

Worship is an important part of the lives of Gods intelligent creation. All must worship God, this almost all can see. But it is also true, that if our worship is to achieve the desired ends it must be the kind of worship that pleases the Almighty.

I. There are four kinds of worship mentioned in the New Testament:

1. Vain. (Mt. 15:9)
2. Ignorant. (Acts 17:23)
3. Will worship (Col. 2:23) Self-devised.
4. True (Jno. 4:23-24). The last is the only one said to be at all pleasing to God. Spirit worship is contrasted with the pomp and show of outward forms (Heb. 9:1-10). If one wishes to know more, he need only behold the word "truth", and see it defined by Jesus (Jno. 17:17)

II. Now let us notice a few things:

1. The authority for all things in worship now comes through Christ and the Apostles (Mt. 28: 18-20, Jno. 20:21, Jno. 16:13)
2. God's word is sufficient supply for anything that is good. (II Tim. 3:16-17)
 - a. It is the source of faith (Rom. 10:17)
 - b. All not of faith is sin (Rom. 14:23)
 - c. We must walk by faith (II Cor. 5:7, Heb. 11:6)
 - d. Therefore we must walk by the word of God and never pass beyond it's supply of faith.
3. There is specific condemnation for those who do. (I Cor. 4:6, II Jno. 9)
 - a. It is not our prerogative to add, to subtract, nor to change. (Deut. 12:32, Rev. 22: 18-19, Gal. 1:6-9)
6. Now let's see what the Bible says about music in worship. (Mt. 26:30, Acts 16:25, Rom. 15:9, Jas. 5:13, I Cor. 14:15, Col. 3:16, Eph. 5:19)
 - a. Now we know what God wants. What faith demands (II Cor. 5:7, Rom. 10:17)
 - b. If we earnestly desire to please God this should be enough. We don't want to add to his word, nor subtract from it. We do not want to offer vain, ignorant, nor will worship but worship "in truth"

III. The O.T. Scriptures: Their purpose (Rom. 15:4, Cor. 10:11-12)

1. Cain and Abel. (Heb. 11:4, Rom. 10:17, Gen. 4:3-7)
2. Nadab and Abihu.
 - a. Fire of the service always burning (Lev. 6:13)
 - b. It was started by God (Lev. 9:24)

- c. Infer - (Lev. 16:12) (cf. ISBE, P-2864)
END OF * d. "Which he commanded not" (Lev. 10:1-2)
151SER 3. Now for those who wish to please God, this should be more than enough.

4. Noah was commanded to build an ark of Gopher wood.

IV. Let us see how the commands of God limit us.

1. There are obviously many things which are done not specifically commanded by God.

- a. Passing around communion & collection plates.
- b. Meeting on ground floor.
- c. Bringing children to worship.
- d. Songleaders, Class literature, songbooks, pulpit, baptistry.
- e. Owning of building in which to meet or property of any kind etc.
- f. Are these then, additions to Gods plan?

2. In order to understand this we must use common sense. Especially we need to learn what God's word includes and what it excludes. Two terms must become familiar viz. generic and specific. (a kind and a certain kind. General apposed to specific)

- a. Illus. Go. Animal.
 - b. Sing. Show included things & excluded.
 - c. The instrument is specified (Eph. 5:19)
3. Refer to the *ψαλμ* argument of those who say it is translated wrong. 48 of A.V. and 101 of R.V. and all other general English translations.
- a. Note: All of K.J. translators & all R.V. translators belonged to rel. bodies which practiced ins. music. If possible to tr. in such a way as to support it, they would.
 - b. Why do they do this? They simply feel that it is OK for man to legislate, add to, and change the N.T. laws.
 - c. This is of course the spirit of rebellion.

V. Objections to this.

1. "I do not see any harm in it" (Isa. 55:8-9)^{MUSUSE}
(Pr. 14:12, I Cor. 2:14)

2. "They didn't have musical instruments in those days". How about David? (Gen. 4:21 - Jubal, son of Lamech. Cain was his great, great grandfather.

3. "It was used in O.T. " (Col. 2:14, Gal. 5:4, Heb. 10:9, 7:12, Mt. 17:5)

4. "God didn't say not to use it." (II Cor. 5:7, Rom. 10:17)

- a. Remember Cain, Nadab & Abihu ?
- b. Did God tell Noah not to use pine etc?
- c. The bible does not say "do not use meat and potatoes in the L.S." It doesn't say not to donate the churches money to the Republican party.
- d. When God said sacrifice a Lamb at first passover, do you think a snake, a pig or a

vulture would have been just as good? There would have been a dead child in your house at midnight.

e. Nadab & Abihu were destroyed because they offered that which God "commanded not"

f. (Col. 3:16, Eph. 5:19)

5. "We use it in the home." A thing may be morally right and religiously wrong in worship to God.

a. There is nothing wrong with eating sardines but put them int the communion and you sin.

b. Nothing wrong with brushing ones teeth but to insist on performing such an act in the service as worship to God is to sin. It is to perform an act of will worship.

6. "It is a God-given talent."

a. God-given talent to bake pies, to weld etc.

b. " " " " sculpture.

c. " " " " do surgery.

d. " " " " call hogs.

e. " " " " wrestle etc.

VI. (Jno. 4:23-24) (Mt. 15:9) God has recorded those acts that please him in worship. This is the ONLY WAY we can come to him. - *ANY OTHER WAY IS TO GROPE IN DARKNESS*

1. We can bow to the authority of Christ now or wait for the last day.

2. (Heb. 10:26-31)

3. (Mt. 7:21, Heb. 5:8-9) It becomes a question of whether we wish to obey Christ or go our own wilful way.

Intro. The law that governs man in all religious activities is laid down by Jesus Christ himself. (Jno. 4:23-24). The vanity of all worship not so performed is also attested by the Master. (Mt. 15:9) We, of course wish to worship God acceptably and the only way we can possibly do that is to do so in sincerity, and in "truth". (cf. Jno. 17:17) (Col. 3:17)

I. The all-sufficient guide: (Jno. 16:12-13, Acts 2:1-4, II Pet. 1:3, Jude 3, II Tim. 3:16-17) (Duet. 12:32, Rev. 22:18-19, I Cor. 4:6, Gal. 1:6-9, II Jno. 9). Thus what does the N.T. have to say about music in worship: (Heb. 13:15, Mt. 26:30, Acts 16:25, Rom. 15:9, Jas. 5:13, I Cor. 14:15, Col. 3:16, Eph. 5:19)

II. O.T. applications of this principle (cf. I Cor. 10:11-12). (a) Nadab & Abihu (Lev. 10:1-2) (b) Noah's Ark. (Gen. 6:14). ("Which He Commanded Not")

These things show us in language unmistakable, that we must not add to the divine order. We are limited to that which is authorized by the Lord. But we have an important question to answer.

III. What constitutes an addition to God's word? This question has caused untold difficulty among rel. teachers.

1. There are many things done which are not specifically commanded by God. Does this make them wrong?

- a. Passing around communion and collection plates. (EACH ONE TAKE OF SUPPER) ← HOW
- b. Meeting on the ground floor. (EXAMPLES DO NOT ALWAYS BIND)
- c. Bringing children to worship. (COME WITH OR WITHOUT)
- d. Song leaders, songbooks, class literature, pulpit, baptistry, P.A. systems.
- e. Owning property, or buildings to meet in.
- f. Are these then additions to God's plan?

2. In order to understand this, we must use common sense. Especially do we need to learn what God's word includes and what it excludes. Two terms must become familiar to us in this regard, viz. Generic and Specific. (a kind and a certain kind. General as opposed to specific).

- a. Illus. Go. Animal. Sing. (Gopher Wood)
- b. The instrument is specified. (Eph. 5:19)
- c. Review each of the suggested questions under #1 and show that they are authorized.

3. Refer to the ~~all~~ argument and those who say it is translated wrong. 48 scholars of A.V. and 101 of the R.V. and all other standard English translations say sing (Kurfees pp -86f)

- a. All of these translators belonged to religious bodies which practice Ins. music.

- If possible to translate word in such a way as to support the practice they would.
- b. Why then, do they so practice? They feel that it is O.K. for man to legislate, add to and change N.T. laws. This is rebellion.
- c. ~~fallu~~ and its meanings. (Thayer and Sop-hocles). It was in process of change. Note (periods of Gr. let.)
- d. Any living language is in a state of flux. Cite examples: (1) candidate (2) prevent (3) silly. *CHAUCER: 1400 A.D.*
- e. The radical meaning is retained: (Quote from Robert Milligan p. 386) (Note pp. on page 380-381)
4. There is no mention of Ins. music in worship for several hundred years after the apostles except to denounce it. Even as late as the 13th cent., the most eminent theologians in the church was adamant in his opposition to it. (St. Thomas Aquinas).
- a. First introduced by Pope Vitalian in 7th cent. Opposed and denounced by most. Omitted in "Reformed Church."
- b. First organ in west belonged to Pepin, Ring of the Franks in 757 A.D.
- c. Did not receive eccl. approval until 13th century. Thus the authority for Ins. music in Worhsip comes from Rome. (Note: about the time sprinkling became officially accepted for baptism.)
5. It will be also noticed that the Greek church which speaks the language, to this day has disallowed both innovations.

IV. Objections:

1. "I do not see any harm in it" (I Sam. 16:7b, Isa. 55:8-9, Pr. 14:12, I Cor. 2:14)
2. "They didn't have instruments of music in those days." How about David? (Amos 6:5, Gen. 4:21. Jubal son of Lamech. Cain was his great, great grandfather.)
3. "It was used in the O.T." So was blood, bitter water etc. (Col. 2:14, Eph. 2:13-16, Gal. 5:4, Heb. 10:9, 7:12, Mt. 17:5, Jn. 1:17)
4. "God didn't say not to use it" (II Cor. 5:7, Rom. 10:17)
 - a. Remember Cain, Nadab & Abihu?
 - b. Did God tell Noah not to use pine?
 - c. God did not say "Thou shalt not use meat and potatoes in L.S." The Bible doesn't say "Thou shalt not donate the church's money to the Republican party"
 - d. When God said sacrifice a Lamb at the first passover, do you think a snake, a pig or a vulture would have been just as good? Therewould have been a dead child in

- y your house at midnight.
e. Nadab and Abihu were destroyed because they offered that which the Lord "commanded not".
5. "We use it in the home " A thing may be morally right and religiously wrong if used in the worship to God.
a. There is nothing wrong with eating sardines but put them into the communion and you sin.
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It is to perform an act of will worhsip.
6. "It is a God-given talent" It is a God-given talent to: bake pies, weld, sculpture, do surgery, call hogs, wrestle etc. Do not slip in the cacaphony of human inventiveness ~~on~~ this pretext.
- V. (Jno. 4:23-24, Mt. 15:9) God has required those acts that please him in worship (Eph. 5:19)
1. This is the Only Way we can come to him. viz. His Way. Any other way is to grope in darkness.
 2. ~~We~~ We can bow to the authority of Christ now or wait till the Last Day.
 3. (Rom. 14:11-12, Mt. 7:21)
 4. We must obey him in all things if we wish his salvation. In spite of all that men have said, this is still the truth. It is the only way we can become and remain free from sin - Obey Christ. This is the foundation of rock.
 5. To Obey Christ fully we must: IN full confidence that He is the Son of God, Repent, Confess, him as Lord, Be immersed for remission of sins; live a life of service and dedication to Him in "all things whatsoever (he has) commanded you."

M.C. Kurfes "Psallw"

Instrumental Music in Worship # 2

Sophocles: "(psallo), to chant, sing religious hymns, Sept. Judges 5:3. Paul. 1 Cor. 14:15. James 5:13." Kurfees p. 14

Thayer: "(psallo), a. to pluck off, pull out: the hair. b. to cause to vibrate by touching, to twang the strings of a musical instrument so that they gently vibrate; and absolutely to play on a stringed instrument, to play the harp, etc. Septuagint for nigen and much oftener for zimmer; to sing to the music of the harp; (in the New Test.) to sing a hymn, to celebrate the praises of God in song, Jas. 5:13; in honor of God, Eph. 5:19; Rom. 15:9; 'I will sing God's praises indeed with my whole soul stirred and borne away by the Holy Spirit, but I will also follow reason as my guide, so that what I sing may be understood alike by myself and by the listeners,' 1 Cor. 14:15." Kurfees p. 13

Periods of Greek Literature

- I. The Mythical Period, the time prior to Homer. 1000 B.C.
- II. The Ionic Period, from Homer to B.C. 500.
- III. The Attic Period, from B.C. 500 to B.C. 283.
- IV. The Alexandrian Period, from B.C. 283 to B.C. 146.
- V. The Roman Period, from B.C. 146 to A.D. 330.
- VI. The Byzantine Period, from A.D. 330 to A.D. 1453.Kurfees p. 23

Robert Milligan:

I. Such a practice is wholly unwarranted by any thing that is either said or taught in the New Testament. The inspired Psalmist said to his Jewish brethren,

"Praise him (Jehovah) with the sound of the trumpet;
Praise him with the psaltery and harp;
Praise him with the timbrel and dance;
Praise him with stringed instruments and organs;
Praise him on the loud cymbals;

Praise him on the high-sounding cymbals." Ps. cl, 3-5.

But Paul says to all Christians, "Teach and admonish one another in Psalms, and Hymns, and Spiritual Songs, singing and making melody (psalming) in your hearts to the Lord." Eph. v. 19. (The antithesis here is certainly very marked, and seems to be intentional and significant.)

Scheme of Redemption p. 386

But what does the Apostle here mean by Psalms, and Hymns, and Spiritual Songs? The word psalm is from the Greek noun *psalmos* and this again from the verb *psallo*, to touch, to feel, to play on a stringed instrument with the fingers, and, finally, to make music or melody in the heart, as in Ephe.

cut

v, 19. The meaning of the noun corresponds with that of the verb, and denotes a touching, a playing on a stringed instrument, a song accompanying music on a stringed instrument, any song or ode. And hence it is evident that the word psalm may or may not refer to instrumental music. Its proper meaning, in any and every case, must be determined by the context. And, according to this fundamental law of interpretation, it is pretty evident that in Ephesians and Collossians the term has no reference whatever to instrumental music; for, in both cases, it is the strings or chords of the heart, and not of an instrument, that are to be touched.

Scheme of Redemption p. 380-381

St. Thomas Aquinas

"Our church does not use musical instruments as harps and psalties, to praise God withal that she may not seem to Judaize."

48 scholars and 101 of A.V. & R.V. (P. 86f)

Lexical Authority (Note comments on pp. 46-49)

Blackboard Exercise

GENERIC	GO	SPECIFIC	LAW OF
	RIDE	A FOOT	WORSHIP
	CAR	WALK	JM. 4:23-24
	BOAT	TROT	MT. 15:9
	STEAM, SAIL	BAREFOOT	NADAB + ABIBAH
	JET, PROP	BOOTS	LEV. 10:11-12
			NOAH
			GEN. 6:14
			CAIN + ABEL
			HEB. 11:4

ANIMAL

QUADRUPED

HORSE
COW
SHEEP
QUARTER HORSE
JERSEY
MUSTANG
RED-COW
Heifer-Say

CANINE

WOLF
DOG
FOX

FELINE

BOS-G.
LEOPARD

BIRD

SPARROW
PIGEON
DOVE

BIPED

PRIMATES

APR
MONKEY
CHIMP

MUSIC

AT THE	HEB. 13:15, MT. 26:30
SAYS	ACTS. 16:17-18, Rom. 15:9
IT MUSIC	JAS. 5:13, I Cor. 14:15
EDITIONS	COL. 3:16, EAS. 1:19
3. 4. 5. 6.	

Fishers of Men
Mt. 4:19

Peter and Andrew were fishermen and that's what they were doing - fishing but this time without success. All night long they had been letting down the nets and pulling them up empty.

1. Jesus command: "Launch out...let down your nets."
2. Their obedience. "Nevertheless at thy word..."
3. The massive catch. "Their net brake."
4. The summary call. "Fishers of men." Conversion is most fully displayed when it leads converts to seek the conversion of others. Our great desire should be to become men-catchers, and the way to become such is to be caught by Jesus. When he draws us, we will draw others.

I. "Follow me." This is the first of the first principles. (I Pe. 2:21) The example. (He. 12:2). Would you see a pattern of suffering? Look at Jesus. An example of self-sacrifice, service, holiness, gentleness, meekness, love, obedience etc. etc.? His life is our law. (Ro. 10:4). We would follow Jesus. How is this done? *A "MUST" LIST.*

1. We must be determined to follow him for his way is not the easy way. It is the way of tribulation, (I Th. 3:3-4) castigation, (Lk. 6:22) sorrow, (Lk. 19:41, Ro. 9:2) the way of the cross (Lk. 9:23, Jn. 19:17)
2. We must belong to him. "My sheep" (Jn. 10:27-28) If there are any stray goats in the flock he will get them out. (Mt. 22:11, Gal. 3:29). Be where he is. (Jn. 12:26, Mt. 18:20)
3. We must move in the direction he moves and pursue the object he pursues. (Lk. 19:10, Jn. 12:47)
4. We must mind things he minds. (Phil. 2:5)
5. We must obey him fully (Jn. 14:21) to teach as he taught, *THE OBEDIENT LIFE.* *"HE THAT HATH MY COMMAND"*
6. We must believe him implicitly. *He. 11:6*
WE MUST a. What he taught. (Mt. 28:20)
" — b. The way he taught it. (Mt. 11:29, I Th. 2:7, Ep. 4:15)
" — c. The ones he taught, viz., the poor, the base, the children etc. His message is for all.
7. We must forsake all others. (Mt. 6:24) The world; all men; all doctrines; all needless occupations.
8. We must in short copy his life that we might be blessed of his father; for God blesses those who are like his son. (Ro. 8:29, Mt. 10:25)
9. This is what it means to follow Jesus.

5 min → "Follow me."

II. "And I will make you..." So many make this mistake...that they make themselves. It is not Christ's way. "I will make you." So many have read the words "Follow me" and knowing what it meant have fallen

back. Read the rest of the sentence "I will make you..." Here is the promise of power to do what needs to be done.

1. Be ever mindful of this. Alone we fail, but with him we can win! (Ps. 127:1, Ep. 3:20, Ph. 2:13). He calls us to the work. He authorizes us to do it, "Go ye" (II Co. 5:20). He qualifies us (II Pe. 1:3, II Tim. 3:16-17). He gives success in it (I Co. 3:6-7)
2. He was true to his promise. (Ac. 4:13) *He is with them*
3. What is his method. How does he make us?
 - a. "Come learn" (Mt. 11). Learn what? Learn what? Learn Christ! To preach Christ we must first learn Christ. (Mk. 1:1, I Co. 15:1-4, ~~Re. 22:20~~). He is savior. Gospel saves because he is in it. (Ro. 1:16)
 - b. "Go teach" (Mt. 28). This to all. Having learned of Christ, having known the joy of salvation go, go now, tell others... "We have found Messiah" (Jn. 1:41)
 - c. Required: Study (II Tim. 2:15), Devotion, Experience.

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4. "I will make you..." make you what?
III. "Fishers of men." They were already fishermen. Profession ennobled. The highest calling. The most valued game. (cf. H. Haily pp. 5-6)

1. God is a fisherman. (I Co. 3:9) Adversary catches men too in the web (net) of deceit. (II Tim. 2:26, 3:6, 13)
2. Fishing.
 - a. The net. The gospel, whole gospel & nothing else.
 - b. Stay out of sight. (I Co. 2:1-2)
 - c. Not like hunter, wounding and killing but "bring 'em back alive." (Ep. 4:15)
3. A good fisherman is:
 - a. Diligent and persevering (Ga. 6:9) *And let us not be weak*
 - b. Intelligent and watchful. (I Co. 9:20)
 - c. Daring. "Launch out into the deep." (Lk 5)
4. How and when? (II Tim. 4:2)
- CATCH MEN* 5. Why? Because others depend on you. (II Co. 4:7)
 - a. To save. (I Co. 9:22, Jas. 5:20)
 - b. To be wise. (Pr. 11:30, Da. 12:2)
 - c. To be like Christ. Always discussing eternal things.
 - d. To fulfill the Great Commission, our purpose as (1) a disciple and (2) a church. (Ph. 2:15-16)
 - e. To be happy. (Ph. 4:1, III Jn. 4)
 - f. To be like God. (I Tim. 2:4)
 - g. To be like the N.T. church. (Ac. 8:4, ~~11:19~~)
 - h. To be saved (Jn. 15:2, 8) The fruitless die-are cast off, burned.

IV. The Success of Jesus Call.

1. Straightway

2. Left.
3. Followed. (Song 279)
4. Will his call go unanswered? He calls you now. What say you to his call?
5. The act of faith.
 - a. "Abraham went out not knowing whether he went"
 - b. "They that are of faith are blessed with faithful Abraham." "Abraham's bosom."
 - c. "If ye were Abrahams children you would do the works of Ab~~n~~raham."

Bib.

Homer Hailey "Lets Go Fishing for Men" pp 3-13
C.H. Spurgeon "My Sermon Notes" pp 531-535
Matthew Henry "en Loco" (Mt. 4:19, Mk. 1:17, Lk. 5:10)

The Change of Heart
Mt. 5:8

The religion of Jesus is heart religion and all obedience to him must spring from the heart. In the statement of the text, he excludes all whose hearts are impure and makes it plain that only the pure in heart shall see God. Sometimes we are charged with not believing in a change of heart. This however is just not true. All who accept the Bible as their guide must believe in a change of heart on the part of all men who would see God. But in order to make the issue clear, let us ask...

I. What is the heart that must be changed.

A. The heart thus mentioned in the Bible is certainly not the physical center of the circulatory system. The physical heart may be changed either chemically or physically and either is likely to be followed by death. When the body, with it's heart are buried, where will the religion be?

B. A thing is known by what it does (eg. farmer, teacher, doctor, salesman etc.) The major functions of the heart may be classed in four groups and from these we learn what the heart is.

1. Intellect. Thinks (Mt. 9:4, He. 4:12)
Reasons (Mk. 2:8) Understands (Mt. 13:15)
Knows (Pr. 14:10) Ponders (Lk. 2:19)
Considers (Deut. 8:5) Says to self (Isa. 14:13) Believes (Ro. 10:9-10) Therefore all intellectual process are included.

2. Emotions. Loves (Mt. 22:37) Despises (II Sam. 6:16), Rejoices (Ps. 33:21) Suffers anguish (II Cor. 2:4) Hates (Lev. 19:17) May be stolen (II Sam. 15:1-16)

3. Will. Purposes (Acts 11:23, II Cor. 9:7) Repents (Ro. 2:5) Determines (I Cor. 7:37) Obedience comes from (Ro. 6:17-18) ^{Reverse} Serve I Sam. 12:24)

4. Conscience. (I Jn. 3:20-21), Smote (I Sam. 24:5) Reproaches (Job. 27:6) Pricked (Acts 2:37) Cut (Acts 5:33)

C. The heart and the spirit. Serve ^{WILL} (Ro. 1:9) ^{CON-} Know ^{INTELLECT} (I Cor. 2:11), Suffer ^{EMOTIONS} anguish (Job. 7:11). ^{Ro. 8:16}

D. Thus when we speak of a change of heart, we mean a change of the whole spiritual man. The intellect, emotions, will and conscience must be changed or purified before God is ready to receive. Only then is the heart right. This leads us to consider

→ II. The natural condition of the heart.

A. It is evil (Gen. 6:5), Deceitful (Jer. 17:9) Set on sin (Eccl. 8:11) Covetous (II Pe. 2:14) Defiles (Mt. 15:19-20) (Note. Eccl. 7:29)

B. Because it has been persuaded into following Satan. (Eph. 2:3). Thus children of wrath.

III. The change needed.

A. The expression "change of heart" is indefinite for it indicates nothing of the nature of the change.

1. Nebuchadnezzar's heart was changed (Dan. 4:16-33) This is not the change we want.

2. Purifying or cleansing the heart is more definite (Acts 15:9) It is the turning to God. (Acts 26:18)

B. It is frequently stated that one is all right if his heart is right. That is true if the whole heart is meant and not just the emotions or feelings. (Sound Doct. Vol. IV p 128-129)

1. Whether emotions are excited by truth or falsehood, if believed to be true the feeling is the same. (Ex. Jacob believed Joseph dead and was grieved Gen. 37)

2. Convince a person he is lost, grief follows; or that he is saved, joy follows. But his feelings are not evidence of the truthfulness of what he believes. They are the result of his belief. Emotions correspond with his faith.

→ 3. Sincere religion whether heathen or Christian produce the same feelings. (Acts 26:9)

4. Feelings are only part of the heart. The Lord wants the whole heart. (Pr. 3:5, Jer. 29:13)

cut C. One must think reason, believe that Jesus is the Christ, the son of God; and so with the other functions of the heart, that is he must... (Emotions, Will, Conscience)

IV. How is the heart changed?

cut A. The answer is given in a general way in (Acts 15:9). This passage tells what is done but only in a general way how it is done. We might say that a man supplies the needs of his family by working. The statement tells in a general way what is done but not how it is done i.e. the particular kind of work, method of care etc. (cf. I Pet. 1:22)

B. The intellect is changed by testimony. Show how a lawyer endeavors to change the jurys mind with reference to his client. He wants them to think, reason, understand and believe that his client is not guilty as charged. He produces the testimony that will have this effect on them. The facts of the gospel change the sinners intellect. (Jno. 20:30-31)

C. The emotions are changed by loveliness. Show how a young man tries to win the affections of a young woman. Divine love, when properly considered will change the sinners feelings toward God. (Jno. 3:16, II Cor. 8:9, I Jn. 4:19, Jn.

*MEDIATE
OR IMMEDIATE*

12:32, I Co. 2:2)

D. The will is changed by powerful motives. Show how the will of a disobedient child, or a philosopher may be won back. The motives of the gospel change the sinners will. (II Cor. 5:11, Ro. 2:4, Acts 17:30-31)

E. The conscience is changed by doing right. Show how a man who is troubled because he stole a hundred dollars may have his conscience cleared. Everyone has sinned and against God and obedience to the law of God is the only thing that will change the sinners conscience. Disobedience severed him from God, obedience reunites them. This is the change in conscience that will please God. (Mk. 16:15-16, Acts 2:37-38, Ro. 6:17-18, I Pet. 3:21)

F. When one understands and believes what Jesus said, he can never have a clear conscience until he does it. But if he does not understand nor believe what the Bible says, then he may have a clear conscience without doing what it teaches, provided, of course he does what he believes to be right. However a clear conscience alone will not suffice, as is clearly shown in the case of the Jews (Ro. 10:1-2) and Paul before his conversion.

V. "The gospel as God gave it is adapted to the heart as God made it."

A young lady was once distressed, so the story goes because she could not experience a change of heart. But someone pointed out to her that her heart had already been changed with the exception of her conscience, that is, she already believed in Jesus, had a tender feeling for him, wanted to serve him, and the only thing that she then needed to do was to obey him and thereby have her heart (conscience - last remaining) cleansed.

L.G. THOMAS 100 Ser p. 92-93

Dan. 4:33 "The same hour was the thing fulfilled upon Nebuchadnezzar: and he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles' feathers, and his nails like birds' claws."

The Christian And His Temptations

Mt.6:13, 26:41

Intro. The Christian life is a great challenge because it is essentially an endeavor to duplicate to beautiful life as lived by Jesus. But His life was no bed of ease or idleness so it is also with his followers.

1. It is a life of toil and labor (Mt.20:8, Mt.9:38 I Th.1:3-4).

2. It is a constant fight with temptation. There is no "second work of grace" removing all sinful tendencies and desires. Allurement and temptations are still present with us. (II Co.11:3, II Pe.2:18, I Co.7:5, I Pe.1:6, Ga.6:1). (I Pe.5:8)

3. It is the Christians greatest fear (cf. He.4:1) and danger. (Lk.8:13, I Th. 3:5, II Pe.3:17, II Jn.8, II Pe.2:20)

I. What is temptation? To tempt means (1) To put to trial; to prove; test; try - Archaic. (2) To lead or endeavor to lead into evil; to entice to what is wrong by promise of pleasure or gain; to seduce; entice; allure; lure." Temptation is "act of tempting, or enticing to evil; deduction (2) state of being tempted or enticing to evil." Thus (Mt.6:13 vs. Jas.1:13) indicates God may or may not, lead into temptation (state or occasion) but can not, will not himself tempt where there is any possibility of evil fulfillment (cf. Ge.22:1ff). (Footnote # 11)

A. Thus temptations are inducements to sin. (cf. Jas.1:13-15). Consider that there can be no possible temptation without unless there is desire within. (Footnote # 4) (11)

B. Actually temptations are a trial or testing of one's faith in, and loyalty to God. (Jb.1:6-12, De.8:2, I Pe.1:7) (cf. Zech.13:9, Mal.3:3). (Footnote # 5)

II. Source of temptations.

A. Not from God. (Jas.1:13).

1. God tries and proves his people but does not induce them to evil. (cf. Ge.22:1, II Th.2:10-13). This latter scripture constitutes a judgment rather than a temptation. It is abandonment of spiritual influences. (cf. Ro.1:24, 28, He.3:13, Ro.11:25)

2. God permits us to be tempted.

B. From Satan. (I Co.7:5, Mt.4:1) Note: the Spirit drove (or led) him into the situation but the devil tempted.

1. Since the propensity is from within (Jas.1:14) Satans avenues are calculated to appeal to the natural inclinations. (I Jn.2:15-17).

2. So it has always been. Eve. (Ge.3:4-6)
Lust of flesh - good to eat. Lust of eyes -
~~delight~~ to eyes (II Pe.2:14). Pride of life -

Pls accept

make one wise. (cf. Ep.2:3)

3. Christ had same temptations. (Mt.4:1-11).
Lust of flesh - stones to bread. Lust of eyes -
kingdom. Pride of life - cast self down.

4. Your own experiences.

III. The certainty of it.

A. By no circumstance, environment, or condition
are we exempt.

B. Not by character or spiritual power. Jesus
was tempted immediately after receiving spirit
and testimony (Mt.13:16, 4:1)

C. Not by sonship.

D. Not by solitude. Jesus was alone. Nor by the
crowd (Ex.23:2). Solitude may add to the intensity.

IV. Benefits of temptation.

A. It is no sin to be tempted. Only yielding is
sin. (HOLDGRAFT #1315, BIRDS NESTING IN YOUR HAIR)

1. Song. "Yield Not To Temptation."

2. (Footnote # 2) "YIELDING TO BE TEMPTED, & NOT ALLOWING TO FALL"

B. To him who yields it is a curse but to the over-
comer it is a joy and blessing (Jas.1:12, 12).

A crown.

C. One who yields is rendered weaker while he who
overcomes is made stronger.

1. (Footnotes # 6)

2. Poem "Gradatim." (HOLDGRAFT #1317)

D. It works patience. (Jas.1:1-3, Ro.5:2-5)

E. It increases desire to dwell where satan enters
not. (Re.3:12).

F. Honor at last. (I Pe.1:6-8)

V. Overcoming temptations.

A. Gods people can overcome temptations and the
tempter. (I Cor.10:12-13, I Jn.4:4, 5:4 etc.)
(Footnote # 1 and 7, 9)

B. What is the way of escape? How do we fight Satan

1. The way of preparation (Ps.119:11). Quote
scripture to Satan as Jesus did.

2. The way of prayer and watchfulness (Mt.26:41)

3. The way of strong purpose (I Co.15:58a,
Dan.1:8, I Cor.9:27). Grit; determination. Man
with a set heart is heard to move.

4. The way of combat. (Ep.6:10-12, Jas.4:7)
(Footnote # 12)

5. The way of flight. (I Co.10:14, II Tim.2:22,
Ge.39:12)

a. (Mt.6:13). "To pray against temptations,
and yet rush into occasions is to thrust your
fingers into the fire and then pray they might
not be burnt."

b. "Better shun the bait than struggle in the
snare." - Dryden

FLIRTING WITH HOLDGRAFT #1319

6. Avoid bad company (Ps.1:1-2, I Co.15:33).
"Sleep with the dogs and you'll scratch for fleas."
7. Take advantage of every strengthening influence. Forsake not the assembly (Heb.10:25).
Study.
8. Keep busy doing good. Idleness is the devil's invitation (Footnote # 8)
9. Learn Satans devices. (II Co.2:11)
a. He comes clothed in robes of: Pleasure (Jas.4:4), Business (Lk.8:14), Religion (II Co.11:14-15)
b. He blinds minds (II Co.4:4) through: Prejudice (Mt.13:15), Partyism (Ac.13:45,) Ignorance (Ho.4:6,) Procrastination (Ac.24:25)
c. Satan persecutes. (II Tim.3:12, Re.2:9-10)

CURIOUSITY
#1316

VI. Conclusion:

1. Are you a victim or conqueror of temptation?
2. The Lord has made provision for those who fall.
 - a. Get up (repent) (Ac.8:22)
 - b. Confess (I Jn.1:8, Jas.5:16)
 - c. Pray

- # 4 a. "Temptations without imply desires within"
-H.W. Beecher
- b. "Every temptation is great or small according as the man is" - Jeremy Taylor (Eng. Bishop, 1667)
- c. "Occasions do not make a man frail, but show what he is" - Thomas A. Kempis
- # 5 a. "Happy is he who is engaged in controversy with his own passions and comes off superior."
-Jortin
- b. "May I govern my passions with absolute sway
And grow wiser and better as life wears away"
-W. Pope
- c. "It is the grand battle of life to teach lust the limits of divine law..." -I.B. Brown
- # 2 "It is one thing to be tempted, another thing to fall" - Shakespeare
- # 6 a. "Why comes temptation, but for man to meet
And master and make crouch beneath his foot,
And so be pedestaled in triumph."
-R. Browning
- b. "As the sandwich islander believes that the strength and valor of the enemy he kills passes into himself, so we gain the strength of the temptations we resist." -Emerson
- # 1 a. "I can resist everything except temptation"
-Oscar Wilde
- b. "The only way to get rid of temptation is to yield to it" - Oscar Wilde
- # 7 a. "No degree of temptation justifies any degree of sin" - N.P. Willis
- b. "The worst of slaves is he whom passion rules"
- Brooke
- c. "People have a custom of excusing the enormities of their conduct by talking of their passions as if they were under the control of a blind necessity, and sinned because they could not help it" - Cumberland
- # 9 a. "The last temptation is the greatest treason:
To do the right deed for the wrong reason."
- T.S. Eliot
- "Murder in the Cathedral"
- b. "To attempt to resist temptation, to abandon our bad habits, and to control our dominant passions in our own unaided strength, is like attempting to check by a spiders thread the progress of a ship borne along before wind and tide" - Waugh
- c. "When man resists sin on human motives only, he will not hold out long" - Daniel Wilson
- # 12 a. "Every moment of resistance to temptation is a victory." -Faber

- b. "Temptations, when we meet them at first, are as the lion that roared upon Samson; but if we overcome them, the next time we see them, we shall find a nest of honey within them"

- Bunyan

- # 8 a. "Some temptations come to the industrious but all temptations attack the idle"-Spurgeon
b. "A vacant mind invites dangerous inmates, as a deserted mansion tempts wandering outcasts to enter and take up their abode in it's desolate apartments" - Hilliard

11 a. Temptation, as James uses the term (Jas.1:13) evidently implies an evil tendency within the individual since his statement "for God cannot be tempted of evil" that is, "God has no tendency to sin" and then further, "But" indicating contrast he says "tempted when drawn away of own lust and enticed" and since such lust does not exist in God, he cannot be so tempted. He possesses no evil principle. He can desire no evil.

Now God may lead such frail creatures into such situations as may be creating sin but obviously there is no sin without there first being an evil desire. Thus the occasion itself is not the sin, nor can the object be sin in a sterile state but the evil desire of an evil heart interacts with the object or occasion to produce sinful acts.

How are we thus led into temptation? Perhaps it is by permissiveness. That is, providential protection is relaxed (the hedge is removed - cf. Jb.1) to the extent that the "God of this world" may try his powers and display his wares.

b. The "lust" (epithumes) in Jas.1:13 is not sin but the forerunner of sin and therefore means simply desire. (see Thayer). Such use of the word "lust" is now obsolescent (cf. Webster) but was formerly good.

c. Since Jesus was tempted, it is evident that he (as a human being) did desire evil but was able always to hold such desires within the bounds of righteousness. Jesus desired (mt.26:39) not to die which was a violation of God's will but his desire was never greater than his desire to do God's will. He did not transgress in any matter. (Where is this line? No man knows.)

d. The quotation from James means there is nothing, in God which can respond to the solicitations of evil. Evil has no attraction for him." De Hoff

HAILEY

I. "Judge" is a terribly misunderstood word. Very often people are confused as to just exactly what the Lord was prohibiting in this passage. Does he mean to say it is not correct for us to "judge" between right and wrong, good and evil (acts and persons)? Is He saying it is a sin for us to see and recognize sin in the lives of others? Does He forbid our attempting to correct the erring, or even to discover that they are erring. Does He prohibit passing judgment against: (adulterous persons, a liar, a thief, a murderer). Let us study this matter of judging to see just what the Teacher demands:

1. The word (*κρινω*) is used in both good and bad sense in the scripture. Sometimes it is translated by different English words: (a) Condemn - Jno.⁸⁴⁰ 3:17, (b) Called-in-question-Acts 23:6, (c) Esteemeth - Rom. 14:5 (d) Determined - II Cor. 2:1. Therefore whether it is the good or bad sense is naturally determined by the context.
 - a. Sometimes it is commanded: Lk. 12:57, I Cor. 6:3, Jno. 7:24, (cf also I Cor. 10:15, 11:13)
 - b. Sometimes forbidden: Jas. 4:11-12, Rom. 2:1-3.
2. The context of our lesson plainly shows that harsh criticism of others in an unkind, unjust, and censorious spirit is meant. Jesus charges the severe and bitter accuser. (Lk. 6:37 sheds light on the motive condemned.)
 - a. Self-righteous - himself the standard. Open or unconscious assertion of our own superiority. (Gal. 6:3)
 - b. Illiberal - hasty, half-formed opinions. "Rejoicing in iniquity" Jumping to conclusions. Judging without sufficient evidence. (I Cor. 4:5)
 - c. Uncharitableness - I Pet. 4:8
 - d. Maliciousness - (hate, animosity, vengeance) Moved by an unforgiving and merciless imp.
3. This command is more often disregarded than observed. Thus malicious whispers, and cruel sneers which cause so much harm and pain is sternly disapproved by our Lord. "Judge not" "Condemn not" (Lk. 6:37)
4. Impaired vision. (a) "Mote" - a smaller fault (b) "beam" the larger fault - fault finding, censorious spirit. We ought to try to remove the mote from the brother's eye but before we can do that, we must remove the uncharitable spirit from ourselves. Then in the light of brotherly love, we shall be able to see the mote as God does. Only when the passion for fault-finding is gone can we help our brother.

II Reasons for not judging:

1. "That ye be not judged" Measure for measure. If yours is a harsh spirit, do not be surprised if both God and fellow man exercise the same toward you. Your judging will bear fruit in the future (Gal. 6:7, Jas. 2:13) Life is action and reaction.
2. It is usually hypocritical. The mote finder by his very profession lifts himself above others. Severity toward others is a crime in itself. People don't use the same standard on others (cf. David II Sam. 12)
3. Sometimes we don't have all the facts. (cf. I Sam. 1:12ff)
4. Poem.
5. Often partial: (Jas. 2:1, 4)
6. (I Cor. 4:3-5, Rom. 14:4, 10-13). Judgment is God's business finally. As his children, we must be careful that we judge no differently than His word. (Jno. 12:48)
7. Transition - Discrimination verse 6. Love and exercise mercy and judgment.

III However, it should be clear that Jesus does not forbid our seeing the faults of ~~others~~ and even disapproving of them. We condemn not with the will to hurt but with the desire to save, not out of hate but of love.

1. Jesus condemned the hypocritical pharisees, but who is to say he did not love them and die for them? (Matt. 23:14-15, Lk. 23:34)
2. Stephen condemned the libertines. (Acts 7:51, 60)
3. Must discriminate in our friendships (I Cor. 5:11, 15:23 R.V.)
4. Must determine when one is "overtaken in a trespass" or erring "from the truth" to reclaim them (Gal. 6:1, Jas. 5:19-20,) (Acts 8:23)
5. Must judge between true and false doctrine. (I Thess. 5:21, Heb. 5:14, Col. 2:8, Matt. 15:9, Heb. 13:9)
BEWARE, LEST ANY MAN SPOIL YOU...
6. Must reject false teachers: (Isa. 8:20, I Jno. 4:1, II Jno. 10:11)
7. Must differentiate between the teachable and the unteachable (vs 6)
 - a. "Things holy" and "pearls" refer to gospel truth and things consecrated to divine service. Wholesome character.
 - b. "Dogs" and "swine" typify the sensual and unspiritual. (cf. Matt. 27:11-12, Lk. 23:8-9)
 - c. Reason: (1) they regard not holy things - "trample them under foot" (2) they regard not holy people - "turn again and rend you." (cf. Herod - Mt. 14).
 - d. Although we are not to harshly and unfairly condemn we are to call a dog a dog and a swine a swine.

8. Must judge the apostate within and expell them.

(I Cor. 5:12-13 vs. 3-5)

9. Must judge righteously (Jno. 7:24). Not according to superficial impressions but justly and fairly. (cf. Matt. 7:16-20) "That ye be not judged"

10. Must show mercy toward the penitent: (Jas. 2:13)

IV God has appointed a day (Acts 17:31) in which he will judge our secrets (Rom. 2:16). Our deeds will be matched with the word (Rom. 2:6, Jno. 12:48). Blessed is the man who is in Christ and uncondemned (Rom. 8:1)

Lk. 23:8-9 (cont'd) "him; and he hoped to have seen some miracle done by him. Then he questioned with him in many words; but he answered him nothing."

I Cor. 5:3-5 " For I verily, as absent in body, but present in spirit, have judged already, as though I were present, concerning him that hath so done this deed, In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ To deliver such a one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus."

*"Sermon on the Mount" L. B. Thomas
(mostly original)*

Judging

Lk. 12:57 "Yea, and why even of yourselves judge ye not what is right"

I Cor. 10:15 "I speak as to wise men; judge ye what I say"

I Cor. 11:13 "Judge in yourselves: is it comely that a woman pray unto God uncovered?"

Jas. 4:11-12 "Speak not evil one of another, brethren He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge. There is one lawgiver, who is able to save and to destroy: who art thou that judgest another?"

Rom. 2:1-3 "Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things. But we are sure the judgment of God is according to truth against them which commit such things. And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?"

Jas. 2:1 "My brethren, have not the faith of our Lord Jesus Christ, the lord of glory, with respect of persons"

Jas. 2:4 "Are ye not then partial in yourselves, and are become judges of evil thoughts?"

Rom. 14:4 "Who art thou that judgest another mans etc

Rom. 14:10-13 "But why doest thou judge thy brother? Or why dost thou set at nought thy brother? For we shall all stand before the judgment seat of Christ." For it is written, As I live..."

Let us not therefore judge one another any more, but let us judge this rather, that no man put a stumbling block in his brother's way."

Jas. 5:19-20 "Brethren if any of you do err from the truth, and one convert him; Let him know that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins."

Mt. 27:11-12 "And Jesus stood before the governor: and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest. And when he was accused of the chief priests and elders, he answered nothing."

Lk. 23:8-9 "And when Herod saw Jesus, he was exceedingly glad: for he was desirous to see him of a long season, because he had heard many things of

Why Few Enter The Narrow Way
Mt. 7:13-14

Intro. As we notice our Lord's teaching concerning the two roads which men may choose, we are impressed with the idea that there is a certain inevitable movement of human lives in the passage before us. That movement is in the dimension of time. People, as Jesus contemplates them, are never at a standstill in so far as their moral and spiritual relationships are concerned. All are traveling toward a certain destiny. In our text, Jesus gives a clear picture of the two roads in which all responsible beings must travel. Man has two roads to choose from. He must choose.

1. One is strait and narrow - Other wide or broad.
2. One leadeth to life - Other to destruction.
3. Both are entered by a gate. Must pass through one or the other. Of course it is easier to enter the wide gate. Jesus desires all men to enter the strait gate.

a. The wide gate plainly represents the most inviting way to those strongly pulled by worldly inducements.

No Restriction (1) It is called broad because they who pass through have not their desires restricted. Follow own inclinations. Do as they please and think they are enjoying liberty.

(2) Scarcely realize they are captives because it is so easy. (II Pet. 2:19, Jno. 8:34, II Tim. 2:25-26)

(3) There is room in the broad way for all kinds of people to walk. The man of the world may work out his schemes, gather his wealth, and achieve his cherished ambition.

- ² The pleasure seeker may sing, play and dance; and he may eat, drink and be merry.
- ³ The sensualist may abuse his moral life and destroy the divine image within him.
- ⁴ The formalist may count his beads and say his prayers.
- ⁵ The Pharisee may draw his garments away from the sinner's touch.
- ⁶ The crowds who never think, who live without purpose doing good deeds or evil ones as it may happen to please them may also find a place in this broad way thru the wide gate.

b. The strait (hard) gate is obviously the path of entrance into the service and kingdom of God.

(1) It is hard because it calls for renunciation of self. (Mt. 16:24)

DEATH TO SELF = RES TO NEW LIFE IN CHRIST

- (2) It is the new birth (Jno. 3:5)
- (3) The new creature lives a new life (II Cor. 5:17, Rom. 6:3-4)
- (4) It is a life of struggle and hardship. (II Tim. 2:3)

4. Jesus made a startling statement. "Few there be that find it" - the way to life. This needs and deserves study.

5. There will be some who will not find or enter the narrow way - In fact the "many".

6. Then we are led to ask "why is this so?"

I. It is not because it is impossible. (Predestined to destruction)

1. Such would make God responsible for their not finding the way. (Ezek. 33:11, II Pet. 3:9)

2. All are exhorted to enter.

3. Gospel power to save - commanded to be preached in every nation to every creature (Mk. 16:15, Rom. 1:16)

4. The universal invitation (Mt. 11:28, Rev. 22:17)

II. Not because they could not know.

1. It would be silly to say "enter" when it had been made impossible to enter. Such is a reflection upon the justice and mercy of God. The truth is (Rom. 10:12-13)

2. (Eph. 5:17, Jno. 8:32, Jno. 7:17)

3. There is nothing, I repeat nothing, in God's plan of salvation a man cannot understand if he will try.

1- III. Some will not enter because we failed to preach this gospel to them. (Rom. 10:14)

1. "Go ye" we are to carry the gospel. (Eph. 3:10, I Tim. 3:15, II Tim. 4:1-2)

2. (II Cor. 4:7, I Cor. 9:16)

3. There we are debtors. (Rom. 1:14-16)

4. Through so many days, in so many conversations of life "you never mentioned him to me."

5. (II Tim. 2:2, I Tim. 4:16, Acts 8:4)

2- IV Some will not enter the narrow way because of prejudice.

1. They heard the gospel but prejudice kept them from acting upon its commands. (Jas. 1:22)

2. Prejudice - "an opinion, usually unfavorable, formed before a careful examination." We may be prejudiced from many quarters. (eg. kindmen, books, teachers, creed) Mt. 10:37

3. Some examples of soul-numbing prejudice.

a. What's good enough for parents good enough for me.

b. One church as good as another.

c. All going to same place - different ways.

d. This is what happens when we listen to men rather than Christ. (cf. Mt. 15:9, Mk. 16:16, Mt. 23:13-14)

3 V. Because they followed the preacher without investigating.

1. There are many false prophets gone out into the world posing as preachers of the Gospel. (II Pet. 2:1-3) Deceiving the multitudes is big and profitable business. (cf. I Jno. 4:1, Acts 17:11, II Tim. 2:15, Mt. 15:14)
2. No preacher is infallible. (I Thess. 5:21)

4 VI. Some try to enter with world on their backs.

1. Want to walk the narrow way - realize the blessings of the righteous but want to carry world with them.
 - a. To be a Christian demands a change in life.
 - b. (eg.) Dancing, drinking, carousing, cursing meanness.
 - c. (Jas. 4:4) (Lk. 13:3 (Mt. 10:36-38))
2. Gate too "strait" to admit world - must be left out.

5 VII Some want to follow the majority to heaven.
Most popular route. *SATAN'S BAND-WAGON PSYCHOLOGY*

1. Majority on wrong road.
2. God's people have never been in the majority. It still satan's world.
 - a. Noah, Children of Israel (only 2)
 - b. Only few followed Jesus here. (cf. Jno. 6)

VI VIII Some will not enter because of procrastination.

1. Meant to enter but sought more opportune time.
2. Road to hell paved "smooth" with good intentions. (Saul had good intentions)
3. (II Cor. 6:2b)

IX What causes others to enter the narrow way?

JESUS GATE 1. They see Jesus as the only entrance to the only road to happiness (Jno. 14:6)

OBEY 2. They realize that only those who love this wonderful savior enough to submit themselves to his every commandment have even a glimmer of hope. (Mt. 7:21, Lk. 6:46, Heb. 5:8-9)

DELIBERATE IN THEIR CHOICES 3. Entrance through the strait gate is never by chance or accident but by heartfelt obedience to the conditions prescribed by him who has "all authority" (Rom. 6:17-18)

WILLING TO PAY THE PRICE 4. The narrow road is a road of affliction and distress (Jno. 16:33, Acts 14:22, I Thess. 3:3)

We should always remember however, that the way is not rough because God has arbitrarily decreed that it should be; but since it is, Jesus has in mercy revealed to us this fact.

5. The way leads to God. It therefore must be different from a sinful world. (Isa. 55:8-9) →

The way to success is always a hard one. If one succeeds in business, he must stick to one thing, likewise to succeed as a Christian there must be one only aim.

6. Although restricted, the way of Christ is broad enough for all who will enter. Even those

who had murdered him received pardon (Acts 2:36-38). All may receive it on the same terms.
7. The broad way ends in death while our hopes extend into heaven itself. (Heb. 6:19-20).
It is a glorious thing to know we are traveling to the Eternal city of our God.

Conclusion. The way is open to you. What hinders you from entering today? Have you entered and fallen by the wayside?

*Sermon Outlines + Charts - C.A. Holt + Paul Brooks
pp - 2 + 3 in the
outline section.*

*Sermon On The Mount - Thomas
pp - 159-163*

II Tim. 2:25-26 "In meekness instructing those that

oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will."

Ezek. 33:11 "Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live:"

II Pet. 2:1-3 "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not."

Rom. 10:12-13 "For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved."

Mt. 10:36-38 "And a man's foes shall be they of his own household. He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me."

Jno. 16:33 "These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation; but be of good cheer; I have overcome the world."

Acts 14:22 "Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God."

I Thess. 3:3 "That no man should be moved by these afflictions: for yourselves know that we are appointed thereunto."

Isa. 35:8-9 "And a highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those; the wayfaring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there: but the redeemed shall walk there."

The statement is often made that "talk is cheap" but I wonder what is meant by that. Perhaps we usually mean things are easy to talk about but hard to do. But just suppose it had reference to the price of talk.

1. Perhaps our habits would change if it were necessary to go to the store each morning and buy the words we were to use that day.

a. As penny-penning as we are, how much profanity, idle gossip, self-pity and complaint about the weather would disappear from our conversation?

b. Unclean stories and malicious tales would die the death they deserve to die.

c. On the other hand, (due to the fact that planning is involved) words of praise, expressions of love, appreciation and friendship would be purchased regardless of cost. We would buy them rather than the other kind.

d. But because "talk is cheap" and we can buy as much as we want, gossip and profanity are freely used - these are the cheapest; while words of thanksgiving, praise and appreciation, being more expensive are neglected.

2. But talk is not cheap and the devil has put the wrong price tags on it. (text)

a. There comes a time for settling of accounts.

b. Good words will earn dividends - they are investments, like buying high-interest bonds.

c. Bad words cost us dearly, both now and in eternity.

any word (1) A sentence spoken in a moment can crush a friendship built over many years.

(2) A few ill-chosen words can wreck a home and mar the happiness of many lives.

(3) A bit of gossip has ruined many a reputation.

Preacher (4) Idle criticism ^{has} ~~does~~ destroyed many a fine project, and made workers inactive.

3. Words can be acid, biting; words can be bland and healing. Talk is not cheap!

I. Speech is a distinctly human faculty. Of course some animals make the sound without the sense.

Man learned to talk from God.

1. In so far as is known, man is the only creature with this highly developed means of communication. The power of speech is a fundamental mark of the superiority of man over the lower animal world.

2. The quality of one's speech therefore indicates the width of the chasm that separates

him from the brute creation. The language of some shows their kinship with the "brute" (II Pet. 2:12)

3. There are two outstanding tragedies of speech which have caused untold sorrow and heartache:

a. The tragedy of the open mouth.

(1) It's owner protests that talk is cheap and indeed it is usually the only kind he produces.

(2) When one is besieged by a session of useless gossip, profanity or unclean jokes, he is reminded of a dripping faucet or a running sore. (Mt. 12:33-37) *cut*

(3) The intellectual gulf which separates such ones from the pig is not very great. One may open his mouth so wide that we can see there is nothing in his head.

b. The tragedy of sealed lips.

(1) No words of thanksgiving; no expressions of sympathy or appreciation ever escape.

(2) It is a pitiful sight indeed to see a man who has lived his three-score years blessed by a heavenly Father but whose eyes have never been lifted in gratitude and whose lips have never learned to pray or praise.

Speak your love
A. B. 11-4
(3) Parents neglect to counsel and encourage their children. Friends let the hour of sorrow pass with never a word of comfort. Christians (?) allow the years to go by speaking the word of the Lord to him. (Mk. 16:15, Jas. 4:17) *Mt. 10:8*

c. Have either of these tragedies defaced your record in the "remembering book?"

II Speech is our means of progress. How valuable is speech to us? Man could not progress in knowledge or technology were it not for this faculty.

1. Each animal starts just where every other animal of his species started, but men start where the last man left off.

a. If a dog which died in 1776 were brought to life he would be the equal of today's dog.

b. If a man who died in 1776 were resurrected, he would be confused and bewildered by radios, autos, steam, electricity, telephones, airplanes, T.V. and the like.

c. The next generation will not need to discover these because they are passed on. How? By the use of words. Making knowledge cumulative.

2. Our whole educational system is built upon words. Every profession is learned through means of words. Ideas are transferred from mind to mind, mind to page, and page to mind

via. words.

ICo. 1:21

3. God saves men through words. (Jno. 6:63)

4. Who says "talk is cheap" it would be hard to find a more important link in the whole chain of civilization.

5. Talk is never cheap, but it may be cheapened; and when it is, it produces crime, war, injustice, exploitation, suffering and death.

6. I have even heard a man teach gospel truths embellished with little four-letter epithets.

Certainly talk may be cheapened.

III. Speech is condemned and condemning when evil.

(I Pet. 2:1) Evil speaking is described in many ways in scripture:

1. Vain speech (Job. 16:3-4). A certain man lived in a rooming house. Each evening roomers gathered in the parlor for conversation approx. 1 hr. He made notes. Kept them for a year and found that in an entire year nothing had been said worth while.

*Tongue tied
when it comes
to important
speech*

2. Hasty speech. Speech without prior thought. (Eccl. 5:2, Pr. 29:20). "The less I say today, the fewer words I may have to eat tomorrow."

3. Irritating speech. Some have a knack for grating the nerves. (Pr. 15:1) *(words show your heart)*

*Mad at
God*

4. Irreverent speech. (Mal. 3:13-14) The scoffer and sacrilegious (Mt. 5:37, Rom. 3:13-14) Ro. 9:20

5. Enticing speech. (Col. 2:4, II Tim. 3:13) *ch + word*

6. Flattering speech. (I Thess. 2:5) *PRaise-Lie*

7. Insincere speech (II Pet. 2:3). Preaching lies for gain (I Tim. 6:5)

DEPTH - MUD

8. Proud speech (II Pet. 2:18, I Tim. 6:3-4)

9. Malicious speech (III Jno. 10, I Tim. 5:13, Jas. 4:11, Pr. 6:16& 19, Jas. 3:5-6) Song:

"Angry Words" *Goodness of Tongue*

10. False speech. (I Tim. 4:2, Pr. 6:19, Col. 3:9, Rev. 22:15)

11. An evil mouth can cause grief in life and torment in eternity.

IV Speech is a blessing when righteous. (Ps. 37:30)

1. Forceable speech. (Job. 6:25, Acts 18:28)

Compare Stephen and Christ - No man could withstand their words. (Tit. 2:8)

2. Appropriate speech. (Pr. 25:11) Use of good taste.

3. Gracious speech (Eccl. 10:12, Col. 4:6) *out*

The sort that is kind and helpful. (Job. 4:4)

4. Inspiring speech. (Eccl. 12:11a, Acts 2:37)

5. Comforting speech (Isa. 50:4, I Thess. 4:18) *ISA. 40:1*

6. Religious speech (Acts 2:11, Mal. 3:16).

In worship (Rom. 15:6, Heb. 13:15, Eph 5:19)

7. Persuasive speech (II Cor. 5:11, Acts 26:28)

8. Instructive speech (Acts 8:4, II Tim. 2:24-25) It is significant that teaching is done by word.

9. Edifying speech. (Eph. 4:29)

10. True speech. (Eph. 4:15, Zech. 8:16, I Tim. 2:7) "I SPEAK THE TRUTH IN CHRIST AND LIE NOT."

V. Speech is the revealer of character.

1. We have a barometer to measure atmosphere, a thermometer to measure temperature, a speedometer to measure velocity etc., but the oldest instrument of this kind is the tongue. It reveals the condition of one's soul and his character. (Lk. 6:45) *MT. 12:34*

2. Their words revealed their present state of character.

a. Nabob (I Sam. 25)

b. Rehoboam. (II Chron. 10:7)

c. Peter. His character changed. With words he denied Christ and with words defied the sanhedrin. (Mt. 26:73, Acts 4:19-20)

d. Christ. (Mt. 5:2, Jno. 14:1) To the sinful woman. "GO AND SIN NO MORE."

e. "Speech betrayeth thee" (Poem)

→ 3. Consider the character of those who boast that "I don't mince words" "I believe in being frank" "I'll tell the truth and I don't care who it hurts" "I say what I think" (Jas. 1:26, Ps. 39:1-2) *POEM.*

VI Speech is the vehicle of the gospel. (I Cor. 1:21)

★ 1. Someone has said that preaching is the using of words to the glory of God and the salvation of men.

2. This is the only avenue of belief. (Rom. 10:13-17, Jno. 20:30-31)

★ 3. The Lord expects us to use words that will lead man to obedience to the gospel and imitation of Christ. (Ps. 19:14, Acts 18:9) "BE NOT AFRAID BUT SPEAK, AND HOLD NOT THY PEACE."

4. Thus we today speak the Gospel.

VII Speech is the measure of judgment (Mt. 12:37, Lk. 19:22) "OUT OF THINE OWN MOUTH WILL I JUDGE THEE, THOU

cut 1. The standard will be the words of Christ. *WICKED SERVANT.* (Jno. 12:48)

2. How do our words fit the pattern of his words?

3. The most blessed words man ever spake.

(Acts 8:37) May those words fall from your lips this morning.

L.G. Thomas 3rd Plunk Sec pp 209-211

Ecc1. 5:2 "Be not rash with thy mouth, and let not
thine heart be hasty to utter any thing before
God: for God is in heaven, and thou upon earth:
therefore let thy words be few."

Pr. 29:20 "Seest thou a man that is hasty in his words?
there is more hope of a fool than of him."

Col. 2:4 "And this I say, lest any man should beguile
you with enticing words."

III Jno. 10a "Wherefore, if I come, I will remember
his deeds which he doeth, prating against us with
malicious words:"

✓Ps. 37:30 "The mouth of the righteous speaketh wisdom,
and his tongue talketh of judgment."

Job. 6:25 "How forcible are right words! but what doth
your arguing reprove?"

Zeck. 8:16 "These are the things that ye shall do;
Speak ye every man the truth to his neighbor;
execute the judgment of truth and peace in your
gates;"

II Chron. 10:7 "And they spake unto him, saying, if
thou be kind to this people, and please them, and
speak good words to them, they will be thy servants
forever."

Mt. 26:73b "Surely thou also art one of them; for thy
speech betrayeth thee."

Ps. 39:1-2 "I said, I will take heed to my ways, that I
sin not with my tongue; I will keep my mouth with
a bridle, while the wicked is before me. / I was
dumb with silence, I held my peace, even from
good; and my sorrow was stirred."

Acts 18:9b "Be not afraid, but speak, and hold not
thy peace:"

"O that my tongue might so possess
The accents of his tenderness;
That every word I breathe might bless.

For those who mourn a word of cheer;
A word of hope for those who fear;
And love for all men far and near.

O that it might be said of me:
Surely thy speech betrayeth thee,
As friend of Christ of Galilee.

Anon.

Job. 4:4 "Thy words have upholden him that was falling,
and thou hast strengthened the feeble knees."

LABORERS IN THE
VINYARD

ROBS + NED

TAPE 3+6

Used in Kud 2/1/87

Intro. Salome approached the Lord in attitude of worship to pray or beg a favor of him. They drew near to Jerusalem. They wanted to be prime minister and councillor. Didn't realize yet the nature of this kingdom (Jno. 18:36). This world a place of fleeting transient things but His kingdom should stand forever. (Jno. 6:27-Mk. 1:32-33) Obviously no material kingdom. (Rom. 14:17). They did not receive their request for in His Kingdom, one does not Lord it over another for all with one voice laud the Lamb. Therefore not knowing the truth, they made a foolish request.

Thousand s make this same mistake every day.

I. Thy kingdom come (Mt. 6:10) Once valid prayer, once an ardent hope. While Jesus was on earth this kingdom could not be. (Heb. 8:4, Zech. 6:13). His throne is in heaven. (Note: kingdom and church are one - Lk. 22:29-30, I Cor. 10:16, 21)

1. Kingdom - future: (a) Matt. 16:18-19 (b) Mk. 9:1 lifetime (c) Disciples not in Mt. 18:3
- (d) Last night Lk. 22:18.

2. Pentecost. (Mk. 9:1, Lk. 24:49, Acts 1:8, 2:1-4) 3000 added that day (Acts 2:41, 2:47). All Christians are today citizens of it (Col. 1:13, Heb. 12:28)

3. Therefore to pray for the establishment of the kingdom today is to mock God. Ignorance causes us to make a foolish request. "Ye know not what ye ask"

II Baptism of Holy Ghost. There are two instances recorded in the Bible.

1. It was promised as a sign of the beginning of the reign of Christ (Mk. 9:1, Acts 1:8, Acts 1:4-5, Acts 2:(1-4), 16-17, 21, 33-36). It was not to cleanse of sins but to validate the mission of the ~~eha~~ Apostles.

2. It brought in the Gentiles: (Acts 10:44-48) (11:13-18?) *Not For Remission*

3. There were two baptisms then. Only one in 64 A.D. (Eph. 4:4-6). The one needed to induct one into the Kingdom (Jno. 3:5, Acts 2:41). That one passed when the need passed. "Ye know not what ye ask"

III Baptism of Fire. (Mt. 3:11-12). This is a threat of the end age. For the wicked.

1. Matt. 13:40-42, 25:41

2. It is for those who are not of the kingdom. (Rev. 20:15)

3. "Ye know not what ye ask"

IV Some ask for power to perform miracles. This power also was for a purpose and was done away with the completion of the N.T. (Mk. 16:20, Heb. 2:3-4)

1. (Eph. 4:11-15) no Bible then.
2. (I Cor. 12:31, 13:8-13, Jas. 1:25) Three things abide after passage of miracle-power. Of these three, two will be gone at the coming of Christ (Rom. 8:24, Heb. 11:1) Therefore "That which is perfect" in this context cannot be Jesus, but must be something between that time and the end - viz. N.T.

V Some pray for aliens to be saved, forgiven of sin in disobedience to the revealed will, and law of pardon (Prov. 28:9) God's law is: (Jno. 8:24, Acts 2:38). To do something else, is to turn away your ears from the truth - therefore your prayer is an abomination. "Ye know not what ye ask."

VI Some ask God to bless them in following the faith of their choice in the church of their choice. When there is one faith and one church known to the Bible.

1. (Eph. 4:4-6) This is the teaching or doctrine of Christ and to reach over the line of this, is to incur the wrath of God. (Tit. 2:1, II Jno. 9)

v 2. (Eph. 4:4, 1:22-23, I Cor. 12:20, Matt. 16:18)

3. "Ye know not what ye ask"

4. Knowing the truth of God, we will seek to believe the faith once delivered (Jude 3) and comply with the terms of admission into The kingdom of God to worship and serve him according to his and not our will.

V. Are you willing to yield your will in all things to the Lord of Glory - to come to him and learn from him, to be and to do what he desires. He will save you if you will forsake all falsehood error and selfish desire etc.

Seed For The Sower - Brownlow - pp 77

I Cor. 10:21 "Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils."

Mt. 18:3 "And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven."

Lk. 22:18 "For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come." *See also Ver 16 comp 1 Co 10:16*

Acts 1:8 "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

Acts 10:44-48 "While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God. Then answered Peter, Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days."

Jude 3 "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints."

Text: Matt. 20:20-22 "Then came to him the mother of Zebedee's children with her sons, worshipping him, and desiring a certain thing of him. And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom. But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able."

"By What Authority?"
(Mt. 21:23)

Intro. The entry (cf. Mt. 21:1-11). In the Temple (Mt. 21:12-13). (cf. Mt. 21:14). The next day he came back. (cf. 21:18). While he taught in the temple, the question was asked. (Mt. 21:23).

Jesus was making changes in the affairs of the temple. He was making changes in religious instruction. (Mt. 5:38-47) He did all this with an air of authority (Mt. 7:28-29). But he had neither ecclesiastical nor civil authority. They claimed the right to know why he did these things without their permission.

What they didn't know, or didn't choose to know, was that what Christ said and did was of higher authority than that of ~~mere~~ man - it was of God himself. (Mt. 7:5, 28:18, Heb. 1:1-2).

I. The Question demonstrates the fact that the Pharisees recognized the need for authority.

A. There can be no harmony, unity, or system in any realm of existence without authority. Without the authority of gravity being recognizable by matter what an insane world it would be. Business and trade would be paralyzed without a monetary standard; suppose each citizen were allowed to determine the value of money. Chaos would fill the earth if there were no standards in science, mathematics, in the behavior of matter and energy in chemistry, physiology, physics; if there were no standards of weights or measures. How many ounces in a pound? How many pounds in a ton. Imagine the disorder that would prevail if each man regarded his watch as the standard of time.

B. In the field of religion, just such disorder, confusion, pandemonium, clutter, snarl, muddle, disarray and disconnected chaos reigns. Why this confusion and division? Ans: Failure to be guided by any common standard of authority. Men do not heed this admonition: (Phil. 3:16). Peace in the wake of this rule. (Gal. 6:16). (cf. I Cor. 14:33). The result is hundreds of churches and as many doctrines. This displeases God (I Cor. 1:10). Before this confusion can be cleared up, we must all agree on a supreme authority in religious matters. What will it be? Let us observe some of the authorities men suggest...

II. Oral Traditions as authority.

A. Roman church says "Yes." The council of Trent (1545) declared "that the oral traditions of the Catholic church are to be received with equal piety and reverence as the books of the Old and New Testament." (Council of Trent - fourth S)

B. The Roman church contends that Christ taught many things not recorded, and base their claim on (Jn. 21:25). This, however refers to what Christ did rather than what he taught. If these traditions be divine, why were they not included in the Bible? If the scriptures are not a sufficient guide, why did he give them in the first place? Why give something to guide us which does not sufficiently guide us?

C. Another passage used to sustain this is (Mt. 28:20). This promise, however, is that Christ will be with us, not that he will let us add to his world. (cf. Ju. 3, II Pe. 3:15-16, II Tim. 3:16-17) (De. 4:2, Pr. 30:6, Re. 22:18-19)

1. Oral word confirmed miraculously (Mk. 16:19, He. 2:4)

2. To be judged out of what is written! (Jn. 12:48, Re. 20:12)

3. Gospel unchangeable (Ju. 3, Ga. 1:6-9)

4. Scripture our Guide (II Jn. 9, I Cor. 4:6, Ep. 3:3-4, I Cor. 14:37).

D. Divine traditions must be purer and more certain the farther back we go. This is not true of the traditions of the Roman church. Example: for hundreds of years the Roman Church knew nothing of the ~~miraculous~~ conception and bodily assumption of Mary. These are new doctrines. But new doctrines is impossible; therefore, they are not supported by "divine" tradition. (Mt. 15:9). Someone said "tradition may be nothing more than ancient error."

III. Ancestral Religion as authority.

A. Many follow this, although their particular rel. in the family may date back many generations to some distant relative who couldn't even read. (Other applications: Suppose your relatives were (a) honest thieves (b) bandits (c) slave traders (d) pirates (e) communists (d) polygamists etc.)

B. This brings up another problem. Each person traced back seven generations has 128 parents. They couldn't have all been agreed. Now, if you follow your ancestors, which are you going to follow? (List specif. - anglican, baptist etc.)

C. Paul followed his ancestors for a time. (Gal. 1:14), but later saw the need of changing (Phil. 3:4-8, Ac. 9:1-8)

IV. Personal Feelings as authority.

A. Personal feelings vary from individual to individual. The same thing experienced by two persons produces different feeling. For example, two men get drunk; one feels happy and the other feels melancholy.

B. Our feelings are affected by what we believe, whether true or false. The grief of Romeo over Juliet's death was as great as if she were really dead.

C. Ereoneous belief can be quite damaging in the natural realm. (eg. Water - poison etc.)

V. Conscience as authority. "Let your conscience be your guide."

A. If the individual conscience is our standard, then we have as many standards as we have individuals. (De. 12:8, Jud. 17:6). Such violates (Phil. 3:16).

B. No doubt, most heathens are conscientious but they are conscientiously wrong. They are religious but they are religiously wrong. Can one doubt the sincerity of those who offer their children in sacrifice?

C. Paul was a conscientious blasphemer and persecutor (I Tim. 1:13, Ac. 26:9, 23:1).., but his being conscientious didn't change wrong into right or error into truth.

VI. Majority as authority.

A. The majority where? That varies. In eastern Asia, Buddhism. In North Africa, Mohammodanism. In Italy, Rom. Cath., In Utah, Mormonism.

B. God forbade following the majority as a standard (Ex. 23:2). A foregone conclusion that the majority's way is an evil way.

C. In Noah's day the majority were lost (Ge.6:5-13). This will be true on the great Day. (Mt. 7:13-14). (Mt. 22:14)

VII. The Bible is our only reliable standard.

A. It furnishes every need. (II Tim. 3:16-17)

B. Source of light. (Ps. 119:105, II Cor.4:4-7)

C. The measure in the judgment. (Jn.12:48, Re.20:12)

D. Christ's testament rather than Moses' law, is our standard today (He.8:6-10; Col.2:14).

God has spoken by his son. (He.1:1-2, Mt. 17:1-5)

E. His words are reported by the witnesses.

(I Jn. 1:1-2, Jn. /6:14, I Cor. 2:13).

Woe Unto You
Mt.23

Intro. We have chapters on "love," "faith," "giving," so this is a chapter on woes pronounced against the religionists of Christ's day.

This is his last public discourse; took place in the temple. (Ft. # 1, 2). Jesus did not preach in vague generalities. He uncovered their true character, laid bare their sins and rebuked their wickedness.

His introduction: (a) Religious people should practice what they preach. (b) Avoid exalting titles for "all are brethren." (c) Humility recommended.

"Woe unto you..."

I. Shut Up The Kingdom Of Heaven. (V-13)

A. Hid the key (Lk.11:52). False interpretations of scripture...not allowing that it prophesied of Jesus. Scoffed at the idea (Mt.13:55-57)

B. Perverse obstructiveness. Repelled those who were entering (Jn.9:22, 34, Jn.12:42-43). "Forbidding us" (II Th.2:16). (cf. Ac.4:18, 5:40)

C. It is done today.

1. Efforts of Christian personal workers and foreign evangelists resisted. (cf. Girl in Bishopl Italy, Poland, Russia etc.)

2. Theologians, preachers etc. with false interpretations...take away the key and confuse seekers. (Ill. Kingdom not set up. (Co. 1:13). Terms of entrance (Jn.3:3-5, I Co.12:13)

3. Bad example...so stand in the sinners way. (1000 Ev. # 322, 2500 Ill # 1293) (See Ser. "Healing A Paralytic" Mk.2:1-12)

D. To those who close the door the door shall be closed...they shall receive for their deeds double.

II. Devour Widow's Houses. (V-14)

A. God especially counselled to deal mercifully with women who had lost their protector (De.10:17-18, 27:19, Ps.68:5, Is.1:17, Ja.1:27). With all helpless and unfortunate.

B. "For a pretense make long prayers." The affectation of piety for selfish gain...that they might take financial advantage of weak woman.

C. A dishonest and crooked life is all the more reprehensible when hidden under a cloak of religion..."greater damnation."

III. Making Proselytes (V-15)

A. Pharisees were not without zeal. They had enough zeal. They were fanatics. But their zeal was a party zeal. Converting to party made not children of the Kingdom of God, but "children of hell." "Engrafted the vices of the Jews on the vices of the heathen."

- B. Zeal with improper motive. Not love for God.
- C. Spared no pains to convert to their OPINIONS, and preferences. This is the way sectarians are made. (I Co.1:12-13, Ga.2:4-5). "Hobby riders" convert to their hobby.
- D. Making converts to just "parts" of Gods law. More in Bible than just a few points. (Mt.28:18-20, Ja.2:10, Mt.5:19)

IV. Making Evasive Distinctions In Oaths (V-16-22)
(cf. Le.19:12)

- A. In their casuistry they had excused lying (Pr.19:5)
- B. Saying of some things "it is nothing" making false distinctions. Values inverted. (Ill. P.C. 419) (Ex.29:37)
- C. People doing this today.
 - 1. "Faith only" very important. Excuse selves from Baptism, repentance. etc.
 - 2. "L.S." very important. Liberality unimportant.
- D. "Blind." Called blind 4 times in this discourse. (Ro.2:17-20)
 - 1. Self imposed (Mt.13:15) "None is so blind as he who will not see.
 - 2. Despised and disdained the untaught (Jn.7:49)
 - 3. (Jn.9:41). "Lord that I may receive my sight" (Mk.10:51)

V. Majoring on Minors (V-23-24)

- A. Scrupulous in trifles. Neglectful in "weightier" matters. Careful in ritual. Careless of spirit.
 - 1. "Strain out the gnat" small ritual offence. "Swallow a camel" = soul defiling sin.
 - 2. The most exact ritual is of no value without Judgment, mercy, faith. Exactitude in these things is good but alone, they are "rind" or "husks."
- B. Decide what is important. (Mi.6:8, Zech.7:8-10)
Live by great principles.
- C. Majoring on minors today.
 - 1. Some think to take L.S. and leave off Instrumental music is soundness; (I Co.16:2 = lay by in store)
 - 2. Leave off heart melody, tearful discernment.
 - 3. Leave undone weightier matters. Character, pure religion, forgiveness, love, fruit of the spirit, confession of sins.
 - 4. Illustrations: Chappell "Road To Certainty" pp. 35, 38.
 - 5. "Don't sweat the small stuff" - Small people concentrate on small things.

VI. External Purity (V. 25, 26)

- A. Excess and extortion within but a great effort is made to be as clean as possible on the outside.
- B. "First cleanse that which is within." Must

completely reverse the present practice.

(Pr.4:23, Mt.15:19-20, Mt.12:34, 5:8)

C. A profession without a possession.

VII. Hypocrisy (V-27, 28)

A. Sepulchres recently painted; usually about a month before passover so people wouldn't defile themselves by coming in contact with them.

B. Picture the church - going fraud. Includes religious racketeers. "They appear so good and sincere in what they teach" (Mt.7:15, II Co.11:13-15) The more righteous one appears, the more people he can deceive, Lead to damnation by false doctrine (Mt.15:15f).

C. Hypocrites who pretend to love souls while failing to sound the alarm (Ez.3:17-19)

D. Ostentatious religiousness is usually a dead give away...mark of pride and self-righteousness...utterly alien to true devotion and holiness. (I Sa.16:7, Ro.2:16, He.4:15, Je.17:10)

E. "Hypocrites." Word occurs 7 times in this passage. Pharisees deceived themselves (Lies Jn.8:44) and others under the pious mask of pretended godliness.

F. Illustrations. (1000 Ev. # 426, # 431, # 432) *Judge Roney - CHICAGO*

VIII. Other Inconsistency (V-29-36)

A. Against hypocritical honor paid to departed worthies (See note in F.L. Cox "Treatises of Luke" pp. 73-74) They garnished and decorated the tombs as feigned honor but did not heed their teachings...walked still in the steps of their murderers. The children of their fathers, they would have slain the prophets had they lived in their time. Sought to kill Jesus.

B. May we ever honor goodness but not in hypocrisy.

C. Good men, ill-treated in their lifetime are honored after their death. The applause that bursts out after they have left the stage is no comfort to them now.

- D. Preachers today often claim to reverence Christ and apostles while rejecting their words and resisting those who teach it. (Jn.17:17-21, Mk.16:16, Jn.12:48, I Ti.6:3ff)

- E. Some in the church would garnish the tomb of Jesus and fondly remember the cross but, put him to an open shame (He.6:6)

1. By ungodly lives, indifference, unfaltfulness.

2. By excusing failure to do duty.

3. By inconsistent, hypocritical lives... Christianity without Christ.

Conclusion: Solemn pronouncements (V. 37ff)

A. Would Jesus pronounce these woes against the church...against you today?

B. "How oft would I have..."..ye would not."
Lost and despised opportunities become judgments.

Bib. Holt & Brock "Charts & Outlines" pp. 29-30
Pul. Comm. Matt. 23 pp. 394-428
F.L. Cox "Treatises of Luke" pp. 73-74
Chappell "Road to Certainty" pp. 34-46

Footnotes

- # 1 P. 394 "As Christ began his ministry by pronouncing 8 benedictions in the sermon on the Mt., he closes it with 8 curses or woes upon the unbelieving Pharisees, scribes etc."
- # 2 Note: "Woe" - means "alas for" a prophecy of disaster...a dirge. The word is thrice rendered "alas" in Rev.18.

De.10:17-18 "For the Lord your God is God of gods, and Lord of lords, a great God, a mighty, and terrible, which regardeth not persons, nor taketh reward: He doth excute the judgment of the fatherless and widow, and loveth the stranger, in giving him food and raiment."

D.e27:19 "Cursed be he that perverteth the judgment of the stranger, fatherless, and widow. And all the people shall say, Amen."

Ps.68:5 "A father of the fatherless, and a judge of the widows, is God in his holy habitation."

Le.19:12 "And ye shall not swear by my name falsely, neither shalt thou profane the name of thy God: I am the Lord."

Pr.19:5 "A false witness shall not be unpunished, and he that speaketh lies shall not escape."

I As long as we are in the flesh, there will be trials and temptations (v. 9). No one is out of harms reach until he has moved on to the other world. With the coming of each trial, comes new danger, the danger of yielding of being crushed by the forces of wickedness, for not all shall triumph. Therefore be wary for Jesus warns us beforehand against the danger of:

The danger

1. Being offended or stumbling: (Mt. 24:10a, Jno. 16:1-2) Illus: father making boy work out own trouble for own benefit, that he may be a real man. May give up, charge God unjustly, cease to pray, abandon the faith because of hardship. (II Tim. 2:3)
2. Being deceived and led astray: (Mt. 24:11) this is the trial of doctrine, teaching, (II Tim. 3:13-14, II Pet. 3:17) (Jude 3)
3. Letting love grow cold (Mt. 24:12) The increasing pressure of the world chokes out the word (Lk. 8:14) Causes us to lose our savor (Mt. 5:13). Causes us to conform, (Rom. 12:2). This was the sin of Laodicea. (Ephesus)
4. Being caught. (Mt. 24:37-38) The clarion herald of times end shall find us out of duty, out of Christ. Jesus shall come for those whose names are written in heaven (Heb. 12:23) (This is the church). All the others will be cast in the burning lake (Rev. 20:15)

The cause

II Contributing factors: No one desires the end of the wicked but how can we avoid it? By being aware of the factors that contribute to bringing us to a lost state! (Illus. How to avoid heart attack, malnutrition, pneumonia etc.). Just as the medical books supply us in material realm, the book of God supplies us in the spiritual realm. Things that contribute to fall or keep in sin.

1. Ignorance: (Mt. 24:39 - II Thess. 1:8, Eph. 4:18-19)
2. Heart full of the wrong things: (Lk. 21:34). Let God, Gospel, love of brethren and care of lost souls fill it.
3. Signs and wonders: (Mt. 24:24 cf. II Th. 2:9). Stories of miracle conversions, pictures weeping, healing etc.
4. Disloyalty to the brethren (Mt. 24:10, I Jno. 3:16).
5. Hatred in the church (Mt. 24:10, I Jno. 4:20-21, Jno. 13:34-35). A bitter root. (Heb. 12:14-15)
6. Abuse: (Mt. 24:48-51)
7. Neglect: (Mt. 24:38-39, Heb. 2:1-3)
8. Increase of sin causes our standards to be lowered (Mt. 24:12)
9. Fear: (Lk. 21:26) Cowardice. (Rev. 2:10)

10. Plenty of time: (Mt. 24:48). Sow my wild oats.

11. The end of all who fall from righteousness, or of those who have never known the way of righteousness shall be the same.

III *How* to avoid: Being aware of the things that Jesus says ~~can~~ wreck our spiritual ship, we are ready to hear his instruction in how to keep them ~~FROM~~ ruining our spiritual life and robbing us of our hope of heaven:

- the cure*
1. By taking heed. (Lk. 21:34, Mk. 13:33). By self-examination (II Cor. 13:5). When getting dressed for an important affair, you turn on the light and look in the mirror - or you might put on the wrong color socks and make a mess of your hair. Use the mirror of God's word and the light of intelligent examination. (with idea of discovering need & applying).
 2. By watching. (Mk. 13:37) (I Pet. 5:8) Keep one eye on Jesus and one on the devil. (Mk. 13:35)
 3. Prayer: (Lk. 21:36) ~~Opens~~ the flood-gates of God's power. The power to resist (Matt. 26:41)
 4. By knowledge: (II Pet. 3:17-18, I Cor. 15:34, Hos. 4:6) Filled with the word of God.
 5. By being ready (Mt. 24:44, Mt. 25:10) ^{10 VIRGINS}. Keep the score right and the tally sheet balanced at all times. (cite the child's evening prayer)
 6. By doing: (Mt. 24:46, Jas. 2:22)
 7. By being a member of the household of God. "Christ is the head of the church and he is the savior of the body" (Eph. 5:23 cf. 25-27, Rev. 21:2)
 8. By continuing faithful ^{ever} ~~for~~ aiming toward the perfection of Christ and final victory. (Mt. 24:12)

IV The result is ultimate salvation. Redemption from sin. Resurrection from death and reception unto the heavenly home where one is no longer plagued by temptation, trial and sin, where all is purity and holiness and happiness unending.

Backman. Vol II pp 67-68

Lk. 21:34 "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares." "

Lk. 21:26 "Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken."

Mk. 13:33, "35-37 "Take ye heed, watch and pray: for ye know ~~not~~ when the time is." ²⁴ Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning ³⁶ Lest coming suddenly he find you sleeping ³⁷ And what I say unto you I say unto all, Watch."

Lk. 21:36 "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."

Mt. 25:10 "And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage; and the door was shut."

Jas. 2:22 "Seest thou how faith wrought with his works, and by works was faith made perfect? "

Rev. 21:2 "And I john saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband."

Mt. 24:13

"But he that shall endure unto the end, the same shall be saved."

"Lord Is It I"
Mt. 26:22

This soul-searching question was asked of Christ by his apostles at the "last supper." A truly momentous occasion. The announcement (Mt.26:21).

Visualize the effect this statement would have.

They were filled with sorrow and consternation (Mt.26:22). The betrayal of Christ is Satan's work. (Jn.8:44)

1. Satan had been fighting from the outside. Now he enters to fight from within. (Lk.22:3)

2. He has always done his most damaging work from within. Jesus told Peter "Get thee behind me Satan." (Mt.16:23) not that Peter was Satan, but Satan was working through him at that time.

3. The Devil's work from within accounts for the ¹strife within the church. (I Cor.14:33) For ap-
²ostasy, because it had to come from within (Ac. 20:29-30); For ³lethargy in the church because God prefers coldness to lukewarmness (Rev.3:15); and for ⁴worldliness because (Jas.4:4)

I. This is a Personal Question.

1. Each of the Apostles began by taking stock of self. "Is it I?" Sure, it would have been easy to say "It is not I; is it Peter? James? John? etc." Man will not be saved or lost on the merits or demerits of another. (Ro.14:12, Jn.12:48) *over*
2. The question exhibits the need for self-examination.

a. Taking the supper is based upon that principle. (I Cor.11:28) Possible to betray.
Watchfulness enjoined.

b. Christianity demands that we take inventory of the soul. Let us therefore ask ourselves, "Lord is it I."

II. Is It I who have been blessed."

1. It is easier to see the blessings of others. The pasture across the fence looks greener. Your neighbors window at sunset looks golden.

2. God has blessed us in a countless ways. (Jas.1:17)

a. With God's love and grace. (Jn.3:16, Tit.2:11)

b. With the written will. (II Tim.3:16-17)

c. With fellowship of Christians (I Jn.1:7)

d. With health of body and soul (III Jn.1-2)

e. With daily bread (Mt.6:11)

f. With beneficent government (Ro.13:1-2)

3. If we count our blessings, we will be more thankful and less apt to betray our loving benefactor. (Ph.4:6, I Thess.5:17-18)

III. Is It I who have committed sins of transgression? (I Jn.3:4) These are sins of a positive nature, ripping across the bounds of Gods law into the face of God.

1. Is it I who am guilty of the sin of drunkenness

(Ep.5:18). Have I dimmed the light of my influence with the social drink?" (Mt.5:16)

2. Is it I who am guilty of gossip? (Lev.19:16a)

a. Poem by Nixon Waterman. (Bro. p.128)

3. Is it I who am guilty of taking the Lord's name in vain? (Ex.20:7)

a. Do I allow blessing and cursing out of the same fountain? (Jas.3:10)

b. We honor the family name and resent any man's speaking of it disrespectfully. How much more the hallowed name of God. (Mt.6:9)

c. Cursing reflects on ones intelligence. It indicates that 400,000 English words are inadequate to express himself without inane abuse of God and sacred things.

4. Is it I who am guilty of dirty, vulgar speech? (Col. 4:6)

5. Is it I who have filled my heart with evil thoughts? (Mt. 15:19, Ge. 6:5). My eyes with lewdness (II Pe. 2:14).

6. Is it I who have sinned by losing my temper? (Ep. 4:26, Jas. 1:20).

7. Is it I who have been irreverent around the Lord's table? (I Co. 11:27)

8. Is it I who have been guilty of avenging myself? (Ro. 12:19).

9. Is it I who have become weary in well doing? (Gal. 6:9).

10. Is it I who am guilty of murder? (I Jn. 3:15)

11. Is it I who have been selfish and self-centered? (Ph. 2:4).

IV. Is it I who am guilty of sins of omission? These are things we knew to do and did not. (Jas. 4:17) terrible sin (Ikk. 12:47)

1. Is it I who have forsaken the assembly "days without number?" (Jer. 2:32, He. 10:25)

2. Is it I who have not added knowledge to faith? (II Pe. 1:5)

3. Is it I who have been negligent in prayer? (I Th. 5:17)

4. Is it I who have refused to give as prospered? (I Co. 16:2)

5. Is it I who have refused to cooperate in building up the Lord's church? (II Co. 6:L)

a. The legend of the heard of mules

b. Am I an uncooperative mule?

6. Is it I who have not brought up the child? (Ep. 6:4).

7. Is it I who have failed to follow the golden rule? (Mt. 7:12)

8. Is it I who am not preaching the gospel? (Mt. 28:18-20)

9. Is it I who am guilty of neglecting the sick? (Mt. 25)

10. Is it I who have not been steadfast? (I Co. 15:

Acts 2:42)

11. Is it I who have refused to place the church above every other thing and institution in the world? (Mt. 6:33)

V. All May Say: "Lord is it I?"

1. Peter, Judas, all could say it. (Mt. 26:56)

2. John urged confession. He said WE. (I Jn. 1:8)

3. Paul, the apostle and an excellent Christian counted not himself not to have attained. (Ph. 3:13-14).

4. Recognizing that we may all say "Lord is it I?" Let us heed two admonitions.

a. (I Cor. 10:12). Take heed lest.....

b. (Heb. 12:1-2). Lay aside the encumbrances. Get in there and RUN.

★ 5. Aware of the fact that we are, at best, sinful creatures, we long for a new start.

a. Such a start is found in Christ. He is our "Land of beginning again."

b. I wish there were some wonderful place
Called the land of beginning again,
Where all our mistakes and all our heartaches
And all our selfish grief,
Could be dropped like a shabby coat at the door

And never put on again.

c. "I wish" -- Here it is. Christ our righteousness: (Is. 61:10).

Bib. Sermon is copied-Bro. "Greatest Questions" p.127.

"What Shall I Do With Jesus?"

Mt. 27:22

Given a choice between Barabbas and Jesus, the nob chose to free Barabbas.* This was Pilate's third attempt to release Jesus. Finally, in exasperation he says: "What shall I do with Jesus which is called Christ?" The still implacable crowd screamed for blood: "Let him be crucified!" That was their answer to the greatest question ever propounded to mortal man.

Pilate asked a question here that every accountable being on earth must answer sooner or later regardless of race, nationality, education or financial standing.

It is inescapable for it sounds in the day time, whisper in the night watches and follows the fastest traveller from pole to pole, from sea to sea, and from one end of heaven to another. "What will you do with Jesus?" It grows, fills the mind - and once it is asked, no one is ever quite the same again. I. This is the greatest question that shall ever command your attention. Why? Because everything of any consequence in either time or eternity turns upon it. Just think what is involved in it. What we do with Jesus determines:

1. Acceptance before the throne of Almighty God. It makes no difference how good one may be, how honest etc; how many religious ceremonies one has performed - "What have you done with Jesus?" (cf. Acts 10:1-2, 11:14) Worship gains nothing without Jesus.
 - a. (Ep. 1:4-6, I Pe. 2:4-5) (cf. Jn. 14:6b)
 - b. Reconciled. (Col. 1:20-22)
 - c. Or rejected (Jn. 3:18, Mk. 9:37b, Lk. 10:16b*)
 - d. Some have the odd idea that they can accept Christ without doing what he says. Both reason and revelation declare this false. Jesus is not accepted until he is obeyed. (Jn. 12:48, Lk. 6:46, Ro. 14:18)
2. Sonship. Not physical but spiritual kinsmen. (Jn. 1:12, Gal. 3:26-27). No matter how much you pray or read the Bible, or go to church, you cannot become a child of God until you receive Jesus. (Gal. 4:4-6, 3:29 context)
3. Peace. (Ro. 5:1, Phil. 4:7). (Isa. 57:20-21, 48:18). (Gal. 6:15-16)* Through Christ and In Christ. If we be faithfully obedient. (cf. ~~I~~Jn. 2:28)
4. Joy in life (I Pe. 1:8). True joy does not depend on outward circumstances (illus.) but upon one's attitude toward Jesus. Reason: Beloved of God, saved from sin, a blessing to his associates, wealthy (cf. Ep. 1:3), heir of a mansion in the New Jerusalem.

a. Paul and Silas. (Ac. 16:25)

b. This joy based on knowledge that he was doing the will of the King. (II Co. 5:9, II Tim. 4:6-8)

5. Eternal life at the resurrection. (Jn. 3:36)
Since all these things are determined solely on the ground of what we do with Jesus, the question Pilate asked appears in its grand sublimity, its awful magnitude, in the full scope of its vastness. What about you? What will you do with Jesus?

II. What have others done with Jesus? (Illus. Ask Suzy what she will wear to the party). Their answer:

1. Wise men worshiped him. (Mt. 2:1-2)

2. Herod tried to kill him. (cf. Mt. 2:16)

3. Saducees tried to ensnare his speech. (cf. Mt. 22:23-33)

4. World hated him. (Jn. 7:7). Jews (Jn. 8:48).

5. His own received him not (Jn. 1:10-11)

6. Judas betrayed him. (cf. Mt. 26:14-16) Sold out!

7. The disciples forsook him. (Mt. 26:56) (Jn. 6:66) ^{reverse}

8. Peter denied him. (cf. Mt. 26:69-75) (Tit. 1:16)

9. Soldiers mocked him. (Mk. 15:16-20)

10. Saul persecuted him. (Ac. 9:4)

11. What are you doing with Jesus? What have you done in the past?

a. Have you rejected him? (Lk. 19:14)

b. Have you crucified the savior? Peter accused the Jews at Pentecost of that crime.

(He. 6:4-8 esp. Vs. 6)

III. You must give an answer. There is no way to escape it. Pilate made a futile attempt (Mt. 27:24)

1. We must either accept or reject him. Like it was with Pilate, he is on our hands - we cannot ignore him and escape responsibility - he refuses to be ignored.

a. Every one who does not accept him, rejects him. A failure to receive him, constitutes a rejection. (Jn. 12:48)

2. He knocks. We must let him in or refuse and shut him out. (Re. 3:20)

3. We must confess or deny him. (Mt. 10:32-33, Tit. 1:16)

4. We must take a stand for him, or be against him by default. (Mt. 12:30). (Judges 5:23)

IV. "What shall I do with Jesus?" Consider the person we are dealing with:

1. The Christ, the Son of God. Although a fact denied, it is attested by the following: His life (Jn. 8:46) Words (Jn. 7:46) Works (Jn. 3:1-2) Death (Ro. 1:4). The witnesses.

2. Therefore if we reject him, we reject the Son of God; if we shut him out, we have slammed

the door on the Son of God; if we refuse to confess him, we deny the Son of God. This is the fearful sin which stares every man in the face when asked this question.

3. He is God's final spokesman to the human race. (Heb. 1:1-2, Ac. 3:22-23)

4. He is the only Mediator between man and God. (I Tim. 2:5, Jn. 14:6)

5. He is the only Savior. (Mt. 1:21, I Jn. 4:14, Ac. 4:12)

V. Some day the question will be reversed - "What will Christ do with me?"

1. Today the power of decision is in our hands. He stands before us on trial. (Mt. 27, Re. 3:20)

2. But the day is coming when we will stand before him on trial - then the decision will be his. (II Cor. ~~10:5~~ 5:10)

3. Our treatment of him here will determine his treatment of us there. (Mt. 10:32-33)

4. What will your answer be?

VI. You must do something with him now. If you do not accept him, you thereby reject him. Think how much depends on what you do with him. Think who he is. How do you answer?

-or-

What did he do for you

What have you done for him

(cf. Songs 195 and 392)

*Brewers Sermons P-163-164

*(cf. Jn. 14:21-23)

* (Ro. 2:10, I Pe. 5:14, Col. 3:15, Gal. 5:6)

Bibliography -

1. L.G. Thomas "God amid the Shadows" pp 31 and 93

2. Leroy Brownlow "Seed For the Sower" p 31

3. G.C. Brewer "Brewer's Sermons" pp-154-170

Intro. The most shameful spectacle in history! What element of scorn is lacking; what more could they heap upon him; what more terrible abuse could He endure?

Roman soldiers mocking a supposed rival of Caesar are sure to go to utmost lengths in their derision.

Jesus himself is a victim so novel in his gentle weakness that they set no bounds to their scorn. How they laugh....that this man should rival the emperor.

The spectacle is as cruel as it is derisive. Thorns and rough blows accentuate mockeries, jeers, taunts, scorn and ridicule. Roman legionaries were the brutalized instruments of a civilization noted for it's disdain of tenderness and compassion. They were most at home amid "entertainments" of the most vicious, blood thirsty, bestial and animal kind. Witness the "circuses". Here Christ is in the "center ring."

Let us venture into a place where no fearful disciple followed...let us stand in the shadows of the Hall of the Praetorian guard and watch with our Lord as he stands alone, no friend with him, in the hour of his mockery (Mt.27:29-30).

I. Here Learn A Lesson For Your Heart.

A. See What Sin Deserved. It is laid on him (Is.53:4a, 6b, II Co.5:21, I Pe.2:24a etc.)

1. Ridicule for it's folly. It should be despised for it's insane ingratitude, cf. His fond joy in creating "I love this man whom I have made"...later "Though they have grieved me, I love those whom I have purchased at so great cost." (De.32:6)

2. Scorn for it's pretentions. How it dared to usurp dominion to reign over hearts and lives that belong only to God. Theft of the throne (Ro.5:21a, 6:12 enslaving all subjects so gullibly enticed). Sin said, "Fall down and worship me" (Mt.4:9) cf. also II Co.4:4, Ep.2:1-2, Jn.12:31, 14:30).

3. Shame for it's audacity. It flings out a challenge to God and dares defy the Almighty to battle. It flouts rebellion against his will. Oh, wretched, braggart sin. Sin says, "I will be as great as God." (Is.14:12-15, Ge.3:4-5 - Sin's word cannot come true).

B. See How Your Savior Stooped For Your Sake. He who stoops to examine the stars, how vast his descent (Ps. 113:4-6, Ph.2:6-8)

1. He is made a substitute for foolish, sinful

man and is treated as such by such.

2. He is scoffed at by soldiers of the lowest rank.

3. He is abused by men of the lowest sort.

4. He is made a jest (Jester, fool) for men who play the fool. (Ill. #1 p. 589). (Ill.#3)

C. See How Your Redeemer Loved You.

1. (I Co.13:7a) "Love beareth all things."

2. He bears immeasurable contempt, bears in silence, bears to the bitter end...why? For the love of His people.

3. Song 92. How Wonderful. (1000 Ev. #34)✓

D. See The Paradox In The Scorn. The eternal truth their scorn reveals.

1. He is King in the most exalted sense. They said "Hail, King!" He is indeed the King whom all shall hail. (I Ti.6:14b-16, Re.19:16) (cf. Re.5:8, 11-12, 13)

2. He is crowned through suffering and sorrow. He is crowned with thorns. No other coronet ever betokened such a conquest. (Ill.#2)✓ (He.2:9, Re.19:12)

3. He rules with gentle sway. A reed is his sceptre. He reigns not by force of arms but by love and gentleness. He rules (cf. II Co.5:14)

4. Before him men bow the knee. Real homage is his whether men will have it so or not. (Lk.19:14, Ph.2:9-11, Ro.14:11).

5. He is the true Monarch of the Jews. In him the dynasty of David endures forever. (Lk.1:32-33, Ac.2:34-36, Ep.1:20-21, Re.11:15) - *Hail King (cf. Is.9:6)*

E. See That You Honor And Love Him In Proportion To The Shame He Has Borne For You.

1. "The more vile Christ hath made himself for us, the more dear he ought to be to us."

2. (1000 Ev. #27) - *Cos*

3. "Hail, King of the Jews...thou art King forever, I Pledge to thee my love, my life, my soul, my all...most joyfully will I live for thee and just as gladly die."

II. Here Learn A Lesson For Your Conscience. Stand in the shadows of the Praetorian Hall and learn...

A. Jesus May Still Be Mocked. (but compare Ga.6:7)

1. By abusing or deriding his people. "Saul, Saul, why persecutest thou me." Men mock the master in the servant. (Ill.#4)

2. By scorning his doctrine. Many do this who pretend to admire His character. But they say: "You needn't do his commands." (Jn.12:48, Lk. 6:46 etc.)

3. By resolves never fulfilled. Christians intend but do not perform. Sinners vow but never pay; confess faults and still cling to them. This is to insult the Lord of glory.

4. By beliefs never obeyed. It is common to

The Empty Tomb
Mt.28:1-6

Intro.* Jesus ministry, miracles, healing, helping, trial and death amid scenes of awful grandeur. Nicodemus begs the body and loving hands lay it in Joseph's tomb. Sad eyed women follow. Night descends bringing the Sabbath. (Mt.26:31, Lk.24:21) "Had hoped" a past thing.

Suppose the Bible story ended at the hill called "the place of a skull?" It would be the most dismal tragedy of all literature.

It is said that Thomas Jefferson wrote a commentary on the gospel which ended abruptly with the death of Christ.

If 'twere so, the myriad footprints that go down to the grave represent lives swallowed by dark and abysmal nothingness. Hope is an idle exercise.

But this is not the climax - the climax; the greatest fact follows. "God's last word in human affairs is not the cross but the resurrection; not defeat but victory." Three days pass. The sorrowing women come. They discover an empty tomb. Without this the cross means nothing.

They approach and see (Mt.28:2) Angel Says:

I. Fear Not Ye. They had reason to be terrified.

A. Hearts of men the world over are in the grip of fear. Their's was an age of fear.

Ours is too. (Personal, racial, political, national, for the earth itself, cf. Lk.21:26)

B. Terror in a cemetery. Fear of death the inevitable, unwelcome visitor. Terror of a God who will judge. (II Co.5:10-11). Hamlet's "Aye, there's the rub."

C. Fear not. Calm your fears. Jesus' word to all his people: (Jn.12:32, Is.41:10) To Zacharias, Mary, Shepherds, On the sea, To Paul, John on Patmos. Nothing to fear.

D. "Ye". Peace...but not to everyone. His followers have nothing to fear but what of the adversary, the enemies of God, the church, righteousness? (Re.6:16-17) Trembling, terrified ones...be not afraid. Why? "For"...

II. "I Know That Ye Seek Jesus." Out of motive of love.

A. Their love, grief at separation, purpose to prepare the body - do what loving hands can do.

B. Seeking Jesus. Were actively looking for him. Purposefully pursuing the person and his ideal. (Mt.7:7-8, He.11:6, Je.29:13)

C. "Which was crucified." The real Jesus. Not a counterfeit. (Mt.24:23-24). Many try to create false Christs, a Christ who cannot save, a

- a Christ who doesn't require obedience, a Christ of this world. Only one was crucified. D. Let us seek Jesus. Really seek (Is.55:6, Mt.16:24, Lk.14:26-33, Mt.6:33) Heartily. E. If they should seek a dead Jesus, how much more should we fly after a living Jesus.
- III. He Is Not Here. Hopes frustrated had the angelic messenger stopped. here.
- A. How this world is frustrated seeking Jesus where he is not. Doctrines of men, religious forms, prosperity.
- B. Mary wept: "They have taken away my Lord." He has been taken from the church's life (Merger of 2 denom. in Time magazine - new creed - removed name Christ).
1. Ill. Min. Manual 1962 p. 122 #2. Russia.
 2. Not only from churches but from schools, homes, hearts.
- C. Not in the tomb.
1. Ill. Hold # 1116. Mohammedan & Christian.
 2. Ill. Webb p. 49. General Gordon Examines Site.
 3. Why is the tomb empty?
- IV. He Is Risen As He Said. Hooding grieved it - the candle burned in vain. Did ever one dare hand everything on such a prophecy? Every word of his is true (Jn.14:6)
- A. "Slow of heart to believe" all he has said. (Illus. Hold # 1120). We do not seem to grasp the fact.
- B. Really risen! Never again to die! Not as Lazarus etc. (Re.1:17-18). Greatest news story of the ages. Millions have walked the road to dusty death; "Shall spring ever visit the mouldering urn, Shall day ever dawn on the night of the grave" - and the shadows held them fast but...
- "Out of the shadows of night
The world rolls into light
It is daybreak everywhere" *LONGFELLOW*
- V. The Meaning To You And I.
- A. Firstfruits. (I Co.15:20). David said "My flesh shall rest in hope."
- B. The power of his indomitable life. (Jn.10:17-18, Jn.5:26, 1:4). It shall raise me. (I Co. 15:20-22, Jn.5:28-29, 6:39). In death not forgotten.
1. Ill. GBFH p. 98 "Cape of Storms"
 2. Ill. 300 Ser. for Children p. 103 "Inscriptions."
 3. Ill. 300 S. for C. p.106 "Worm in a Cocoon"
 4. Ill. Hold #1124 "Michael Faraday"
 5. Ill. "Quote from Von Braun" Min. Manual 62 p. 122.

C. We may have a part in his resurrection.
(Ro.8:11)

D. Must have first a spiritual res. (Re.20:6)

VI. Are You Risen With Christ? Do you live the
res. life?

A. Death and burial precedes res. (Ro.6:3-5)

B. State in general resurrection depends upon
whether I have been spiritually raised with him.

Original

*(Idea: Use motif - "walk with Jesus etc., women,
see, hear.)

Sprinkling for Baptism
(Matt. 28:18-19)

I Everyone knows that the Lord Jesus commanded something known as baptism. (antecedents, consequences) In the name of Godhead. Dual purpose. A Command such as this should be clear. It was. The N. T. written in Greek and translated into Eng. "Baptism" is not a translation but a transference - Anglicized terminations to agree with English euphony. (tr'd wash and washings-pots, cups, vessels -'s of O.T.) (Root is "Bapto": Matt. 26:23, Mk. 14:20, Lk. 16:24, Jno. 13:26, Rev. 19:13 -explain inconsistency?)

A. Where do we go to find the meaning of a Gr. word? Lexicons. What do they say. Liddell & Scott, Sophocles, Thayer. If the word had been translated, you would read dip or immerse consistently. How terrible can be the result of prejudice!

1. Sprinkle, pour, wash are ideas of some. (on board) immerse

2. Expressed by different words: *partiw, xew*
loiw, (on board) Baptoiw

3. Someone then argues that it is indifferent! (illus. Cain, Nadab and Abihu, Joshua (march back and forth in front of gates))

B. "But I don't believe the lexicons" - Examples from classic authors: (Pindar, Polybius, Porphyry, Josephus.) (Example from Gr. vss. 1 & 2)

C. The voice of Scholarship: They sprinkled - why? *ANCIENT + MODERN.*

D. The Greek division of the Apostate church. (occured in 1054 - Latin & Greek immersion still prevailed - Greeks still repudiate any other action. - Note also Milan)

E. English dictionary:

II If we were eye witnesses, the question would be settled. This is not quite possible for us today but there is something just as good: The Bible. The inspired history that puts you there. In all religious disputes there is only one authority. If we reject that authority, we reject Christ (Jno. 12:48). (Jno. 16:12-13, Acts 2:1-4, I Cor. 2:13). Will you be satisfied with what it says? You will?

A. John:

1. "And they were baptized of him in (ecē) the River Jordan, confessing their sins" (Mt. 3:6) (a) River (b) "into" the river. One maybe immersed "into" the river but can one be sprinkled or poured "into" the river?
2. Jesus "was baptized of John in Jordan" (Mk. 1:9) After his baptism it is said "and

straight way coming up out of the water..." (Mk. 1:10). Do those who have had a little water sprinkled or poured on them "come up out of the water"?

3. "And John also was baptizing in Aenon near to Salim because there was much water there." (Jno. 3:23). It takes much water to immerse a person but little to sprinkle or pour.

B. The Eunuch: (Acts 8:36-39)

1. They came to the water. Where in N.T. is water ever brought to the candidate? (eg. pitches)

2. They both went down into the water. This is necessary (both baptized and baptized) for immersion but is absurd in the case of sprinkle or pour.

3. They come up out of water. Both again. This is an inconvenient act. This procedure is necessarily followed in immersion but is ridiculous in sprinkling or pouring. Why did they do it? The reason is obvious! This is the very act commanded by the Lord!

4. The Eunuch rejoiced-if you were immersed you may also rejoice. If not why do you wait?

C. Have you ever wondered at Peter's language in (I Pet. 3:21)? Both Jews and Greeks were accustomed to plunging into water to put away filth of flesh. Hence in seeing Christians plunge people into watery bath, they would likely conclude that they were doing it to wash their bodies of fleshly filth. But no such thought would have entered their minds if it had been customary to moisten the forehead. There is no escape from the conclusion that Peter's language teaches that they were immersed.

III Controversealists among those who sprinkle or pour in place of baptism seek to offset these facts. This in spite of the fact that nothing is more clearly established by scholarship than that the apostles always immersed.

A. Ezek. 36:25 "And I will sprinkle clean water upon you and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you." They sometimes claim that this prophecy refers to baptism under the New Cov.

1. The prophet does not refer to baptism, or the Christian dispensation, but the national restoration of Israel from captivity in Babylon.

2. Read the entire passage (22-31). It is plainly said that the Lord would gather

them out of all nations and countrys and bring them to their own land. Ezek. prophesied during the early days of Bab. captivity (cf Ezek. 1:1-3). After the restoration mentioned here they were to dwell in the land God gave their fathers, and the Lord would cause the cities to be inhabited and the waste places to be built. The desolate land was to be tilled, and the grain was to be multiplied. Years after Ezekiel utters this prophecy, the Jews did return from Babylon to their own land.

a. When a Jew became unclean from any cause, he was to have the water of cleansing sprinkled on him.

b. The preparation and use of this water is described in Num. 19.

c. It was "clean water" (water of cleansing) in contrast to "pure water." It consisted of the ashes of a red heifer, her skin, flesh, blood, dung, and cedar-wood, and hipsop and searlet. (cf Col. 2: 14- Gal. 4:5)

3. In all the bible, there is not one instance where, by the authority of God, water, simply water, water unmixed with anyother element was ever, for any purpose, by anyone, sprinkled or poured on anyone.

B. Baptized in the Spirit. John said the apostles would be baptized with the spirit (Matt. 3:11). (Acts 2:1-4) ("I will pour forth my spirit upon all flesh" Joel 2:28). The apostles were "over whelmed" in the power of the Spirit, the apostles are "submerged" in the spirit.

1. "Clothed" (Lk. 24:49)

2. "Clothed" (II Cor. 5:4) Read (cf v. 1)

a. Wishing to be clothed upon with his immortal body from heaven.

b. He was not wishing for a little immortality to be sprinkled on his head but for "mortal to be swallowed up of life"

c. Thus when in Lk. 24:49, he calls it to be "clothed" with the power from on

high, they were to be "swallowed up"

of it. Completely over whelmed, submerged.

3. The pouring was not the baptism, but the submerging into the spirit was.

a. Rain fills pool. Baptized in it. Sprinkled?

b. Hydrant fills baptistry. " Pouring?

c. Put coin in a glass. Pour water in till full-it is immersed - by pouring?

C. "For I would not brethren, have you ignorant, that our fathers were all under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea"

(I Cor. 10:1-2) Submerged, buried, hid from view of Egyptians.

IV Baptism is a burial: (Rom. 6:3-4, Col. 2:12)

A. Commenting on Rom. 6:4, Mr. Wesley says: "We are buried with him-alluding to the ancient manner of baptizing by immersion." (Welsey's Notes)

B. These passages are so clear that in N.T. Baptism there was an immersion that it seems silly to even comment.

1. Certainly eberyone knows that in sprinkling a few drops of water, there is not, there cannot be a burial, nor anything that remotely resembles a burial. Every ordinary reader of the N.T. would, unless misled, understand that in baptism there is an immersion.

2. (Little boy burying dog) (Graveyard).

C. It doesn't take a greek scholar to understand this.

E. God's ordinances: Are not susceptible of change. (eg Cain, Nadab and Abihu). ("Change the truth of God into a lie" Rom. 1:21 Gal. 1:6-9, II Pet. 3:16, Rev. 22:18-19, II Jno. 9). Since immersion is the only scriptural action, the question arises: Whence comes the practice of affusion?

A. 251 A.D. Novation. Eusebius says: "Novation being relieved thereof by exhorcists fell into a greivous distemper; and it being supposed he would die immediately, he received baptism being besprinkled with water, on the bed whereon he lay, (if indeed that can be termed baptism)."

1. Clinici-extreme cases. 200 yrs. after the Apostles. Doubled.

2. Thirteen centuries were to elapse before it became popular.

B. 735 A.D. Stephen II in Brittany was asked if, "in cases of necessity, baptism poured on the head of an infant would be lawful". He allowed it. But not until 1311 did it receive official sanction.

C. Cold climates - infants.

D. The Roman church originated it and those who subsist in these things merely copy the pattern of the beast.

VI Conclusion-(blackboard). We wonder how Jesus could have said ~~that~~ if that were what he meant.

A. Suppose I owed you \$10. 3 \$10 bills. 3 banks. "Which bill would you accept?"

B. Now they will all admit that immersion or a burial and resurrection in water is fulfillment of the Bible command to be baptized. Reason tells you to be sure and safe and take the one everyone accepts.

C. If my life depended on my finding scriptural

authority for sprinkling for baptism in N.T.,
I would just have to die.
D. Your soul's salvation is at stake. Have
you been baptized?

(2) Issiah xxi, 14: "My heart wanders, and iniquity overwhelms (*Baptize*) me."

SCHOLARS Barnabas who lived in the beginning of the first century: he says, "Mark how he has described at once both the water and the cross. For these words imply, Blessed are they who, placing their trust in the cross, have gone down into the water; for, says he, they shall receive their reward in due time." Again he says, "We go down into the water full of sins and filth, but we ascend bearing fruit in our hearts."

Chrysostom, recognized by many to be the greatest commentator and preacher of the Greek Church, who lived during the fourth century says, "In baptism are fulfilled the pledges of our covenant with God; burial and death; resurrection and life; and these take place all at once. For when we immerse our heads in water, the old man is buried as in a tomb below, and wholly sunk forever; then as we raised them again, the new man rises in its stead. As it is easy for us to dip and to lift our heads again, so it is easy for God to bury the old man, and shew forth the new."

Tertullian, who lived from 145-220 says, "When entering the water, we make profession of the Christian faith in the words of its rule; we bear public testimony we have renounced the devil, his pomp and his angels...Thus, in our case, the unction runs carnally (i.e. on the body), but profits spiritually; in the same way as the act of baptism itself too is carnal, in that we are plunged in water, but the effect is spiritual, in that we are freed from sins." You will note these early writers understood baptism as being essential to our freedom from sins. This is likewise fundamentally important since not only has the act of baptism been changed from its original practice but likewise its purpose has been changed by man."

Calvin (1509-1554), the founder of the Presbyterian Church, who himself did not object to sprinkling, says, "It is evident that the term baptize means to immerse, and that this was the form used by the primitive church." In his comments of John 3:23 Calvin says, "From these words, we may infer that John and Christ administered baptism by plunging the whole body beneath the water."

John Wesley (1703-1791), founder of the Methodist Church, says in his comments on Romans 6:4 where it reads, "buried with him by baptism," that this "alludes to the ancient manner of baptizing by immersion."

Pindar, the prince of lyric poets, was born in 522 B.C., and died about 440 B.C. In his Pythic odes (ii, 79, 80), comparing himself to a cork on a fishing net, which floats on the surface of the water, while the hook sinks beneath, he says, -"For as when the rest of the tackling is toiling deep in the sea, I, as a cork above the net, am unimmersed ($\alpha\beta\alpha\pi\tau\iota\sigma\tau\omicron\varsigma$) in the brine."

Polybius flourished about 150 B.C. In his History, Book iii, ch. 72, 4, speaking of the passage of the Roman army across the swollen Trebia, he says, "They passed through with difficulty, the foot-soldiers being immersed ($\beta\alpha\pi\tau\iota\zeta\omicron\upsilon\mu\epsilon\upsilon\omicron\varsigma$) as far as to their breasts."

Antiquities, Book ix, ch. 10, 2: Speaking of the case of Jonah, Josephus says, "Now at the first they durst not do so (cast Jonah into the sea), esteeming it a wicked thing to cast a man who was a stranger, and who had committed his life to them into such manifest perdition. But at last when their misfortunes overbore them and the ship was just going to be submerged ($\beta\alpha\pi\tau\iota\zeta\epsilon\sigma\theta\alpha\iota$) and when they were animated to do it by the prophet himself, and by the fear concerning their own safety, they cast him into the sea."

Antiquities, Book xv, ch. 3, 3: Describing the murder of the young High Priest, Aristobulus, who at the command of his brother-in-law, Herod the great, was drowned in a swimming-bath, our author says, "Constantly pressing down and immersing ($\beta\alpha\pi\tau\iota\zeta\omicron\upsilon\mu\epsilon\upsilon\omicron\varsigma$) him, as if in sport, while swimming, they did not desist, till he was entirely suffocated."

Porphyry, a Platonic philosopher of Tyre, and violent opposer of Christianity, was born about A.D. 232. In his work "Concerning the Styx," while speaking of the "Lake of Probation", in India, and the custom of making criminals pass through it in order to test their guilt or innocence, he says, -"When the accused comes to it, if he is guiltless, he goes through it without fear, having the water as far as his knees; but if he is guilty, after proceeding a little way, he is immersed ($\beta\alpha\pi\tau\iota\zeta\epsilon\tau\alpha\iota$) to the head."

V3>

The Septuagint version of the Old Testament was made in Egypt, under the patronage of Ptolemy Philadelphus, about 280 B.C. In it, the word baptize ($\beta\alpha\pi\tau\iota\zeta\omega$) occurs but four times: twice in the canonical books and twice in the Apocrypha, as follows:-

(1) 2 Kings v, 14: "And Naaman went down and immersed himself ($\epsilon\beta\alpha\pi\tau\iota\zeta\epsilon\sigma\alpha\tau\omicron$) seven times in the Jordan."

Intro. The importance of the Bible school is emphasized in the Great Commission.

A. Christianity is a taught religion (Ro.10:14-17, Jn.6:44-45)

B. Teaching continues after Baptism. (Ac.2:42) Because: Conversion is a lifelong process. The nature of human needs (Mt.4:4, Mt.5:6). The necessity of growth, and growth is based in the fertile soil of the word (I Pe.2:2, II Pe.3:18, Ep.4:14-15, I Co.14:20).

C. The mission of the church to teach. First century accomplishment (Co.1:23). Staggering responsibility of 20th century church of Christ (Ill. on "Pop." CBT Oct. '61, p.10)

D. Thus when 80 % of converts come through the Bible school or with the aid of it, it is obvious that we cannot overemphasize it. (Survey of one cong. revealed the figure to be (over) 95%). No church strong and growing without a strong and growing Bible school program.

There are some problems and obstacles, but the biggest obstacle is YOU. Instead of talking in derogatory way about how people aren't interested in the Bible or religion anymore lets get to work on the one thing we can do something about. Can't change the Bible but can change you. Convert self. "Get your attitude right." Let's start then with the number 1 problem...

I. Improve The Teachers. "The curriculum is 90% teacher." The precious treasure (II Co.4:7). The serious necessity (I Co.9:16, II Co.5:11, 14). The gospel chain (II Ti.2:2).

A. Tribute to teachers. They practice the "finest of the fine arts." (Pr.11:30, Da.12:1-3). The hands, eyes and tongue of Jesus (Ill. Hold.1189). They imitate Jesus (I Pe.2:21). These are those who have the spirit of Christ and compassion on men (Mt.9:36-39). (Ill. "The Sculpturer" GBFH p.413). Conscientious teachers sacrifice much time, energy, thought, effort, emotion to the "growing of souls." Teachers, good and bad are the most powerful influences in the world today. (Hitler, Lenin, Islam etc.)

B. Should be first of all faithful Christian. "We teach a little by what we say; a little more by what we do; still more by what we are."

1. Really converted (Lk.14:33, Mt.6:33, 24, 16:24)

2. Strong, valid, personal faith (Mt.14:30-31). One who can be a Christian independently - stand alone.

Mt.11:28-30)

C. Fulfill the deeply human needs of your people.

1. Interest - create it. If people are interested in other things it is because other things have created interest. Deal with 20th century themes; don't get stuck in the 19th century. (Ac.17)

2. Motivate. "Give me a reason to do this." Appeal to emotions - facts, cold and bare do not pull.

3. Apply the lesson to real life - as life is. We're not teaching facts, we're teaching souls.

4. Satisfy - the informality of the class situation makes it possible to satisfy the personal needs of the people. (Ps.107:8-9)

D. Educate for a purpose. (Ill. Hold 440)

1. So that through life they will remain faithful, having a sound basis for faith and behavior. (II Ti.3:14)

2. So that they may be prepared to teach this same truth to another. (II Ti.2:2)

E. Universalize. Until every man, woman and child has been taught the gospel - the commission has not been fulfilled. (Mk.16:15).

III. Prepare For Growth. God desires it. Churches in the brotherhood today commit the tragic mistake of "thinking small." Need positive thinking. Aim for both "inreach" and "outreach." (Recruit both members and non-members)

A. Leadership the first requisite. First responsibility of the elders or "pastors" (Ac.20:28, He.13:17). How can a Bible school grow with a few "old fogies" sitting on the lid? Leaders must be in the forefront - no armchair generals here. (Story - Colored man following said "Ah is dere leadah"). Here there is a great need for:

1. Vision. (Pr.29:18). How many are you planning for next year? How are you going to get them? etc.

2. Enthusiasm. Demonstrate by their own life an ardent interest in "feeding the flock." Let's be on fire for Christ! (Ro.12:11, Re.3:16)

3. Time and prayer.

B. Organization. Right people in the right places. Give attention to the faculty.

C. Teacher education. In service apprenticeships. Schools etc.

D. Integrate the Bible school and the home by use of PTA meetings. Solicit aid of parent in the training of their children. Pulpit involvement.

3. Living demonstration of the faith he teaches. (II Co.3:2, Ph.4:9). (Poems. Bro. Do's and Dont's p.48) (Poem Edgar A. Guest "I'd rather see a sermon...")

4. Growing. "Bible school grows when teachers grow." As a Christian and as a teacher. How? Study, Advice of others based on observation of you, Copying Jesus' method, Apprenticeship, Prayer.

C. Should be a student; a serious student; a student of the whole Bible. (I Ti.4:13). ^{CANNOT TEACH WHAT WE DO NOT KNOW. 1st. 4:6}

D. Should be always fully prepared with more than enough material for the class. Have answers to questions. Anticipate. (Co.4:6)

E. Should have Desire to communicate. (Co.3:16, Mt.12:34, Je.20:9). Study methods, tools, ways of communicating. Nothing is taught until the message is received.

F. Should be: Sincere, genuine, honest (I Co.2:1-2, II Co.4:2)

G. Should be: Interested in the "people" being taught. Here is where we fail sometimes and cause our lessons to "miss". Understand their thoughts and feelings - therapeutic. Communicate with a two-way set, receiving as well as sending. A human being, sympathetic, gentle, no austere judge of human character. (II Ti.2:24-26). (Ill. 1000 p.164 - "Different Kinds of Teachers")

H. Should be wrgent, enthusiastic. A teacher can kill all the enthusiasm the preacher or others builds by getting discouraged. (Ill. "Discouragement," the Devil's tool). (Ga.6:9, I Co.15:58) (Ill. Humor #81)

I. Improve teachers - make them want to come back. Let "I love you" ooze from your pores - so they "feel" a vital Christ. We care when you're here and when you're not.

II. Improve The Spirit and Crystallize The Aims of The School.

A. Ask yourself: "Why have a Bible school?" Motive is all wrong if the answer is: Because everyone else does. To keep members from going denom. Because it is a tradition. Because it is expected, etc.

B. Fulfill scriptural aims of the church.

1. Edification. Promoting the growth of babes in Christ. (Ep.4:12). Provide adequate staples of the spiritual diet milk and meat (I Co.3:1-2) Many suffering from mal-nutrition.

2. Evangelism. The Bible school is the most powerful instrument the church has for evangelism. The entire evangelistic program should focus in the school. Train every member to "march for the Master." While converting lets convert to Christ. (Ac.4:12, Jn.14:6,

E. Church facility. Rooms. Materials. Files. Equipment. Library. The library is for teacher and student alike. You need to know what the rest of the world is thinking.

F. Advertise. (I'll. "Holding Hands in Dark")

Let the world know what you're about. How?

Direct mail, church bulletin, Radio, television, posters, newspapers, highway signs.

G. Pastoral follow up. See that new members, transfers and others are enrolled. Find out your people; their needs, and plan accordingly.

H. Ideas. Search for new ones. Brain storm.

Stop following the denominational lead so slavishly. Set a new pattern.

IV. Implement Your Ideas (Consistently). Get off the "wish wagon" and get rolling for Christ!

A. To improve the school. Have elder-deacon meetings devoted solely to this theme. Bring in an expert to help. Teachers meetings. Training schools. Urge quality teaching from pulpit and in person.

B. Stage membership drives, attendance drives both collectively and in each class. Recognize the classes with good attendance patterns.

C. Elders, know who is supposed to be in class and who actually is. Get personally involved.

D. Teachers?

1. Use the members of your class and their parents. Willing Workers.

2. Use the mail box. (Co-teacher)

3. Use the telephone. Listen, reprove, encourage but don't criticize.

4. Use your car. Put shoes on your prayers.

5. Use your records. Study attendance patterns.

Keep file on prospects and visitors. Check the directory for children not attending.

E. "Work" is the secret of success. (I Th.1:3).

Go seeking the lost sheep. (Lk.15:7). (cf.

Am.6:1a, Mt.20:1, Mt.9:37-38, Jn.9:4). (Song "I want to be a worker...") (cf. also Re.20:12).

3/4 F. Personal contact. We have a tendency to want to keep people at arms length by advertising via radio, T.V., newspaper and other media. Best is face to face encounter.

1. Illus. (Bryan. "Ideas" p.67-68) 42, 37, 300.

2. Example of Jesus

3. Example of early disciples (Ac.20:20, 8:4, Mt.28:19a)

4. Illus. (Hold. #444 "Potential Unexpected")

V. Conc. The wonderful wonderful work (I Co.3:9)

B. "Enduring work." (Hold.#425) Most valuable (Mt.16:26)

cut B. "What opportunities Are We Missing?" (1000p.164)

C. Who knows but that as we save souls, we might in the process, incidentally save our own.

Intro. May give some preliminary history. Scene of ascension - last word to the disciples. (analyze text). This is Jesus' marching orders to the church militant; the army of Jehovah in all ages of our world. But some controversialists will say "this was to the twelve apostles and not to us." (Reduce the conclusion). (cf. Col.1:23).

1. "Teaching them to observe all things whatsoever I have commanded you." Jesus had commanded them to teach. Hence they were to teach us to teach, and to teach others to teach. (II Ti.2:2). Thus the command today rests upon each baptized person.
2. Qualification of Christians. (He.5:12 - "Ye ought to be teachers") (cf. also. I Tim.3:2)
3. Christ depends on you. (II Cor.4:7). Example of Phillip's and Paul and Ananias. (cf. Hold.479)
 - a. Poem. Holdcraft #1189 "Christ has no hands.."
4. Paul's attitude (I Cor.9:16). Is this just Paul's responsibility?

- a. Christ said "go" and Paul said "woe" if we do not; hence, it is either "go" or "woe".

I. The Foundation or Motive Commandments.

Why should we teach and win souls? Consider the second commandment of the law. (Mt.22:39)

1. Whosoever loves God will love his neighbor (I Jn.4:20-21)
2. If God loves the world (Jn.3:16) and we are like God will we not also love the world? And if we do nothing to save them, do we love them?
3. Thus obedience to the 2nd commandment "doth make teachers of us all."
 - a. Would we let a child starve for want of a crust of bread (Picture this). Yet all around you, men and women are dying for want of bread (Jn.6:48-50)
 - b. The church needs men and women with the burden of souls on their hearts. A great Christian, leading a congregation in prayer, cried out, "O God forgive us for our dry eyes." Somewhere, in my reading, I ran across this criticism of the modern church: "Modern Christians sleep too well at night." In other words, we are not as concerned over lost souls as we should be. We have no love for our neighbor, the man who lies beaten and wounded by Satan.
 - c. (Mt.7:12). The golden rule will stimulate us in this service.
4. All children of God, regardless of their occupations and social standing, need to learn that they have been saved to serve, and that they must win others to save themselves.

a. Here we are using self-preservation, the "first law of nature." If you have love for your own self you will save others.

b. It is plain in Ezekiel's warning: (Ez.33:9-9) This is a sobering and fearful thought.

c. The wise will do something about it. (Pr.11:30)

5. "Is the only way I can teach, to teach in regular classes?" "Is my responsibility fully discharged when I teach a class?" Look at Jesus for an answer.

II. Personal Work and Teaching of Jesus. True he preached to great multitudes: in the wilderness, on the sea shore, at the temple, on the mountainside but...

1. Christ also did much personal work and teaching. Walking by the sea, Jesus saw Peter and Andrew ~~new~~ fishing. (Mt. 4:19). They immediately quit fishing for fish and started fishing for souls. James and John were mending nets (Mt.4:22) They quit mending nets to help sinful man amend his ways. To the tax collector he said "follow me" (Mt.9:9). Matthew immediately left off collecting earthly treasures to lay up heavenly treasures. He calls men by the ones.

2. Some of Christ's most familiar sermons were preached to an audience of one rather than to multitudes. Sermon on the new birth (Jn.3:1-10) Sermon on living water (Jn.4:7, 23). During the hot noon hour at Jacob's well to an unlikely prospect.

III. Personal Teaching of Early Disciples. (Note: while we bend our efforts toward the restoration of N.T. Christianity let us not fail to restore the N.T. method of evangelism)

1. Andrew. (Jn.1:41-42a) With most of us there is a world of evangelistic opportunity among our own flesh and blood. (Illus. Hold. #480)

2. After Phillip had enlisted, he went to find Nathaniel. He personally taught him, saying: (Jn.1:45). Each convert should go forth and find others and bring them to Christ. There are too many "hermetically sealed" christians. (Def. Hermetic = made perfectly close or air tight).

3. The persecuted Christians at Jerusalm (Ac.8:4) One man said this applied only to apostles (Ac.8:4) As a result, the word of God grew and multiplied.

4. Personally teaching one soul is important enough to cause an Angel of the Lord to call a deacon away from the multitudes in ~~Jerusalem~~ ^{Samaritan} to tell the wonderful story to a lone ethiopian. (Ac.8:25-39). It resulted in the sinner being baptized and in a heart full of joy.

5. Paul's example (Ac.20:20). What a glorious

pattern for us to follow.

6. This accounts for the rapid success of the gospel in the first century. One taught one and he taught another. (Co.1:23). It could not have been done in such a short time in any other way.

IV. Ways and Opportunities of Personally teaching the Bible.

1. "From house to house" (Ac.20:20)

a. Paul went into the Philippian Jailors house and taught him and his family- result (Ac.16:32-33)

b. Peter went to the home of Cornelius to instruct him and his friends. (Ac.10)

c. Jesus went into the home of Zachaeus and personally taught him (cf. Lk.19:1-10)

d. To teach people we must reach them. This is one way of reaching them.

2. We may teach people by inviting them into our homes. After Matthew quit collecting taxes, he invited many sinners and publicans into his home to dine with Jesus. (Mt.9:9-10) This gave Jesus an opportunity to teach them.

3. We may call the errorist aside and expound unto him the word of God. Ac uilla and Priscilla taught Apollos out of his error. (cf. Ac.18:24-26)
How many of us have ever tried this?

4. We may teach in conversation with those with whom we work. Those who work together talk about something. A Christians speech should be liberally be seasoned with gospel salt (Col.4:6) Do not be offensive but speak a word for Christ every day.

5. We may make opportunities by turning small incidents into favorable channels.

a. Jesus did this at the well (Jn.4)

b. Paul turned a courtroom into a bible class (Ac. 26:28)

c. Under house arrest Paul continued to teach (Ac.28:30-31). He did not throw up his hands in despair.

V. Reasons Some Do Not Teach (Or reasons some are going to be lost - cf. I Pe.4:17)

1. Peril of over-caution. (Eccl. 11:4) (cf. Bro. Do's and Dont's p. 37)

a. Not aimed at suiting labor to weather conditions, but the caution that leaves fields unsown in springtime and unharvested in fall.

b. Some are afraid they'll say the wrong thing (Talent burriers Mt. 25:25, 30)

c. Person who is anxious to win souls rather than arguments needn't worry because his humility, sincerity, and love for souls will nearly always make a good impression.

2. Because do not know enough about the Bible to teach it. This is not God's fault; it is theirs.

(II Tim.2:15, II Pe.1:5-6, I Pe.3:15). If we lack the knowledge, prepare ourselves. (cf. Ep.6:15)

3. Because do not really believe that souls are lost without Christ (Ac.4:12, II Th.1:8-9, I Pe.4:17). All are lost - all need saving - there is one way (Jn.14:6, I Jn.4:14)

4. Because heart is not full of word of God. (Col.3:16a) (Jer.20:8-9) Out of the heart's abundance (Mt.12:3-4) Therefore when a mouth never speaks God's word there is no word in his heart. (Rom.8:9)

5. Because ashamed of Christ and his gospel. Don't want to be ridiculed. (Mk.8:38, Ro.1:16)

VI. The Great Commission is For You (Mt.28:18-20)

*ended
within*

1. Do you really believe you can be saved and never teach the lost the way of life?

2. Song p. 193. "Rescue The Perishing."

3. Have you failed the Lord who depends on you?

4. Sinner friend - No one can save you but Jesus. He is merciful. He will save you from sin, from death, from hell.

a. The command that he told us to give you in his Great Commission is to be "baptized into the name of the Father and of the Son and of the Holy Ghost." . Let us today help you obey his holy command.

Bib. Bro. "Do's and Dont's for the Christian."