

His Own Place  
Acts 1:15-26

I. Just before the ascension, Jesus told to Apostles to tarry at Jerusalem until they should receive the Power from on high. While waiting, the time arrived for the selection of one to fill the place vacated by the apostate, Judas Iscariot.

1. Peter's address and the selection. (cf. Ps. 69: 25, 109:8) *Ac. 1:20*

a. Qualifications and reasons for them (Acts 2:32)

b. The H.S. makes a choice. (Vs. 24, 26) *THEIR CONVERSION*

c. One remarkable thing about ~~Peter's address~~ is it's restraint in reference to Judas. He ~~does~~ not brand him as a thief, traitor, murderer - which he was, but says simply he "fell". (~~Mt. 26:24~~) *THEY*

*cut*  
d. It's one thing to preach the gospel and warn the impenitent of the dangers of condemnation here-after, but quite another to place ones self in the position of Supreme Judge and gleefully consign his fellows to their eternal destiny. (No glee or malice in ~~Peter's voice~~) *OF SCRIPTURES*

2. "That he might go to his own place". Whatever this place was, it was the one he had chosen, and he had prepared himself for it during his lifetime here.

a. All that was true of him is also true of us now.

b. We are preparing ourselves for our own places.

c. What kind of a place will it be?

II. The high place to which men are called.

1. Every man is called to a high place in time and eternity. Therefore such a high place is possible to all. (I Tim. 2:3-4, II Pet. 3:9). To the fountainhead where life springs eternal. (Rev. 22:17, Jno. 5:39-40, Jno. 4:13-14) Out of the dark valley of death to the Sun bathed peaks of life. (Col. 1:13, I Pet. 2:9)

2. The high and holy calling of God. (I Pet. 1:15-16, Heb. 3:1, I Thess. 4:7, *LAST* II Thess. 2:13-14, II Pet. 1:3, II Tim. 1:9)

3. Judas occupied at first a high place - had power to cast out devils etc. but he fell away from it.

*107/10/1* a. Consider the high place to which he was called.

b. Fell away = one who abandons his trust - Thayer.

4. We have been called with "an holy calling" and its celestial nature is manifest in the trusts which are ours: There is no reward without

responsibility. (Eph. 4:1)(Phil. 3:14, I Cor. 9:26-27)

a. God has entrusted us with the word of truth. (I Thess. 2:3-4, I Cor. 4:1-2, II Tim. 2:2, Eph. 3:10, II Cor. 4:7, etc.)  
Can the Lord depend on us or will we abandon our trust?

b. We have been entrusted with the name of the Lord. (Acts 15:17, 11:26, I Pet. 4:15-16, Col. 3:17, II Thess. 1:11-12, Rev. 2:12-13, Rom. 2:24) Do we carry it honorably as did Stephen, Paul etc.?

c. We are privileged to represent Christ to the world. (I Cor. 12:27, Mt. 5:14, I Pet. 2:9, II Pet. 2:2, I Pet. 2:11-12)

d. Some other privileges:

- (1) Sainthood (I Cor. 1:2) *CALLED TO BE*
- (2) Citizenship (I Thess. 2:12) *CALLED INTO KINGDOM*
- (3) Life (I Tim. 6:12) *WHEREVER TO*
- (4) Sonship (I Jno. 3:1, Heb. 2:11)
- (5) These privileges are trusts conferring both honor and great responsibility to behave in a manner comensurate with the trust.

e. One of the greatest and most stirring things about Christianity is that it proclaims to man that there is a high place waiting for him and invites him to enter into it. (cf. Saul call) *ALL DO NOT REACH IT AS JUDAS -*

II. We choose our own place in this world.

1. Peter's reference, of course, was the final place or destiny of Judas, but that was incident to and a result of, the place he chose for himself in this life.

2. Just so with us. Not only do we choose our final place, but we choose our own place in this life too. We are not victims of, nor driven by environment.

a. Some people are dreaded rather than welcomed while others are sought after. Each chooses his place by his disposition and conduct toward his fellowman. (cf. truthfulness dishonesty, dependability etc.)

b. Thus we place or misplace ourselves, by our personality and character.

*"Just what you make of it!"* → c. No one has to be good; no one has to be bad - nor does one have to be saved - or lost.

III. The future place. There is one. (Mt. 25:34, 41)

1. We would like to think that Judas went to a place of happiness, but we cannot picture him there. (Jn. 17:12) *(Mt. 26:24)*

2. It is true we know little about the future place, but we are not entirely ignorant of it.

3. The fact of a retribution in future life is a sadly neglected truth today. (Heb. 2:1-3)

You cannot dismiss retribution without dismissing God. (II Cor. 5:10, Rev. 22:12). But man is the great factor in determining his own fate. Ac. 13:46, Lk. 7:30

"Still as of old, man by himself is priced; For thirty pieces, Judas sold himself, not Chr."

4. Judas went to his own place in spite of Christ. So it is with all of us. (Heb. 2:9, Mt. 11:28, Rev. 22:17)

5. The destiny of the wicked is a solemn subject, but there is another place about which we may think. (Jno. 14:1-3) God, loves every sinner, and wants him to come home. (II Pet. 3:9, Heb. 8:12). Consider the light in the window and the prodigal son.

Bibliop: "One Hundred Sermons" L.G. Thomas

The story of the scheme of redemption is the most thrilling ever told. It begins in Gen. and ends in Rev. Thus it is obviously impossible to tell the whole story at one time but there are places in the Bible where it is condensed into it's most important points. Such a place is the second chapter of Acts in the sermon of Peter. This is the first sermon under the Great Commission. (Mt. 28:18-20)

③ 1. When this sermon was preached, Jesus had made salvation possible by his death, burial and resurrection. (Heb. 9:22, Mt. 26:28, Col. 1:14). As a risen Savior, and King, he sat down at the right hand of God. (Mk. 16:19). Thus he was ready to make priestly intercession for the penitent. (Zech. 6:13, Heb. 9:24, 7:25, 8:4)

② 2. The plan was developing and unfolding down through the ages but it was incomplete until Christ made the sacrifice (Heb. 10:14, 9:15) *out*

→ ① 3. God drew up the plan (II Tim. 1:9), Jesus executed it (II Tim. 1:10), and the H.S. made it known (Jno. 16:13, Mt. 10:20).

④ 4. This plan as preached by the H.S. is perfect. We are not concerned with changing it (II Pet. 3:16) but with meeting its requirements (Rev. 20:12)

⑤ 5. Therefore let us carefully study this inspired sermon and find its lessons for us.

I. When was this sermon preached? This is important always. The text leaves no doubt. (2:1-4)

1. This was no chance happening but was on the divine timetable.

a. In studying the purpose of God from Gen. to John, we find everything pointing and moving forward at a brisk rate to a time when salvation would be offered to a sin-cursed and dying world.

b. Ex. (Gen. 3:15, 12:3, Isa. 53:4-5, Mt. 3:3, Jno. 12:32). The time of the sacrifice came, H hour arrived when the hammer's ringing impaled the Son of God on the cross (Eph. 1:9-10, Rom. 5:6)

c. The covenant of pardon (Heb. 8:12) came into force. (Heb. 9:15-16). Wait. (Lk. 24:49, Acts 1:7-8)

d. The day of salvation was heralded with the sound of a "rushing mighty wind." The power came, the Kingdom established and the gates of ~~gōn~~ (salvation) opened with the keys of gospel preaching. *SENT H.S. + ESTAB CH.*

e. Jesus had kept his promise. (Mt. 16:18-19)

2. Pentecost was one of great annual feasts of the Jes. All able-bodied Jewish males were required to attend these feasts. (Deut. 16:16). Jesus condemned at feast of Unleavened bread, last feast and it is fitting that the very next one, he should be vindicated and his reign established.

3. On the day of Pentecost, the time was right ripe. (Acts 1:7-8). Volumes of prophecy were being fulfilled.

II. The audience. (Acts 2:5-11). Not only was there a vast throng present, the Bible says they were devout people.

1. They were devoted to what they thought right.

2. Were in city to worship God.

3. Notwithstanding their devotion to that which they believed to be right they were guilty of crucifying the Son of God. (Acts 2:23, 36) (Acts 22:3-4, 23:1, 26:9)

a. Deeply religious people can be deeply wrong.

b. Even devout people need to be converted.

4. As far as Christ is concerned these were unbelievers. They were not favorable to the Gospel nor toward Christ. They were disobedient and lost.

a. Therefore they greatly needed Christ. (Acts 4:12)

b. If these sinners were saved who crucified the Lord of Glory, then we can be saved too. *-(4:1)*  
(and in the same way)

III. The Preacher. To have a sermon we must have a preacher. Who was this preacher? (2:14) But what about the veracity of his message?

1. His qualifications (II Pet. 1:16, Jn. 14:26, 16:13, Acts 2:4) - *EYEWITNESS, INSPIRED*

2. His authority (Mt. 16:13-19, 28:18-20, Mk. 16:15-16, Lk. 24:46-47, Jno. 13:20, 20:21)

*AMBASSADOR* 3. (II Cor. 5:20) To the end of the world. We have the right preacher.

IV. The Sermon. What was the topic of Peters preaching?

1. The introduction - The miracle explained (14-21) Skillful opening - to remove the prejudice from the hearts of his hearers.

2. Jesus proclaimed Lord and Christ. (22-35)

*approved - rejected* a. His boldness surprising. He declared Jesus to be approved of God but condemned by those who were listening to him.

*killed - raised* b. After they had killed him, God had raised him up. (22-24). This of course placed the audience in direct opposition to God.

c. He then began to prove the res. and exaltation of Jesus.

(1) By their own scriptures (25-31, Jn. 5:39-40, Acts 13:27). The promised messiah.

(2) By the testimony of eye witnesses. (32)

(3) By the supernatural manifestation of the hour. (33-35)

~~(4) The ray of hope. (vs. 21) out~~

3. The irresistable conclusion, one armed with unspeakable terrors for his guilty hearers. (36)

V. The effects of the sermon and results that followed.

1. They were pricked in their heart which here implies that they believed what they heard. (37)

2. As believers then they asked "Brethren what shall we do?" They realized their undone condition and wanted to know how to be freed from the terrible guilt.

3. Peter's answer was direct and to the point; they couldn't misunderstand it. It made possible salvation to all of them - it was something all could do. (38-39)

4. Continuing his sermon, he exhorted them (40) to "save themselves" The only way was to do what Peter told them.

5. The happy result (41)

6. Question in retrospect:

a. Did Peter give them the right answer? Was Peter true to the comission Jesus had given him?

b. If this answer was correct then, what is wrong with it now? Has God changed his plan for saving the lost sinner then?

c. Does the record indicate any of those seeking salvation that day arguing with Peter about the terms of pardon? They wanted to be free from their guilt and asked in all sincerity what to do. Peter, guided by the H.S. told them. "They that gladly received his word were baptized."

d. Did Peter make a mistake in offering baptism as a condition of pardon? (Mk. 16:16, I Pet. 3:21)

S { 7. Verse 42 shows what is expected of the Lord's people who are saved from their sins, according to the Lords plan, which is of course, the only plan.

VI. You know all that the pentecostians knew when they weresaved - why have you not as they, acted upon it?

1. They knew they were sinners.

2. They knew Peter told the truth about Christ and his offer of remission of sins.

3. They became members of the church of Christ bought with his blood.

4. "Why do you wait dear brother?"

L. G. Thomas "Third Hand. Sermons"

The Sinner's Part in Salvation  
Acts 2:40

Salvation is a comprehensive subject. Ordinarily we think of it from the Lord's standpoint but the Bible teaches that it has two aspects. viz. divine and human.

1. One of the popular doctrines of the day is that man is required to do nothing. (Just believe)\* (Jno. 3:16) (compare Jas. 2:22) (Jas. 1:22)
2. We wish to point out what the sinner must do to be saved. (Acts 9:6)

I "Save yourselves" (Acts 2:40) This is salvation in the sense of (Mk. 16:15-16). "Work out your own salvation" (Phil. 2:12) This is salvation in the sense of (Matt. 24:13, Rev. 2:10). Compare with: (I Pet. 1:9, 5 - II Pet. 1:10-11) (Rom. 13:11)

1. Salvation is of God. (Jonah. 2:9)
  - a. (Isa. 43:11, Jas. 4:12, I Tim. 4:10, II Tim. 1:9, Heb. 5:9) God is the supreme source and agency of it. (I Cor. 5:18-19)
  - b. Our part is instrumental and subordinate but necessary. The teacher of disobedience is not the teacher sent from God. (I Tim. 6:3-5, Mt. 7:21)
  - c. All things are of God but if man is to enjoy the salvation thus provided, he must give in to the divine arrangement.
2. The salvation in the text is the salvation from sin for the murderers of Christ. (We are all murderers of Him in a sense - our sins nailed him to the tree) (cf. Acts 2:23)
3. One may not be either mentally or physically passive and receive this salvation. Questions
  - a. Can a sinner be saved from sin without renouncing it? (Lk. 13:3)
  - b. Can he renounce it before ceasing to love it?
  - c. Can one be saved without seeking? (Heb. 11:6).
  - d. What does seeking the Lord mean to you?
  - e. Can one enter heaven without obedience? (Mt. 7:24 - "These sayings of mine")

II The two fold aspect of salvation illustrated (Acts 27:9-44)

1. Points to observe:
  - a. The divine side (24) Taken alone it indicates that there is no question regarding the certainty of their salvation.
  - b. Human side (31). God had done His part yet man must acquiesce in the divine arrangement if he is to enjoy the salvation.
  - c. How did they "save themselves" (i.e. appropriate the salvation that God had provided.) (42-44)
2. Likewise in Salvation from sin. (God does for us what we cannot do for ourselves. For example;
  - a. Cannot find God by searching (Job 11:7)

But he revealed himself in Jesus Christ that we might know him. (Jno. 14:8-9)

b. We cannot of ourselves fathom truth in the absolute. We cannot lift the soul out of ignorance and sin. We cannot produce inspiration. But God by his Spirit has brought these to us. (I Cor. 2:9-13, Jno. 8:32, I Pet. 1:22)

c. We cannot redeem our souls from guilt, nor atone for the sins we have committed, but God has given his own son to be a redeemer for us, and become righteousness for the believer (I Cor. 1:30)

d. We cannot discover a pathway to heaven or uncover the mysteries of eternity, but God, by the resurrection of Jesus scattered the darkness of death and brought life and immortality to light through the gospel. (II Tim. 1:10)

e. We cannot believe, repent or be baptized for remission of sin at all except we be led by the Spirit of God. (Rom. 8:14) <sup>FOR AS MANY AS ARE LED BY THE SPIRIT OF</sup>  
"as many" as are thus led, and no more. <sup>GOD, THEY ARE</sup>

3. Thus though it is abundantly evident that salvation is of the Lord, we are commanded to "save yourselves"

a. In other words although all this has been done for us, we are still unsaved until we accept the salvation of God by complying with the conditions of the gospel.

b. Note for instance the other manifestations of God's grace: (bread, sunshine, water, air)

4. Now some will argue that the gospel contemplates the sinner as dead. (Eph. 2:1) This, however, is not in the sense that is often attached to the word. (Separation but not total helplessness) (The call of Jesus demands the ability to "come", "look", "drink", "follow", "obey" Jno. 7:17)

a. A dead body floating in a stream is entirely passive and if brought out at all must be by "main force" (What this implies) (I Ti. 2:4, I Pe. 3:9)

b. One may be in the river and in danger of drowning. Left to himself he will perish; But if a hand is reached to him to save him, he can grasp it and thus both save himself and be saved.

c. So with the sinner. Keep in mind that the exhortation to "save yourself" did not come until the divine side had been accomplished.

III How did Peter preach the salvation promised on that day of pentecost when he said (Acts 2:40)

1. Facts - revealing what God has done for our salvation. Incarnation, life, death, burial, resurrection and exaltation of the Son of God.

2. Commandments - revealing what we must do to be

CLIMAX



saved. They are:

- a. Believe on the Lord Jesus Christ. They were unbelievers when he began but believers when he finished. (cf. 2:36-37)
  - b. Repent
  - c. Be baptized in the name of Christ. (Acts 2:38a)
3. Promises - revealing what God will do for those who obey the gospel:
- a. Remission of sins
  - b. Gift of the M.S.
  - c. Citizenship in the kingdom of God. (Acts 2:38-41)
4. Thus the facts to be believed, commandments to be obeyed and promises to be enjoyed and hoped for make up the gospel and embrace both the divine and human side of salvation.
5. Why are you not saved?

L.G. THOMAS. Vol. 1. p- 71

Rom. 13:11 "And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed."

Jonah 2:9c "Salvation is of the Lord"

I Tim. 4:10 "For therefore we both labor and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe."

II Cor. 5:18-19 "And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation."

I Tim. 6:3-5 "If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; He is proud, knowing nothing..."

I Cor. 2:9-13 "But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual."

Rom. 8:14 "For as many as are led by the Spirit of God, they are the sons of God."

I. We do not know how much time has elapsed since Pentecost etc. This chapter opens with the healing of the lame man (1-10) relate. As a result "all the people ran together unto them."

Occasionally we might wish we could create a spectacular commotion and thus assemble an audience to which we could sing the "wonderful words of life."

1. I'm sure it would be a real experience to have looked out upon that wondering multitude as did Peter.

a. Curiosity is a lever to open closed minds.

b. Moses turned aside to see the bush that burned but didn't. Pentecostians beheld the tongues and heard unlettered Galileans speak divers languages fluently. Athenians who investigated Paul's strange gods.

c. Peter probably saw something else, an awe of two powerful men.

2. Peter's disclaimer (12) Modern preachers fall woefully short here. (II Cor. 4:5)

3. Attention is lifted from themselves, from the one healed to the Power present. The name (power) of the Son of God. (13a & 16a)

a. Greatness of his power. "Even the winds and the sea obey him." (Eph. 1:19ff) Subdues (Phil. 3:21) Keeps (II Tim. 1:12) Saves (Heb. 7:25) - *mt. 7:19*

b. Name-greatness of. (Phil. 2:9-11, Acts 4:12)

c. Not to be trifled with. cf. seven sons of Sceva. (Acts 19) *Faith (3:4-7) of preachers.*

d. Look not to the preacher, the power is not Peter - it is the name of Christ.

e. Looking at Peter, your gaze is too low. (Col. 3:1-2)

II A violent impeachment. The courage and plainness of apostolic preaching is amazing. It either converted or made a mortal enemy. Do not encourage Bible teachers to teach "soft" lessons, appeasing every stirring conscience, but rather incite to courageous declarations of the plain truth. Time is short. Peter "raked them over the coals of hell." (13ff). Christians need to be stirred to vigorous service; sinners need to be won - hearts must be "cut." Souls must "cry" in pain.

1. God glorified - ye denied. (Eph. 1:20-23, Heb. 1:1-3, I Tim. 6:15-16, Rev. 5:12-13). Consider his celestial glory - contrast it with his shame.

2. Pilate would have released him - ye delivered him up. A heathen governor, not one of Abrahams children voiced his only defense. If you despise this abominable gentile, how must you despise yourselves. "Why what evil hath he done."

"Crucify him."

- a. The "chosen" rejected him. (Jno. 1:11)
- ~~b. Paul used later this same sense of shame~~  
~~(Rom. 11:14)~~
- c. They showed themselves unworthy of the honor. Thus condemnation (Jno. 3:19)
- d. But all of us are unworthy for how many times have we turned unhearing ears away from the voice of the heavenly visitor? Eccl. 7:20) How often comes the call of opportunity to do good, to teach, to live (Gal. 6:10)

e. Thus God's much blessed "chosen" people reject him and render their lives barren.

3. Holy and just one offered you and you preferred a murderer. (14)

- a. Christ holy in every way. No fault could be found in him. (Heb. 4:15, I Pet. 2:22)
- b. An opportunity of choice was extended to them they chose evil. Consider the choice of Korah & Dathan, of Nadab and Abihu, of Rehoboam, of Ruth etc.

4. He was prince (author) of life - you killed him (15) (Jno. 5:26) The paradox explained (Jno. 10:17-18). He had to stoop to the habilment of flesh before it could be possible (cf. Heb. 2:14)

- a. When at his feet you should have sought life, you raised against him the instruments of death.
- b. And this you did with lawless hands (2:23)
- c. In killing him however, you and the forces of evil, spent your last energy. (Gen. 3:15, Col. 2:14-15)

5. All your vaunted efforts were vain - for God raised him up (15) your victory was the defeat of all evil for all time. (Acts 2:24)

- a. The force of pure and indomitable life overturned the empire of Satan and robbed death of its sting.
- b. (Rev. 1:18)

6. ~~It~~ <sup>His</sup> is his power at which you now wonder. Healing. (16)

7. Recap this series of what would appear to be irretrievable errors.

III. A tender call. Suddenly there is a change in Peter's manner and tone. "And now brethren."?

- 1. This you did through ignorance. Ignorance extenuates but does not absolve. (cf. Lk. 23:34, I Tim. 1:13, I Tim. 1:15). Those who "know not God shall be destroyed by fire (II Thess. 1:8, Compare Jno. 17:3). The ignorant are still guilty even if only of the sin of being ignorant!
- 2. They had been wicked instruments in the fulfillment of prophecy (18)

- a. God had ordained that Jesus should die (Acts 2:23)
- b. Their action had been both voluntary and wicked in doing the deed. (ided) We do not know how this is so but we know it is so. (do with Judas - Joseph)
- c. He saw their evil hearts and used their blind beastiality to accomplish the ends of his love and mercy. (Jno. 3:16)
- d. Peter makes them aware of their foolishness by letting them see themselves in the prophets.

3. Notice the sympathetic tone; the gentle allowance. "You had no idea that your deed was what it was while doing it."

*Didn't have time had to omit*  
 4. Repent and be converted" Blackboard exercise comparing Acts 3:19 with 2:38. "Repent and turn" are two distinct changes. They are not redundant. Repent is not turning!

- a. Repentance is a change of the mind (will) brought about by Godly sorrow and resulting in reformation of life. (Mt. 21:28-29, II Cor. 7:9-10, Mt. 3:8)
- b. Sins "blotted out." Metaphorical statement equivalent to "forgiveness." Show figure of erasure.
- c. "be converted." It denotes a change but a change must have a beginning, therefore a person is properly said to turn when he does the first act of the better life.

(1) One act uniformly enjoined. Peter's hearers saw it done daily (2:41, 47). Thus they knew certainly that he meant to turn by being baptized. Baptism was the turning act.

(2) "Be converted" occupies same relation between repent and forgiveness. Thus they now hear Peter command them to "repent and turn" for the same blessing for which he had formerly commanded them to "Repent and be baptized." They naturally understood that the generic "be converted" was used with specific reference to baptism.

IV. A promised blessing. Consequences of great and incalculable value are guaranteed to the individuals who respond to this teaching.

1. Sins blotted out! (19) (Heb. 8:12)
2. Times of refreshing (19) Placed where gift of H.S. was located in 1st discourse, and consequently refers to the refreshing of the soul by the joyous confidence of sonship. (Ro. 8:17, Gal. 3:26-27, 4:6) (USE DIAGRAM ON GAL. 3)
3. Christ to be sent (20) To claim his own at the last day. (cf. I Thess. 4:16-18). He is now in heaven (I Cor. 15:23-28). ~~He is now in heaven.~~ He comes in a brilliant burst of day chasing

- used-then  
away forever the dark mists of death. Till all the prophecies are fulfilled.
- V A comparison and contrast. (cf. Mt. 25:32)
1. Moses and Christ (22)
  2. The contrast:
    - a. Curse upon the non hearers (23)
    - b. Blessing implied upon those who will hearken.
      - (1) This is the blessing of Abraham.
      - (2) You are the first to be blessed for you are the children of Abraham.
      - (3) How Jesus blesses. "Turning away every one of you from your iniquities."

Bibliop: Joseph Parker. Vol. 23, J.W. Mc Garvey "Commentary on Acts". L.G. Thomas "Third Hundred Sermons". (More or less original arr.)  
\*Mc Garvey New Comm. on Acts pp 38-62

#### Notes

1. Restoration of all things - cf. Mt. 17:11, Mk. 9:12, Acts 1:6, 3:21
2. Jesus and Moses  
Note: Authority of Moses himself binds them to the authority of Jesus.  
Verse 24. Jesus the Reigning Messiah, now. All prophets had spoken of his reign, therefore all prophets had spoken of these days.
3. The devout persons would be the ones gathered at the hour of prayer.

II Cor. 4:5 "For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake."

Eph. 1:19 "And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power."

Phil. 3:21 "Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself."

Rev. 5:12-13 "Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever."

Rom. 11:14 "If by any means I may provoke to emulation them which are my flesh, and might save some of them."

I Tim. 1:13 "Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it ignorantly in unbelief."

### PETER'S SECOND SERMON

GAL. 3:26-27

CHILDREN BY FAITH  
FOR  
PUT ON CHRIST  
BY  
BAPTISM

→ 9b. "every succeeding statement contains the reason for the immediate predecessor" Webster #7

→ 9a. p = "Cause or reason for the preceding statement"

→ 9c. "every succeeding statement contains the reason for the immediate predecessor" Webster #7

Having spent the night in jail, one would expect them to be the picture of trembling trepidation, but this story is not what one would expect.

Consider for a moment the reason for their imprisonment. They had, by today's standards, reason to be hang-dog and dejected.

The first thing we find in this reading is the great august body of ruling Jews. The Sanhedrin, arrayed in the total authority of Israel facing them in a semi-circle.

Every eye fastens upon them and the chamber echos with the interrogation (vague-crafty). (vs.7) Perhaps Peter remembers a morning, not too long ago, when he stood afar off at this same chamber. See's Christ condemned. Denies. However his behavior is not at all the same this day.

I. The Power Identified: The power was that of a name and the name was that of Jesus Christ. The name he had denied and which (they thought) they had banished from the earth.

1. A name may be made to stand for a persons character; his office and all he represents. (Ex. Adam = red earth, Israel = prince of God, Abraham = father of multitudes). Peter here exemplifies his name as given by the Lord. Simon the fearful is replaced by Cephas the fearless. (cf. Isa. 9:6, Mt. 1:21, Acts 2:36). The power of the name is the power of the person; It encompasses the authority he exercises and favor he bestows.
2. The name of Jesus had been a power to reckon with during his ministry. But having put him to death, his name, they supposed, would become as cold as granite and as lifeless as his mangled body.
3. The grave could not contain him. "Vain the stone, the watch, the seal" he arose. This fact was announced on Pentecost. His ascension and coronation at God's right ~~hand~~ was proclaimed. Mighty works began again to astonish the people. This ex-lame man was a living example.
4. Peter and John, being imprisoned all night were arraigned in court the next day on serious (?) charges. "By what power, or by what name have ye done this?"
  - a. The fact is, there were no charges. They dare not be specific. They hoped they could "scare" Peter & John into incriminating themselves.
  - b. Peter turned their craftiness against themselves by a point-blank recitation of pertinent facts. He was ready not by his



own power, but the power of the H.S. (8).  
Comp. (~~I Pet. 3:13~~) Mt. 10:19-20

c. Peter's statement (verse 9)

(1) Good deed. (comp. Mt. 12:9-14, Acts 10:38, Mt. 5:16) (Jas. 4:17)

(2) The means (Mt. 7:17, Mt. 12:25-26)

(3) A similar case (Jno. 10:31-32)

5. The case stated. (10) By the name of:

a. "Jesus Christ". The union of these two names would be particularly offensive to the Sanhedrin.

b. "Of Nazareth." Here he is fully identified. (cf. Jn. 1:46). The "Nazarene." (cf. Acts 22:8

~~9:5~~)

c. "Whom ye crucified." To erase the last vestige of doubt. Doubtless every jaw went slack at Peter's courage.

d. "Whom God raised from the dead." In case you should still be unconvinced. The name of a dead and rotting corpse, strikes awe in no one's heart. But they knew the grave was empty. They saw the miracle.

e. "Even by him" this miracle has been done. "Whole." This man has been saved from his pitiful and invalid state by the name of this Jesus. However salvation as Peter preached it means more than the mere recovery of physical health.

II. Salvation: - is closely akin to the miracle which Peter & John had performed. Sin does to the soul, the same thing that disease and afflictions do to the ~~body~~. Sin is a deadly disease and salvation is the delivery of our souls from all those inclinations (germs) of evil which work within us. (Rom. 7:24)

1. The greatness of it. (Heb. 2:1-3)

a. It is eternal (Heb. 5:8-9)

b. Value of Soul (Mt. 16:26)

c. Compare the attention we give physical "salvation" with that we give souls salvation.

2. The over all idea of salvation is the total restoration of man from his fallen state. It begins with us as wandering sheep. We are put upon the shoulders of the good shepherd, carried to the fold where we are disciplined and cared for through life, finally to be brought to the green pastures of heaven, beside the still waters of eternal joy.

III. Man's Need of Salvation. (Rom. 3:10, 23) Being lost in sin, man is wholly unable to save himself. If he is saved at all, it must be by someone greater than himself. (Mt. 1:22, Rom. 7:24-25, Rom. 5:6, Tit. 3:5)

Three deadly things about sin which we might consider are found in (Ps. 103:2-4). The guilt of

its iniquities, the ravages of its diseases and the destructive power are appalling. (Salvation is always topic of apostolic preaching.)

1. The guilt of sin. (Iniquities). One is guilty when he is justly chargeable for his sin. ~~He is~~ <sup>he is</sup> responsible ~~to~~ <sup>to</sup> God. God has the authority; He gives the law; We must obey. When we do not, we are guilty of sin. (Ps. 51:4, Isa. 59:1-2). The mission of the Spirit was to impress this guilt (Jno. 16:8). Untill we are thus made aware; we are not ready. (1k. 15:17-19)

2. The disease of sin. Like a disease, sin leaves no area of the soul untouched. Even respectable sins are a raging fever. It is like a stain, a little colors all. (illus. stain in glass of water). Like the blood on Lady Mc Beths hand, the stain of sin is something we cannot wash away. (Isa. 1:18, Acts 22:16)

3. The destructive power of sin. (distruction = pit) How far may the sinner go before he finds himself in the bondage of sin. Sin enslaves. (Jno. 8:34) The tyranny of evil may begin with a single sinful act but each sin makes another sin easier. Each sin weaves another thread in the rope that binds us, till liberty is lost and the tyranny of sin is complete. An act oft repeated hardens into habit and a habit long continued petrifies into character.

IV. The saving name. Peter proceeds to nail the guilt down. Puts the ~~monkey~~ <sup>monkey</sup> on their backs. (Vs. 10-11) The "rock" of salvation rejected, it is vain to look anywhere else (Rom. 9:33) This prophecy, they likely understood. Rejected the Messiah.

1. There is salvation no where else. There is one cornerstone and one only chosen of God. (cf. I Pet. 2:4-8, I Cor. 3:11). ~~A~~ <sup>A</sup> simpler or more emphatic statement could not have been made. (Jno. 14:6). No other name.

2. Must be saved by name.

a. Calling on his name we are saved. <sup>How Cal</sup> (Acts 2:21)

b. It is in his name we are baptized. ~~(in none other) into him.~~ (Acts 2:38, Rom. 6:3-4, Gal. 3:27) Indeed we find a commentary in other portions of Acts. (Acts 9:6, 22:16)

3. Only in Christ is there even the faintest glimmer of hope for salvation (I Tim. 1:1, I Jno. 3:3). Song "Only in Thee"

L.G. Thomas "Third Hundred Sermons"

Living With Jesus  
Ac.4:13

Intro. Peter & John are on trial before the Sanhedrin.  
Relate the incidents of the day: Healing lame man,  
Peter's sermon, arrest.

1. Scene is a vivid contrast between the dignity and authority of the court sitting in grand semi-circle and two unlearned fishermen on trial for their lives.

2. But Peter and John were more than a match for their stately pomp and imperious authority. They had been with Jesus! (cf. Ac.4:8-13)

3. From this we learn that the conviction and boldness that comes from being with Jesus are more important than any amount of formal education.

(I Co.1:27-28, Mt.11:25)

4. Text.

I. Being A Christian Is Living With Jesus.

A. Becoming a Christian is being united with Jesus.  
(Ga.3:27)

1. Every responsible person is either with him or against him. (Mt.12:30)

2. To be united with him must die, be buried and raised with him (Ro.6:3-4, Co.3:1)

3. The Christian is in Christ and with Christ and Christ is in him and with him. The beautiful mystery of baptism.

B. Living the Christian life is living daily with Jesus.

1. In study and meditation. Disciples enjoyed a wonderful blessing in the physical presence of the Master! To walk, talk, eat with Jesus.

(cf. p.99) We can do this through intimacy with his words. (Co.3:16a, Ps.1:2). Transforming fellowship (II Co.3:18). (cf. Ph.1:21, Ga.2:20)

*Ep.3:17* (II Co.5:7 - by faith we live with him - reading the gospels, pondering his spirit, deeds, death. (cf. Hm.# 2p.67)

*Mt. 18:20* 2. In public and private worship. Prayer (I Th.5:17) (P.99, Song 263). Singing (Songs 468, 286). Adoration.

3. Service to others (Ac.10:38). If we would walk with him, we must go into the homes of the poor and lowly, ministering to those in need.

C. The tragedy is that too often we are not interested in being with Jesus.

1. Our time is consumed with others: Family, politicians, athletes, actors and actresses, et.al. How much time do we spend each day with Jesus?

2. Church members find little room and little time for the Lord. Cf. Rich Fool, Demas, Laodiceans. We must take time to be holy.

## II. Christian Character Is Developed By Living With Jesus.

### A. Courage and conviction can best be learned from Jesus.

1. This was needed by early disciples then, and it is needed by Christians today. (Ep.6:10, 19, I Pe.4:16). Willingness to be right...and alone. (Eg. Paul II Ti.4:16)
2. Examples of Jesus boldness: (Mt.23:13ff, Jn.18:5ff). He was unafraid.

### B. Purity of heart can be learned from the master teacher.

1. Purity, holiness, piety is absolutely necessary (Mt.5:8, I Ti.5:22, He.12:14). (2500 Ill. #1872 Held in high regard by all peoples).
2. It is easy to sing "Purer in Heart", but if we really desire it, we will let Jesus teach us and then really try to apply the lesson personally.
3. He was perfect in purity and innocence. He thought, said, did no evil.

### C. Forgiveness is best learned in the school of Christ.

1. It is so necessary to Christian character, but so often sadly lacking even among professed Christians. (Mt.18:21-22, Mk.11:25-26). (Ill. Dict. of Thoughts pp. 217-218) (cf. I Co.13:6 NEB)
2. Examples of Jesus' spirit of forgiveness. (Lk.9:54-55, Lk.23:34). He has been with Jesus who can, while suffering the wrong, forgive his tormentors. (cf. Ac.7:60)

### D. The Spirit of sacrifice and unselfishness is learned from Jesus.

1. A needed virtue (Ro.12:1, II Co.8:2, 12:15, Mt.16:24)
2. Both his life and his death give evidence of his unselfishness (II Co.8:9, Ph.2:508)

### E. Christians are expected to develop the "Graces" (II Pe.1:5-7, II Pe.3:18). This is done by living with Jesus. "Today I have grown taller from walking with the trees, and I think my heart is whiter for it's pearly with a star." -Karl W. Baker.

1. Our associates are vitally important to us! (Illus. Youth, Adults Clwb. p. 101)

## III. The World Does Take Knowledge of Christians.

### A. The world watches. Others are continually watching our attitude, language, conduct. We are a watched people; sometimes kindly, sometimes unkindly, but always keenly. (cf. Mt.5:16)

1. The influence of our lives is either good or bad. We are bringing others to Christ or leading, chasing them away. We either live with Jesus or away from him.
2. Professing to live with Jesus is not enough.

B. Every Christian must be with Jesus if he would be a power for good in the world. In short, the world should see Christ in us - or it may never see Christ at all (Ga.2:20, Co.3:3)

C. If we wish to live with Jesus in Heaven, we must live with him on earth among men.

Bib. Clevenger Ser. For Saints & Sinners pp-98-102

SUBJ - MAY BE STRANGE  
BUT God does have two laws by which men in different circumstances are saved  
one a sinner before he becomes God's child - Deals with devils child differently.

## TWO LAWS OF PARDON

### I Two Classes: God's Child and Devil's Child

1. Jno. 3:18 (Jno. 3:36)
2. Mt. 13:38
3. Rom. 8:14
4. Jno. 8:44
5. I Jno. 3:10

### II Third Group - Child of God still, but have sinned

1. Examples:
  - a. Acts 5:1-11
  - b. Acts 8:8-24 (12-13)
  - c. I Jno. 1:8 & 10
2. They were saved but they sinned. Does God demand the same acts of obedience in forgiving them their sins? or does he have one law for those who have never been saved and another for his children? This is our question.

### III Citizens of his Kingdom - (illus. U.S. law for "aliens" and "citizens")

1. 2 kingdoms in spiritual realm.
  - a. Acts 8:12 - God's Kingdom { GOD OF WORLD DEOR. 4:4
  - b. Mt. 12:26 - SATANS { PRINCE OF WORLD JNO. 12:31  
"OF POWER ON EARTH EPH. 6:12
2. Apply ques. Does God deal with citizens of His kingdom exactly as he deals with citizens of devils kingdom?

### IV Different principles: (Family, Nation, Church)

- Study* 1. Two Lawyers - *Suppose you're AN ALIEN.*

### V The Mixup - Prayer and baptism.

1. Since Pentecost, all aliens are commanded to be baptized to be saved
2. All Christians are commanded to confess sins and pray
3. The world has reversed these two laws.

### VI To the Alien

1. Matt. 28:18-20, Lk. 24:47, Mk. 16:15-16.  
They were sent to the alien with this message.
2. Examples
  - a. Acts 2:36-38, 41, 47 (cf Jno. 3:3-5)
  - b. Acts 8:12
  - c. Acts 8:36-39 - Again no alter, no prayer
  - d. Acts 22:16 - Saul, an alien sinner had to be b. & washed - *IF NOT, COULD NOT COME INTO KINGDOM*
  - e. Acts 10:48 - " & Cor. prayed without forgiveness.
  - f. Acts 16:15 (When faithful, after baptism)
  - g. Acts 16:33-34 (Not one time since Acts 2 no such practice, because that is not the way of unduction into God's family) *compose the reinforcing of a*
4. The New Life: A new relationship, new citizenship, (Rom. 6:3-4). Line of demareation.  
Citizenship papers. Birth certificate. *new U.S. Citizen*

5. In Christ. (Eph. 1:7) Blessings (Eph. 1:3)  
One of these is the privilege of prayer (Jno. 15:7, I Jno. 5:14) *Ro. 8:15, Gal. 4:6*

6. The family, kingdom, church: (I Tim. 3:15)  
I Cor. 12:13, Gal. 3:27, Jno. 3:5 - saved Eph. 5:23 & 26.

a. Citizen Phil. 3:20, Col. 1:13

b. Enrolled Heb. 12:23

c. Assurance Heb. 10:22, I Jno. 5:14

7. This group, now as God's children, goes to him in penitent prayer, confessing sins and are forgiven without any need of "rebaptism".

#### VII Erring Christians - (children, citizens, members)

1. Acts 8:22

2. I Jno. 1:9 (John a Christian & writing to Christians)

3. Law for God's child: (1) repent (2) confess (3) Pray (4) He's promised that they will be forgiven. He is not rebaptized. God's child cannot be baptized into Christ since he is already there. Only an alien sinner may be baptized to become God's child and partaker of the promise.

VIII Conclusion. Having found that God does have two laws of pardon, one for the alien sinner and the other to his child, we see very plainly what has taken place in the field of religion. God's laws must be understood or we shall stand before Him in the last day, not having complied.

#### IX The two laws contrasted:

1. The alien must believe with all his heart, repent of his sins, be baptized into Christ for remission - this because it is Jesus command

(Matt. 7:21) Mt. 28:, Mk. 16, Lk. 24. This is the law of initial forgiveness and induction.

2. As a child, the formula is repent, confess to God, and pray and he will be cleansed (Acts 8, I Jno. 1:7-9) This is for God's child, never to an alien. Baptism to the alien, never to God's child.

3. You cannot mix up God's laws, or substitute means wisdom for divine fiat.

*Herald of Truth - December 1959 - p. 5-11*

These two passages give us a picture of two aspects of man, one joyful, the other full of unspeakable grief. This is the possibility of being either accepted or rejected. This possibility faces every Christian. (I Cor. 10:12).

As a matter of fact all of earths inhabitants at the moment stand either accepted or rejected. Have you given this serious thought concerning yourself?

Some are accepted and some are rejected - this is obvious to all students of the word of God for it is clear that all are not destined to enjoy the blessings of the eternal city.

What does being accepted mean? (Mt. 25:34, Rev. 21:4)

What does being rejected mean? (Mt. 25:41, Mk. 9:44, Mt. 13:42)

Is the importance of this study then evident?

(Mt. 16:26) We desire to be accepted. (~~Not "of God"~~)

I. Who accepts or rejects? (Councils, Popes, Creeds, Churches). Can men do it? Many fail to appreciate who the judge is anyway. (SOCIETY? NORMS - VOX POPULI, VOX DEI? - Je. 10:23, Ps. 14:12, Jc. 1:7, Mt. 7:13-14)

1. It is Gods province to accept or reject (Rom. 14:3-4)

2. He is the living judge. (Heb. 12:23) Therefore ~~he~~ <sup>he alone</sup> qualifies to set up standards. (~~Jas. 4:12~~)

II. Who will the Lord reject. Who will be addressed in those awful solemn tones? What does God say?

1. Who rejects the word of God. (I Sam. 15:23).

How do we reject His word? (a) ignore (b) disbelieve (c) substitute (d) forget (e) Saul just disobeyed. This is termed rebellion, viz. refusing to do what God says whatever it be and results in rejection.

2. Who lacks knowledge. (Hos. 4:6). One is held responsible for what he has had an opportunity to know or learn. (illus. the man didn't know it was a one-way street but there was a sign; also speed, stop etc.) cf. Jb. 21:14, Ac. 17:30

3. Who bears thorns. (Heb. 6:8) Bear no useful fruit.

4. Who lack self-control. (I Cor. 9:27)

5. Who sells birthright (Heb. 12:15-17) (cf. Milligan) One's birthright as a Christian for ways of world.

6. Who goes by wrong law. "His servants ye are whom ye obey."

7. Who offers wrong sacrifice (Gen. 4:3-7). This is worship which is not strictly in accord with divine specifications. (*Substitution*)

8. Who offers the torn, lame, sick (Mal. 1:13)

9. Who fails to do his duty. (Mt. 25:41-45, Jas. 4:17, Heb. 2:3)



10. Who does not obey the gospel. (II Thess. 1:6-10) 7-9

III. Who will the Lord accept when they apply for entrance at the dazzling gates of light?

- cut 1. Those who believing place their trust in Jesus Christ. (Jno. 14:1-3). Who take up cross and follow the blood stained path that the Savior of the world trod (Mt. 16:24)
- 2. Who fear God. (Acts 10:35)
- 3. Who work righteousness (Acts 10:35)
- 4. Who offer the living sacrifice (Rom. 12:1). Saying "These hands are yours Lord, do with them as you will."
- 5. The quiet, peaceable, godly, honest (I Tim. 2:1-3)
- cut 6. The pious (performing duty toward parents) (I Tim. 5:4)
- 7. Who endures persecution (I Pet. 2:19-20)
- 8. Who offer spiritual sacrifices - as contrasted with the carnal sacrifices under the law of Moses (I Pet. 2:5)
  - a. Prayer, praise, contribution, indeed all items and acts of worship which Christians as priests offer to God.
  - b. These please God (Heb. 13:15-16)
- 9. Who gives (Phil. 4:16-18). Both the giver and the gift are acceptable.
- 10. Who speaks words of truth (Ps. 19:14, Eccl. 12:10). Sing to the ears of all who will hear the "wonderful words of life."
- 11. Who thinks pure thoughts (Ps. 19:14). Christianity is a religion of the heart.
- 12. Who comes out on God's side - there can be no vacillating or indecision (II Cor. 6:17)
- 13. Who serves Christ (Rom. 14:18)
- 14. Who does his duty (Mt. 25:34-36)
- 15. Who obeys the gospel. (Heb. 5:8-9)
  - a. The commands of the gospel
  - b. Repent and be baptized (Acts 2:38)
  - c. Live faithfully. (Matt. 24:13)

IV. Is it plain then who can be accepted?

- 1. All people (Acts 10:34-35). Christ died for all, invites all.
- 2. Not man's person (Gal. 2:6) Just because you are John Brown, doesn't mean you are saved regardless of how fine you may think John Brown is. You are a sinner and you need Christ, you must obey His gospel.
- 3. Who must decide this? (Acts 2:40)
- 4. When must we decide this? (II Cor. 6:2)

V. How do you stand now in the sight of God? Accepted or rejected?

*Backman Vol I P. 18*

Rom. 14:3-4 "Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him. Who art thou that judgest another man's servant? to his own master he standeth or falleth, Yea, he shall be holden up: for God is able to make him stand."

Gen. 4:3-7 "And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord. And Abel, he also brought of the firstlings of his flock and of the fat thereof, And the Lord had respect unto Abel and to his offering: But unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell. And the Lord said unto Cain, Why art thou wroth? and why is thy countenance fallen? If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee shall be his desire and thou shalt rule over him."

Mal. 1:13b "...and ye brought that which was torn, and the lame, and the sick; thus ye brought an offering: should I accept his of your hand? saith the Lord."

Phil. 4:16-18 "For even in Thessalonica ye sent once and again unto my necessity. Not because I desire a gift: but I desire fruit that may abound to your account. But I have all, and abound; I am full, having received of Epaphroditus the things which were sent from you, an odor of a sweet smell, a sacrifice acceptable, wellpleasing to God."

Eccl. 12:10 "The preacher sought to find out acceptable words: and that which was written was upright, even words of truth."

Gal. 2:6b "God accepteth no man's person."

II Cor. 6:2 "For he saith, I have heard thee in a time accepted, and in the day of salvation have I succored thee: behold, now is the accepted time; behold now is the day of salvation."

*Jas. 4:12 "There is one Lawgiver who is able to save and to destroy..."*

*Heb. 12:17 "For ye know how that afterwards when he would have inherited the blessing he was rejected; for he found no place for of repentance, though he sought it carefully with tears."*

Necessity of Repentance  
Ac.17:30

Intro. Ever since man sinned, God has been calling upon him to repent. The fundamental note that Paul sounded to Jew and Gentile alike, in every place, was Repentance. (Ac.20:21). John in Revelation writing to seven churches, calls upon five of them to repent.

I. Repentance Is Always Toward God. (Ac.20:21)

A. All sin is against God, even a sin against self, fellowman or Christ is against God, the author of all law transgressed; therefore repentance must be toward God. (Nu.32:23, Lk.15:18) (Illus. Joseph against Potiphar see context - Ge.39:9b. David against Uriah, Ps.51:4, cf. I Sa.12:23).

B. Faith is toward Christ. (Jn.3:18, 8:24, I Jn.2:23, 4:15, 5:10-13) Thus as acceptable faith is always directed toward Christ, acceptable repentance is always directed toward God. This gives us a more elevated basis for contemplation of sin in essence.

II. What Is Repentance? In order to do it, we must know what it is.

A. What it is not: Faith, prayer, conviction of sin. (Ft.#1)

1. Not reformed way of life (Mt.21:28-29, Ac.26:20, Mt.3:8)

2. Not gloomy despair, grief or even sorrow for sin. (II Co.7:10). (Ft.#2)

B. Two words in N.T. tr'd repentance. (cf. ISBE p. 2558)

1. Metamelomai. Seems to stress more the emotional part of repentance, an attitude of care, concern or regret. Occurs in fol. places (Mt.21:29-30, 27:3etc) (Ft.#3)

2. Metanoia. "A change of mind." It refers to a total change of mind. Biblical repentance "consists of a radical transformation of thought, attitude, outlook and directions." (New Bib. Dic. p. 1084). Hence, ess. a change of mind which forsakes sin, renounces it and denounces it.

C. Radical alteration of attitude.

1. Right attitude toward God (cf. Ac.20:21, II Co.7:9-10, Ps.51:4). "I have wounded him." (Ep.4:30, Is.53:5). He is right, holy, good and all his demands are just. (De.32:4) Ro.7:12, 14, 24).

2. Right attitude toward self (Jb.42:6, Lk.15:18-19, Jb.9:30, Ps.38:4, Is.64:6, Ps.69:5) (cf. Is.59:12-15)

"O GOD THOU KNOWEST MY FOOLISHNESS AND MY SINS ARE NOT HID FROM THEE"

3. Right attitude toward sin. (Ro.6:21, Is. 55:7, Pr.28:13, II Co.7:10, Ps.101:3, 119:104, 113, 163, Am.5:15) (Ps.97:10, "YE THAT LOVE THE LORD HATE EVIL" Pr.8:13) (Ezek.18:31) (II Ti.2:19)
4. Right attitude toward others (Ac.16:33, Lk.19:8) Warn and call others away (Ezek. 3:18-19)

D. Valid repentance.

1. Largely a negative act in turning the heart from sin but not without it's positive implications.

2. Valid - has an associated pos. aspect. (Ac.26:20, Mt.3:8, I Th.1:9)

- a. Compare Peter & Judas.
- b. Just to quit sin will not do. (Mt.3:8)
- c. To cover it cannot help. (Lk.12:2)
- d. To confess alone will not save (Saul)
- e. Sorrow, grief, tears insufficient. (Judas)
3. Repentance is born of tears (Jb.2:12-13) and matures in a new and reformed life. No one who repents can possibly be the same man. His mind and spirit are new.

III. The Opportunity To Repent Is A Great Blessing. (Ac.11:18, Re.3:19).

- A. Should be most grateful (Ft.#4)
- B. A universal blessing vouchsafed to all (II Pe.3:9)
- C. When God shut the gate of the garden on Adam, he opened the door to repentance.
- D. If you have a heart still capable rejoice and bless God.

- E. Opportunity may be withdrawn (He.12:7)

IV. The Foolish Impinent (Re.2:21) It is bad to sin but worse to sin and not repent.

- A. Goodness of God gently extended through many days. (Ro.2:4-6)
- B. Some become hardened against mercy (He.6:4-6, 3:13, Ec.8:11)
- C. How God must feel. (Ro.10:21, Pr.1:24-26, Mt.11:20, Zec.7:12, 13)
- D. Examples. Pharoah: Ex.8:15. Jews: Je.5:3.
- E. Soon the time of repentance is past and the heart is no longer capable. (II Th.2:10-11, Re.15:8, Je.8:20)

IV. Importance. Repent or Perish! (Lk.13:3, 5, Ac.17:30-31)

- A. Unto rem. of sins. (Ac.3:19, Is.55:7)
- B. Prerequisite to all acceptable obedience.
  1. Before prayer. (Ac.8:22, Lk.11:13)
  2. Before baptism (Ac.2:38)
- C. Keynote of all preaching.
  1. John (Mt.3:2)
  2. Jesus (Mt.4:17)
  3. Disciples (Mk.8:12)
  4. Final announcement (Lk.24:47)

5. Substance of Paul's preaching (Ac.20:21)  
D. Must preach it, and from broken hearts practice it if the sinner is to be saved and/or the church purified and presented to Him without spot or blemish. O holy bride be pure. Repent and turn to your God and savior today.

V. Let Us Repent.

A. Many things hinder: Pride, social condition, money, worldly honor, love of delicious practice allowed by Satan.

B. Cost something dear to repent. Better to cut off a member ~~here~~ than perish altogether.

C. It is a personal matter. No one can repent for another.

D. It is an urgent matter.

1. Life may end. Repent while alive - in death we cannot. Time and place may ~~case~~ *change*.

2. Inclination may flee.

E. Repent as early as possible, "remorse for a misspent life will not bring back the wasted years." (Jl.2:12-13). Then let repentance have it's fruit.

*Repent of  
All Sin.*

Bib. Boles' Sermon Outlines 136

ISBE Art. Repentance, 2558 - 9

New Dict. Art. Repentance, 1084

Thayer. "metamelomai" and "metanoio")"

Ft.#1 "Conviction is not repentance. It is one thing to be awakened at 5 o'clock in the morning, another to make up ones mind to get up and still another to actually pull the covers back and step out on the cold floor.

Ft.#2 "The little boy said when asked what repentance was, "It's being sorry enough to quit." - add "and to begin."

Ft.#3 "Thayer makes no distinction between metamelomai and metanoia, saying that it is not sustained by usage. He says they are synonyms.

Ft.#4 "A man once said "I am thankful for three things - I was born white, I have access to the Bible, and have the chance to repent when I sin."

Ft.# 5 " Dict. of thoughts pp. 563-565 items checked.

Ezek.18:31 "Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart, and a new spirit; for why will ye die, O house of Israel."

Ezek.2:18-19 "When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require of thine hand. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul."

Lk.12:2 "For there is nothing covered that shall not be revealed; neither hid, that shall not be known."

Je.9:3 "O Lord, are not thine eyes upon the truth? thou hast stricken them, but they have not grieved; thou hast consumed them, but they have refused to receive correction; they have made their faces harder than a rock; they have refused to return."

Paul's Concern For The Lost  
Ac.20:18-21

Intro. The greatest tragedy in the world is that men are lost. The second greatest tragedy is the apathy of Christians toward these lost ones. If the gospel can save and men are lost without why do we not preach it? Paul became great because of his concern for the lost. Similarly, we as individuals or as a church can become great only in proportion to our concern for the lost.

1. The text is part of one of Paul's great addresses (cf. his sermons at Antioch, Lystra, Athens, etc.) This one differed from those in that it was directed to Christians. On his third missionary journey, returning to Jerusalem he called the elders of Miletus. Paul regards it as his farewell address, and he tells of his past, present and future.

2. These verses vividly portray Paul's concern for the lost. His attitude must be ours.

(I Co.11:1, Ph.4:9)

I. The Basis Of Pauls Concern For The Lost. Why?

A. He Loved.

1. God. (Jn.14:15, Mk.16:15)

2. People. He saw hosts dying all around him. He could not close his eyes to their plight nor his ears to their cry. (Ac.16:9) He could not turn away as we do today unfeeling.

Have we no compassion?

B. He Served. He regarded himself as a servant of Christ. (Ac.20:19)

1. His past work in Eph. was the work of a servant. (Ep.3:7a)

2. He delighted in referring to himself as a "bondservant" (Ph.1:1, Ro.1:1, I Co.9:19)

3. He was willing to serve in any capacity in behalf of the lost: Planter, Waterer, Cultivator, Reaper; lay the foundation or build the superstructure.

too Often we have too many chiefs and too few indians.

4. This service concept is essential in soul-winning.

a. Jesus set the example in serving others. (Mt.20:28, ~~Ex~~ Ph.2:7)

b. Christians are called to serve others (Mt.20:26, Ep.2:10 - bound over Ro.1:14)

c. The greatest service one can render to another is to point him to the "Lamb of God that taketh away the sin of the world." (Rescue the Perishing Song 193)

d. There is service for everybody. There is a soul that you can win. (cf. Ill.1000 Ev.633)

*over  
and because he  
loved, he served*

II. The Characteristics of Pauls Service To A Lost World. What kind of service? How was it performed?

- A. Humble Service. "With all lowliness of mind."
  - 1. The greatest work demands the humblest heart. (Ep.4:1-2a)
  - 2. Salvation by the grace of God, understood and appreciated makes for great humility. (Paul the Pharisee (Ph.3:5-8)
  - 3. All his glory - to preach a crucified Savior. (Ga.6:14)
- B. Tearful Service. "And With tears"
  - 1. He admonished with tears and wrote with tears. (Ac.20:31, II Co.2:4). Because of personal involvement (Ro.10:1)
  - 2. At Eph. his tears were probably caused by: Ignorance (Ac.19:2); Blasphemy (Ac.19:9); Idolatry (Ac.19:28). cf. Jesus (Lk.19:41). When we think of the lost we find our sentiment akin to that of Jer. (Je.9:1)
  - 3. If we have any feelings at all, we should be moved to sadness and tears when we think of sin (Ep.4:30) its misery now and it's condemnation in Eternity. (Mt.8:12)
- C. Trying Service "And with trials."
  - 1. To reach and rescue the lost is not always easy. Paul had suffered personal provocation and pain, hunger, cold, vicious persecution, betrayal, scourging, imprisonments, slander, to reach the unsaved.
  - 2. In addition he also worked with his own hands. (Ac.20:34)
  - 3. The Christian soldier must be willing to undergo hardship and trials. (II Ti.2:3-4)
  - 4. (Jude 23) Often to pull them out of the blaze we must enter it ourselves (Ill. 1000 Ev. 627).
- D. Rewarding Service.
  - 1. Paul's work in Eph. resulted in a strong church. A church composed of both Jew and Gentile, organized with elders, with a deep concern for the lost in Asia (Ac.14:10)  
This was Paul's reward (I Th.2:19-20)
  - 2. (Ill. 1000 Ev.779 "Sounding the Call")
  - 3. Paul lived to save the lost. It was what he wanted most from life (Ph.1:21-22)

III. The Extent Of Paul's Concern For The Lost.

It was not so mild as to leave him sitting where he was with a vague feeling of uneasiness.

- A. Jesus said "GO" Paul went. He made 3 missionary journeys. He visited Eph. briefly on the second and returned on the third.
- B. When Christians are really concerned for the lost we will "GO" (Mt.9:37-38) "Go" vs. "Come"



(Illus. GBFH "Why Not Sooner" p. 166. "Want To Hear" 2500 - 1058)

C. If you can walk, ride or roll a wheel chair you can go.

D. He taught fearlessly. "I shrank not from declaring unto you..."

1. He loved these people enough to teach them what was profitable, not what was popular, pleasant or agreed upon. He was not afraid of offending them. (Ill. 1000 Ev.947) A doctor cannot be timid nor afraid of hurting: a doctor before days of anesthetic about to perform a delicate ear operation whispered into patients's ear. "I am going to hurt you but I will not harm you."

2. The result of fearless preaching: "pure from the blood of men" (Ac.20:26) (cf. Ez.3:18f)

E. He taught "publicly and from house to house."

1. He realized the necessity of public preaching (I Co.9:16, II Ti.4:2)

2. He also saw the value of personal work. It takes both public and private teaching and may we never be guilty of disparaging either one!

3. This is Ac.20:20 and as someone has said, "every church needs this 20-20 vision." Not until we get it will we seek the lost and save them.

4. Illus. ("Freging" 1000 Ev. 644 & 670. "Badge of Humiliation" #666)

F. He taught all. "Testifying both to Jews and to Greeks."

1. He knew that all were lost and needed the gospel. Everyone a prospect.

2. Like Paul, we must be concerned for all the lost; white, black, brown, rich-poor, far - near.

G. He taught persistently.

1. He stayed at Ephesus 3 years (Ac.20:31) consistently, night and day, with earnestness.

2. Reaching and saving the lost became an obsession with Paul. His time was short but Oh, how he redeemed it. (Co.4:5, Jn.9:4)

#### IV. Conclusion and Appeal.

1. Paul's passion for lost souls is also expressed in (Ro.10:1, 9:3) Today he would be called an enthusiast or fanatic (Ill.1000 Ev.943)

2. How do I compare with the apostle Paul in concern for the lost? We must realize we exist as a church for one purpose - to serve humanity and to save souls - as individual Christians and as true churches of Christ, we, as Paul, must be concerned for the lost. Obsessed by a desire

to win the helpless and hapless to Jesus Christ  
our Savior.

3. Millions go blindfolded, over the brink  
hour by hour. What will you do?

4. Resolve to save one soul this year. And if  
*IN ALL YOUR LIFE* you save only one soul - be sure it's your own .

Bib. Clevenger "Ser. for Saints & Sinners" pp.68-71

Intro. From Antioch, with Silas, the apostle Paul started his third missionary tour to confirm the churches. He was led by the Spirit through Asia Minor then on to Macedonia and Greece then back through Macedonia and on to Jerusalem to testify to his countrymen. (Ac.20:16) He stopped briefly at Miletus for a visit with the elders of the beloved church in Ephesus. It was in his talk to them that the words of the text are found.

1. The H.S., through his prophets had repeatedly warned Paul of the "bonds and afflictions" that awaited him in Jerus. Paul knew what awaited him in the future. He was big enough to take it. We do not - let us be thankful. (Pr.27:1, De.33:21)

2. Nevertheless Paul was unmoved and settled in his resolve to go to Jerus. (Jerus. is the future cf. Jb. 23:11, Is.50:7, Lk.9:51)

3. Paul did this because he wished to finish his course with joy - "that there be no regrets." He did! (II Ti.4:7). But not everyone has done so. Not everyone has lived his life that there be no regret.

I. Some People Who Have Had To Live With Regrets:

1. Those who made up the mob at the crucifixion. (Lk.23:47-48)

2. The twelfth apostle. (Mt.27:3-5). "Remorse not only turns God against us, but turns us against ourselves, and makes a soul like the scorpion in the fire which stings itself to death."-David Thomas.

3. The chosen people after refusing to heed the counsel of Caleb and Joshua. (Nu.14:39)

4. Red-headed hunter - Esau (He.12:16-17)

5. The impetuous fisherman (Mt.26:74-75)

6. Every man who has ever fallen short of expectations.

a. The rich young ruler. (Mk.10:22) He was bright with promise.

b. The prodigal (Lk. 15:15-19)

c. King Saul, Solomon, Jereboam I.

d. Many of us who have wasted and now are frittering away high school and college years; who have misspent the virile energy of youth.

(1) "O the years in sinning wasted

Could I but recall them now

I would give them all to Jesus

At his feet I'd lowly bow."

(2) "Of all sad words of tongue or pen  
The saddest are these: It might have  
been." - J.G. Whittier

II. We Have Regrets. "Remorse (regret) is the echo of a lost virtue" - Buliver. For 1962 there are

many things over which we can rejoice, yet there are things we might well regret.

We might rejoice:

- a. Over What God has done for us, preserving us in health, peace, prosperity, delivering us from the hunter (I Pe.5:8, Mt.6:13), giving spiritual progress.
- b. As a church for a new Bible school record (222), 30 baptisms, 2 restorations, retirement of debt.

2. Yet there is cause for regret to many in that Bible school attendance has not been maintained and many had no part in converting the lost, restoring the wayward nor the retirement of debt.

- a. Resolutions unfulfilled. Attendance, Study, Soul winning.
- b. What we did not do. (Mt.23:23b)
- c. What we did wrong.

III. But Let Us Rid Ourselves of the Burden of Regret. To live a life of constant remorse is to lead a joyless existence. (Ph.4:4, I Th.5:17, Is.65:14) After all is it not true that "Remorse is beholding heaven and feeling hell" - Moore.

1. We must do as Paul; forget (Ph.3:14). "Were it not better to forget than but remember and regret" - L.E. Landon in Despondency

- a. "No one can possibly be at peace with himself in the new year if his conscience is continually presenting him with the unsettled accounts of the old. The awareness of unforgiven sin has a blighting, dulling, paralyzing effect on the individual. It prevents him from living at his best." (Ps.31:10, 38:4, Is.57:20-21, Ezek. 33:10)

2. "It is dangerous, however, to try to forget the past if sin lies in it, unconfessed and unforgiven. But when we have turned the past over to God and left it in his hands, we are emancipated. The ball and chain has been struck off our ankle. We are free. This is the promise of God."

(I Jn.1:9, Is.55:6-7). Do not tarry lest time catch us (Pr.1:25-26). (Sometimes our remorse for sin is not great enough to allow restitution - Humor. #1263) (Get right with God-Webb.158)

3. Let us therefore forget the forgiven past "save for those memories that may minister to the souls upward progress."

4. Then we can rejoice. (Ps.51:12, 32:11, Is.61:10) as we enter the new year we may cheerfully and confidently face the challenge of tomorrow.

IV. Let Us Resolve to Live in 1963 in such a way that it Will Bring No Regrets. Regret is not inevitable as some would think - with God's help it is unnecessary.

1. Shall we say as does one of Dicken's characters "Regrets are the natural property of grey hairs." or as Harvey Allen said "The young are slaves to dreams, the old servants of regrets." Or as Disraeli; "Youth is a blunder, manhood a struggle, old age a regret." No- Never!

2. The virtue of such resolve. (Ac.11:23 - Paul Barnabas) "To make a thoughtful and serious resolution for the new year is in itself evidence of character, capacity and courage." Don't laugh.

a. "You may be whatever you resolve to be. Determine to be something in the world and you will be something. - "I cannot" never accomplished anything; "I will try" has wrought wonders." - J. Harves

b. What shall we resolve? We may start by forsaking those cherished evils. (Illus. Bear and the kettle, Dorans Manual 1962 p. 306 There are some kettles we might start by dropping.)

3. Let us avoid: occasions of tempting, unkindnesses, falsehoods (Col.3:9), collusion and compromise with the world (Jas.4:4) etc.

4. Let us do with our might (Ec.9:10, I Co.15:58) Enter in heartily into the work of the Lord. Take on a job in '63 - "A work for me in '63"

a. "A heart to resolve, a head to contrive, a hand to execute" - E. Gibbon, of Andronius

b. "Wise to resolve and patient to perform."

\*Homer (Odyssey)

5. Let us keep close to God. (Jas.4:8, I Jn.2:28) So we shall be fruitful branches (Jn.15:5)

*inserted*  
V. Whatever Challenges the New Year May Bring To Each One, Let Us Meet Them With Courage And Resolution - that will bring no regrets. What will this bring to you?

1. Prosperity - wealth? If God gives us such,

1 let us pray for wisdom to use them aright. Prosperity has its dangers. It often comes as a barrier separating us from God. In the parable Jesus cited it's dangers. (Lk.8:14). That there be no regrets as in Lk.16.

2. Trial and adversity? (Ro.8:35-36, I Pe.4:12, 1:6-7) Behave that there be no regrets. (Illus. Pul. Comm. Romans p. 233)

3. Death? (Ph.1:21, Re.14:13). This year, for some, may be graven upon a tombstone.

4. Opportunities? Let us seize them as they fly quickly by us. How sad we are when they pass.

a. In worldly matters. Bro. Fritz tells of his father who had 1000 acres of lands on other side of Ben Bolt. He sold it for \$20 an acre and someone struck oil. Fritz himself was asked to buy 198 acres other side

of Banquette at \$30 an acre. Thought it was no good and didnt. Struck oil there too.

b. Spiritual. Bro. Chas. Kaechele - when poor man knocked and asked for a meal and a place to stay out of cold he turned him away.

Haunted him later. Many of us have let friends and loved ones go to their "long home" never making an effort to bring them to Jesus. (Illus. Pul. Comm. Rom. p.233 - Joseph, Joshua, Daniel, Esther, Herod - Mk. 6:20, Felix and Agrippa).

c. "I only regret, in my chilled age, certain occasions and possibilities I didn't embrace"

-Henry James

5. Responsibilities and Duties? To children, self, church, of prayer, devotion, service, etc. Each shall answer for himself - no one can do your part. (Gal.6:5) Discharge them in such a way that you will have no regrets.

VI Resolve, in short to be a "good Christian" in 1963 and God will be with you - there can be mp regrets/

1. "Question not, but live and labor  
Till the distant goal be won.  
Lifting every feeble neighbor  
With the help of God's dear Son."

2. (Jn.15:5)

3. Follow the exemplary life of Paul (Ac.20:24, II Ti.4:7)

Bib. The Min. Man. 1962 (End of Year & New Year)  
Pul. Comm., Romans p. 232 - 233

*The cure of regret  
Resolution  
Action*

Everywhere Spoken Against  
Ac.28:22

Intro. The church of Christ is more widely known and discussed today than at any time in its 1900 year history. One secular magazine said "it is the fastest growing religious group in the United States." I do not know if this is true but I certainly hope it is. The fact that we are rousing from our lethargy and moving forward for the Lord is seen in our advertising (Nsp, mag, billboards etc.) mission programs at home and abroad; radio and television preaching; renewed emphasis on personal work etc...Hence as people come to hear of the church, they discuss it, and because of misunderstanding and misrepresentation there sometimes results a weird and distorted picture of the church and what it stands for.

1. Jesus her founder was misunderstood and spoken against. (L.G.T. p. 86-87) (Jn.2:18-22)
2. Misunderstanding and misrepresentation.
3. Honest people are fair and open-minded. (cf. Usage of Jesus' words, Mt.28:59-61).
4. Intellectual honesty needed to receive the truth. (Jn.8:32, Ac.17:11-12)
5. Changing word meanings; small alterations and prejudicial demagoguery. (e.g. "that means your poor mother is going to be lost" etc.)
6. Such problems have been with the church from the beginning.

I. The New Testament Church Spoken Against (cf. Z.T. Sweeny pp. 29:37)

A. In last chaps of Acts is account of Paul's perilous voyage to Rome. He came as a prisoner; persecuted for his love of and devotion to the cause of Christ. (Ac.28:16b-22).

1. Their course different than that of "seekers" today. Do not wish to hear if sect is "spoken against." This makes the "smear" much more effective.

2. These acted on different principle. "now Paul, we've heard the other side...now let's hear what defense you can offer." (cf. p.30 ZTS)

B. Everywhere spoken against (Z.T.S. p.33)

All, both Jew and Gentile united to oppose them. How charged?

1. Charged with worshipping God contrary to the law (Ac.18:13) At Corinth.
2. Charged with heresy (P.34) (Ac.24:14)
3. Charged with teaching customs which it was not lawful to observe as a Roman citizen (Ac.16:21) at Philippi. (p.35)
4. At Thesalonica charged with "turning the world upside down." (Ac.17:6) (p.35)

5. At Thess charged with treason - Ac.17:7

C. Surprisingly enough; this "sect.", in the sight of God was the only true and right religious organization in the world. Notwithstanding everyone opposed it, God acknowledged it. No one can, deny or object to this. It is obviously true. Hence, does this not show us that we should be careful whose bandwagon of condemnation we might hastily ride? (p.36)

D. Finally God never authorized the existence of any other sect or party. (P. 36) Bible authority.

E. Now, should it surprise us if we find this "sect" of which Paul was a member, the "churches of Christ" (Ro.16:16) still spoken against and misunderstood and misrepresented today? Will we have the same attitude as those fair-minded Jews in the text?

F. What is "everyone" saying today?"

II. This "Sect" (church of Christ) disbelieves the O.T. Many are amazed when we use O.T. in preaching. They do not understand our emphasis on the N.T.

A. The truth regarding O.T. scriptures.

1. Inspired. O.T. claims this for self (cf. "God spoke" "Thus saith the Lord" etc.)

N.T. Ack. (II Pe.1:20, II Ti.3:16)

2. O.T. Profitable. It's truth and principles are applicable to us. (Ro.15:4, I Co.10:11)

3. The O.T. law is not for our observance. The law ended at the cross (Jn.1:17, Col.2:14-16, Ep.2:11f, He.8:8-11, Mt.5:17, Ro.7:1-4, Ga.3:23-26 etc.) *He.7:18-19*

Hence our position relative to this matter is precisely that of the N.T. also inspired.

B. Popular fallacy regarding O.T.

1. "We take it all - Old and New." If by "take it," they mean "practice it" they condemn themselves by "not taking"; animal sacrifice, distinction of meats, 30% gift, sabbath-breakers penalty etc.

2. Truth is, they just go to O.T. for what they want and like (cf. Sabbath, Ins. music, priestly garb etc.) and leave everything they do not want.

3. God has said this is impossible. (Ga.5:3)

If you go back for one thing (with the Galatians it was circum), you are debtor to do whole law.

III. That The "Sect" Repudiates Sal. By Grace.

A. Sal. by God's grace is plainly taught, we must accept it. Can't be saved any other way. (Ro.3:24, ~~4:4-5~~, Ep.2:8) Songs proclaim it (cf. "Amazing Grace"); prayers ask it. Sal. cannot be earned.



- B. The meaning of grace is clear. Unmerited favor.  
1. God saves us from sin when we do not deserve it. He will save us in heaven though we do not deserve it. He will save us in heaven though we are unprofitable servants.  
2. Grace is love (Ro.5:6-8, Jn.3:16, I Jn.3:1) and mercy (Tit.3:5)

- C. But---grace does not preclude conditions to be met on the part of the sinner.  
1. Illus. Noah and grace (Ge.6:8) but had to get to work on ark (Ge.6:14) Ruth obtained food by grace (Ru.2:2) yet she had to glean it (Ru.2:3)  
2; Sal. by grace but not by ~~grace alone~~ <sup>UNCONDITIONAL GRACE</sup>.  
Paul was saved by grace (Ep.2:8) but he had to be baptized to wash away his sins (Ac.22:16) (cf. Tit.3:5)  
3. God's grace extended to all (Tit.2:11) but must be accepted by obedience to the gospel (II Th.1:8, Mt.7:21, He.5:8-9, Lk.6:46)  
4. Peter's meaning (Ac.2:40)

#### IV. The Church of Christ Thinks They are Right and Everybody Else is Wrong.

A. Can we know who is right and who is wrong? Though there may be some who would reply "no," it is obvious that everyone decides in his own mind that some are right religiously and others are wrong. Illustrations?

1. One man denies the existence of God and the other confesses God. It is not difficult to see and admit that one is right, the other wrong.
2. One man denies the deity of Jesus and the other believes it. Who is right and who is wrong? Only an agnostic would say he could not tell!
3. Therefore, when someone says to me, "You ought not to say that you are right and others are wrong," I reply that there is not a person on earth with any religious convictions at all who does not do this very thing.

B. Can two people both be right and teach contradictory doctrines? For example:

1. The earth is round and flat; two and two equal four and two and two equal five. It is utterly impossible for two conflicting statements to be true.
2. One teaches that children are born totally depraved in sin; the other, they are pure. One teaches only the elect are saved; the other, all men are free to choose. One teaches that baptism is essential; the other, it is non-essential. Can both be right? Only the

irrational or dishonest would admit it!

C. How can we tell who is right and who is wrong in religion?

1. Not by human wisdom. I Cor. 1:21.

2. Not by the number of people who believe and practice a doctrine. Cf. Hinduism. There are far more Nindus than all professed Christians combined.

3. It must be by the word of God and it only.

II Tim. 3:16f. Someone says, "You believe that everybody is wrong who disagrees with you." No, I believe everybody is wrong who disagrees with the Book! (Ro. 3:4)

D. Does it make any difference if one is wrong in religion?

1. Truth means freedom. John 8:32. Does freedom matter?

2. Truth means purity. I Pet. 1:22. Does purity matter?

3. Error means condemnation. II Thess. 2:11f. Does condemnation matter?

V. Some Other Charges. (L.G.T. p. 88-89)

A. Do not believe in work of the H.S. in conversion. (Jn. 6:63, Jn. 16:8f, comp. Jn. 3:5, Tit. 3:5, Ep. 5:26, also. I Co. 4:15, I Pe. 1:23)

B. Do not believe in prayer (Pr. 28:9). Prayers heard (Ac. 10:4b, 14; Ac. 22:10-16) (cf. Ja. 1:21)

VI. Conc. and Appeal.

A. Review the situation in text.

B. God's people will always be misrepresented, misunderstood and opposed.

C. Let us never be guilty of justifying villification of the holy "sect"

D. Let us always, as Paul, be willing to admit our connection with it, and defend her honor to all the world (I Pe. 3:15)

E. May we urge all other to be as open-minded as were these sincere seeking Jews.

Bib. Clevenger "Ser. For Saints and Sinners" pp. 146-15

L.G. Thomas "3rd. Hund. Ser." pp. 86-89

X.T. Sweeny "N.T. Christianity" Vol. I pp. 29-37