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I Paul. There are very few personalities indeed in history who compel the attention of all observers as completely and effectively as does Paul the great Apostle to the Gentiles. He was a man of energy and character, of undaunted spirit and drive with one single theme of life burned into his consciousness - viz. "Christ and him crucified."

He was quite as spontaneous as Peter and tenacious from the start. He was converted instantaneously and never swerved. We admire men of courage and purpose. Paul was such a man.

He was outstanding for other things:

1. Purity of conscience. (Acts 23:1)
 2. Unselfishness. (Phil. 3:7-8) (II Cor. 12:15, I Th. 2:8)
 3. Fact, statesmanship. (Acts 22:3-4, 17:22, I Cor. 10:33) *EVERY AS I PLEASE ALL MEN IN ALL THINGS NOT SEEKING MY OWN PROFIT BUT*
 4. Soul-winner. Timothy, Titus, Luke, Lydia, The Jailor, Pricilla, Aquila, Trophimus, Aristarchus, Crispus, Gaius- etc. He converted and equipped them.
 5. Humility. (I Tim. 1:15) *I Co. 15:9-10*
- But what was Paul? He characterizes himself a servant.

II A servant of Jesus Christ. And who is Jesus Christ? Paul is a commanding character in history but he is totally eclipsed by the surpassing excellence of the "Lord of Lords and King of Kings." He disappears - as do all men - when we turn to the brilliance of the matchless Jesus of Nazareth - "from heaven to earth come down." (cf. Heb. 1:1-4, I Tim. 6:15-16, Jno. 1:1-3). If Jesus is the mighty God and everlasting Lord what is our relation to him? (Lk. 6:46). Paul claimed status of servant.

1. Today we want servants but we do not wish to be servants. Paul desired no great and grand titles of distinction.
2. The meaning of the word: "bondservant." *R.V. Manq.*
3. This is therefore an out-of-date expression for Mr. Lincoln read the proclamation.
4. One who is a "slave" has no legitimate will of his own but is bound by his owner-master-Lord.
5. All are "slaves." (Rom. 6:16) to one master (Mt. 6:24) or another. Be careful whom you serve!
6. What kind of a servant was Paul? We are urged to imitate him (I Cor. 11:1) as he imitated Christ (Phil. 3:7)
7. The indenture of Paul. - *BONDAGE*
"BOUND BY CONTRACT TO SERVE"

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#8

a. He began to serve immediately (Acts 9:20) Christ told him to Preach. He did. (Acts 26:19) *18-19*

b. His attitude to his responsibility. (I Cor. 9:16) (cf. Acts 20:26) *27. 28. 4:6-8*

c. A servant must labor. (II Cor. 11:23, I Cor. 15:10) Abundantly!

d. Compare Peter (II Pet. 1:1) and Jude (Ju. 1)

Servant Ro. 6:16 8. Slaves of Christ one and all! and This is the only true freedom! (Rom. 6:18, I Pet. 2:16)

a. True in O.T. times. (Deut. 10:12, I Sam. 12:14) *Israel's example*

b. Example of the Thessalonians (I Th. 1:9, 1:3)

c. Specifically enjoined (Heb. 9:14, 12:28, I Cor. 15:58) - *Commanded + demanded*

d. Will fall short if we do not labor. (Heb. 4:11, II Cor. 5:9. Rewarded according to. (I Cor. 3:8)

9. Jesus speaks to all his servants. (Mt. 25:21, Rev. 22:3). He speaks to the wicked servants. (Mt. 25:26, 30; Lk. 12:47)

10. So important a thing demands that we ask How serve Christ?

a. Bear his name unto the lost of earth - "Go ye" - all of you.

b. Do service to the unfortunate (Mt. 25:40)

c. Serve the brethren both individually and collectively. (II Cor. 4:5, Gal. 5:13). This is the panacea of the churches ills.

Go for this far
III Separated unto the Gospel of God. We may view this separation of the servant of God in two ways:

1. Separated from: There are some things from which one must be separated in order to be able to serve God acceptably:

a. The word means "To mark off from others by boundaries, to limit, to separate" - Thayer. Certain boundaries are erected for the servant of God that make him inaccessible to the world and the passions there of. (Jas. 4:4)

b. From the vain things of the world (I Jno. 2:15) "Remember Lots' wife" (Jno. 15:19) A disentangling from the "affairs of this life."

c. From evil works. (Eph. 5:11)

d. From evil people (Ps. 119:115, 141:4, I Cor. 15:33, II Cor. 6:17) - If right the world will help us out (Lk. 6:22)

e. The call of the gospel is the call of separation (Acts 2:40)

2. Separate unto: To consider this separation in a totally different light or negative light is to fail to meet the requirements of God. Christianity is a "doing" religion. Some have the pharasaical idea that it is the religion of "Thou shalt not"

a. To unite with Christ as a new creature and to be led by His spirit (Rom. 8:14)

b. Unto the Gospel of God!

(1) To preach it urgently (II Tim. 4:2)

(2) To live by it implicitly (II Tim. 3:14)

3. The great day of separation which we all face: (Mt. 25:32, 13:49) will be a separation for eternity. (Lk. 16:26)

IV Paul a servant of Jesus Christ...That's all, an humble servnat but what a wondrous blessing, what a sublime privilege to be accepted into the service of the Great King.

It is according to the Master that we serve that the world is "separated" into two great camps of the righteous and the unrighteous.

Jesus is coming back one day to place an ir-revocable seal upon this separation. We can cross from one to the other now, but then none will ever again be able to traverse the "great gulf"

Into which camp are you separated now? Are you, like Paul, a servant of Jesus Christ?

Commentaries:

Minister's Monthly: Vol II # 6 pp 292-294
ISBE: Paul

II Cor. 12:15 "And I will very gladly spend and be spent for you; though the more abundantly I love you, the less I be loved."

I Thess. 2:8 "So being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own soul, because ye were dear unto us."

II Cor. 11:23 "Are they ministers of Christ? (I speak as a fool) I am more; in labors more abundant, in stripes above measure, in prisons more frequent, in deaths oft."

Deut. 10:12 "And now, Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart and with all thy soul"

I Thess. 1:9 "For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God;"

Heb. 4:11 "Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief."

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

Gal. 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."

Jno. 15:19 "If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."

Ps. 119:115 "Depart from me, ye evildoers: for I will keep the commandments of my God."

Ps. 141:4 "Incline not my heart to any evil thing, to practise wicked works with men that work iniquity; and let me not eat of their dainties."

A Spiritual I.O.U.
Ro.1:14

Intro. Paul was in debt - not to the bank or department store. His was a spiritual I.O.U. Perhaps we have never thought of it this way, but we too, owe a monstrous debt. We are deeply indebted to the Lord our Savior. (Song 322 Vs.4). We owe to the Lord but we must pay our debt through His church. Our love and service to Christ must be expressed to and thru the church (Ep.3:10, 21, Co.1:24)

Christ has put all the world in his debt (I Jn. 2:2), and this debt becomes a highly personal I.O.U. when, washed by his blood, we become a member of the church (Ac.20:28). (Song 82 chorus) We know that salvation is of grace. We can never repay. Our hands are empty. But we can pour out our libation of gratitude and love, indeed we must, in response to his purchase.

Now then, as Christians, how do we pay our debts? Are we current or a bunch of deadbeats? What kind of credit rating do we have with God?

Let us consider first

I. The Reason For Our Indebtedness To The Church.

A. In the Universal sense. As members of the Body of Christ rich blessings are ours. (Ep.1:3, 4:8). Forgiveness, H.S., Hope, Peace, Prayer, Spiritual Ministers (Ep.1:7, 2:22, He.6:18f, Jn.14:27, 15:7, He.1:14, Ro.8:26). (cf. Ja.1:17). We must be grateful and show it. (Ill. "Ten Lepers" Lk.17:12ff)

B. In the Local sense. Benefits of membership in local church are many (Ill. Cleve. p.103-104) Esteem, Association and fellowship, comforts of worship, sense of security. The church is the earthen vessel, the teaching institution responsible for saving my soul! In these and a thousand other ways we are indebted to the Lord and his church.

II. How Can We Pay Our Debt To Christ And His Church?

A. By commendation. This we owe the church.

1. Must appreciate, esteem and commend the local church of which we are members. Talk it up, not down! Emphasize what's right, not what's wrong. There are many things right with the church of Christ. Be sold on the church and be happy as members.

2. There is no room for complainers and faultfinders who pick at the work of others. Don't run down the work of others - just outwork them. We can make suggestions and offer criticisms - but we earn this right by working faithfully. Let us not commit the sin of murmuring (I Co.10:10).

3. Example of Paul.

- cut* a. Encouraged the lazy. (Ga.3:1, 5:7, 6:7)
b. Thanked God for the Philippians (Ph.1:3)
c. Expressed confidence in them (Ph.1:6)
d. Boasted of the Corinthians (II Co.9:2)

B. By consecration. This we owe the church. *10.544F*

1. We are obligated to live so as to bring honor to the church. (Ro.8:12-13, Ph.1:20b) (cf. Ro.2:23, Tit.1:16).
2. Christian influence is important. We are: Light to a darkened world (Mt.5:16, Ph.2:15-16), Leaven for good or evil (I Co.5:6), *11.113* Shadows of blessing or curse (Ac.5:15). *SALT*
3. The world is watching - and gets it's estimate of the church from the lives of her members. The world is watching our: recreation, social life, business dealings, speech, religious fervor. What do they see when they look for Christ in you? (Tit.2:10)

C. By cooperation in work. (Bro. Do'st & Don'ts p. 58 # 1 "A test of Intelligence"). Willingness to cooperate in the work. What is your "willingness quotient?"

- a. The work of the church is the greatest work because it has to do with: most people, most valuable commodity (soul), greatest message. Certainly nothing should take precedence.

b. Each member is obligated to do his part. (Ill. Army)

- (1) Body (Bro.p.58-59) (I Co.12:14-17, 27) Each should supply his part (Ep.4:16).
- (2) (Ill. #3, Bro. p.59) "Blind & Cripple."
- (3) Locusts (Pr.30:27). Cannot do much alone but by uniting activity, can be devastating (cf. Ex.10:1-20).
- (4) Cord (Ec.4:12). A small cord cannot lift much weight but several twisted become exceeding strong.
- (5) Sticks (Ill. # 4, Bro. p.59)
- (6) Fellow workers (I Co.3:6, 9)
- (7) Nehemiah (Ill. #5 Bro. p.60) (cf. Ne.4:16)

2. Cooperation in attendance. 5 Or 6 hrs. of 168 is reasonable. (cf. T.V., recreation, entertainment, 21 hrs. eating). Partial attendance reflects disinterest in Lord's cause.

We owe it to the church to support and participate in it's public gatherings (He.10:25)

3. Cooperation in financial support. The degree of our willingness to sacrifice is an index of our love for Christ and the church. (I Co. 16:1-2, II Co.8:1-5, 24, 9:6-7 etc.)

III. How Willing Are We To Pay Our Debt To The Church? (cf. Ro.1:15, I Co.15:10).

- A. Possible attitudes to our I.O.U.'s
 - 1. Can't pay. Let others pay it for me. Pay some but not all. Won't pay. Pay promptly and gladly.
 - 2. What kind of credit rating do we have with the Lord? (Ill. Dun & Bradstreet & God's book p. 106)
 - 3. Jesus knows our attitude toward him, His sacrifice and the church.
- B. Characteristics of those who are prompt in paying I.O.U.'s
 - 1. Appreciation. Do we really appreciate Christ, salvation, heaven, church, teacher?
 - 2. Honesty and honor. To accept without paying the debt of gratitude is theft.
 - 3. Love. I Pay in proportion to my love. (I Jn.3:18, II Co.8:8).
- IV. Concl. & Appeal.
 - A. To pay our spiritual I.O.U.'s to Jesus and the church means salvation of souls and personal happiness.
 - B. May God help us to realize the enormity of our debt that we may devote our lives in grateful service to his church (cf. Co.1:24, Ac.20:28, He.12:2).
 - C. Song. 79
 - D. "I am debtor." Do you feel this?

Bib. Clevenger "Sermons For Saints & Sinners"
pp. 103-106
Brownlow "Do's & Dont's" pp. 58-60

These are the words of Paul and they stand as a beautiful description of an energetic life. A three-word biography. Regardless of the task or the personal dangers involved when duty called, he was on his feet in quick and complete response, whether it be in defense of the traditions of the fathers, in the eradication of the hated "disciples," in obedience to the heavenly vision, or as a ringleader of the movement (Ac. 24:5, I Co. 15:10). (cf. II Sam. 15:15).

How significant these words can be! They are the hinges upon which the door of life swings. (Illus. The trumpet of Alaric awakens Rome. The Battle Cry of the Texans at San Jacinto.)

Wouldn't it be a happy situation for us if we all might truthfully voice these words?

Readiness receives great emphasis in the New Testament. Consider the premium placed by the H.S. upon this quality:

Are You Ready -

I. To Hear. This Jehovah designates as true nobility of character. (Ac. 17:11). Not to just hear and accept, but to hear, evaluate and accept or reject. (I Th. 5:21, I Jn. 4:1, Is. 8:20). Thus the nobility of hearing is in the willingness to examine and test everything that holds the promise of truth.

A. Are you noble? Are you ready to hear? Will you investigate?

1. Jaded appetites become tired of the old story and desire decoration and variation. (II Tim. 4:3-4)

2. (Mt. 13:15) Ears become dull and slumber lades their eyes. Interest wanes and wanders. (Illus. M.M. Vol. II, # 1, p 19)

B. Prejudice: "My mind is made up, don't confuse me with the facts."

1. It is wax in the ears, scales to the eyes, and fat to the spiritual heart.

2. Prejudice is a belief held inviolate and not susceptible of investigation or re-evaluation. Like alkali neutralizes acids, it automatically neutralizes the strongest argument, clearest logic, and plain statements of scripture.

3. It refuses to hear anything contrary to tradition. (Gal. 1:14). (Illus. Galileo condemned for saying Sun is center of univ. Jews would not hear of a change of law). (II Cor. 3:15, Jn. 5:46)

4. The open mind willing to hear the evidence. This the Lord calls nobility. Are you ready-- to hear the truth? (cf. Jn. 8:31-32, 17:17, I Pe. 1:22, Ga. 4:16, II Th. 2:12, Jn. 4:24)

II. To Suffer. (Lk. 22:33) "I'm ready" said Peter, "To go with you through whatever may come." But he

wasn't. He just thought he was. That night he denied the Lord.

A. Going with Jesus. (I Pe. 2:21, Mt. 16:24).
The road of self-denial that leads to calvary.
(Gal. 2:20, Ro. 6:6). (Mt. 10:24).

B. Adversity the disciple's lot. (Re. 2:10,
II Tim. 3:12, Ac. 5:41)

C. Are we ready to suffer? Are we ready to ¹endure civil and religious persecution, ²to meet clandestinely, ³to bear economic and social proscriptions, ⁴to read the Bible furtively? Our present behavior says: "Not so." (Ro. 12:1)

III. To Answer. (I Pe. 3:15). Why are you what you are? Many answers are given by people for rel. affiliations. Business reasons, social reasons, like the preacher, the building the singing, etc.. Must be able to give better answer, a scriptural answer for our beliefs and practices.

A. Answer the sceptic concerning our hope. ^{B. 18:1} The errorist concerning hope of life. (Col. 1:23, II Jn. 9)

B. Takes study. (II Tim. 2:15, 4:13). Christians need desperately to be better equipped with knowledge than most of them are. Many can give no coherent answer. Others can't even ask an intelligent question. (Ezra 7:6)

C. Takes right disposition. Wins a discussion and lose a soul. Let us win the soul as well as the discussion.

IV. To Preach. (Ro. 1:15). What? Why? (Ro. 1:16)

A. Considered self debtor (Ro. 1:14). Blessed so greatly, he felt a compulsion to bring blessing to others. (I Co. 9:16)

B. He was not ashamed and made no apology for the tidings of redemption. (Mk. 8:38). The Gospel must be preached beyond these four walls.

C. "I am ready."

V. To Distribute. (I Tim. 6:18). Adverse example of rich fools in Lk. 12 and 16. We only keep what we give away. (Lk. 12:33) thus are rich toward God. (Lk. 12:21)

A. To give is the most natural of all Christian expressions. (Ac. 20:35, Mt. 20:28, Jn. 3:16)

{ God gives, Christ gives, the Holy Spirit gives -
what do we but receive?

B. Willing and doing alms. (Phil. ^{out}2:13, II Cor. 8:11-12)

C. To give is to love. (II Cor. 8:24). Liberal (II Cor. 9:13)

D. Unselfish^{ness} and kindness a mark of the early church. (Ac. 2:45, ~~4:34-35~~). A religion without a heart is no religion at all. (~~Ro. 6:17~~) (cf. I Jn. 3:17). Pure rel. (Jas. 1:27)

VI. To Work. (Tit. 3:1, 1:16). Many opportunities continually pass within our reach. Being practical.

A. We wish to imitate Jesus. (Ac. 10:38)

(Gal. 6:10)

Mt. 17:4

B. We wish to be beautiful. "Pretty is as pretty does." (Tit. 2:9-10) *Not perceiving, but showing all good fidelity*

C. We wish to glorify God. (~~Jn. 17:4~~, Mt. 5:16)

cut D. We wish to be ready (furnished). (II Tim. 3:16-17)

E. We wish to fulfill the purpose of our redemption (Ep. 2:10)

F. We wish to be alive. (Jas. 2:19-24). Some say work not necessary (Ph. 2:12)

G. How? (I Th. 5:14). There are a thousand Christian acts within the reach of all. See and seize the opportunity.

cut H. Opportunity to serve. (Illus. the maimed soldier and his mother calling from Calif.)

VII. To Die. (Ac. 21:13) Esp. for the name of Christ. All will die. (He. 9:27) Are you ready?

A. Paul was. (II Tim. 4:6-8) A beautiful finale.

B. The day of one's death is not known. (Ecc. 9:12)

Mother explains the daddys departure: "God has sent for your father and will send for us but we do not know just when." The little girl said, "If we do not know when, don't you think we had better pack up and get ready to go? God might send when we are not ready."

C. One is not ready to die who is not living for Jesus.

at D. Sad twist to words at Sardis. (Re. 3:2)

VIII. To Meet Jesus. (Mt. 24:44) *Therefore be ye also ready for*

A. To go in. (Mt. 25:10) A closed door.

B. To be ready we must make arrangements for this meeting.

1. Be in the kingdom, obedient to the gospel. (II Th. 1)

2. Be awake. (I Th. 5:3, ~~Mt. 13:35~~, Re. 19:7)

C. One is not ready by chance or accident but by studious effort. How does the question find you. How will Jesus find you?

D. Are you ready? The question is not: "Were you ready at some time in the past?", nor "Do you plan to be ready some time in the future, "but are you ready NOW!

E. Can you say it? "I am ready" "Even so come Lord Jesus."

Invitation Song #23

F. I am ready. (Ps. 86:5, Mt. 24:4)

Bib. Kelcy p. 154, Brownlow, Sermons You Can Preach p. 54

Baptism For Remission of Sins
Is Justification By Faith
(Ro. 5:1, I Pe. 3:21)

The Bible is exxentially the unfolding of God's plan for redeeming mankind. If one is to understand God's plan, He must be willing to consider all that the Lord has said on the subject. Considering just a few passages will not do, nor can we build "our plan" on one phrase or sentence of Holy Writ and be confident of acceptance in Glory when the habit of flesh is laid aside. We wish to know the will and whole will of God. (Mt. 7:21-23, Jas. 2:10-12)

It is not overly hard.

Because some have not taken into consideration all that is taught on the subject of salvation, they have erroneously come up with the conclusion that "Baptism for Remission of Sins" is diametrically opposed to "Justification By Faith".

But now, forgetting all that men have said, let us enquire "What does your Bible say?"

I. Salvation is promised only to Believers (Ac. 10:43, Ac. 13:38-39, Ro. 3:25-26, I Cor. 1:21, Ro. 1:16, Ac. 16:30-31, Jn. 5:24, 3:16, I Jn. 5:1)

A. Thus the plain teaching of the N. T. that God promises to save men on condition that they believe

1. Our question arises: "What does it mean to believe?"

2. Many people take these passages to mean that the wholly mental and inward process of assent or belief will secure salvation without any outward obedience to any command of God.

3. (Discipline of Meth. Ch. 1948, Art. of Rel., IX, p 27) "We are accounted righteous before God only for the merit of our Lord and Savior Jesus Christ, by faith, and not for our own works or deservings. Wherefore that we are justified by faith only* is a most wholesome doctrine and very full of comfort."

*(Ac. 11:18, I Jn. ~~2:23~~^{4:15}, Lk. 13:3, I Pe. 3:21)

B. Such passages are cited to "prove" that man is saved before and without obeying the Gospel.

But what then happens to the following? (He. 5:8-9, I Pe. 4:17, 1:22, Mt. 7:21, Lk. 6:46, Ro. 6:17-18, II Th. 1:7-9)?

C. This leads us to ask:

II. Does the Bible teach that Baptism is for the Remission of Sins? (Jn. 3:5, Mk. 16:15-16, Ac. 2:38, Ac. 22:16, Ro. 6:3-4, Ep. 5:25, Tit. 3:5, I Pe. 3:21)

A. It is Un-get-over-able! The doctrine taught in the Bible is clear. Salvation is conditioned upon one act of obedience and that one act is Baptism is water.

B. If they do not put the matter beyond question, it is because it is not possible for language to do so.

C. Moreover, this view is abundantly sustained by bible scholars and critics in all denominations and in all ages.

1. Quotes from Calvin. Shepherd pp. 399, 429.
2. Quotes from Wesley. Shepherd pp. 438, 366.
3. Thayer. (Ac. 2:38, Baptizo="to obtain the forgiveness of sins.")

III Question: Why then is this doctrine so expressly taught in the Bible and confirmed by convincing scholarship and logic in fair exegesis, so earnestly opposed by people who profess to be followers of Christ?

A. The doctrine of "J by F" has been stressed so strongly since the Luth. ref., that many have come to the conclusion that any teaching that involves "works" or "acts of obedience" is false.

B. Hence, since "B for R of S" in their mind conflicts with "J by F", it is simply rejected as being wholly unscriptural. (The very idea! Demanding obedience to God.)

C. Their logic seems to run somewhat as follows:

1. Any teaching which conflicts with J by F, is unscriptural.
2. The teaching B for R of S so conflicts.
3. Therefore B for R of S is unscriptural.

D. Errors in the syllogism.

E. Could it not just be barely possible that J by F and B for R of S could be both true? They are both in the Bible. The conflict is man-made, not God-made.

IV. Excursus: Possible means for justifying man.

A. Justification by law (or Works) is entirely out of the question.

1. Keeping the law perfectly would justify. But such a one would not be a justified sinner. He would be approved of the law because he had never violated it. (Ro. 10:5, Ga. 3:11-12, Ro. 7:10, Ro. 3:20, 23)

2. We want justification for those who are condemned by the law. (Ro. 4:6-8)

B. Justification for a sinner:

1. By works. Meritorious or compensative. they carry the idea that the worker can cancel out the effects of his transgression by works, and earn heaven.

a. Such a view rejects the need of Christ and gives all the value to works. The only man ever earned (Ro. 6:23)

b. This idea condemned by Scripture: (Tit. 3:5, Ep. 2:8-10, Gal. 5:4, Is. 64:6)

c. Works have no atoning power. All men need atonement for sin. *Therefore works futile!*

2. By Grace. The intervention of pardon or forgiveness.

a. This plan justifies a sinner who is condemned by law and has no price to bring in

exchange for salvation.

b. "Just As I Am" (Song)

C. But this poses another question:

V. What does it mean to be saved by grace? It certainly doesn't mean to be saved by disobedience.

A. To be saved through clemency, pardon, mercy, favor. Without earning merit.

B. To turn by Faith to Christ and take hold of his salvation purchased at the price of the cross.

Grace
By Faith
but (Ro. 9:31-33). In Christ our sins are punished.

→ 1. But what kind of faith avails for salvation in Jesus? (Gal. 5:6, Ac. 16:30) (cf. Ac. 2:40)

→ 2. In order for it to be valid, it must work. (Jas. 2:19-24)

→ 3. Therefore "Works of faith" are as surely included as "works of merit (of law)" are excluded in God's plan. (Ro. 1:5, 16:26, Ac. 6:7) (cf. Phil. 2:12)

Chart 4. Produce chart on Heb. 11:7,8,30 here.

5. Produce chart on Jas 2:26 "Deadly Parallel"

★ { C. Salvation is surely promised to the believer, But what kind of believer? (a) the "devils" of Jas 2:19, (b) the children of Satan of Jno 8?

1. What does it mean to believe? (He. 11:30, Ro. 10:16, Ac. 16:34)

a. Isn't it interesting to note the translators quandary in Jno. 3:36? (KJV, ASV, RSV)
b. Thayer.

2. Upon what condition does the believer receive salvation?

a. Sal. is conditional. Otherwise it would be possessed by those who do not want it and who are wholly unfit for it.

→ b. The Condition: (I Jn. 2:3, Mk. 16:15-16, Ac. 2:38, 40)

→ c. Thus faith leads one to accept Christ as the offering for sin and do what he commands to do to get them washed away. (Ac. 22:16)

{ D. Therefore B. for R of S is J by F, for baptism is faith--alive, acting, appropriating the justification afforded the believer.

1. The act of faith uniting one with Christ. (Col. 2:12)

→ 2. PROOF. Gal. 3:23-27

3. Thus that person is not truly a believer in Christ who will not be baptized as he commanded. (Lk. 6:46, Mt. 7:21)

4. Thus, since:

1 Faith secures salvation, and

2 Baptism secures salvation,
does it not follow that

3 Faith secures salvation through means of baptism?

Bib. L. G. Thomas "Third Hund. Ser."

See file on "Baptism"

What is Christianity?
(Ro. 6:4)

I. Introduction. It is life. It is new. It is active. It is therefore a new way of life and must be, of necessity, characterized by a new way of living; thinking, doing, being, evaluating. Let us consider some marks of this life in the volume to which all Christians appeal for authority.

II. The Christian Life is a Wonderful Life - The Greatest in the World or out of it.

1. A life of faith. It has an anchor. (Ro.1:17, Gal.2:20). Produced by word (Ro.10:17). A man without faith is like a compass without a needle or a ship without a helm. (I Jn.5:4). Strong faith is obedient. (He.11:8).
2. A life of obedience unto Christ. (He.5:8-9, II Cor.10:4-5, Ro.6:17-18, Phil.2:12)
3. A life of repentance. (Mt.3:8, cf. Thayer p. 405). (Ac.2:38, Jas. 3:2, Ac.8:13, 21-22, Re.2:4-5, ~~3:14-19~~). Of confession also. (I Jn.1:9, Jas.5:16).
4. It is a life of worship and devotion to God. (Jn.9:31, 4:23-24, 2:42, 20:7, Ep.5:19, Col.3:16, He.10:25, I Cor.11:30).
5. Christianity is a life of prayer. (I Jn.3:22, I Pe.3:12, ~~Jas.4:2~~, Mt.7:6-7, ~~11~~, Ph.4:6, I Th. 5:17-18). Life force. A fish could as soon live out of water as a Christian could live out of the atmosphere of prayer.
6. A life of spiritual growth and development. (I Pe.2:2, II Pe.3:18, He.6:1, ~~II Th.1:3~~). Like the growth of a child into the maturity of manhood and womanhood. (I Cor.14:20, 16:13). ~~Like~~ Negativists do not grow. Roots of the plant sours the ground.
7. A life of Bible study and of searching for wisdom and understanding. (Mt.4:4, II Pe.1:5, 3:18). Bible school, Preaching, Books, Gospel papers, Conversations on spiritual topics etc..

III. The Christian Life is the Whole Life - Everything, All.

1. It is a life of self-denial. Often we deny ourselves nothing - we deny the Lord much. One must deny the flesh its lusts and desires. (Tit.2:11-12, Ro.8:13, Mt.16:24, I Cor.9:27)
2. It is a life of sacrifice and service to God and man. (Ro.12:1-2, Amos.6:1a, I Pe.2:5, He.13:15-16, I Cor.16:1-2, II Cor.8:1-5)
3. It is a life of good works. (I Cor.15:58, Tit.3:1, Ep.2:10, Jas.1:27, Gal.6:10)
4. It is a life of Joy and gladness. Lived at its best it is a life of perfect peace.(Song478).

(Ac.8:36-39, I Pe.1:7-8, Is.26:3-4).

5. It is a life free from fear and dread. (Mt. 10:28, ~~Pr.3:25~~, Ps.23, He.13:5-6)

6. Christianity is a formula for love of life and good days (I Pe.3:8-11) 3:10

7. The Christian life is one of absolute trust in God. (Mt.6:33-34, Pr.3:5-6, ~~II Cor.9:8-10~~, Ph.4:14-19) Ph.4:19

8. It is a richer, more abundant life. (Jn.10:10, Mk.10:30, ~~Re.2:9~~, ~~II Jn.2~~, Ep.3:8).

9. It is a justified life - washed and kept washed from all sin. On condition. (I Jn.1:7, Ro.4:7-8, Ac.8:22-24).

10. It is a life of Christian influence. Light, Salt, Leaven. (Mt.5:14-16, ~~18:33~~, Pr.11:30, Dan.12:1-3)

11. It is a life of fellowship and partership with other Christians. (I Jn.1:7, 3, Ac.2:42, I Cor.3:5-8)

12. It is the only life that is eternal. (Ro.6:22, Gal.6:7-9, I Tim.6:12, Ro.2:6-7, Jn.11:25-26)

IV. Conclusion. Beleivest thou this?

1. Is this life attractive to you?

2. You believe Christ - will you live Christ.

Will you allow Him to take control of your life to mold rule, and direct it into the obedient path that he has travelled? FRCB.

Bib. Sermons - Gvs Nichols

1. Do you believe this truly?

2. As we lay the frail tabernacle of dust aside, consign it to the dust from whence it was taken - through grateful tears we view the beautiful blossom of eternal life rising out of the dissolution of earth - "O love that wilt not let me go, I rest my weary soul in thee, I lay in dust."

3. "I am the res" -

A You believe Christ - will you live Christ?

Word FREE
occurs 4 times
in this ch -

Freedom From Sin
Rom. 6:17-18

(Open By Quoting whole
Chapter) (Maybe 5+6)

Freedom from sin is a state of being for which all rational creatures should yearn. What it means. This is what is contemplated here but please observe that this freedom or blessedness is predicated upon a single important point viz. "Gospel obedience" This may appear a contradiction in terms but not in biblical acceptation. N.T. Freedom, is release from the cruel bondage of death's pall. (Heb. 2:15) In this sense the sinner is not free. (6:23)

SINNER
NOT
FREE

I The sinner is the servant of sin. The "committer" of sin constitutes himself a sinner. (Rom. 7:5, 14 I Jno. 3:4). (Jn. 8:34) Who is sinner?

1. Sin is a tyrant commanding and demanding the **Object service** of all his subjects. (17a)

~~17a~~ a. In a sense the sinner is free. (20). While a servant of one, he is free of the other.
b. This is the bondage of lust, of self. (Jas. 1:13-15) (**ADDICTED - AS TO DRINK OR DOPE**)
c. His members (body) are yielded to unrighteousness (cf. 19a). His eyes see evil things; his ears hear evil things; his tongue speaks evil things; his hands work mischief; his feet follow forbidden paths.

Calvinist +

→ 2. What of the Christian? Does this apply to him? Yes. (cf. vs. 15 and compare 11-14) Verse 16 is addressed to Christians.

a. You are his servants whom ye obey! He (John 2:3-6) is truly a Christian who lives the obedient life. (We will serve) JUDE 21

b. "Ye became the servants of righteousness."

3. Observe that those addressed were once the exclusive property of Satan (17a) but they became free (18a). How?

II They had obeyed the right master. Many are confused as to whom they serve. How can we be sure we are obeying the right one? "That form of doctrine which was delivered you." (This the gospel 10:15-16) Therefore obeying the gospel. (~~Calvinist~~)

1. This doctrine is centered in Christ and it is interesting to note that obedience to its directives forms one to the Master's example.

CON. a. (I Cor. 15:1-8) (1) He died (2) Was buried (3) Raised (4) appeared **TO WITNESSES**

b. The sinners path to freedom: (*Interesting analogy*)
(1) Death with Christ. (Rom. 6:6, Gal. 2:20, 5:24) *What do we die?* (Ro. 6:3, 6)
(2) Burial with Christ (Rom. 6:3-4)
(3) Raised with Christ. (Col. 2:12)
(4) Appear in newness of life. (Rom. 6:4, 5, 8)

2. Then one is yielded to Christ for righteousness evermore (Rom. 6:13)

3. All in Faith. Belief led us to do this. (Rom. 5:1)

III They had obeyed the right way. (In the right spirit). "From the heart" Heart = Intellect, Emotions, Will.

1. Intillegent obedience (Mt. 28:19) *Col. 2:12*
 2. Emotional obedience (Mt. 22:37, I Cor. 13:3) *Gal. 5:6*
 3. Voluntary obedience (Rev. 22:7)
 4. The primary thing is of course the obedience.
- The great question at the gate. (Mt. 7:21)

IV The great blessings

1. Freedom (14-18) - From.

- a. The practice of sin (7:5, I Pet. 4:3)
- b. The guilt of sin
- c. The bondage of it
- d. The end of it (Rom. 6:23) *Webb Evang. #859*

Webb Evang. #858

*FREEDOM
TO SERVE
UNDER AN
EASY YOKE
Mt. 11:30*

2. A New Master - (compare promise of freedom *only true freedom*)
II) Pet. 2:19) "Servants of righteousness" (vs. 18) "Servants of God" (vs. 22) The eyes now see good things; the ears hear good things; the tongue speaks good things; the hands do good deeds; the feet follow in paths of peace.

3. A fruitful life. (vs. 22) God plants trees in his garden not for ornamentation but fruit. (Jas. 15:8, Gal. 5:22-23) The communitys greatest asset is a Christian.

4. A happy termination: (vs. 22b and 23) An end without an end. The end is a wonderful beginning.

V We are God's creatures. We live in this world and feast on his bounty. Upon us his marvelous love has been bestowed. Yet so many live in rebellion "free from Him".

1. We must answer to him at the last judgment. Whose servant will you be? The servant of sin or of God?
2. (17-18) Why don't you accept this great doctrine without reservation. Obey it from the heart.
3. Only the obedient shall see salvation. (Matt. 7:21, Heb. 5:8-9) *If Jh. 1:6-10 Rev. 22:14*

Gal. 5:24 "And they that are Christ's have crucified the flesh with the affections and lusts."

Gal. 5:22-23 "But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, Meekness, temperance: against such there is no law."

F.L. COX. ACCORDING TO PAUL. P. 17-18

(COMPARE: L.G. THOMAS Vol. 4 p-165)

MOSES LARD - ROMANS et. al.

*Always free I Jn. 1:7
We Can live above sin (Col. 3:1-4)*

Intro. Recount the darkest hour in the history of the world. Last sayings of Jesus. Frowning sky, growling earth, shuddering universe. (cf. Lk.23:48 Mt.27:50-54). Grief-stricken disciples take down the lifeless form. Loving hands do all they can do. The body is gently laid away in Joseph's new tomb. The earth is damp around that ^{tomb} moistened by many a tear. The great stone is placed. The watch is set.

~~Three~~ ^{one} sad ^{Sabbath} days with the disciples.) It's all over. Mary moves mechanically preparing spices. James weeps in the olive-garden and remembers the words "watch with me", the mob with swords and staves, now this great and wonderful man is gone. Peter returns to the court of Annas and Caiphas and thinks "that was the last chance I had to do him service...but even that's gone now." John, out of his own painful grief tries to console a disconsolate mother...pondering again she thinks "It began so beautifully to end so tragically." Judas leaps out into nothing and a rope pulls him up short..."Jesus was a good man." A man of Cyrene returns to the scene of yesterday's madness to walk again the via dolorosa..."I wonder what, why?" Philip and Andrew venture to "the place of the skull" John had told them about it; there amid the shades of a sabbath evening three crosses are siloetted against a somber sky..."What a shameful end for such a good man; it's all over now." Simon the zealot steals a look at the tomb; soldiers on guard; heavy stone; there lies silent his ardent hopes for the return of Israel's glory. How sad if the story ended here. "Jefferson Bible" does end here. *Conqueror conquered, Victor vanquished -*
cut (Illus. 100 G.T. p.278). (Mt.28F1-6). This is the most wonderful event in all the world's history. The clouds have disappeared and suddenly the sun shines everywhere. He is alive! Jesus lives! He lives now forever! (Ro.6:9)

What does it mean for us? (I Co.15:20-26, ^{Le.2:14} II Ti.1:9-10, Jn.14:19b, 10:28, 11:25, 5:28-29). By this faith, power, comes, fear is banished, darkness disappears and the day begins to dawn. But for many the grave still gawns threateningly; the clouds still glower with dark forebodings. Why? They have not believed our report (Ro.10:16).

I. Who Hath Believed? Many have not.

1. Poor Mary. "They have taken away my loved Lord." Slow to open the eyes of her understanding.

2. Other disciples. (Mk.16:11-13, Lk.24:11, 41).
3. Two on the road (Lk.24:25). "We had hoped..."
4. Thomas (Jn.20:25) (Ill. Exp. Diat. Vol.II p.355).
5. Athenians (Ac.17:32).
6. Modern materialists, scoffers. Some religionists and theorists.

II. Who Hath Believed? Many have. What JOY! What Transformation!

1. Women. Sad one moment. Glad, excited, hurriedly spreading glad news the next.
2. John. (cf. Jn.20:1-10) (Jn.20:8). The first to recognize the significance of the empty tomb. (Hold # 1116)
3. Two on road to Emmaus (Lk.24:34) (Hold #1118)
4. All Disciples (Jn.20:26-28). The defeated band becomes a conquering army.
5. Saul of Tarsus (Ac.9:5, II Ti.1:12). Others (Jb.19:25, Ac.4:32a).
- b. Central theme of Apostolic preaching (cf. Ac.2:22-23, 3:14-15, 4:10, 17:32, II Ti.2:8). Here is the pivot of the "great transformation." If this is true nothing can ever be the same again.
 - a. Hence N.T. writers often break into rhapsodies of happiness. Sing ye angel choruses. (I Co.15:57, II Co.2:14). "Oh death where is now your vaunted power." (Ill. 100 G.T.#429).
 - b. How mainly does he rage - he is a shadow that vanishes as the "sun of righteousness climbs to his zenith.
 - c. There is no death. (cf. 100 G.T.# 427, 426). (Da.12:3).

III. Who Hath Believed? Proof of faith. "Obeyed the gospel." If we really believed, how different would our world be.

1. To obey the gospel is simply to obey his commands.
2. He has won the right to command. (Mt.28:18, Mt.7:21, Lk.6:46, He.5:8-9)
3. He promises life and has the power to deliver it (Jn.11:25). But he will be Lord of all or nothing at all.
4. What is gospel obedience? Picture of his resurrection (I Co.15:1-4, Ro.6:1-18). Who believes "our report" fully believes enough to abandon all human quibbles and "obey the gospel."

III. He Lives! Ring our the message of Christianity, Not a dead Christ but a living Lord (He.7:16, Re.1:17-18). See Proofs ISBE p. 2565 FF. (II Pe. 1:16-18)

1. He demands our faith (Jn.20:27, 8:24)
2. #All God's biddings are enablings...you can

believe!" (cf. Lk.17:5, Mk.9:24)

3. Faith will change everything about you,
unless you have demon faith (Jas.2:19). (cf.
Ph.3:10)

V. Concl.

1. He comes in clouds of Glory (Ac.1:11,
Re.1:7, I Th.4:16)

2. The trumpet note (Hold # 1130)

3. The decisive "IF" (Ro.6:5)

4. Who has believed? Oh, do believe him now -
believe him enough to do ever - only as he says.

HOW ARE PEOPLE MADE BELIEVERS

Rom. 10:17

Refer to previous lesson on what to believe.
(Mk. 16:15-16) Now, "What means does God employ to induce this belief?"

There are two theories: (1) Immediate power. Direct operation on soul of unbeliever, to effect conversion. (2) God makes believers by exerting his power through (a) Christ (b) Apostles (c) H.S. (d) Word or preached gospel - may be ascribed to each singly or all collectively.

They are irreconcilable. Therefore which is correct?

I How settle? What authority appeal?

A. Do we refer case to man who says "case?" If so Mormonism, Quakerism, Shakerism or any other imposture ever imposed on credulous man may be accepted.

B. We can sensibly regard no such witness. Only such as the Lord has shown to his witnesses, by the most awful, grand, sublime displays of supernatural power ever witnessed to the senses of mortal man.

C. We speak only to those who believe the Bible.

D. The testimony of Christ, the Apostles and the pen of inspiration - viz the Bible is our last appeal, supreme authority in the settlement of this and all other religious questions (Isa. 8:20, I Pet. 4:11a)

II Issue clearly stated:

A. The question is not: (1) Whether God makes believers, (2) Whether He makes believers by the H.S. (3) Whether He does it by His power.

B. Does he put forth power directly, without means on the sinners heart or does He exert the power through the gospel, inspired word, Bible, and in that way make believers?

III Let the Bible speak!

A. Angel to Cornelius (Acts 11:13-14) To be saved by words and not without words. No theory of man that supposes it is without words can be received when the Lord's Book plainly declares it is by wrds he is saved. (Note: Quibble We do not argue that God cannot save without words, only that he does not. The Angel says "by words" and let him who says "without words" produce proof.

B. Lk. 8:11-15. The devil knows that the seed (word) if allowed to remain in the heart will produce faith if it remains so he - pounces. Notice the degrees of heart conditions. Man is not born totally depraved - he is responsible for the condition of the soul (Matt. 13:13-15) What kind of heart have you?

C. (Jno. 17:20-21) (Mk. 16:15-16) Through their word.

D. (Jno. 20:30-31) Why written? Believe what? Why believe? It is Gods plan.

E. God's will (Acts 15:7, cf. 11:13-14) If it is Gods will that we hear the gospel to believe, it is not his will that we believe without the word. (Mk. 16:15-16)

F. The bible says taint so. (Rom. 10:17). Note also (Rom. 10:14-15)

G. The sad thing (Rom. 10:16a) the reason is that instead of reading the things written (Jno. 20:30-31) they are praying for faith. Not loving the truth, they shall be deluded and condemned. (II Thess. 2:10-13)

H. Animal sensation vs. intelligent communication.

I. If theory is true, whose fault is it if you are condemned? (eg of mill-wheel and power P. 78)

J. (Rom. 1:16) It is not power of God, a power of God, or one of the powers of God, but the power of God unto salvation to every one that believeth. That is every one who is saved at all.

IV The theory that men are made believers and turned to God by immediate influence has done much harm and prevented many sincere and honest people from becoming Christians. The power that God exercises in turning people to himself is the power of intelligence communicated through words to the understanding of man. We hear it and are moved by it to belief and by belief to obedience.

A. God makes believers by the H.S? Yes byt the H.S. operates via the Gospel. (I Pet. 1:12, I Cor. 2:9-13). The Spirit speaks in the Gospel preached and written by the Apostles. (Mt. 10; 20, Heb. 3:7, Rev. 22:17, Rev. 2:29, I Tim. 4:1, Jno. 6:63 etc.)

B. The word at work. (Eph. 1:13)

1. (I Cor. 4:15) If they were begotten or made believers by the gospel, it was not an immediate power separate and apart from the gospel.

2. (Matt. 28:19, Mk. 16:15-16) Preach the G. to every creature. Why? That they might believe what ~~they~~ heard and by saved.

3. (I Cor. 1:21) This does not mean that it pleased God to make believers by immediate influence.

emphasis 4. In all cases in Bible times, when people were made believers, the Gospel and someone to preach it were present. There is not a single instance of one being converted without the gospel.

5. (I Pet. 1:23) How Born? By word. Born is a figure describing conversion.

6. (Jno. 6:45) This was Jesus way and it's good enough for me.

7. (Eph. 4:4-6) One hope of calling. (II Thess. 2:13-14) Gospel only hope. (Rom. 1:16) God's power.

C. Someone objects: "do you think mere word of God can quicken a dead sinner?" (Heb. 4:12)

D. Man is free - he can turn to God in faith, or be justly condemned if he refuses. (Jno. 8:24)

E. The soul saving truth of the Gospel - state. (Jno. 5:39-40) We can accept it or reject it. But the mystery of mysteries is how a wretched soul, lost in the morass of sin can turn down this Gospel plea. (Rom. 10:16, 21)

1. Matt. 23:37

2. II Pet. 3:9

3. Matt. 11:28-30

4. Rev. 22:17

5. Jno. 12:48

One Hundred Sermons - pp- 13 - 15

The Gospel Preacher - Vol I P. 57 F.F.

The Christian Sacrifice
Rom. 12:1

Sacrifice is as familiar as religion and almost as ancient as sin. It began just outside the gates of Eden and has continued in every dispensation of religion until this present time. The first sacrifice on record (Gen. 4:4-5a). It was not an action initiated by the will of man, but of God (Heb. 11:4, Ro. 10:17). It is further an act, which, if rightly performed, results in the divine "respect" to both the giver and the gift.

Sacrifice is the subject of this apostolic exhortation. (Ro. 12:1)

I. The Apostles Approach: It was not one stern dogmatism, although just as binding, but of "beseech." This means to beg, implore or supplicate. With Paul this is a favorite word. Perhaps we would do well to employ it more often in our relationships with one another.

1. See (Acts 26:3, I Cor. 4:16, II Cor. 5:20, II Cor. 10:1, Eph. 4:1)

2. It was for their benefit. (Ex. child told not to touch stove, eat rat poison, teenager told not to speed or park & pet.)

3. Yet Paul did not omit the severities (Acts 13:8-11) Nor did Christ (Mt. 23:14), Stephen (Acts 7:51) and all others.

4. However wherever gentle entreaty could be used it was used. (Acts 3:17-19) "We beseech you brethren."

II. The Motive To Which He Appealed: "By the mercies of God." He seems to say "God has been gracious to us; now, let us return that love." (I Jno. 4:19 shows that love kindles love.)

1. The constraining power. (II Cor. 5:14-15). Constrain = to compel, force, necessitate or oblige. If Christ died for us ought to live for him. His mercy for us was not evoked by goodness on our part. (Rom. 5:6-8). All the more reason.

2. He who serves God from the depth of a grateful heart makes the best servant. (Ro. 6:18) This is true and clear to all, for he is then actuated by the highest motive - a motive is unspoiled by selfishness.

3. He whose motive is not affected by grateful love has a barren religion (Gal. 5:6, I Cor. 13:1-3)

III. The Sacrifice Required. Yes there is, was and always will be sacrifices required of all people who come to God acceptably. "Present." (no indian giver). "Your bodies." The apostle seems to make a distinction between "you" and "your bodies." The

body is the instrument by which all human service is rendered to God. (Ro. 6:12, 13, 16, ~~18~~). This includes every member.

1. The eyes: The lust of the eyes must be stifled. (II Pet. 2:14, I Jno. 2:16). The eyes must be in reading the Bible and in surveying Gods wonderful works (Ps. 8:3-4) and in searching for a soul to teach, an orphan to care for.
2. The ears: Must be "swift to hear" the voice of instruction and turn away from slander, flattery, and base conversation. (Mt. 13:15, Pr. 28:9, II Tim. 4:3-4)
3. The tongue: A powerful instrument for good or for evil. (Eph. 4:29, Col. ~~4~~:6, II Tim. 4:1-2) *He. 13:15-16*
4. The hands: Not as instruments of mischief but of mercy. Not always for self but also for others (Eph. 4:28)
5. The feet: They should carry the body to places where service can be rendered. (Mt. 25:36) Should bring us to worship.
6. The whole body should be employed in the Christian calling.

IV. Characteristics of the Sacrifice.

1. "Living." Under the Old Law, dead sacrifice were offered (Lev. 1:10-11a). But when the Lamb of God was offered the dead sacrifices *and every priest* were swept from the altar. (Heb. 10:9-~~14~~) *stand off*
(He. 9:13-14)
 - a. Now the redeemed & "sanctified" are to *stand off* "serve," or offer living sacrifice. This indicates total dedication.
 - b. Crucified with Christ to the world (Gal. 2:20) *6:14*
 - c. Total denial of self, for total confession of Christ (Mt. 16:24)
 - d. Willing to do anything. (Acts 21:13)
 - e. To give (II Cor. 8:5). If we give ourselves truly, money is easy, because it is really a product of our bodies' labor (cf. Phil. 4:18)
 - f. All kinds of good action done with the living, active, working body. (Heb. 13:15-16)
 - g. Life comes from God. (Acts 17:28). Therefore it is right that it should be given to him. It is his. *O' LOVE THAT WILL NOT LET ME GO... GIVE THEM BACK THE LIFE I GIVE.*
 - h. "Living sacrifice" also means continual sacrifice.
2. "Holy" Under Moses' law, the sacrifices were without spot or blemish (Lev. 22:20).
 - a. The "Lamb of God" was without blemish of sin (I Pet. 1:19)
 - b. So should we present our bodies. (Jas. 1:27, Eph. 5:27, I Jnd. 2:1)
3. "Spiritual" This means "belonging to the reason"

Under the O.T., irrational victims were offered; their wishes were not consulted. When Jesus the rational victim was offered, all irrational sacrifices were removed. (Jno. 10:17-18). Under the reign of Christ, the sacrifice is one of rational beings - a sacrifice which involves every faculty of the mind - the intellect, affections and will.

V. Acceptability: Such sacrifices are well-pleasing to God, the Father. Both the giver and his gift is acceptable if thus offered in conformity to His Holy Will, that is if the whole self is offered living, holy and spiritual - willingly. Evoked by the "mercies of God" who in love bought us at the price of his son. (song #192)

1. Who can offer. (I Pet. 2:5, 4:16)

2. Are you a Christian. Are you an "acceptable" Christian.

Acts 26:3 "Especially because I know thee to be expert in all customs and questions which are among the Jews: wherefore I beseech thee to hear me patiently."

I Cor. 4:16 "Wherefore I beseech you be ye followers of me."

Lev. 1:10-11a "And if his offering be of the flocks, namely, of the sheep, or of the goats, for a burnt sacrifice; he shall bring it a male without blemish. And he shall kill it..."

Phil 4:18 "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, well-pleasing to God."

Lev. 22:20 "But whatsoever hath a blemish, that shall ye not offer: for it shall not be acceptable for you."

I Pet. 1:19 "But with the precious blood of Christ as of a lamb without blemish and without spot:4

BIB. F.L. COX "Acc. to PAUL"

The Christian Optimist
Ro.12:12, Ps.4:6-7a

Intro. The superficial thinker or the man who looks at "the things which are seen," is likely to ask how one can maintain his optimism in a troubled world like the one in which we live. The apologist for Christian optimism, upon first thought, may reply that he has seen people with great odds against them battle formidable obstacles as sickness, sorrow, despair, and to a great extent overcome them. (Lincoln, Bethoven, Columbus, American colonists, Demostheness, etc.) That may, on the surface, ~~may~~ appear to be a sufficient reason for thinking that an optimistic outlook on life is possible with the average man. (But Lincoln was assassinated, Bethoven died, Columbus spent years in prison, the American empire shall someday disappear). Thus when the "Optimist" reflects upon his answer, he is made to realize that there must be a deeper reason for Optimism.

The answer to this question is found in the expressions of David and Paul in our texts. The Christian has grounds for being an optimist - Hope (Ro.12:12a) This is a Characteristic expression of the Apostle Paul. His Christian optimism was not a thin and fleeting sentiment born of a cloudless summer day (there were no such days for him). It was not the creation of a season; it was the permanent pose of his spirit. This apostolic optimism was not born of sluggish thinking, or of idle, shallow or wishful observation. The secret of his glad-hearted optimism was the four-letter word - hope. Hope is one of the basic elements of Christian character (I Co.13:13a). It is entirely proper to speak of hope as the very heart of our salvation (Ro.8:24). It is called an "anchor of the soul." (He.6:19)

I. The Place of Hope In Our Lives.

A. ~~An English preacher made this profound observation:~~ "When the Psalmist wrote: 'Hope thou in God', he gave the world the only ground of hope that exists."

B. The lack of hope in one's life is not a natural weakness of the disposition; it is rather, the result of a deep estrangement from Christ. It is utterly impossible for one to either please God or be happy without hope.

"Hope is a delusion - no hand can grasp a wave or a shadow" - Victor Hugo.

"You cannot put a great hope into a small soul."+

C. Hope described:

1. "Hope is like the sun, which, as we journey toward it, casts the shadow of our burden behind us." -S. Smiles

2. "Hope like a gleaming taper's light,
Adorns and cheers our way,
And still, as darker grows the night,
Emits a brighter ray." - O. Goldsmith

3. "Auspicious hope! In thy sweet garden grow - Wreaths for each toil, a charm for every woe." - T.C.

D. If there were no hope there could be no optimism; for optimism proceeds upon the assumption that good will ultimately triumph over evil. Webster defines optimism as "an inclination to put the most favorable construction upon actions and happenings, minimize adverse aspects, conditions and possibilities or anticipate the best possible outcome; a cheerful and hopeful temperament."

II. Christian Optimism is Not Blindness.

A. The Christian Optimist does not ignore or belittle the disorder and evil which exists in the world. The Christian optimist is not blind to the realities which are found all around him. He concedes that things are not as they should be; but following the lead of Paul and David he is willing to postpone sentence upon the facts until the time when intelligent judgment shall be possible.

B. The Christian actually bears witness to the power of his faith and his God by his optimism in good times and bad. (Is.26:3). Full of hope when situations seem hopeless - he draws upon the spiritual resource of the faith he has. (Mt.8:26, Jn.14:1)

C. To sum up, Christian optimism is not wishful thinking or an escape from reality of condition as they are. It is, rather, the facing of unpleasant and evil situations with courage and ~~hopefulness~~, because of the superior knowledge which is his through faith in Jesus.

CONFIDENCE
what are

III. Some Basic Ingredients of Christian Optimism.
~~What are they?~~ They are many - it is our purpose to list only 4 and get the Lord's teaching on them.

A. A Strong sense of the reality of future glory. Great exercise of the 7th sense - faith.

1. "The world dares say no more for it's device, than, 'while I live, I hope'; but the children of God can add by virtue of a living hope (faith), 'while I expire I hope, I hope.'" - Leighton. (Jn.5:28).

2. (Poem. Longfellow - Quotations p. 521a)
(II Ti.1:10)

*Life is real, life is earnest
and the grave is not the goal.*

(II Ti.1:10)

3. "Eternity is a divine treasure-house, and hope (faith) is the window, by means of which mortals are permitted to see, as through a glass darkly, the things which God is preparing." Mountford.

4. As we turn the pages of the sacred volume we are given many glimpses of future glory in the home of the soul.

a. Neg. aspect. All the evils associated with the life that now is shall be unknown. Note the "No mores" (Re.7:16, 21:4, 22:3, 22:5)

b. Pos. aspect. All the good that the spirit can bear - a full cup. (Ep. 3:20, I Pe.1:3-4, Jn. 14:1-3, reunion Mt. 8:11). (See F.L.Cox Acc. To Paul, p 128) Wonderful tomorrow?

5. (He. 11:1). Confidence in the faithfulness of God. (I Co. 10:13, II Th. 3:3, He. 10:23, I Pe. 4:19, He. 6:18ff, II Co. 1:20 etc.)

—(Poem L.G.T. p 187). *So Faith + Trust*

B. Knowledge of the victorious Christ. He came from the glory realm to live in this wicked, brutish, hostile, passing world. He is living demonstration that truth and righteousness and goodness is more powerful than lies, evil, death and darkness.

1. Evil men envied and feared him, and as a result persecuted and crucified him; but death could not hold him-darkness could not smother the light of his life and power.

2. He is, in the words of Ernest Renan, "A thousand times more alive, a thousand times more beloved since thy death than during thy passage here below. Thou shalt become the cornerstone of humanity as entirely that to tear thy name from this world would be to rend it to its foundations."

3. A knowledge of what Jesus did gives us a feeling of hope and optimism. (I Co. 15:57, Jn. 16:33, 14:19)

C. The great resources available to the New Creatures through prayer. (Jn.9:31, Ph.4:6-7, I Jn.5:14, He.4:16) (Song 529 ver. 1).

D. The inexorable law of sowing and reaping. (Ga. 6:7-8, Re.13:10, Ro.8:18). For this reason the true child of God should never be depressed because as sure as God lives all men shall reap what they sow. Let us sow the precious seed of kindness, fidelity and good doing for the great harvest by and by. (Ps.126:5-6, Re.14:14-15)

IV. This is a Christians Optimism. Is it yours?
How do you sow?

The Abiding Value of Old Testament
Scripture (Ro. 15:4)

(over)

The O.T. Scriptures are a part of God's revelation to man. It is tragic that people who profess allegiance to the Eternal Sovereign should relegate it to oblivion when it has had such a wonderful part in preparing the way for the advent of Christ. (Gal. 3:24) (Ac. 13:39)

The Old and New Testament are so interwoven as to make it virtually impossible to understand one without the other. Some one has said that "the O.T. is the N.T. concealed; and the N.T. is the O.T. revealed." (Gal. 3:8). Thus to get the "whole truth" we must have proper regard for and devote proper study to, the O.T. scriptures. (Herein lies the importance of our lesson.)

I. The occasion of the statement in the text.

1. Paul had just presented a quote from a psalm of O.T. scrip. - (Ps. 69:9, Ro. 15:3)
2. Why quote from an old book. He was inspired. Why not just speak a word himself.
3. He tells us why. God meant for His people in this age to learn something from preceeding ages - that which, by inspiration, was formerly recorded (II Pe. 1:20-21), and which evidently, we could not learn so well from any other source.

II. Two extreme positions with reference to the O.T. script. Both wrong. Will presently show why.

1. One view holds that the O.T. and N.T. alike contain God's will for this present age and that consequently one may learn the way of salvation and general duty from one as well as the other.
2. The other view holds that the O.T. does not contain God's will for people now, and therefore the O.T. Scrip. are of no practical value for us today.
3. Now let us consider these matters carefully.

III. The Standard for today.

1. The N.T. is the sole rule of faith and practice today.
 - a. The N.T. contains the Law of Christ which is God's final message to the world. (He. 1:1-2, Ac. 3:22-23, Mt. 17:1-5, 28:18, 11:27, Jn. 12:48)
 - b. The law of Christ is complete and will never be repealed. (Mt. 24:35, Ro. 1:16-17, II Pe. 1:3, II Jn. 9, Jn. 3, Re. 22:18-19)
2. The O.T. Scrip., then as governing law cannot be recognized in this age. (No more than the constitution of the Republic of Texas can be appealed to in our day - since 1845)
 - a. The O.T. was taken "out of the way"
 - (1) The O.T. was removed that Jew and Gentile might be brought together "in Christ."

(Ep. 2:11-18)

- (2) The O.T. law is not to be laid upon anyone today. (Ac.15:10, Col.2:14-17)
- (3) Christians are made dead to the law - and married to Christ. (Ro.7:1-6)(7:4)
- b. Christ (not Moses - cf. Gal. 3:29) is the mediator of the N.T. our law. (He. 8:6-13, cf. I Tim. 2:5) *"But now hath he obtained a more excellent"*
- (1) Law changed when the priesthood changed (He.7:12)
- (2) Christ the surety of a better covenant (He.7:18-22)(18-19) *"FOR THERE IS VERILY A DISANNULING OF THE COMMANDMENT COMING BEFORE..."*
- (3) First removed to make way for second (He. 10:1-10)(10:9-10) (10:11)
- (4) New made effective after death (He.9:15-17)
- (5) Disaster follows if one seeks justification under the old. (Gal.5:1-4)
- c. O.T. found full realization in Christ.
- (1) Bring to Christ. (Gal.3:24)
- (2) Fulfill (Mt.5:17)
- (3) End of the law for righteousness (Ro.10:4)
- (4) Did what law could not do. (Ro.8:1-3)
- (5) Interim appointment 'till. (Gal.3:19)
- (6) Law condemns. (Gal.3:10, 21-22). Christ's law frees from condemnation (Ro.8:1-3) *2*
- (cf. Jn.1:17)

IV. What use then may we make of the O.T. Scrip?

1. They should be regarded as the Key to the past.
 - a. The true source of information concerning the creation of the world; the origin and development of man.
 - b. The record of the spiritual experiences of man are found there.
 - c. The methods by which God has worked with man; calling, lifting, rewarding; training, disciplining, destroying him.
 - (1) God does not force obedience but requests it.
 - (2) He lifts those who wish to be lifted.
 - (3) He rewards faithfulness. (Josh.24:15, De.30:19)
 - (4) He trains by trial.
 - (5) He disciplines the unfaithful.
 - (6) He destroys the unrepenting sinner.
2. They should be used as evidence of divinity of Christ. (Jn.1:45, Lk.24:44, Ac.10:43, Jn.5:39)
3. They should be studied for their types and shadows. Many O.T. things outline facets of the Kingdom of Christ. Much in N.T. is better understood when Old is known. (He. 10:1, Col.2:16-17). Examples (He.10:19-20, I Pe.3:20-21)
4. They should be studied for examples of righteous living that pleased God.
 - a. Faith - Abraham
 - b. Patience - Job

- c. Purity - Joseph, Daniel
- d. Courage - David
- e. Obedience - Saul
- 5. They should be studied as a warning against the consequences of disobedience. (He.2:1-4, 10:26-31, I Cor.10:1-13) (I Co. 10:11)
- 6. Two important lessons are learned.
 - a. God always blessed and rewarded those who obeyed him.
 - b. He always condemned and punished those who disobeyed him.
 - c. This same God still Reigns. (cf. Mal.3:6)
- V. What benefits follow such learning?
 - 1. Patience or steadfastness. This will teach us to endure. "Trust in God and do right."
 - 2. Comfort or consolation and encouragement. This is the voice that cheers, strengthening us in the midst of trial. (cf. Angel in Dan.10:18-19)
 - 3. Hope, the hope of a Christian. (Ro.8:24, He.6:18-20) This will cause us to refuse to be cowed and depressed by evil.

Bib. L.G. Thomas "God Amid the Shadows" p. 49-53

*Make up two sermons same day { 1. Dividing
2. Value of O.T.
The thing wrong with this sermon is section III
It makes an incidental matter (as far as the subject goes) the major consideration.
One thought should ring throughout viz.
(The abiding value of O.T. scriptures)*

I Occasion + Statement
II Two Views
III True View
IV Value of O.T. Scrip. today
V Benefits
Let me therefore persuade you to "learn from the ages now gone."

Mt.11:27 "All things are delivered unto me of my Father."

Ro.7:4 "Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God."

He.8:6-8 "But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises. For if that first covenant had been faultless, then should no place have been sought for the second. For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah"

He.7:18-19 "For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof. For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God."

Gal.5:1-4 "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing. For I testify again to every man that is circumcised, that he is a debtor to do the whole law. Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace."

Gal.3:10 "For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them"

Gal.3:21-22 "Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law. But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe."

Lk.24:44 "These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me."

Ac.10:43 "To him give all the prophets witness, that though his name whosoever believeth in him shall receive remission of sins."

He.10:19-20 "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, By a new ~~covenant~~ and living way, which he hath conse-