

The Christian's Estate
I Cor. 3:21-23

What is your relation to Christ? This is perhaps the most important question you shall ever attempt to answer. Your relation to Christ determines your relation to all things physical or spiritual. If you his servant, all things are your servant and fall neatly in place to work for your ultimate good. (Ro. 8:28). If you belong to him, all things belong to you. This is the Christians estate.

I. The ministry is yours. (vs. 22a) The church is not for the ministers, but the ministers are for the church. Carnality at Corinth (I Cor. 1:12).

"They were losing the treasure while they eagerly held fast the earthen vessel that contained it." They belong to all, not just a faction, and all alike belong to the Lord. Let no man then glory in mere men, or boast of his relationship to man, or trust in men as a ground of confidence or source of honor. The ministry is not a divided one, nor is the benefit a divided one. (I Cor. 4:1-2, 3:6&8)

A. You are not the preacher's property (if a Christian) but Christs' property. (cf. I Cor. 1:13). The minister is your servant. (II Cor. 4:5). Compare this with the preistcraft of today. (Mt. 23:8-12). *Not Attitude of Peter, Paul, Apollos.*

B. Yours to break to you the bread of life.

(Mt. 28:19-20, II Tim. 2:15) *TEACH. ACQUAINT YOU WITH WORD.*

C. Yours to guide in the path of safety. (II Tim. 4:1-2, I Tim. 5:20, Tit. 2:15, II Tim. 2:23-26) *"TO REPROVE, REBUKE, EXHORT,"*

D. Yours to comfort you in your sorrow. (Isa. 40:1, I Cor. 14:31, II Cor. 2:7, I Thess. 4:18) Turning attention to the wisdom of the ways of God and the healing balm of his word.

II. The world is yours. Your father is the King of the world and you are his heir.

EARTH A. To lodge in as a pilgrim. (I Pet. 2:11, He. 11:13, He. 13:14) Earth provides a home for the living and opens her arms to receive you in death.

PEOPLE B. As a field of service. (Mk. 16:15-16, Gal. 6:10, II Cor. 9:13, He. 13:16). The people of the world are an opportunity.

C. To subdue. Foes must be conquered. (I Jn. 2:16). The world is your arena, wrestling ground, battle field. (I Cor. 9:26, Eph. 6:12, II Cor. 10:4). Must subdue. (Gen. 1:28, I Tim. 6:12, I Jn. 5:4, Ro. 8:37)

D. To use and enjoy. Nature yields to your her beauty. (Mt. 5:5, I Tim. 6:17). (cf. Phil. 4:19, Mt. 6:33, Mk. 10:29-30, Ps. 37:25)

III. Life is yours. Real, not hollow sham and worldly play-acting.

A. As a precious gift. Life is sacred: (1) Because of it's origin & it came from God (Acts 17:25) (2) Because of it's character - in God's image (Gen. 1:27) (3) Because of it's privilege-fellowship with God. (I Jn. 1:3) (4) Because Of its high destiny - eternity with God. Preparation made here in the ante-room of eternity (He. 9:27, II Cor. 5:10)

B. Thus a period of discipline. Life is the school in which we learn the fine art of self-control. (I Co. 9:27)

C. As a time of enjoyment. Happy days are yours because you live them wisely. (I Pet. 3:10-12, cf. Phil. 4:4, Gal. 5:22ff, Ro. 14:17)

IV. Death is yours. To the sinner, death is Master feared and dreaded. To the Christian death is servant. Christ conquered death; ^{now} ~~more~~, you share his victory. (Re. 1:17-18)

A. To terminate every sorrow and pain. It is a refuge from the storm. (Job. 3:17, Re. 14:13)

1. It leads to rest. Across Jordan lies Canaan. (He. 4:9)

2. It robs you of nothing you are not willing to resign. (Phil. 1:21, II Cor. 5:1)

B. To fulfil our deepest desires. Death is not an enemy that bans us to regions of darkness, but an angel who wakes us, at whose touch chains fall off, and who leads us through "the iron gate that opens of it's own accord, "and brings us into the city. (Mt. 25:23, II Tim. 4:6-8)

V. Things present are yours.

A. Redemption and forgiveness. (Col. 1:14, I Jn. 1:9)

B. Peace that passes all understanding. (Jn. 14:27, Phil. 4:7)

C. The Spirit as your abiding guest. (Ik. 11:13, I Cor. 3:16-17) ^{6:19-20}

VI. Things to come are yours.

A. The day of the Lord. (II Pet. 3:11-13)

B. The resurrection. (Jn. 6:39, cf. I Cor. 15:51-53)

C. The heavenly inheritance. (I Pet. 1:3-5)

D. God. (Jn. 20:17, He. 11:16, Rev. 21:7). If God is yours, "all things are yours."

VII. Why? "Ye are Christs." How? (Acts 20:28⁵, Gal. 3:26-29) Those who "put him on" are his. "If ye be Christ's "then and only then is all this true.

Footnote: Add't'l scrip on "Christ's" I Cor. 7:22, 15:23, II Cor. 10:7, Gal. 5:24.

Bib. F.L. Cox. According To Paul pp. 33-35

I Tim. 5:20 "Them that sin rebuke before all, that others also may fear."

Tit. 2:15 "These things speak, and exhort, and rebuke with all authority. Let no man despise thee."

II Cor. 2:7 "So that contrariwise ye ought rather to forgive him, and comfort him, lest perhaps such a one should be swallowed up with overmuch sorrow."

II Cor. 9:13 "While by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ, and for your liberal distribution unto them, and unto all men;"

I Jn. 5:4 "For whatsoever is born of God overcometh the world, and this is the victory that overcometh the world, even our faith."

I Jn. 1:3 "That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ."

Gal. 5:22 "But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, Meekness, temperance: against such there is no law."

Jn. 6:39 "And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day."

He. 11:16 "But now they desire a better country, that is, a heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city."

One thing you notice at once about Paul is that he is strongly affected by sin and sin in turn by him. He is not after sin to destroy it, whether it be in a pagan city or a drifting church. (Ac. 17:16). (cf. Circumstances at Corinth that called forth the letter). He does not withdraw into his shell to let sin alone. He doesn't attempt to ignore it in hopes it will go away, but cries out in plainest language "Flee fornication". The shame was not in the rebuke but in the sin which called it forth. (cf. I Co. 6:16-18)

He chases it with bold argument. (vs. 18-19)

He drags it out in the light of the spirit that it may be seen in all its vile ugliness. (Jn. 3:18-19)

He lays it at the foot of the cross. "Ye were ¹⁹⁻²⁰ bought with a price." How gruesome our sinful life appears here.

"I loathe myself when God I see and into nothing fall."

The price paid at calvary is the ultimate argument against sin. This convinces us if we can be convinced at all.

I. A Blessed Fact. "Ye are bought with a price."

1. "Ye." Corinthian's (I Cor. 1:2) "Ye" Christians in all places and all ages of the world.

The church. (Ep. 5:23) ^{Ac. 20:28 Ep. 5:23}

a. This is either a fact or it is not. Ye are bought or you are yet un-redeemed. Only one redeemer (Jn. 8:34-36) - ~~OTHER BODY~~ ; ~~OTHER REDEEMER~~.

b. If it is a fact, it is the fact of your life. The wonder of all wonders. As slave;

1600 EV
#600 } imprisoned in death row - now free! ^{PARDONED}
c. Thus the constant knowledge of it should operate powerfully upon us both now and ever to alter the course of our lives.

2. The purchase price. "With a price."

a. A great price. ^{NOT GOLD, RUBLES}

(1) The Father gave his Son; the Son gave himself. (Ac. 20:28, I Pe. 1:18-19, Re. 5:9)

Willingly. (Jn. 10:17-18) In the shadow of the cross he said: (Jn. 15:13) - ^{NOT A PRICK OF FINGER}

(2) Jesus is both ransom and ransomer.

(I Tim. 2:6, Tit. 2:14)

(3) Redemption is a story written in blood.

(He. 9:12, Ep. 1:7) (He. 9:22). All the

blood; the whole life. ^{RE.S.G. SACRIFICE}

(4) Measure the price by the bloody sweat, the desertion, the betrayal, the scourging, the mocking, the cross, the heart-break.

This is the price of redemption.

b. The precious price reveals:

(1) Immutability of Justice. (Ro. 3:24-26).

Untouchable holiness. (Josh. 24:19a).

Wierma Almost unbelievable love. (Ro. 5:6-8,
I Jn. 4:10)

- (2) The divine evaluation of man's soul.
(cf. Illus. Spurgeon p 823) *Worthless man Under*
(3) The awfulness of sin. Who can measure *four*
it? Who can comprehend it?

II. The Consequence. "Ye are not your own."

(Ro. 14:7-9) If purchased, you belong to the purchaser. (Illus. Ibid p. 824) This divine ownership involves on the

Negative Side:

1. Blessings:

- NEED NOT TRY*
a. You are not your own savior. Jesus is.
WAYS (II Tim. 1:12) *HE IS ABLE.*
b. You are not your own provider. The sheep are fed by the good shepherd. (Ps. 23)
TRUST HIM
c. You are not your own guide. You are guided by the light of God's word. (Ps. 119:105)
d. You are not your own protector. "God is our refuge." "and strength" - your strength is not your own. *Ps. 2113*
e. You are not your own rewarder. (God is. (Ro. 6:23b)
f. You are not your own judge. (II Tim. 4:1, Ro. 2:16)

2. Responsibilities: Every blessing is coupled with a co-ordinate responsibility.

- II Co. 5:18*
a. You are not your own to injure, abuse, defile or waste (in idleness or amusement)
b. You are not your own to follow your own prejudice, depraved affections, wayward wills or irregular appetites.
c. Your time, talent and money are not your own to squander. A trust from God.
d. You are not your own to serve another master devil or man. (I Co. 7:23). (Ro. 6:13)

Positive Side:

1. "Your body and your spirit which are God's"
a. Altogether His. Body and Spirit includes whole man - thus even thoughts are under His dominion. (II Co. 10:5)
b. Always his. Day or nite, Monday or Saturday.
★ 2. Therefore rejoice for: (a) We have a beloved owner (I Jn. 4:19) (b) We pursue an honored service - the ends of God.

III. Practical Conclusion: "Glorify God in your body and in your spirit which are Gods." To glorify here means to pay honor and dignity to our Owner. We should glorify him because we are his three ways: By right of creation, By right of preservation, By right of redemption.

1. "In your body:" by chastity, temperance, cleanliness, purity, modesty, industry etc.
Glorify God.

FOOTBALL CHEERLEADERS

- a. In an obedient boyd. Obey with delig
(I Sam. 3:9)
- b. In a working body by holy diligence.
(Jn. 5:17, Phil. 2:12, II Pe. 1:5 & 10, I
II Tim. 2:15)
- c. A worshipping body, bowed in prayer.
- d. In a suffering body, (Ro. 12:1, Mt. 16:24,
I Pe. 4:1)
- e. In a faithful body (Re. 2:10, Mt. 24:13)
- f. In a well-controlled body. (II Pe. 1:6,
Ac. 24:25, I Co. 9:27)
- g. Becsuse... It is the temple of the Spirit.
2. "In your spirit." by faith, love, expectancy,
fervor, humility, cheerfulness, etc. ^{- IN MIND}
3. Remember, redeemed one that: ^{EVIL IMAGINATION}
^{NOT REE, UNKEELED}
- a. You will be closely watched by Christs
enemies.
- b. You will be expected to be better than
others and rightly so since you claim to be
Christ's own. (Ro. 8:13-14). Vain profession
will not do. (GOD WILL BREAK OUR PRETTY SHELLS AND THE "ROTTEN EGGS"
- c. If you are not holy, pure and clean in ^{WILL BE DIS-}
life the name of God and his doctrine will ^{TRAYED}
be blasphemed. (cf. I Tim. 5:14, 6:1, Tit. 2:5)
The church will be spotted and a reproach be-
fore the world - contrary to His purpose. (
(Ep. 5:27)
- d. If you live the redeemed life, God will
be honored @ (Gal. 2:20, Ph. 1:21) (Col. 3)
- (1) Let the world see what redemption can
do. (I Co. 6:11)
- (2) Let the world feel the rebuke of a holy
life. (Ph. 2:15)
- (3) Let the world see what sort of men and
women Christ's own people are.
- (4) His likeness in a measure reproduced
in the 20th century in his saints. (Song 273)
- (5) "Let the beauty of Jesus be seen in me."
(Great Songs p. 135)

Bib.

C.H. Spurgeon "My Sermon Notes" pp 821-824

M.M. Vol. VI #7 pp 354-355

The price has been paid
All that remains to claim
Then surrender what I bought
we offer the Son of Jesus + freedom
He gives his children.

Sinning Against The Brethren
I Cor. 8:12-13

Sin is the transgression of law (I Jno. 3:4). The particular command thus violated is love (I Jno. 4:20-21, Rom. 13:10).

1. There are many ways of sinning but the ~~end~~^{RESULT} is always the same. (Jas. 1:13-15).
2. We are concerned at this time with sin against the brethren. (I Cor. 8:12) (Gen. 4:9, Gen. 22:21)
3. This sin is doubly bad:
 - a. It hurts us. (Mt. 18:6)
 - b. It hurts brethren causing them to sin (Mt. 15:14)
 - c. It hurts Christ. (Mt. 25:40, Acts 9:4)
4. But if eating of meat does not cause one to stumble today, how is it that we may sin against our brethren today?

I. Bodily or material harm:

1. Thrusting into hardship, stealing, striking, killing.
2. Consider the sins against Joseph. His hardship.
3. Abel's death.
4. Instances such as these however are rare.

II. Forsaking him in trouble.

1. Some bible examples of such disloyalty to the brethren. Members of the Body. (cf. I Cor. 12:27)
 - a. (Lk. 10:30-37) the good Samaritan.
 - b. (Mt. 26:56) disciples forsook Christ.
 - c. (II Tim. 4:10) Demas. (II Tim. 1:15, 4:16)
 - d. Some who did not forsake: Luke (II Tim. 4:11a) Onisiphorous (II Tim. 1:16-18)
2. We are to help our brethren, not hinder them!
 - a. In bearing burdens. (Gal. 6:2, Rom. 15:1)
 - b. Weep with the sorrowful. (Rom. 12:15)
 - c. Comfort one another. (I Thess. 5:11, Isa. 40:1)
 - d. Like members of our body, one member comes to the aid of others. (I Cor. 12:25-26)
 - e. Do good (Gal. 6:10)
 - f. We are condemned if we do not render this service (Jas. 4:17)

III Not praying for him.

1. Are we to pray for the brethren? (Phil. 1:9-11, Heb. 13:18-19, Jas. 5:16)
2. Those who are earnestly praying for their brethren are not likely to sin against them. They are solicitous for their welfare.

IV. By not exhorting and provoking him. (Heb. 3:13, Heb. 10:24)

V. By setting a bad example.

1. (Rom. 14:7) while this refers to our lives being answerable to God, we must realize that it is true in regard to our fellow man. We cannot be hermits.

- a. Our lives influence others.
- b. Paul was aware of this. (cf. Phil. 3:17, 4:9, II Thess. 3:7)
- 2. Take heed to ourselves. (I Tim. 4:16, Acts 20:28)
- 3. Commanded to be an example. (I Tim. 4:12, Ro. 14:13)
- "I'd rather see a sermon than hear one any day
I'd rather one walk with me than merely show
the way."

VI By refusing to forgive him.

- 1. How often (Mt. 18:21-22) ^{TELL IT}
- 2. The unforgiving servant. (Mt. 18:34-35)
- 3. We need forgiveness and are forgiven as we forgive. (Mt. 6:12)
- 4. Become as children - forgive and forget. (I Cor. 14:20)
- 5. Let us be conscious of all ^{THAT} God has forgiven us and respond in kind. (Eph. 4:32)

VII By neglecting to restore him.

- 1. We must make an effort to restore the straying (Jas. 5:19-20)
- 2. Overtaken in a fault. (Gal. 6:1)
- 3. Little child lost in woods, ~~we~~ would hunt night and day. Are we not interested in those who are lost spiritually.
- 4. We should make every effort even if ignored. This frees us from blood. (Acts 20:26)
- 5. If they will not hear, withdraw. (II Thess. 3:6)

VIII By hatred

- 1. Christian to love brethren. (I Jno. 4:7-8)
- 2. Christian to love enemies. (Mt. 5:43-48) ^{5:44}
- 3. Love will seek the good of others. (I Cor. 10:33, Rom. 15:2, Phil. 2:3-4)
- a. Help when in need.
- b. Reprove when in sin.
- 4. Manifestations of hatred: Malice, ^{ENVY} ~~energy~~, jealousy, backbiting, ~~un~~less criticizing, chips on the shoulder, .

IX Our responsibility to others does not end with our brethren - those in the family of God, but extend to all mankind. We must preach the gospel to them.

- 1. (Mk. 16:15-16). Power to save.
- 2. Cannot save until heard and obeyed.
- 3. How can hear without a preacher? (Ro. 10:13-17)
- 4. Failure to preach the gospel to one may mean sinning against. ~~Assembling~~ ^{une} the guilt of their blood.

- a. "You never mentioned him to me"
- b. "Preach the word"

X We are our brother's keeper!

- 1. Let us not be guilty concerning our brother.
- 2. Sinner - if you are out of Christ, I would not be fulfilling this solemn responsibility if I didn't warn you of your condition. (Come Now!)

II Thess. 5:11 "Wherefore comfort yourselves together, and edify one another, even as also ye do."

I Cor. 12:25-26 "That there should be no schism in the body; but that the members should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it."

Phil. 1:9 "And this I pray, that your love may abound yet more and more in knowledge and in all judgment;"

Heb. 13:18-19 "Pray for us; for we trust we have a good conscience, in all things willing to live honestly. But I beseech you the rather to do this, that I may be restored to you the sooner."

Phil. 3:17 "Brethren, be followers together of me, and mark them which walk so as ye have us for an example."

II Thess. 3:7 "For yourselves know how we ought to follow us: for we behaved ourselves disorderly among you;"

Mt. 18:34-35) "And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses."

I Jno. 4:7-8 "Beloved, let us love one another; for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love."

Phil. 2:3-4 "Let nothing be done through strife or vain-glory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others."

A Lesson From The Past
I Co.10:1-13

Intro. This is a lesson in faithfulness and is as badly needed in the church here today as it was in Corinth 1906 years ago. Many obey the gospel but few remain faithful. It was true in the 1st cent. and is still true in the 20th. Notwithstanding the words of the Spirit (Mt.10:22, Re.2:10, ~~II Ti.4:8~~). In view of the fact that is the indispensable condition, each person ought to ask himself the question, "Can the Master call me faithful?"

1. The word "~~for~~" ^{moreover} which introduces this chapter connects it to the last proposition in the preceeding (9:27). From this verse, it is clear that Paul recognized the necessity of his continued faithfulness along with the possibility of his being at last "castaway." (Boxing term: hupopiazō, to buffet or pommel)
 2. The lesson from the past history of Israel is designed to show the possibilities and consequences of unfaithfulness. This is an example, a pattern...but we'd better not follow it. (vs.6) (cf. 5-10 - their unfaithfulness).
 3. But let's notice his story from the beginning.
- I. Privileges of Israel (I Co.10:1-4)
- A. God had abundantly blessed the decendents of Jacob; the nation of Israel.
 1. God had saved them from slavery when He caused them to pass through the sea. (Ex.14:30f). Had ~~saved~~ ^{seen} cruel taskmasters 430 years (Ga.3:17) (Ex.12:40f). (cf. also Ex.19:4-6)
 2. God had permitted them to be baptized unto Moses. At the sea, they were baptized into spiritual union with him, and thus were constituted his disciples. It was an honor to be disciple of Moses (Jn.9:28).
 3. God had given them food and drink in their wilderness wanderings. The supernatural food was Manna (Ex.16:q.v.) More than once water was brought forth miraculously. (Ex.17, Nu.20).
 4. God led them by a cloud on their journey to the land that flowed with milk and honey. (Ex.13:21)
 - B. God has abundantly blessed his children today.
 1. God has delivered us from the bondage of satan and sin. (Ro.6:17-18, Jn.8:36, Co.1:13). This bondage ~~far~~ worse than Israel's in Egypt.
 2. God has permitted us to be baptized into Christ. (Ga.3:27, Ro.6:3-4). Greatest honor to be united with, and be disciples of, the Son of God.

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3. God spiritually sustains us with the living bread (Jn.6:48-51), and brings forth water from the "Rock" (I Co.10:4, Jn.7:37-38)
 4. God leads us by His word (pillar of fire, Je.23:29) as we journey to the heavenly Canaan where we shall find joys abundant, blessings eternal, every want and need satisfied. The blessings of Israel were only a type of the greater blessings which we enjoy in Christ.

II. The Unfaithfulness of Israel (Vs.5-10)

A. In spite of God's blessings, Israel sinned and proved unfaithful.

1. Sin of Lust (vs.6) (cf. p. 29 Nu.11:4-35). Tired of manna, desired meat, longed for Egypt. God displeased. Punished with a plague.
2. Sin of Idolatry (vs.7). (cf. Ex32) Built golden calf and worshipped it. God angry. 3000 men died.
3. Sin of Fornication (vs.8) (cf. Nu.25:1-9) Sin with women of Moab and idolatry which followed. 24,000 killed by plague.
4. Sin of Tempting Christ. (V.9) (cf. Nu.21:4-9). Tried God's patience at Mt. Hor regarding food and drink. Fiery serpents bit the people.
5. Sin of Murmuring. (V.10). (cf. Nu.14:1-38) Spies evil report, murmuring against Moses & Aaron. God decreed 40 yrs. wandering during which the "Destroyer" pursued them to kill all 20 yrs. and older. (Note. Destroyer = death angel. Ex.12:23, II Sa.24:16 cf. ISBE & Nu.16:46-49)

B. In Spite of God's Blessings Christians Often Commit The Same Sins Today.

1. Lust (desire) is worldliness. Apply to dancing, drinking vulgarity, etc. We remember our life in the world and desire to return. (Ja.4:1-4, II Ti.4:10, Ro.12:2)
2. Idolatry is putting other things first. Apply to money, recreation, family, society etc/ Mt. 6:33 is still there, and still true. (cf. also Co.3:5).
3. Fornication and adultery are too often found and tolerated in the church. (I Co.5:4-5, 9, cf. also I Co.5:11, Ga.5:19)
4. "Christians" frequently "tempt" God today by being discontent with his dealings with us. (I Ti. 6:6-8, He.13:5)
5. Sin of murmuring is the expression of discontent. To grumble and complain is just as sinful today as it was then - more so!

"Count your blessings." (Poor baby).

III. Encouragement To Faithfulness. (11-13)

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A. Warning against self-righteousness and self-confidence.

1. We must "take heed" lest we fall. Israel did not take heed - and she fell.
2. The admonition is for self-examination regarding our faithfulness to duty. (II Co. 13:5, He.3:12, He.4:1, I Co.4:2, Mt.24:45)
3. Too many are resting on the deeds of the past viewing service already performed as supererogatory. Baptism, attendance at 10:30 A.M., once upon a long ago led to Jesus. Are you foolishly counting on: God's mercy when none is promised, satisfaction with "minimum requirements" Lk.17:10. Such think they are bound for the Promised Land.

B. Faithfulness is possible for our temptations are capable of being overcome.

1. Our temptations are not worse than others. "Common to man." Ours may be strong but consider Moses, David, Paul, Christ.
2. Our temptations are controlled by God. "Will not suffer you to be tempted above that ye are able."
 - a. God doesn't tempt us to sin (Ja.1:13) But He does permit Satan to tempt us (Jb.1:12)
 - b. Good comes from temptation (Jb.23:10)
 - c. Since God controls, and they are never beyond our strength, we have no excuse for our guilt.
3. Always a way of escape. If we want to escape, God will provide it in some way; perhaps a reminder of His goodness, a scripture, etc...

IV. Conclusion.

- A. Christian faithfulness is necessary, important, possible.
- B. Let us not fall as Israel did - let us learn from their mistakes. By the grace of God and the strength of Christ, let us overcome evil with good.
- C. If Christ should come today would he find you and me faithful and ready? (Mt.24:45-46)

Bib. Clevenger "Ser. For Saints & Sinners" pp.28-32

If we were able to put this one verse of scripture to work in our lives, 90% of the church's ills would immediately cease. The dark clouds of unhappiness would be sent scurrying out of our lives. Our Christianity would be a glad, happy thing. The wanderers would be won back and many lost souls would find Christ. But alas, it is such a rare thing to find one who "seeks..."

Poem "Others."

Some will say that this is too idealistic to be practical that we cannot think or live in such terms, but others have and we can.

I. Divine Prohibition: "Let no man seek his own." This prohibits selfishness in it's every ugly guise. This is a much needed warning because self-seeking or selfishness is:

A. The code that carnal men naturally follow. (Hold. #1175). No one has to be taught to love himself - for this he does quite naturally. The law of the jungle. "If I don't look out for myself, who will." Only where some measure of the philosophy of Christ has penetrated is this not true.

B. Encouraged by modern society. I was once advised that the way to get ahead in business was the think "me first." Encouraged in advertising and selling, and even in some religious circles; e.g. monks and hermits who have hidden themselves from the world to insure their own spiritual welfare.

Self-interest seems to be the # 1 motive. It has become a near universal attitude. H.W. Beecher said "Selfishness is that detestable vice which no one will forgive in others and no one is without in himself." When we do find an unselfish person, we hold him suspect because the quality is quite unbelievable.

C. A great sin. It is an idolatry, man's own self is a "household god." (cf. Ex.20:3) (cf. Zech.7:6, II Co.5:15, Ph.2:21, II Ti.3:1-2)

1. "Selfishness is the root and source of all natural and moral evils" -Emmons

"Selfishness is the greatest curse of the human race" -Wm. Gladstone

2. "One thing is clear to me, that no indulgence of passion destroys the spiritual nature so much as respectable selfishness" -G. Macdonald.

3. "The virtues are lost in self-interest as rivers are lost in the sea." What virtue can survive in this poisoned atmosphere?

See the Priest and the Levite slide to the other side of the road? (Lk.10:31-32)

4. The universe is a protest. (F.1). "We must have a tidal wave of religion to sweep us out of our little selves" We must become big enough to think in terms bigger than "I" and "Me." (II Co.5:14-15)

5.15 D. The incubator of loneliness. The selfish person is unloved and unlovable. (F.2 - people feel that enough love has already been lavished on the object of self, so no more is in order). "Self is the only prison that can ever bind the soul"-H. Van Dyke. A prison whose walls ooze slime and crawl with unnamed vermin. Selfishness is a desert island in the midst of an untravelled sea. "Who lives only to benefit himself, confers on the world a benefit when he dies." -Tertullian.

5.15 E. The source of massive sadness, nervous disorders and mental illness.

1. "That man who lives for self alone, Lives for the meanest mortal known" -Juaquin Miller

2. Sadness (F.3)

"DEATH FLIES TO
US WITH OUR
OWN FEATHERS"

3. Suicidal. (F. 4) (Webb. 226. Julian's Escutcheon) (GBFH p. 391 Pres. McKinley).

4. Oversensitive. "It is unquiet self-love that renders us so sensitive"-Linclon. (F. 5 "Diseased Mind"

"Many people are nervous wrecks because they think of themselves all the time."

II. Divine Command. "Another's wealth" (cf. ASV & NEB). This simply entails an open handedness in one's approach to life. "It is when we forget ourselves that we do things that are remembered."

A. The great men who earned fame as servants of God were unselfish.

1. Abraham (cf. Ge.13:9-10)

2. Moses (Nu.11:29)

3. Johnathan (cf. I Sa.23:16-17)

4. Paul (I Co.10:33) Pricilla and Acquilla (Ro.16:4)

5. Samaritan illustration (Lk.10) et.al.

6. Christ's great example (II Co.8:9)

B. "A man is called selfish, not for persuing his own good, but for neglecting his neighbors" -Whatley.

C. The Bible Teaching. (Ga.6:2, Ph.2:3-4, Ga.5:13, I Jn.3:17, Ro.12:10, 15:1-3) The royal law (Ja.2:8)

D. Present Benefits conferred.

1. Happiness. (F. 6) True happiness is always shared Joy. All the so-called good in the world brings little happiness when there is no one with whom to share it. If you desire the fullest pleasure, set yourself to bring

pleasure to someone else.

2. Divided sorrow (F. 7) (cf. Mt.5:4)

3. Large hearted Tolerance. (F. 8)

E. Personal salvation. "Show me a man who would go to heaven alone, and I will show you one who will never be admitted there" (cf. Mt.25, Jn.15). Thus the interests of the whole self are better served in denying the immediate self - the Satan self. (F.9). This is good (Mt.16:25-26). (Love in 3 directions, God, Man, Self) *Hold #1175 - then cancel -*

end
hve III. Divine Practice. Follow the footsteps of Christ who loved others more than himself (Jn.10:11) This is a rule that applies to all, "every man", regardless of age or rank. In the family, church, community, all are under obligation to seek the good of others, to be benevolent, helpful and unselfish.

A. There is abundant scope in human society for such unselfish effort. There are the ignorant to instruct, the sad to console, the miserable to relieve, the young to protect, the sinner to restore etc.

B. Ways in which we may seek "Another's Wealth."

1. Other Christians. We must love them dearly (I Pe.1:22, Jn.13:35, I Jn.5:1). It will be expressed in:

a. Exhorting and encouraging: (He.10:24-25, 3:13) Edifying and strengthening (Ep.4:15-16)

b. Warn the unruly (I Th.5:14) and restore those who may have fallen by the wayside (Ga.6:1, Jas.5:20)

c. Pray for them and desire the best for them (I Th.5:16, Ja.5:16)

d. Comfort and console (I Th.4:18)

e. Be merciful to others in their weakness and in their need (Mt.5:3, I Jn.3:17, Ga.6:10) (Webb p. 23-24) Overlook imperfections not a mote hunter (Mt.7:3) Ready to forgive - that we may be forgiven (Mk.11:25)

f. Be a good example, foregoing liberties for my brother. (I Ti.4:12)

g. Be ready and anxious to teach others how to live the good life. (He.5:12-14, Mt.28:20)

h. Do our part to make the church a happy place of love and harmony in which others will find being a Christian much easier and more pleasant (Ps.133:1) that all may find a place among the "sanctified throng" (Ac.20:32)

2. Toward all men, practice the Golden Rule (Mt.7:12)

3. Bring the gospel to the lost. Christ died for us that we might live for others -first to him and then for those whom he died. (I Cor.10:24) What greater good can we do than bring "another" to Christ?

(Hold. # 1183 "Saved by Saving").

C. Would you be saved from yourself? Christ's death is the death of self. His resurrection is universal life. Will you die to self and live to him? (Ro.14:7-9)

Ph.2:3 "Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves."

Ga.5:13 "For brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another."

Ro.12:10 "Be kindly affectioned one to another with brotherly love; in honor preferring one another!"

Ro.15:2 "Let every one of us please his neighbor for his good to edification."

Mt.16:25 "For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it."

Another's Wealth

Fig.1 "The Whole universe is a protest against the selfish man; the sun, the latter rain, the odorous flower, the gift bearing seasons, and the Heavenly Father, giving himself away" with every dawning day." -Parker

Fig.2 "Self-love is a cup with no bottom; you might pour all the great lakes into it and never fill it up." -O.W. Holmes

Fig.3a "Selfishness is a vice utterly at variance with the happiness of him who harbors it."

-Sir.j. Mackintosh.

3b "The selfish man suffers more from his selfishness than he from whom that selfishness withholds some important benefit." -Emerson

3c "Beware of no man more than yourself; we carry our worst enemies within us." -Spurgeon

Fig.4 "Selfishness is suicidal, it lives in gloom. Selfishness injects poison into every stream of life." -Parker

Fig.5 "Diseased Mind" "We are too much haunted by ourselves, projecting the central shadow of self on everything around us. And then comes, the gospel to rescue us from this selfishness. Redemption is this, to forget self in God." -F.W. Robertson

Fig.6 "Set your candle before a mirror and you will have two lights. Plant your roses near your neighbors fence so it will grow flowers on his side. In order to have happiness, you must give it."

Fig. 7 "Some people think that all the world should share their misfortunes, though they do not share in the sufferings of any one else." -A. Poincelat

Fig.8 "So long as we are full of self, we are shocked at the faults of others. Let us think often of our own sins and we shall be lenient to the sins of others." -Fenilon.

Fig.9 "There are different kinds of self-love, as an instinct it is desirable and important. As a modification of true benevolence, it is commendable. But as an idolatrous affection it is censurable."

-C. Simmons

"The cause of all blunders committed by man arises from excessive self-love. He who intends to be a great man, ought to love neither himself, nor his own things, but only what is just, whether it happens to be done by himself or by another."

-Plato

"Most actions, good or bad, may be resolved into the love of ourselves; but the self-love of some

Spiritual Ailments
I Co.11:30

Intro. The church at Corinth is accused of having in it many sick persons. We are alarmed when disease strikes our bodies. We are no less alarmed when spiritual infections contaminate our souls. Let us consider some spiritual ailments and their symptoms to see if we are afflicted.

I. Hypochondria - morbid anxiety as to one's own health, with conjuring up of imaginary ailments. Amusing & pathetic, pills, appliances, conversation etc. Usually not thought serious but it is.

A. Imagination. Some people always imagine that they are being overlooked, ignored, slighted or mistreated. Get exercise jumping at conclusions.

B. Chronic pessimism (I Ki.19:14). Bad mental image of every project: financial, evangelistic (area-wide meeting), missionary, (latin work), personal work ("I couldn't convert him anyway").

II. Carditis - inflammation of the muscular substance of the heart - heart trouble.

A. Evil conduct is due to evil heart (Mt.15:19, Pr.4:23). Evil conversation (Mt.12:34).

(Hold. #627, 630) *HOLDING MYST. OF FAITH IN A PURE CONSEQUENCE.*

B. Heart is known to God. (He.4:13). (Mt.5:8)

C. Sometimes not alarmed because we think all have anti-deluvian heart (Ge.6:5).

D. The cure (Ps.119:11). (Jesus tempted).

III. Elephantiasis - skin becomes thick, rough, hard like an elephant's skin.

A. People afflicted with this disease have "thick skins" are hard to reach. (Ro.10:21).

B. Also unmoved by the plight or need of others. (Ex. rich man and Lazarus). (GBFH p. 218) *GEOW + THROSH*

C. Unforgiving, unmerciful, unsympathetic. "without natural affection." (I Pe.3:8, Col.3:12, Ro.12:15). No tears of sympathy (Jn.11:35).

Hypercritical *AL OF OTHERS.*

IV. Myopia - nearsightedness, seeing distinctly at short distances only.

A. Spiritually, long-range vision is necessary to survival (Pr.29:18a). Planning leaders.

B. He who fails to add Christian virtues has spiritual myopia (II Pe.1:5-9). Need a long-range plan for life. (Hold - poem #1342) (He.12:2)

C. Blindness to truth (II Co.4:4)

D. Blindness to own faults (Re.3:17)

V. Megalomania - a mania or passion for "great" things. A disordered mental condition in which the patient has grandiose delusions.

A. Some people can see big, flamboyant things for the Lord's work but cannot see the little things close by. (Zech. 4:10, I Co.1:27)

B. They are good at spreading a feast, but not good at giving a cup of cold water (Mt.10:42)

C. They speak loudly about converting people in mass form, but no good at preaching to a lone hearer (Lk.16:10) - Can it be that it is just done in the manner of the pharisee? (Mt.23:5)

VI. Hydrocephalus - Big head; water on the brain. The head enlarges.

A. The egotistical. "Big wheel complex." "I'm the only one around here with any sense." "Without me the church would collapse." (Ro.12:16)

B. (Mt.18:4, Ga.6:3, I Pe.5:5, Pr.6:16-17, 16:18, I Ti.3:6. A good passage to remember (Lk.17:10) (cf. III Jn.9-10)

C. Illus. Hold. # 676 - *PRIDE A VICE.*

VII. Chills - a sensation of cold attended with shivering. Spiritually this is brought on by sin (Mt.24:12) Do you have this problem - admit the truth.

VIII. Fever - patient runs an abnormal temperature. Spiritually a hot temper. (Ja.1:19-20, Ep.4:26)

IX. Encephalitis - sleeping sickness. Many church-members are afflicted with this illness.

A. "Sleep on now" The drowsiness of spirit allowed their opportunity to be of needed help to slip forever by. Battles are fought and won while the mass of diseased "Christians" slumber peacefully on.

B. (I Th.5:6, Ep.5:14)

X. Atrophy - wasting away of any part of the body; ceases to grow - shrivels. Eye, arm, leg. Fish in Mam. cave.

A. Many members have it one way or another. Talents waste away through disease. (Brain, voice, ability to teach, comfort, encourage, rebuke etc.)

B. Should rather grow and develop. (I ^{II Pe.2:18}Pe.2:2)

XI. Scurvey - patient becomes weak and thin; tends to hemorrhage. (I Co.11:30)

A. Cause - malnutrition. Specific treatment is right food.

B. Sardis was near death - needing strengthening food (Re.3:2)

C. Spiritual malnutrition need to study. (I ^{I Pe.2:2}Ti.4:6; Ac.20:28, I Pe.5:2). Elders are Lord's orderlies. Wish we could "force feed" some. Run at sight of food.

XII. Hydrophobia - a symptom is the fear of water; when advanced, the sight or sound of water brings on convulsions.

A. Pharisees and lawyers had it (Lk.7:30)

B. Jesus hadn't been bitten (Mt.3:13-17)
C. Disease is fatal. Those afflicted with it cannot have spiritual life and forgiveness of sins. (Ac.2:38). Never can enter Christ (church) (Ro.6:3-4, I Co.12:13)

XIII. Lame - one-sided (Pr.26:7a, Mt.23:23-24)

XIV. Fainting spells - caused by a lack of blood flowing to the head.

A. Symptom is fear. Grasshopper complex. "We can't. Absence of red-blooded courage.

B. Some imagine they cannot do things for the Lord. Their defeat is due to their mental outlook. (Num.13:31, 33). One talent man (Mt.25:25)

C. Lack of faith in God. (Lk.18:1, He.12:3, He.12:12)

XV. Itch - patient has an uneasy sensation which inclines him to scratch. Spiritually it causes the afflicted to seek out teachers who will tickle their ears. (II Ti.4:3-4). This ailment is more common than many people think.

XVI. Sunday Moribus - Sunday sickness. This disease is peculiar in that it strikes only on Sunday. Saturday, patient feels good and has a vigorous day; Sunday, he feels terrible and is unable to go to church, but shows marked improvement by noon; Monday morning, he feels good and is able to go to work. (Joke: Little girl "My dad is a Meth. 2nd girl, my dad must be a 7 day Abstentist.) (Ac.20:7, He.10:25). They become immediately ill at the thought of either of these commads.

XVII Why continue spiritually disease-ridden? (Is.1:5-6) *rebellion*

A. There is cure. (Je.8:22)

B. Go to Physican (Mt.9:12, Je.3:22).

C. Must be converted truly (Mt.13:15)

D. Will you?

BIB.

Bachman Vol. I P.217

Ser. You Can Preach p. 91-92

Spiritual Anemia
I Co.11:30

Intro. There are many things right with the church but there are also things wrong with it. Perhaps the principle malady affecting churches and their members is "Anemia."

1. Anemia, what is it? (Ilus.#1 p.14). Definition. Symptoms. A synonym for weakness.

2. A child physically or mentally weak is indeed pitiable, but a Christian spiritually and morally weak is far more pitiable. In our prayers, we should plead for the spiritually as well as the physically weak.

I. The Possibility of Spiritual Anemia.

A. N.T. churches often had weak members: Rome (Ro.15:1, 14:1), Corinth (I Co.11:30), Thessalonica (I Th.5:14).

B. Other Terms used to describe Anemic Christians.

1. Divided allegiance, dual purpose in life and life situations (Mt.6:24, Ja.1:8, 4:8, Mt.6:22, Ac.2:46)

2. Slow pace, unhurried (Ga.5:7, I Co.9:24)

3. Lukewarm in devotion, no enthusiasm, little fervor, so-so, in-between (Re.3:16)

4. Babies, perpetual immaturity. (I Co.3:1)

Carnal and immature. Not growing; making no spiritual progress; manifesting no development; not broadening in either understanding or service (He.5:12-14)

C. We should not discount the possibility of it's occurring in ourselves but search out diligently any symptom that we may be manifesting (I Co.13:5, Lam.3:40)

II. The Symptoms of Spiritual Anemia

A. Weak in resistance.

1. To temptation (Ep.6:10, 16). He offers excuse that all are weak (Mt.26:41). Regards sin lightly.

2. To error (Ep.4:14, II Pe.3:17). Ashamed of the truth and afraid to defend it.

3. To offenses. He has thin blood and thin skin and must be handled with kid gloves.

B. Weak in appetite.

1. An appetite for spiritual food is necessary (Mt.5:6, He.5:14)

2. Anemic Christian often has voracious appetite for: television, movies, ball games, card games, magazines, useless books etc. He literally "eats them up."

3. But he has little or no appreciation for: Strong meat; distinctive preaching; admonitions to Bible reading and spiritual studies. (cf. Illus. #2 p. 15-16)

C. Weak in exercise. Essential (I Ti.4:8, Jn.5:17, Ac.20:16)

1. Anemic Christian can exercise consistently and strenuously in the home, at the school, on the job, for the club, for the association or the party. He is "busy here and there" (I K.20:40).

2. But he neither the will nor the energy to exercise for the Lord and His cause. Doesn't attend, visit, teach (cf. Illus. #3 p. 16)

D. Weak in estimate of ability. When asked to do something (or sees something that should be done), he replies "I can't, while the strong and healthy say "I'll try". (Ph.4:13). His problem is one of faith (De.33:25). A hindrance to the church (De.20:8)

1. Has been in the church 5, 10, 20 yrs. but still has the "can't complex." He can't lead a prayer, teach a class, lead a song, instruct a sinner or admonish the wayward. He's sick! Anemic!

2. It is not that he can't but that he wont. Not humility but pride or indolence or both.

E. Weak in conscience. Does not and soon will not discriminate between faith and opinion (I Co.8:9-12) He is sure to make trouble with his hobbies and opinions.

III. The Proper Attitude Toward The Spiritually Anemic.

A. Do not despise and hate them.

1. Must not even hate those withdrawn from (II Th.3:15)

2. Should not offend the weak (I Co.9:22, Mt.18:6)

3. Receive them and bear with them (Ro.14:1, 15:1)

B. While we bear with them we are under duty to admonish, shame, and rebuke them.

1. Paul admonished the weak to get strong (Ep.6:10, I Co.16:13, He.5:12)

2. Restore them to their first love and ardor (Ga.6:1, Re.2:4)

3. Mutual edification is a cornerstone of Christian responsibility.

C. Jesus attitude toward these "sickly ones."

1. He understands that we start out as babies, born of water and of the spirit. (Jn.3:5, I Pe. 2:2)

2. He understands that it takes time to grow and become strong (He.5:12)

3. He insists that we do grow (I Pe.2:2, II Pe. 3:18)

4. Then after, time, spiritual weakness is, of itself, SIN. It is inexcusable! He has provided every necessary thing - it has been dis-

regarded or struck aside. Weakness is then wickedness and slothfulness (Mt.25:26).

D. Why is spiritual Anemia so bad? It is Wilful, Contagious, Damning, Fatal (cf. Illus. #4 p.17) (He.10:26-31) (LIFE, RACE, BATTLE)

IV. Concl. and Appeal.

A. God can heal and Christ can strengthen (Ho114:4, Ps.103:2-4, Je.8:22)

B. We must confess our spiritual diseases, and from the heart fully repent. (Re.3:19, Ja.5:16, Ac.8:22, I Jn.1:9)

Bib. Clevenger "Ser. For Saints And Sinners" pp.14-18

Courage To Live And Faith To Die
I Cor. 15:58

This passage has in it the ring of positive determination and courageous confidence. It is a challenge to a Godless world which has broken it's last whapon against the disciples of Christ.

In the book of I Cor. Paul was writing about several questions, the last of which was the questions relative to death and the resurrection.

- ★ 1. In those days people who followed Jesus often had their lives cut short for that reason.
- 2. But the apostle pointed out that there were worse things than this that can happen to a man. He could become a castaway (I Cor. 9:27, 10:12) It would be infinitely worse than mere stingless death, to sacrifice manhood, honor, and loyalty to Christ by denying the faith and failing in discipleship. (I Cor. 16:13).
- 3. Instead of death being the worst thing that can happen to a Christian, it is a victorious gain.

The real spirit of the Gospel is strikingly expressed in the chapter from which this text is taken. After leading his readers step by step through the calm process of logic, and through glowing passages of resistless eloquence to the sublimest thoughts of immortality and deathless day, he crowns all with an impassioned plea of plain and practical duty. (I Cor. 15:58) 60-62

I. Those to whom he speaks.

- 1. This epistle was written by Paul to "the Church of God which is at Corinth." and extended its application to all men. (I Cor. 1:1-2)
- 2. "My beloved brethren." To them addressed. This description of the Lord's People is both interesting and appropriate.

a. Fraternal character of believers: Because they have the same heavenly Father, through whose regenerating influence they have been "born again." (Jno. 3:1-5, I Cor. 4:15). As God's children, we possess oneness of nature; and if pleasing unto him, constantly partaking of the same spiritual and renewed nature. (II Pet. 1:3-4, Tit. 3:5, II Cor. 3:18) (cf. I Cor. 1:10) ~~ONENESS~~

b. The affectionate character of believers. "Beloved" - brethren. They are beloved of the Father, Son and of each other. This is the cement which binds them together. (Col. 3:14, I Pet. 3:8, Ro. 12:10, I Pet. 1:22) ~~BE KINDLY AFFECTIONED~~
This is the vital difference between this fraternity and others born of self-interest. (I Cor. 13:1-3) "How sweet, How heavenly is

JPs. 1:23

Jm. 6:63

JA. 1:18

Ep. 5:26

the sight..."

II Cor. 5:10

II. The specific recommendations of Apostolic authority. Following this tender and provocative prelude, the Lord's Ambassador, out of the fervency of his love for them, tells them the things necessary in order to the attainment of their common aspirations.

1. "Be ye steadfast" (Seated)

a. The word means - "Firmly established, or fixed; firm; ~~immovable~~" - "Unchanging, not fickle or wavering; constant; resolute; unswerving; steady."

b. Thus those who are fixed in purpose and constant in service. (Col. 1:23). Firmly seated as it were in "the faith" (I Pet. 5:9)

c. When convictions regarding truth and duty are concerned, one should simply be seated. He should not stand in an attitude of readiness to change his loyalties. Instead, as a man who has arrived at his destination and knows whom and what he believes he should "be seated" (In no turmoil) (Jude 3, Acts

Read ^{Acts} 21:10-14, Lk. 9:51)

d. However, one must be careful and sure that he knows truth and understands his duty. (II Tim. 1:12) *Ac. 12:17*

e. There is a vast difference in certainty and "dogmatism." (Example Calvin and discussion on subj. of "Father")

2. "Unmovable."

a. This word signifies perseverance in a course of steadfastness. (Heb. 3:14 cf. R.V.). One who is immovable is firmly persistent and cannot be persuaded from what is true and right.

b. Thus one who maintains this unshakable firmness will not be moved by:

- (1) Fear of men. (Lk. 12:4-5) *3 Hebrew Children*
- (2) The wiles of the devil. (Eph. 6:11) *Joseph*
- (3) The allurements of world (I Jno. 2:15-17)
- (4) The sorrows and sufferings incident to the Christian life (I Thess. 3:3)

3. "Always abounding in the work of the Lord."

a. To abound in the work of the Lord is to excell, to overflow. (Rom. 12:9-11) *cut*

b. The "work of the Lord" includes all He has given Christians to do. (Not just Sun. attendance) (II Tim. 3:16-17, Eph. 2:10)

III. The powerful motive assigns: "For as much as ye know that your labor is not in vain in the Lord"

1. Some experiences which make us occasionally think our labor is in vain.

a. The apparent death of results: The world continues in its accustomed way and t

THE WORLD

continues in its accustomed way and those whom we had hoped to influence seem no better.

- b. Seasons of over whelming failure.
- c. The weakness of all human efforts.

2. But our Labor is not vain:

- a. God will not forget. (Heb. 6:10)
- b. Not vain with respect to man. Our labor will mean the saving of some and the death of others - rendering them without excuse.

cut (II Cor. 2:14-16, Jno. 15:22)

- c. We will reap. (Ps. 126:5-6) As we sow. (Gal. 6:7-10)

3. Some assurances that our labor is never in vain. (Mt. 10:42)

- a. Vitality of good influence. God is behind all that is good. You are not alone. (Phil. 2:13, II Cor. 6:1, I Cor. 3:6-7)
- b. We labor to bring men to confess Christ. They will. There will be no failures (Phil. 2:9-11) - *No atheist in Hell*
- c. Our labor is not in vain because we have the hope of personal immortality. All is not over when we reach the grave (I Cor. 15:57)
- d. Our resurrection to new activity now is a likeness and assurance of final res. (Rom. 6:3-5). Then...

"When our work is ended, we shall sweetly rest," etc.

L. G. Thomas 2nd Hand. Ser. P. 191

- Rom. 12:10 "Be kindly affectioned one to another with brotherly love; on honor preferring one another;"
- Lk. 9:51 "And it came to pass, when the time was come that he should be received up, he steadfastly set his face to go to Jerusalem."
- Lk. 12:4-5 "And I say unto you my friends, Be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom ye shall fear; fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him."
- Eph. 6:11 "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil."
- I Thess. 3:3 "That no man should be moved by these afflictions: for yourselves know that we are appointed thereunto."
- Heb. 6:10 "For God is not unrighteous to forget your work and labor of love, which ye have showed toward his name, in that ye have ministered to the saints, and do minister."
- Jno. 15:22 "If I had not come and spoken unto them, they had not had sin; but now they have no cloak for their sin."
- Ps. 126:5-6 "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."
- Phil. 2:13 "For it is God which worketh in you both to will and to do of his good pleasure."

Abounding In The Work Of The Lord
I Co. 15:58

Intro. The Christian life is a life of work. (Mt. 9:37-38, 20:1, I Co. 3:9). Work is not a dirty word but a happy one. Work is your blessing, not your curse. Work is necessary if we are to be either physically, mentally or spiritually healthy and happy. (Ill. GBFH p 440). We are called into the vinyard of the Lord not to sit under the shade of a fig tree and eat grapes but to hoe and cultivate it for greater fruit. (Am. 6:1a).

All of us sing of work but few abound in the work of the Lord (Songs Ch. Hms.#2 p 258, 278). The work of the Lord brings the greatest privileges, responsibilities and rewards (cf. Jn. 6:27).

I. The Universality Of The Work.

A. Admonition addressed to "My beloved brethren." Not the elders only, though they must set the example (I Pe. 5:3). Not the deacons only, though deacon means "servant" (Ac 6:1-3). Not the preacher only, though he has a work to do (II Ti. 2:15, 4:5). But "brethren."

B. N.T. teaches every Christian must be a worker. Parable of talents - even is only one talent, we have a work (Mt. 25:14-30). Church is a body - each member has a function (Ro. 12:4-8, I Co. 12:12-31). (Ill. GBFH p 439).

C. There are differences but no exceptions. Differences in ability, interest, opportunity but no exceptions because of age, education, sex, worldly involvement. (Ac. 8:4). There will always be a work in the church for a Paul and a Timothy; a Lois and a Dorcas; a Barnabas and a Mark.

II. Basic Requirements For The Work.

A. Conviction (steadfastness and immovability) is necessary for the Lord's work. The Corinthians were hindered in their work by doubts, heresies, jealousies, opinions etc. (Ill Clev. p 10). The Philippians were admonished to be steadfast and united as they strove for the faith of the gospel (Ph. 1:27).

B. Zeal for the Lord is impossible without strong faith (Ja. 2:18). Our work is the only valid statement of our faith.

C. Work becomes less a burden and more a joy when we truly love our Lord. (Ill. Boy carrying his brother - asked if he were heavy, replied: "No! he's my brother). Love turns drudgery into joyous service. How blest I am that God will accept my poor service! (Ep. 3:8, I Co. 15:10, I Th. 2:4, I Th. 1:3).

III. Constancy Of the Work.

A. The religion of Christ is the religion of "always" (cf. Co. 4:6, Ph. 4:4, 2:12, I Pe. 3:15). To work "always" means simply to "be urgent in

"BUT AS WE WERE ALLOWED"

(II Ti. 4:2 NEB and footnote).

B. Spasmodic service has never been acceptable to the Lord. "Always" means six days a week plus Sunday; Sunday only is no good. "Always" means when we are watched and praised plus when our work is unseen, unsung and unpraised. "Always" means during the gospel meeting plus the 51 weeks afterward. "Always" means youth plus age (Ec 12:1, Lk. 9:62).

C Lack of constancy in Christian service means we are not dependable (lukewarm) and it means jeopardizing our eternal happiness.

IV. The Fervor Of The Work.

A. The Gr. word tr'd "abounding" is an interesting study. The word perisseuo: "To be over and above; to excel. It is used of excelling others (Mt. 5:20), of exceeding the minimum (Lk. 15:17 - and to spare), of exceeding what was done in the past (Mk. 15:14)."

B. Christian service must be abounding service.

Abounding service is:

1. Willing service (Mt. 20:1ff) 11th hour men.
2. Fervent service (Ro. 12:11) Heated to a boil.
3. From the heart (Ep. 6:6, Ro. 6:17, ITh. 1:3).
4. Service that will go the "second mile" (Mt. 5:41, Lk. 17:10) (ILL. GBFH p 441-442)

V. Motives For The Work.

A. The final resurrection. "Wherefore" connects with the preceeding verses. The entire chapter is a discussion of the resurrection and immortality.

1. Proof of the res: the res. of Christ. (I Co. 15:12-13).
2. Consequences of no res: all is vain. (I Co. 15:14-19).
3. The res. body: incorruptible, glorious, etc. (I Co. 15:35-49).
4. "Wherefore", since there is life beyond this time, WORK!! Future life is reason enough for all to abound in the work of the Lord. (cf. Ph. 3:10-12).

Res Assured
Final Judge

B. The final judgment. "Forasmuch" introduces the day of reckoning. The certain day of accounting (II Co. 5:10, Re. 20:12). The day of rewards (Ga. 6:9, II Ti. 4:8). Labors never vain in the Lord. Often in this life, our work is vain (Ill. Farmer whose crops are ruined).

C. God does not lie (He. 6:18a) and God has promised, therefore we know our toil shall be rewarded at last.

VI. The Nature Of The Work.

A. The work of the lord is that which He has commanded us to do.

1. To work for the Lord means to do His will (Jn. 4:34, Mt. 26:39, Jn. 8:29 etc.).
2. To work for the Lord is to honor and glorify Him. (Mt. 5:16, Ph. 1:20).

B. Practically speaking, the work of the Lord is the work of:

1. Evangelism. Proclaiming Christ and His salvation to others (Mk. 16:15-16).
2. Benevolence. Sharing with those who are less fortunate (Ga. 6:10).
3. Edification. Building our brethren up through encouragement, reproof, worship, etc. (Ep. 4:12),

VII. Conc. and Appeal.

- A. Abounding in the work of the Lord means confidence and happiness here and heaven hereafter.
- B. Let us examine our Christian service and ask ourselves individually, "Am I really abounding, over-flowing in the Lord's work?" Let's remember that soon "the night cometh when no man can work." (Jn. 9:4).
- C. Those not in the church are working not for God but for Satan, not for a crown of righteousness, but an endless night of grief and sorrow. You should enter the Master's vineyard today. FRCB.
- D. Fruitless Christian, beware lest he sever you from the vine - Repent.
- E. All--begin today to abound in loving service.

Bib. Clevenger "Ser. For Saints And Sinners" pp 9-13.

The Church Needs Men
(I Cor. 16:13)

I. The church needs men!

In the absolute sense however, God is not dependent upon any mere man for anything. He is all powerful, eternal and immutable. He is the creator and preserver of men. We may say that God does not need man at all; that it is man that needs God. So far so good, but we have omitted something, something we should be continuously aware of...that God's plans include man, and the way He has plotted the course of the world, the plan of God will not work without men.

We are not concerned with what God can do but with what he does do.

1. Nation of Israel built on men. Conquest of Canaan, tabernacle and Temple built, Goliath killed, etc.
2. Church is built on men. (Eph. 2:19-20).
 - a. 12 Apostles used to convert world
 - b. Man indispensable in the Gospel plan. (I Cor. 1:21, 9:22, II Cor. 4:7, cf. Eph. 3:8). Ex. of Ananias & Phillip.
3. So the way the Lord has ordained the Gospel and established the church, he needs men, real men, strong, steadfast and dedicated men, that other men may be saved.
4. If you are this kind of man church needs you! (I Kings 2:2, Ezek. 22:30, II Sam. 10:12)

II. Men the church doesn't need. The church is better off without certain kinds of men.

1. Men like Cain who are given to wrath. (Gen. 4:5-8)
 - a. Can do more harm in a minute than can be undone in a lifetime. (Jas. 1:19-20). Such are the weak (Pr. 16:32)
 - b. (I Jn. 3:15). God wants live people in his church and a wrathful (mad) man is dead and doesn't know it.
2. Men like Diotrefes who would be dictators (III Jno. 9-10)
 - a. Who want to run the show, have things their own way, self-willed (Tit. 1:7). The "influential" type.
 - b. Ex. Kæller, "withdrawing support" etc. The growth of papal power.
3. Men like John Mark who turn back when the going gets rough. (Acts 15:37-38). Like pretty soldiers who march a good parade but under fire desert.
 - a. When church large, growing, popular they are "in" but in the storm, they are "out". Everything got to be smooth.
 - b. Had Columbus been like, ^{then} America would have gone undiscovered.

- c. Unstable. (Gal. 1:6) No root (Lk. 8:13).
- d. (Lk. 9:62, Heb. 10:38, II Pet. 2:20, Re. 2:4, Mt. 24:12)
- 4. Men like Demas who love the world (II Tim. 4:10). Those with a worldly bent.
 - a. Compromisers (Gal. 1:7, II Pet. 3:16)
 - b. (Ro. 12:2, Col. 3:1-3, Jas. 4:4, I Jn. 2:15)
- 5. Men like Judas who love money more than God. (Mt. 26:14-16). And church struggles without finances.
 - a. Root of all evils (I Tim. 6:8-10)
 - b. Caused persecution of Paul (Acts 16:19)
 - c. Pays false teachers. (II Pet. 2:15, cf. II Tim. 4:3)
 - d. It's end is misery. (Jas. 5:3). (Mt. 27:5)
- 6. Men like Saul who love to be popular. (I Sam. 15:24)
 - a. Causes them to be ashamed of profession (Jn. 12:42-43, Mk. 8:38)
 - b. Woe unto you (Lk. 6:26, II Tim. 3:12) (Jn. 7:7)
- 7. Men like Joseph's brethren who were envious and jealous. (Gen. 37)
 - a. Prefer others. (Ro. 12:10, Gal. 5:26)
 - b. Crucified Christ & delivered Daniel. (Dan. 6; Mt. 27:18)
 - c. Men in church who are jealous of brothers accomplishments are lowest form of life.
- 8. Men who are self-righteous like the Pharisees. (Lk. 18:11-12)
 - a. Whited sepulchres (Mt. 23:27-28)
 - cut* b. "If I can't get what I want, I'll eat a worm"
- 10. Men who condemn others but cannot see their own faults like David (II Sam. 12:7) "THOU ART THE MAN"
 - a. "Mote-hunters" (Mt. 7:3-5)
 - b. Can see others failure to work, but not their failure to be kind - or vice versa.
- III. Men the church does need. The church needs men like the following to grow and progress and to fulfill God's mission for it on earth. (Eph. 3:10, I Tim. 3:15)
 - 1. Men of knowledge like Timothy (II Tim. 3:14-17)
 - a. Able to convince and convert. (Tit. 1:9)
 - b. Be men! (I Cor. 14:20) (Col. 4:6, I Pet. 3:15)
 - 2. Men of faith like Abel. (Heb. 11:4). Faith to "offer" - to do.
 - 3. Men like Paul who count all things loss to gain Christ (Phil. 3:7-8). Put God first (Mt. 6:33)
 - 8/25/74* 4. God-fearing men like Peter and John. (Acts 4:19-20). Godly fear (Heb. 12:28-29) (cf. I Sam. 12:24)
 - 5. Men of patience (stick-to-itiveness) like Job.

- cut*
(Job 1:21). The ability to bear up or endure through the hard times. (cf. Jas. 1:24)
6. Men of virtue and purity like Joseph. (Gen. 39) Purity of mouth and action. (I Tim. 5:22, I Jn. 3:3)
 7. Men of righteousness like Noah. (II Pet. 2:5)
 8. Men of agreeable and compatible disposition *cut* like Abraham. (Gen. 13). (I Pet. 5:5, Eph. 5:21)
 9. Men of vision and determination like Nehemiah (Neh.) Men who have ideas and are willing to try to make them work.
 10. Men of optimism like Caleb. (Num. 13:30)
 - a. As the children of God, we have a job to do (Mt. 28:19-20). This is our sacred trust (I Thess. 2:4)
 - b. Sealy is our special responsibility. Can we do it? What does Caleb answer?
- IV. The church needs men, real men who are willing to risk much, to dare the devil if need be, to whom a failure today is the challenge of tomorrow. Let us not dissappoint the Lord of the conquering host we can win! (I Jno. 4:4b, Ro. 8:37).
1. Let not the Lord look in vain for a man in Zion, for someone to repair the breach. "Where duty calls or danger, be never wanting there."
 2. Would you be a "man of God?" The Lord can use you too.

Brownlow - "Seed for the Sower"

M.M. Vol. I #4 p 42

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