if one submits to God's will in all things. *2 Cor. 12:7-10.*

272

JESUS IS THE FRIEND THE SUFFERER NEEDS
Prov. 17:17; 18:24--

Introduction.

1. Every person needs a friend, even when things are going well.
2. Men need friends:
 - a. To plead their case when slandered.
 - b. To rebuke them when wrong, to help get back on the right track.
 - c. To rejoice with them when all is well.
 - d. To weep with them when they are in sorrow.
 - e. To praise them at times because only the truly great can go on without at least a little praise.
 - f. To stick with them through "thick and thin."
3. Jesus is the friend the sufferer needs. (Sing Song Here--"What A Friend We have In Jesus")

Discussion.

I. JESUS IS THE FRIEND THE SUFFERER NEEDS BECAUSE HE TRULY UNDERSTANDS WHAT THE SUFFERER IS ENDURING. Heb. 4:14-16.

- A. A person enjoying good health, even though full of good intentions, cannot really sympathize with the sick and suffering.
- B. But with Jesus it is different because he knows and understands suffering.
 1. He knows what it is to be without a friend for his disciples forsook him in the shadow of the cross. *Matt. 26:31-32*
 2. He knows what it is to be misunderstood for at first his closest disciples misunderstood. *cf MK. 3:21-*
 3. He knows what it is to be rejected by one's family. *JOHN 7:3, 5-6; 12:51-53*
 4. He knows what it is to be hungry, tempted, in sorrow, suffer mental and physical anguish.
 5. The Lrd understands when men can only cry "Lord, help me."

II. JESUS IS THE FRIEND OF THE SUFFERER, THE ONE HE NEEDS, BECAUSE HE NOT ONLY UNDERSTANDS BUT HE WANTS TO HELP AND WILL HELP.

- A. The sufferer may cry out "Does anyone care?" "Does anyone want to help?" Jesus cares!
- B. Jesus desires to help and it is seen in many ways.
 1. He became poor that we might be rich. *2 Cor. 8:9.*
 2. He wanted to help Jerusalem. *Mt. 23:37.*
 3. He begs to help us today. *Mt. 11:28-30.*
- C. Jesus will help those in need if they'll let him. (Jas. 4:4) God's riches are abundant. *Phil. 4:19.* (But too many of us are like Sam, the colored man) "Sun and Shield, p. 31."
 - a. The Psalmist reveals that God's will not withhold any good things from those that walk uprightly. *Psa. 84:11.*
 - b. Jesus urges us to ask for God's blessings in full assurance we will receive what is good for us. *Mt. 7:7-11.*
 - c. Paul reminds us that if God spared not his Son "How shall he not with him also freely give us all things." (*Rom. 8:31,32.*)
 - d. God will give his children peace of mind:
 - (1) In the valley of the shadow of death. *Psa. 23.*
 - (2) Under the most adverse circumstances. *Phil. 4:6,7.*
 - (3) No man is in a position to say "Nothing happened when I prayed" because God will not close his ears to his children's pleas. *1 Pet. 3:10,11,12*
 - (a) "No, that is not what is best for you."
 - (b) "Yes, I will give you that, but is not best that you have it now."
 - (3) "I will answer your prayer, but you have not asked for what is best for you. I will give you something else."

Conclusion.

We must trust him to do what is best even though we may not always be able to see nor understand. Job said: "Though he slay me, yet will I trust him." *Job 13:15.*

KARNS-2/21/10

THE HANDWRITING ON THE WALL

Daniel 5:1ff

Introduction.

1. Belshazzar was a leader with great responsibility and great power, but he was too drunk to defend his nation when the end came.
2. The battle between the Greeks and Troys raged for ten years and it seemed that the Troys were prepared to hold it another ten years. But the Greeks, through use of the Trojan Horse, got into the city and slew the drunken inhabitants thereof.
3. In the Book "The Christian's Case For Abstinence", p. 55, reports this case. Liquor helped to bring about the fall of Pearl Harbor. "Listen to the words of Captain Mitsuo Fuchida, former Officer in the Japanese Navy, who led the attack on Pearl Harbor: 'I think the American sailors do as the Japanese sailors do on a Saturday night-get drunk. The attack was planned to take advantage of that. In fact, on Saturday and Saturday night before the attack, we aviators, listening in to the Honolulu radio, felt sure that there would be very much drinking among American sea and soldiers . . . Among us Japanese naval officers we had had experience with drink . . . But during days before and after Pearl Harbor the Japanese did give up drink. We depended on the American navy's being caught wet. How wet our armed forces were is witnessed to by Hoyt McAfee, an eye witness to that tragic naval disaster. Writing in Listen Magazine, he states 'I was shaken and disheartened to observe drunken men trying to shake off hangovers and stumble to their battle stations after the fury of the Japanese attack on Pearl Harbor.'"
4. In the ^{offense} October 23, 1964, issue of the ~~Jackson Sun~~, Mr. Jenkins, one of our government states that he got into trouble morally because his brain was befuddled by liquor.
5. But God has given men plain warning in his word, if men would only listen. Read several scriptures from Nave's Topical Bible, pp. 1398-99. *In every glass of beer, can of beer, cup of whiskey, there is a handwriting on the wall whether to an individual, an organization, or a nation.*

Discussion.

I. WHAT WILL IT DO? PROV. 23:29-35. (Talk about all these symptoms).

- A. All of these symptoms are familiar, but all may not know that Solomon's description is also acientifically accurate. A medical authority says "Under the influence of alcohol our animal tendencies, which are normally under the control and restraint of the highest brain centers--those through which our will, our self-control, our judgment, our reasoning, etc., are exerted--are depressed, and there results a certain freedom from restraint, with consequent failure of judgment, inability to appreciate or to weigh consequences of one's acts, marked overconfidence in one's powers, both mental and physical, careless, freer speech, and other evidence of profound intellectual depression." ("Contending for the Faith", G.C. Brewer, p. 270)
- B. The serpent and adder(viper) simile is also remarkably accurate from scientific standpoint.
 1. The serpent (Cobra of India, coral snake, cottonmouth moccasin) bite their victims --that is, they insert the fangs and macerate or chew the tissue as the venom is being injected. Hence the expression "biteth like a serpent." The venom of this class of snakes is predominately a poison of the nerve tissue, and is, therefore scientifically classed as a neurotoxin.
 2. The viper class (rattlesnakes) do not bite, but strike and drive their fangs like the sting of a wasp, inject the venom and withdraw in a fraction of a second. The venom is a poison of the blood and blood vessels, It is therefore classed as a hematoxin.
 3. The serpents bite and the adders sting. Alcohol does both. The venom of the serpent is a neurotoxin and that of the adder is hematoxin. Alcohol is both. At the last the drunkard is a mental or nervous wreck. Alcohol as a neurotoxin has ruined his nerves. Alcohol as a hematoxin wrecks his whole body.
 4. Some medical authorities class sixty diseases as directly or indirectly traceable to alcohol.)

C. What will it do?

1. It will cause a father to commit immorality with his own daughters. **Gen. 19.**
2. David tried to cover up his sin with Bathsheba by getting her husband drunk.
3. It will cause a husband to want to display his wife's beauty before a group of drunken men.
4. It will lead to poverty. **Prov. 23:21.**
5. It will men from being concerned about God or the people. **Amos 6:6.**
6. It will cause men's souls to be condemned to hell. **1 Cor. 6:10; Gal. 5:21.**

II. **"WOE TO HIM THAT BUILDETH A TOWN WITH BLOOD, AND ESTABLISHETH A CITY BY INIQUITY."** **Hab. 2:12.**

A. In our last study we observed that the argument made regarding the revenue was invalid.

B. But suppose we received enough revenue to pave the streets of Jackson with gold.

1. Do we want our town built with blood and iniquity?

2. Is it worth the souls of men that will be involved?

C. In other words this is God's answer to the hellish business of bringing revenue in, building up our institutions, etc.

III. **"WOE UNTO HIM THAT GIVETH HIS NEIGHBOR DRINK . . ."** **Hab. 2:15,16.**

A. "But people are going to drink it anyway, so why not make it legal so people won't slip around."

B. It is true that people are going to drink it, but when I vote for it, I cast my approval upon their drinking it,

C. On this argument we can legalize anything—gambling, prostitution, etc.

But do you think this is the end of the matter? Far from it. In South Dakota gambling and liquor are legalized. They now have a bill that they want to pass to legalize prostitution. "There is no end to compromising with the devil."

Conclusion.

Those that would legalize this poison on the ground that they want to drink it are also described by an ancient prophet of God: They "have given a boy for a harlot, and sold a girl for wine, that they may drink." **Job 3:3.**

THE LORD THROUGH THE BIBLE, HELPS THE SUFFERER TO PROPERLY EVALUATE HIS SUFFERING
2 Cor. 4:16-5:4

Introduction.

1. Text.
2. This marvelous passage describes the suffering of God's faithful children as being:
 - a. Light
 - b. For the moment
 - c. That which makes some contribution to the sufferer's gaining of eternal glory.
3. Another has stated it:

"We live in thoughts, not breaths;
In feelings, not in figures on a dial.
We should count time by heart-beats."

Or

"Our noisy years seem moments in the being
Of the eternal silence."

4. From the human standpoint of evaluating matters, our suffering may be anything but "light"—in fact it may be "heavy".
 - a. Many people endure suffering which is long and intense.
 - b. Paul's sufferings were "heavy" from a human standpoint. 2 Cor. 4:8-10; 11:23-28.
5. It is evident then, from all these facts, that Paul means that human suffering is light in a comparative sense.

Discussion.

- I. HUMAN SUFFERING IS LIGHT IN COMPARISON WITH THE GREAT, BASIC GOALS OF A CHRISTIAN.
 - A. To so "walk in the light" of God's word as to be eternally saved. 1 Jn. 1:7.
 - B. To so live as to "glorify God" by his life and lead others to do the same.
Mt. 5:16; Phil. 2:14-16.
- II. HUMAN SUFFERING IS LIGHT IN COMPARISON WITH THE SUFFERING WHICH CHRIST ENDURED.
 - A. Christ endured the "torture of the cross". (Describe briefly his trial and death).
 - B. Paul points the Christian to a consideration of Christ's suffering as an encouragement to run the race with patience. Heb. 12:1-4.
 - C. Christ is our example to follow in suffering. 1 Pet. 2:20-23.
- III. HUMAN SUFFERING IS LIGHT IN COMPARISON WITH HAVING ONE'S SINS FORGIVEN.
 - A. Suffering can cause the sufferer to turn from sin to God.
 1. The Psalmist said: "Before I was afflicted, I went astray . . ." Psa. 119:67.
 2. Even to suffer the worst disease in this life is light if such affliction leads to God.
 - B. Having one's sins forgiven makes possible Christ's love to help sustain us in our trials. Psa. 9:9; 27:5; Rom. 5:3.
- IV. HUMAN SUFFERING IS LIGHT IN COMPARISON WITH HAVING CHRIST WITH US IN THE MOMENT OF DEATH.
 - A. Christians sing the old song "I Won't Have To Cross Jordan Alone."
 1. Friends and loved ones can stand by the bedside and hold hands of loved ones, but they can just go so far.
 2. Christ can and will go with his faithful child through the valley of death. Psa. 23:4.
 - B. The death of God's saints is precious in his sight. Psa. 116:15.
 - C. "Blessed are the dead which die in the Lord . . ." Rev. 14:13.
- V. HUMAN SUFFERING IS LIGHT IN COMPARISON WITH THE GLORIES OF ETERNITY IN HEAVEN.
 - A. No suffering will be endured there. Rev. 7:13-17; 21:4.
 - B. Enjoyment of tree of life is there. Rev. 22:1-3.
 - C. No wonder Paul said "the sufferings of this present time, are not worthy to be compared with the glory which shall be revealed." Rom. 8:18.
- VI. HUMAN SUFFERING IS LIGHT IN COMPARISON WITH THE UNENDING AGES OF ETERNITY AND WITH WHAT THE SUFFERER ACTUALLY DESERVES.
 - A. The wages of sin is death. Rom. 6:23.
 1. John vividly describes this death in Revelation 20:10-15.
 2. It is what every sinner justly deserves because sin separates one from God and deserves punishment. Isa. 59:1,2; 2 Thess. 1:7-9.

B. No suffering in this life can be compared with the suffering of those in hell.
Mt. 25:41,46; Mk. 9:43-48; Lk. 16:23,24; Rev. 20:10.

C. It's only because of and through God's love and mercy that any sinner can escape the punishment every sinner justly deserves. John 3:16; Rom. 5:8,9; Eph. 2:8,9; Titus 2:11.

Conclusion.

Quote the text in closing. 2 Cor. 4:16-18.

THE BENEFITS OF SUFFERING
1 Pet. 1:6-9; 4:12,13--

Introduction.

1. Suffering may be either beneficial or destructive to the sufferer.
 - a. Suffering may drive one away from faith with despair and utter discouragement.
 - b. On the other hand suffering may lead one to do much soul-searching and result in repentance.
 - c. Reacting to suffering is much like reacting to a hot poker: it will burn us or help us, depending upon whether we grasp it by the handle or the hot end.
2. There are great benefits which may come to the sufferer (and those who observe the suffering) provided one reacts to suffering as God would have one react.
3. Let's consider some benefits that may come.

Discussion.

I. SUFFERING HELPS THE SUFFERER TO KNOW HIMSELF.

- A. One of the most vital needs of man is to know himself. The Psalmist prayed.
Psa. 139:23,24.

- B. When everything is going well one may give little thought to his spiritual condition, but when faced with some great trial one finds himself lacking in faith, love and dedication.
 1. Before Peter was involved in a severe test he considered himself a tower of strength, but actual testing introduced Peter to himself. **Mt. 26:31-35, 69-74**
 2. As long as one has good health, reputation, friends, family, etc., he may, in appearance at least, have great faith and love, but when plunged into extreme suffering he oftentimes finds faith and love lacking.

- C. Men, like the Psalmist, may often ask God's help in knowing themselves. Suffering may be God's way of answering the request.

II. SUFFERING HELPS THE SUFFERER TO ATTAIN A PROPER SET OF VALUES. **Psa. 119:65-72**

- A. It's easier for a man in the midst of great suffering to see what is really of importance and what is not.
 1. A man in perfect health may say: "Wealth, popularity, position, and pleasure, are the most important things in life. I must have these things. I will work long hours to get them."
 2. But to the man who realizes he may be dying these things have little appeal.
 3. A new car, to a mother and father whose children are well, may be the most important thing, but to the mother and father whose child is at the point of death, cars, stocks, bonds, bank accounts, popularity, are of little importance.
 4. One man may be in despair because he has no money, but another man (who has lost his health wishes money was his only problem.
 5. When a minister goes to the home of those who have lost loved ones, he does not hear people talk about how rich, how popular, how many cars, but how much good this one did.

- B. Usually, to the severe sufferer, the question of supreme importance is, "Is my life right with God and with my fellowman?"

III. SUFFERING HELPS THE SUFFERER TO BE THANKFUL FOR HIS BLESSINGS.

- A. The average person takes for granted all the blessings received from day to day.
- B. Consider all the blessings you possess and then envision them being taken away and to what position you would be reduced.
- C. Then envision them all being restored. How much more highly we would prize them.

IV. SUFFERING HELPS THE SUFFERER TO SEE THE VALUE OF PRAYER.

- A. It's very easy for one enjoying good health and prosperity to drift away from a dependence on God.
- B. Adversity helps the sufferer to pray more intensely.
 1. Before Manasseh was in adversity he was very wicked. **2 Chron 33:9,10.**
 2. But when severe distress came, he humbled himself and prayed. **2 Chron. 33:11**

13.

V. SUFFERING HELPS THE SUFFERER TO BETTER UNDERSTAND HIS LOVE FOR OTHERS.

- A. Most people love their husbands, wives, children, friends, brethren, but when suffering comes that brings one to realize he may have to leave them, he understands his love better.

B. Suffering then helps him to see how much he values his love for others and they for him.

VI. SUFFERING HELPS ONE TO SEE THE VALUE OF THE RIGHT KIND OF SYMPATHY.

- A. Sympathy which causes the sufferer to be filled with self-pity is not good.
- B. Sympathy that recognized the problem and points to the solution is needed.
- C. By observing the effects which give the wrong kind of sympathy, the sufferer is able to help others.

VII. SUFFERING HELPS ONE TO SEE THAT THE DARKEST HOURS MAY PRECEDE THOSE WHICH ARE BRIGHT-EST.

- A. Someone has said that cowards die a thousand deaths before they die, but men of great faith and courage die but once.
- B. Often men give up in despair without realizing they are on the verge of victory.

VIII. SUFFERING HELPS THE SUFFERER TO REALIZE THAT SOME MOUNTAIN HEIGHTS CAN BE REACHED ONLY BY GOING THROUGH THE VALLEY WHICH IS IN FRONT OF THE MOUNTAIN.

- A. Some spiritual heights are reached by way of the valley of afflictions and tears.
- B. Manasseh went into the valley of adversity, repented and humbled himself. 2 Chron. 33:10-12.
- C. Affliction may cause one to intensely desire to know the word of God. Psal. 119:71.

- D. Just as earthly fathers chasten their children because they love them, so God chastens those whom he loves. Heb. 12:5-13.

- 1. When God sees one needs a "thorn in the flesh" he gives it to him.
- 2. When he sees that the "thorn" needs to abide he allows it to continue. 2 Cor. 12:7-10.
- 3. God denied Paul's request to remove it because he knew Paul's needs better than Paul did. 2 Cor. 12:9.

Conclusion.

Suffering gives the sufferer the opportunity to begin anew. It leads him to do some real soul-searching and to really see the kind of person he is. Where am I heading? What is my relationship with God? What are my true values? Suffering may be a great blessing to any family. Instead of bitterness, let it be a blessing.

WHAT DOES THE FUTURE HOLD???

No. 1

Introduction.

1. This lesson is directed particularly to young people.
 - a. It is a thrilling, but threatening age, in which we live.
 - b. Youth is at an all time premium.
 - c. Youth stands today "on the brink of what promises to be the most glorious age of all time."
 - d. Many of you are in the cab of the locomotive, looking ahead, while many of you seniors are in the observation car, watching the tracks flee behind.
 - e. While you are in the cab looking ahead, wondering what the future holds, "I challenge you to make the best use of your life, before the best of your life has been used."
2. What does the future hold for these stirring times? (Talk about the present day problems and man wondering what will happen next??) Frankly, I don't know what the future holds, neither does anyone else? Threatening Age indeed!
3. But these are also the "golden sixties" with some of the greatest promises of man's history. (More going to college, greater stress on education, world travel. "We haven't seen anything yet!")
4. But you are still asking, "What Does The Future Hold?" No one knows, but rearrange the wording and one has "What Holds The Future?"
 - a. You might not know what the future holds, but you should know what holds the future-- YOU DO.
 - (1) "All things are yours." **1 Cor. 3:21.**
 - (2) Your future will be what you make it.
 - b. Life is not only a space to be filled, but a place to be fulfilled. Judas went to "his own place." **Acts 1:25.**
 - c. Just as Judas determined during his lifetime the place he would occupy after death, so you and I "are determining today the place we shall occupy tomorrow."

DISCUSSION.

I. YOUR TODAY HOLDS THE FUTURE.

- A. Out of one's today he shapes his tomorrow. Tomorrow he will hear the echo of his voice today. Tomorrow one will receive fruit from the seed one plants today. Tomorrow will have in store for one, only what one has in store for tomorrow. God has prepared a future for those who are prepared for the future. If one will take care of the present, his future will take care of itself.
- B. "Today" has five letters and by forming an acrostic one can better remember how the future is held by the present.

1. T-----training
O-----outlook
D-----dedication
A-----aspirations
Y-----yielding

2. These five things will determine your future.

II. YOUR TODAY'S TRAINING HOLDS THE FUTURE.

- A. Your tomorrow will be empty unless you put something into it.
 1. Your today's training becomes your key to your tomorrow's treasures.
 2. You are building the house you will live in.
 3. You are deciding the kind of person you'll live with the rest of your days.
 4. You are making your conscience hard or easy to live with.
 5. You are charting your course and mapping out your fate.
 6. You are determining the kind of funeral that will be preached for you.
 7. Everything depends on how you do these things today.
- B. The foundation upon which you build your house will determine how permanent it is.
 1. Dig deep and build on a good foundation. **Lk. 6:48.**
 2. Build on the only permanent foundation. **1 Cor. 3:11.**
 3. Take heed how you build on it. **1 Cor. 3:10; Prov. 1:31; 24:27; 27:18.**
- C. The heart of all training should be the training of all the heart. How completely are you training your heart?

1. Are you training your heart to believe in Jesus Christ? **Rom. 10:10.**
2. Are you training your heart so Christ can dwell therein? **Eph. 3:17**
3. Are you training your heart to have the right purposes? **Acts 11:23.**
4. Are you training your heart so that it will never deceive you? **Jas. 1:26.**
5. Are you training your heart so that it will never condemn you? **1 Jn. 3:20**
6. Are you training your heart so it enables you to see God? **Mt. 5:8**

7. "Your's today's training will determine your tomorrow's treasures!"
 a. Illustrate it by buttoning up a jacket in a hurry leaving one extra button at the top and an extra hole at the bottom. If start at bottom and work up, it will end right at the top.
 b. Life is like this. To end up right, one must start out right. To start out right one must be taught right. One must be taught of Christ, before one can be brought to Christ. **Jn. 6:44,45.**

D. Since one's training of today, determines one's future, it might be well to pause and test one's training by asking a few questions.

1. Has your training given you a better concept of God? **1 Cor. 1:21.**
2. Has your training given you a greater love for man? **Prov. 18:24** "Something is wrong with a man's education, if he can't get along well with others."
3. Has your training given you a better view of self?
 a. Do you put self above the world, or the world above self?
 b. Is your desire to serve, or be served? **Mt. 20:28.**
 c. Has your education helped you see clearly both your capabilities and limitations. **Rom. 12:6-8; 1 Cor. 12:14-31.**
4. Has your training helped you make a world fit to live in? **Mt. 5:16; Phil. 2:15.**
5. Has your training helped you set a goal fit to live for? **Phil. 3:13,14.**
6. Has your training helped you make a self fit to live with?
7. Has your training helped you leave an example fit to live by?
8. Has your training helped you to grow up---emotionally, spiritually, intellectually, etc.
9. Has your training enabled you to learn how to learn? **Eccle. 4:13.**
10. Has your training given you sympathy with every good cause? **Tit. 3:1.**
11. Has your training not only helped you make a better living, but also make a better life? **Mt. 4:4; Jn. 6:27.**
12. Has your training inspired you to be the best of whatever you are? **Col. 3:23.**

III. YOUR TODAY'S OUTLOOK HOLDS THE FUTURE. **Prov. 23:7; Mt. 12:35.**

- A. It is not circumstances, but what you do with circumstances that counts. This involves your outlook
 1. If you don't like your weight, it won't do any good to smash the scales.
 2. If you don't like your looks, it won't do any good to smash the mirror.
- B. Illustration: West Texas Cowboy, p. 9, George Baily.
 1. Life is like that. Your outlook becomes the projector from behind that flashes upon the screen.
 2. Take a lesson from the little Negro boy that fell into a barrel of molasses, Instead of being fretful and upset, he immediately prayed, "O Lord, make my tongue big enough for the occasion!" It just depends on how you look at things.
- C. Some people seem to study how to be pessimistic. "I feel good today, but I always feel my worst when I feel my best, for I get to thinking how bad I'm going to feel, when I really get to feeling bad again!"
- D. Consider the outlook of the little girl whose body was warped and twisted. (P. 10)
- E. Paul's outlook was learned "For I have learned in whatsoever state I am, therewith to be content." **Phil. 4:11.**
- F. Learn to make the best of situations, before those situations get the best of you. What an outlook the little boy on a falling plane had. (P. 10) Why can't we have an outlook like that, for we have Christ as the "Captain of our salvation." **Heb. 2:10.**

SCENES AT THE JUDGMENT

Mt. 25:31-46--

Introduction.

1. Daniel Webster was once asked "What is the most searching thought that ever entered your mind?" Without any hesitation the statesman replied "My personal accountability to God."
2. Did you ever hear the story about the rock quarry in England? For generations rock had been quarried from this particular site until it had become necessary to construct a catwalk across an elevated corner of the quarry. Across narrow planks, workmen were required to roll wheelbarrows of rock. On either side of them was a deep abyss. A slip of the foot would mean that a man would be plunged to his death on the rocks below; so the foreman in that rock quarry warned each man, "Don't dare look down. Always keep your eyes on the place where you are going." (Batsell B. Baxter)
3. It is hoped that a discussion of Scenes at the Judgment Day will help each one of us to keep our eyes on the place where we are going.
4. Let's consider?

Discussion.I. THERE WILL BE A JUDGMENT DAY.

- A. Jesus talked about the judgment day on a number of occasions.
 1. More tolerable in day of judgment for Sodom and Gomorrah than those refusing words of his disciples. Mt. 10:5-15.
 2. Man shall give account of every idle word in day of judgment. Mt. 12:36.
 3. The great judgment scene in Matthew 25:31-46.
- B. The apostles preached and wrote about the judgment day.
 1. Paul. Acts 17:30,31; 24:24,25; Rom. 14:10; 2 Cor. 5:10; 2 Thess. 1:4-10; 2 Tim. 4:1,78; Heb. 9:27.
 2. Peter. 1 Pet. 4:17; 2 Pet. 2:4,9; 2 Pet. 3:10.
 3. John. Rev. 6:17; 20:11-15.
- C. Yes, my friends there will be a judgment day.

II. THERE WILL BE MANY DIFFERENT SCENES AT THE JUDGMENT DAY.

- A. There will be scenes of separation.
 1. The faithful members of the church will be separated from the unfaithful. Mt. 13:47-50.
 - a. Those who practice the works of the flesh will be on the left hand. Gal. 5:19-21.
 - b. Those who fail to minister when needed will be on the left hand. Mt. 25:41-46.
 2. The sheep will be separated from the goats. Mt. 25:31-34.
 3. Those that have done good will be separated from those that have done evil. Jn. 5:29.
 4. Those written in the Lamb's book of life will be separated from those not written therein. Rev. 20:15; 21:27.
- B. There will be scenes of surprise.
 1. Most of us will be surprised that judgment has come. Just as people were surprised when the flood came in the day of Noah, so people will be surprised when judgment comes. Mt. 24:36-42.
 2. Another scene of surprise will be the realization that there is everlasting punishment. Mt. 25:41,46.
 3. Still another scene of surprise will be to find that there will be only two divisions. Mt. 25:32,33.
 4. A fourth scene of surprise will be that of religious people realizing that just anything will not be accepted by God. Mt. 7:21-23.
 5. A fifth scene of surprise will be to find members of the church numbered among the lost because they failed to add the Christian graces and continue faithfully. 2 Pet. 1:5-11.

- C. There will be scenes of revealing because everything will be brought into the open in that day. **Eccle. 12:14; Rom. 2:16; 1 Cor. 4:5; 1 Tim. 5:24,25.**

Conclusion

1. In view of all these searching truths, no wonder Daniel Webster said his most searching thought was his "personal accountability to God."
2. The saddest thought that man can have is the thought of eternal separation from God, and, yet at Christ's coming those who have not obeyed the gospel will be separated from God eternally. **2 Thess. 1:7-9.**
3. If judgment should come at this hour where would you be?????

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WHAT DOES THE FUTURE HOLD
No. 2--

Introduction.

1. What does the future hold? No one knows, but by rearranging the wording, one has,
What Holds The Future? YOU DO!
2. Today while you are in the cab of the locomotive, viewing the tracks ahead and wondering what the future holds, I Challenge you to make the best use of your life, before the best of your life has been used.
3. Remember, the word TODAY has five letters:
T----training
O----Outlook
D----dedication
A----aspirations
Y----yielding
4. These five things will determine your future, and having observed your today's training and outlook in a previous lesson, let's consider:

Discussion.

I. YOUR TODAY'S DEDICATION HOLDS THE FUTURE.

- A. In the midst of one's preparation for the future, there must be dedication, because all is vain without it.
- B. In studying one's dedication let me lift six questions from the Bible and place before you for serious consideration.
 1. "Whither have you made a road today?" **1 Sam. 27:10.**
 2. "To who belongest thou?" **1 Sam. 30:13.**
 3. "Is the young man . . . safe?" **2 Sam. 18:29.**
 4. "Wherewithal shall a young man cleanse his way?" **Psa. 119:9**
 5. "Art not thou also one of his disciples?" **Jn. 18:25**
 6. "What is your life?" **Jsa. 4:14.**
7. Now let's consider each question briefly:
 - a. The word "whither" in the first question does not mean "where" but "to what place?" "If you continue to travel the road you are now traveling, just where will it lead tomorrow?"
 - b. The second question emphasizes that it isn't so much a matter of "what belongs to you" as it is "to what, or to whom, do you belong?" No one knows who the unknown soldier was, the soldier whose body lies under a national monument in Washington, D.C., but all know what he was. He was one dedicated to a cause!
 - c. The third and fourth questions can be linked together. Dedication to God and his word will cleanse a young man's ways, and help him hold the future.
 - d. The fifth question has quite a sting and was asked of Peter when his actions did not coincide with his claims. Have you ever so acted that others asked "Art not thou also one of his disciples?" "Aren't you a Christian?"
 - e. Finally "What is your life?" Your today's dedication determines if you are a force drawing others to Christ or driving others away from Christ.
- C. There is no substitute for dedication. "With the right kind, life ends in a mighty conclusion; without it, life results in a messy confusion! The kind of cross you bear today will determine the kind of crown you wear tomorrow."

II. YOUR TODAY'S ASPIRATIONS HOLD THE FUTURE.

- A. In the word "ideal" is the word "idea". Your ideals in life are made up of your ideas of life, Just so, one's ideal in life will determine the way one deals with life."
- B. A man without a purpose in life is like a ship without a rudder---both determine the next port.
 1. What aspirations do you have for making your life count?
 2. What goals have you set?
 3. What purposes have you given birth to?
 - a. Daniel purposed in his heart not to defile himself. **Dan. 1:8.**